



THE TWO WORLDS.

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

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

No. 1830 --VOL. XXXV.

FRIDAY, DECEMBER 8, 1922.

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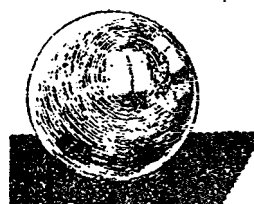
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1830.—Vol. XXXV.

FRIDAY, DECEMBER 8, 1922

PRICE TWOPENCE.

Original Poetry.

Shackled Awhile.

SOUL in the Infinite,
Yearning unseen,
God gave that pure desire.
Out of Death's funeral pyre—
Love rose serene.

Soul in the Infinite,
Yearning for me,
I in the finite and
Thou in the Infinite
Seek to be free.

Soul in the Infinite
Smiling God's smile,
Soul in the finite
Waiting awhile,
True love hath no despair,
God reigneth everywhere.

—E. P. PRENTICE.

Spiritualism's Antecedents.

MR. WALTER F. PRINCE, writing in the "Journal of the American Society for Psychical Research" in the course of a criticism of a recent attack by Dr. B. C. Farrar, alludes to the fact that the phenomena of psychical activity are inherent in human experience. There is, he maintains, evidence that what is now called Modern Spiritualism had reliable antecedents, and this in itself is some evidence of the actuality of the phenomena. He says:—

"The earliest antecedents," we are told, of the "spiritistic" movement are to be found in the period of the Old Testament and that of Greece and Rome, and this is said as though it implied a reproach. It appears to me that if purported supernormal phenomena had never appeared before the nineteenth century this would have been claimed as a damning fact. "Why," it would have been demanded, "have such things never happened before in the long history of the race, if they happen now?" Contrariwise, if such phenomena are fundamental to human nature, we should expect to find them in the ages of the Old Testament and of Greece and Rome.

But as by the magic of the pen a sinister aspect is given to the fact that "modern phenomena have their prototype and pattern in the early days of our race," so in the next paragraph "Modern Spiritism" is twitted for being so young. It dates back, we are told, only to the Hydesville rappings of 1848. "Modern Spiritism dates from 1848"—and if by "modern spiritism" we are to understand a particular cult, the statement is correct. But if it means phenomena such as are alleged to happen now and more or less widespread interest therein, it is far from correct.

Andrew Jackson Davis was already known as the "Seer" in 1843. From 1838 to 1848 phenomena ascribed to spirits swept through all the Shaker communities in this country. On the other side of the sea, as early as 1821 the "Seeress of Prevorst" was seeing and talking with apparitions, manifesting psychometrical, clairvoyant and previsionary powers, in trance states, which prevailed for many years. The case was widely known. Forty years earlier Jung-Stilling, whose experiences so much interested Goethe, was seeing apparitions, having pre-

monitions, making predictions and collecting with moderately critical care accounts by his contemporaries of all sorts of phenomena such as are alleged to-day, including raps that were accustomed to sound when deaths occurred, premonitory dreams, messages, and even the feeling of a "cold wind," which accounts were published in his "Pneumatology." In 1743 began the clairvoyant visions of the great engineer, Swedenborg, which impressed Kant, the talks with spirits and angels, the dreams and other experiences which he related. In 1716 came the raps, groans and poltergeist performances in the house of John Wesley's father which made John a believer in spirit manifestations all his life. We go back to George Fox, who, born in 1624, heard voices and saw visions, made predictions said to have been fulfilled, wrought cures and banished obsessing spirits. Back of this, in the sixteenth century, the "Tremblers of the Cevennes" largely overran Germany, and these had visions, believed that they communicated with good and evil spirits, and performed psychical cures. Jacob Boehme, the noted mystic, born in 1575, had a range of experiences, did automatic writing, saw and conversed with what he appeared to regard as an unearthly visitor, heard music inaudible to others, and claimed to have seen different spheres of the supernal world. Martin Luther, a little earlier, heard raps, bangs and terrific noises in his room at Wartburg Castle, as he had earlier heard inexplicable sounds in his monastic cell at Wittenberg. He saw apparitions which his prepossessions identified as the devil, exorcised and made cures. And everyone knows, or ought to know, the story of Joan of Arc in the thirteenth century.

The point is not that all of this list of instances, which might be indefinitely extended, were correctly interpreted at the time, and for present purposes it is immaterial whether they were or not. The point is that if one cares to travel back through the generations he keeps running upon alleged phenomena of types similar to those asserted to occur in our own times. Thus it is quite erroneous to say that "modern spiritism dates from 1848." A certain religious cult may be said to date from 1848, but that is a very different thing.

The matter of the Hydesville rappings is negligible from the standpoint of psychical research, both because it is hopeless now to determine what the facts really were, and because there are recent and better attested cases of a similar nature. But as it is difficult to discover what point is supposed to be gained by emphasising the fact that in ancient times reputed supernormal experiences were told similar to those claimed to-day, so it is quite impossible to see what damnable significance there is in the similarity of alleged phenomena of the middle of the nineteenth century and those of our own generation. Then, we are told, "bereaved parents held converse with their spirit children in dialogues almost identical with those reported in "Raymond" between Sir Oliver Lodge and his departed son; ponderous objects acquired automatic qualities; under spirit influence the force of gravity was set at naught, or intensified a hundred fold, just as Mr. Crawford finds to-day in Ireland; currents of air breezes from the beyond, fanned the faces of the faithful, etc. I am not here defending the authenticity of any of these alleged facts at any period. But does the critic mean to imply that mere recurrence, or resemblance at different dates, is in itself an indication of falsity? As a matter of logic, this kind of talk is on a par with the following: "Back in 1870 we heard the same claims as now, that aerolites fell, that there were such things as balloons which carried men into the air, that people could be put to sleep and made to do queer feats by suggestion, that

"the sun is bigger than the earth, and there was talk about the earth being more than 6,000 years old almost identical with that in which Professor Geologus indulges himself to day." It was this very fact that through the ages and in isolated and widely scattered quarters men and women have testified to similar psychic occurrences classifiable into similar categories, which impressed thoughtful university men in England and caused them to found a Society for the purpose of rigorous examination of such narratives.

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 literature, 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 facts without first taking pains to see if the assertions are accurate, and to employ shaky and limping logic which, employed elsewhere, would be laughable. One would be disposed to suspect that there is something worth while in that region from simply noting how doughty knights who gallop into it on fiery steeds seem to be smitten by enchantment and to be transformed into Don Quixotes astride of hobbling Rosinantes.

Muensterberg was a psychologist whose works anyone may read with profit, even if he was guilty of the "faux pas" of writing a treatise on the subconscious mind in three words—"there is none" ("Psychotherapy," p. 125). But when he entered the field of psychical research he was capable of confessing himself the victim of emotions, of assuming as facts what he could not know to be fact and what were not facts, of contradictory statements in the same paragraph and of careful avoidance of real issues. He declared that in what professed to be communications from Dr. Hodgson through Mrs. Piper "there is nothing characteristic of the man who purports to speak," though his knowledge of Hodgson's characteristics was exceedingly limited; that "everything is characteristic of the woman," though he never saw Mrs. Piper and never had accepted opportunities to study her manner of thought or language; that Hodgson's "idioms blended with her memory of the man," although he had just declared that the messages contained NOTHING characteristic of his style. He depicts Dr. Hodgson as having been "absorbed by one passion" for many years, "to understand the conditions of existence after death—devoting his whole scholarly career to this one group of problems and discussing them a thousand times with his most intimate friends," although Dr. Hodgson had no such passion, the conditions of existence after death were never his quest, and he never discussed them once with one of his most intimate friends, Dr. Eyslop. Muensterberg selected for attack the parts of "communications" which no Psychical Researcher ever had or ever would put forward as evidential, and avoided all those that might be so regarded. ("Journal A.S.P.R.," Vol. 26-30).

In 1910 appeared "Studies in Spiritism," by Amy E. Tanner, Ph.D. She was an assistant of President G. Stanley Hall, who wrote an introduction and certain other matter for the volume. She claimed to report and demolish some of Dr. Eyslop's material, but her victory was gained by the easy process of misquoting and maltrating every one of the twenty-seven comparatively unimportant incidents which she selected and by making sundry statements about Dr. Eyslop, etc., which were purely fictitious. This was demonstrated by republishing the whole of the original text and her perversions in deadly parallels ("Journal A.S.P.R.," Vol. V. 1, seq.). And it was this book of his assistant in psychology that Professor Hall hoped, in the introduction, would "mark the turn of the tide."

In the April number of "The Chronicle," 1920, Professor Margaret B. Washburn, of Vassar College, gave her views on "Psychology and Spiritism," and it was my painful duty in October to spread before the readers an exhibit of her numerous errancies. Now I do not in the least believe that the excellent and learned lady meant to misquote, mis-state and perpetrate feats of logical contortions. I rather incline to think that she also met some solid ground within the enchanted territory which made her reel from her saddle.

I have a most hearty respect for Professor Dickinson S. Miller, of Columbia University, but could not fail to see that similar, if not so numerous, mishaps overtook him when in the "Churchman" he undertook to pursue the ogre of Psychical Research. Regretfully, an issue or two later, attention was called to the marks of his falls into the slough of misstatement and bad logic.

Dr. A. A. Brill a few months later explained in a New York newspaper, as fully as Dr. Farrar has explained, how people come to be seized with the delusion that there is demonstration of survival. With him it is all a matter of "complexes," as with Dr. Farrar it is a matter of doom from the innate nature of the "critter." But the manner in which he was inhibited from consulting handy books of reference and confined to his imagination for his facts indicated that he also was laid under a spell when he approached this fatal subject. For example, he invented a biography for Sir Oliver Lodge, asserting that it was old age and the loss of a son in the late war which won him to delusion, whereas Sir Oliver reached affirmative conclusions in middle life and long before his son died. But why stick to facts when exposing "spiritism"?

Edward Clodd, in 1918, published a book, "If a Man Die, Shall He Live Again?" and it was designed to demolish the same awful delusion. But the same fatality befell him, he could hardly lift his pen from the inkwell without a blunder of fact or quotation or logic falling from it. He could not even get names down correctly. He makes the "Stratford Rappings" depend solely on the testimony of a man thirty years later, although they were inspected by editors and reporters at the time and reported in more than a dozen newspapers ("Journal A.S.P.R.," XIV, 615-621).

And so I might go on with instance after instance. Really, it is advisable that psychologists, psychoanalysts, and scientific gentlemen generally should begin to employ white magic to dispel the enchantments which paralyse their usual caution and logic when they take up lances against the subject matter of Psychical Research; it consumes too much of our time benevolently leading them back to paths of safety and accuracy.

Opening of a New Church at Hadfield

ON Saturday, November 25th, the Hadfield Spiritualists opened their new church at Jones-street, Hadfield. The opening ceremony was performed by Mr. H. Chorley, the President, before a very large assembly. The dedication address was very well delivered by Mr. J. Williams, of Manchester, who said that he had watched the many struggles of the Hadfield Spiritualists for the last 20 years, and he was proud to be able to be present to witness the crowning of their efforts by the opening of their own church, and better still, a church erected on their own ground. The President gave a brief history of Spiritualism in Hadfield, remarking that it was this year the silver jubilee of the Hadfield Society. After the service about 200 people sat down to a meat tea, which was very well served by the members of the church.

In the evening a social should have been held, but the attendance was so great that it was decided to have a concert instead. Items were rendered by the following: Miss Boardman (Manchester), Miss Hinchliffe, Mrs. Wilshaw, Miss Wilshaw, Miss May Challis, Miss M. Booth, Mr. Williams, Mr. S. Capper and Mr. W. Chorley. Glees were also rendered by the choir.

Special services were held on Sunday, Nov. 26th, when Mr. Williams, of Manchester, and Mrs. Gaskell were speaker and clairvoyant respectively. The services were very well attended, especially in the evening, when the hall was packed. Special solos were rendered by Miss Boardman, of Moston. Much appreciation was expressed by all concerned as to the building and accommodation in general.

The new church, which is built of corrugated iron, has a seating accommodation for 200 people, with vestry and the usual offices, and its total cost is about £600, of which about half has already been collected.

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A Remarkable Psychic Photograph.

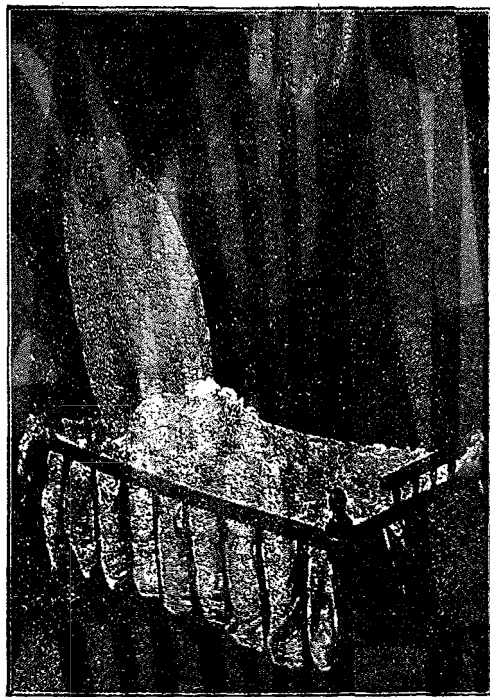
How Does the Spirit Leave the Body?

By the Editor.

A FEW weeks ago I called on a lady who was reported as having had some success in securing psychic photographs. It was my intention to make careful experiments, with a view to testing the power of this medium, but unfortunately illness had overtaken her, and the proposed experiment had to be abandoned. In the course of a long conversation, however, she related the following story:—

Some months ago her baby passed to spirit life. A severe illness fell upon the little one, and for some days it lay in the cot, struggling to overcome the hand of disease. The mother (Mrs. G.) is clairvoyant, and whilst watching the child her clairvoyant vision was opened, and she saw the etheric body rise above the still form in the cot. It was as though the child had risen to its feet in an attempt to float upwards. This was repeated several times. Mrs. G. mentioned the phenomenon to a gentleman present (Mr. C.), who had been assisting her in her psychic experiments, and he brought his camera and focussed it upon the cot, asking the mother to notify him when next the etheric body rose. Presently the form again arose, the physical body of the child being still beneath the bed-clothes. The photographic exposure was immediately made by Mr. C.

The child became restless, and demanded attention, so that the photographic plate was not immediately developed. The child passed to spirit life nearly 24 hours later. The incident of the child's passing banished all thoughts from the minds of both parties until after the interment some days later, when the plate was developed, and shows the result here reproduced.



The baby form is a true likeness of the child. This we were able to confirm by comparison with a photograph taken previous to its illness.

The case rests, of course, upon the testimony of the two persons present at the time, but it possesses two valuable features.

1st, the photograph agrees with the clairvoyant vision, and is similar in this respect to one recorded by Rev. Chas. Tweedale, in which a photograph revealed the actuality of a clairvoyant vision. 2nd, it is, to the best of our knowledge, the only photograph of the spirit form in the act of leaving the body. It corroborates the statement of Andrew Jackson Davis, who, in describing the severance of the spirit form from its bodily habitation,

says: "The spirit arose at right angles over the head or brain of the deserted body."

The lady and gentleman concerned are busy with experiments in psychic photography, but until fuller and more evidential results have been obtained, we think it wise, in their interests, to save them from the fierce glare of a publicity which is none too kindly to young mediums.

Opening of a New Church at Manchester



ONE of the numerous churches in the city of Manchester was in a spirit of jubilation on Sunday, Nov. 25th, when Mr. Ernest W. Oaten dedicated to the Glory of God and to communion with the spirit world a church which has been purchased from the Primitive Methodist Connection situate at Halliwell-lane, Cheetham Hill. This Society has for many years met in an upper room at Crescent-road, where useful work has been done, but the need for larger and more suitable premises has long been felt.

The newly-acquired building, which is of corrugated iron, lined with match-board, has a capacity for some 180 people, and is nicely fitted with vestry, kitchen and the usual offices, and stands on a freehold island site affording room for expansion. The late occupants having secured larger premises afforded the Spiritualists an opportunity of securing the church at a reasonable price, and they have entered into possession pending legal completion of the purchase. Nearly the whole of the cost has been forthcoming.

At 3 p.m., on Nov. 25th, the church was nicely filled. The platform was occupied by Messrs. Brummitt (in the chair), E. W. Oaten, Jas. Tinker, J. Reekie and Miss Elliott. We were all pleased with the simple but impressive dedication ceremony by Mr. Oaten, whose admonition to the workers was telling and timely. Mr. Reekie followed with a few clairvoyant descriptions which were well received.

At the evening meeting many were turned away, and scores stood through the service. Mr. Oaten's address emphasised the fact that "the workers win." Mr. Tinker's testimony to the power of the spirit world and the greatness of the gospel of Spiritualism went home to our hearts. Miss Elliott, on behalf of the Lyceums of the district, offered her congratulations, and her remarks were direct and to the point as usual. Her straight talk did good. Mr. Reekie again gave well-recognised clairvoyance.

At the after-meeting, at 8-15, Mr. Reekie's phenomena was followed by several of our local mediums, who recounted many interesting experiences. The collections were excellent, and we thank all who helped to make the day so successful.—MRS. ADSHEAD, Secretary.

THE Christian Churches of Wednesbury (Staffs.) celebrated Remembrance Day by a united service in the Spring Head Wesleyan Church. The first rows of pews were left unoccupied to symbolise the presence of the spirits of Wednesbury's 500 gallant dead, and in the public procession to the church there was left a similar space. It is pleasing to see such recognition of the truth that our arisen ones are with us.

Spiritualism on the Atlantic.

On Board the s.s. "Canada."

H. J. Osborn (London).

At the close of the wonderful meeting on November 3rd, at which I showed the spirit portrait of my wife, and said farewell to London Central, the talented clairvoyant of the evening, Mrs. Stock, gave me, privately, a beautiful message. She had seen my wife by my side most of the evening—bright and happy—and had been impressed by her to tell me

SHE WOULD GO WITH ME

on the sea journey. She has done so, for I have been keenly conscious of her presence, and I have never been lonely. Indeed, I had so many lovely last words of sympathy and good wishes from many friends that departure has had no sadness. At the train, in London, the presence of the ever-active London Central secretary, Miss Thomas, faithful and true in friendship and in the work; a glimpse of a few Liverpool friends; several telegrams waiting on the ship; and copies of our psychic papers on the library table, were so many mascots for the voyage.

Then, within an hour,

A LADY FROM WINNIPEG

claimed acquaintance—she sits in the circle of a good friend of mine, Dr. Glen. Hamilton, and she had heard me and my wife lecture in Winnipeg last year. Casual conversation on Sunday morning revealed three other Spiritualists from Toronto, and three more interested and keen for information. Hence it has been my privilege to hold many conversations on vital points of our Cause—particularly several with a

FAR WESTERN FARMER.

A typical pioneer of the West. He had lived alone, fought nature in the wild, and for years farmed, chiefly wheat, a "three-quarter section"—480 acres. A life of loneliness; soon to find a happier phase by a return to settle, and marry, in England. A thoughtful, reading man, he has kept his mind off Spiritualism. But he is not far away, and now wants contact with a favourite brother. I found him quite receptive.

As the days passed I found there was a desire, amongst a select few, for a Spiritualist service. By the courtesy of the White Star Dominion Line I have one of the largest state-rooms to myself, so, on Sunday evening we

HELD A SPIRITUALIST SERVICE

There. We were a small but fit company of a dozen, and it was a time to remember. Some pertinent questions were asked, which I answered.

There was some idea of my giving a spirit photograph lecture, but there proved to be difficulty about reducing the ship's electric current to the required voltage for my lantern, so it went off.

THE ARMISTICE DAY SILENCE

was observed on November 11th. The time was 10-11 a.m. by the sun, which synchronised with 11 o'clock Canadian Standard time. The ship's buglar played, in fine form, "The Last Post," at the head of the main stairs. We Spiritualists, though few, had arranged to form our own group, and, while we entered reverently into the spirit of the music, as of the hour, yet we found, later, that "The World Hath Felt a Quick'ning Breath" and "Unsought of Us They Found Us" had first place in our thoughts.

As for me, I heard again, by the inner ear, in tones with the quality of clarity and of cadence, "Oh, Listen! Love lasts, love never will die."

Our little group felt

THE PRESENCE OF THE UNSEEN

as we tried to bring encouragement to souls seeking, but as yet, unrealised.

To me it seemed the silence might have been an Angel heralding the coming again of those for whom Love had made a way.

Part of Sunday in Quebec, the old world citadel on the St. Lawrence heights, gave opportunity of

looking up one or two isolated Spiritualists. But the French-speaking Catholic province is not a fruitful field. Still,

ON LANDING AT MONTREAL,

with its nearly a million people, three-fifths French and Catholic, I am to resume where I left off a year or so ago, after a fine series of meetings which were specially well reported in the press.

But Montreal is nine hundred miles above the Atlantic, so it is part of another story.

Good-Bye to Sydney, N.S.W.

Horace Leaf.

We left Sydney two days ago on board the "Westralia," bound for Hobart, the capital of Tasmania. We intended staying there for two weeks, and then go north to Launceston, the second largest town in Tasmania, for one week.

From there we embark for Melbourne. As I write these lines I can see the rugged and mountainous coast of Tasmania through the port hole, and wonder how we shall find the Cause of Spiritualism in this out-of-the-world spot in the Southern Hemisphere.

As far as we can gather we are the only missionaries from the old country who have visited it. Sir A. Conan Doyle missed it on his tour, probably through lack of time. The Spiritualists of Hobart and Launceston are so determined that his nominee shall not fail to go to them that they have removed every possible obstacle, and assure us of a successful and enjoyable time.

It was with feelings of genuine regret that we said farewell to Sydney, and the large and representative party of Spiritualists who came down to wish us "bon voyage" seemed to feel the same towards us. This is the only town we shall visit three times during our tour. Altogether we have spent nearly two months there. Sydney must be one of the most beautifully situated towns in the world. Famous as its wonderful harbour is, redolent with praise the world over, justice has not, cannot, be done to it. It must be seen to be appreciated. So large is it that the shores which border it are but a few miles less than four hundred in extent. Tree-covered hills bound it on every side, except where man has raised his home. Its depth is so great that the largest ships could enter it without the least inconvenience, whilst it is so extensive that one may safely prognosticate that there will never be built navies large enough when all combined to fill it.

The people are as nice as their fine city and beautiful environs. The Spiritualists left no stone unturned in their effort to make our visit a success. The culmination of their kindness and generosity took place on the 10th October, a few days before our departure, when, at a large Farewell Meeting in King's Hall, Hunter-street, Mr. McLeod-Craig, the President of Council of Spiritualist Churches of New South Wales, presented to us, in the name of all Spiritualists connected with that flourishing organisation, tokens of their esteem for the work we had done among them. To Mrs. Leaf they presented a beautiful amethyst and pearl brooch made entirely of Australian gold and precious stones. To myself they presented a splendid gold watch inscribed in old English letters with my initials outside, and inside with the words

HORACE LEAF, ESQ.

Presented by

The Spiritualist Church of N.S.W.,

October 10th, 1922.

In addition several bouquets were also presented to Mrs. Leaf in the name of various individuals and organisations.

This is an excellent example of the warmth of feeling Australians feel for those of the old country who come amongst them to spread the truth of Spiritualism. These good people are like their wonderful climate, children of the sun.

We regret to state that, owing to pressure upon our space, Mr. A. Kitson's "Bible Studies, No. 10," is unavoidably held over until next week.

The Britten Memorial.

To Commemorate the Life Work of Emma Hardinge Britten.

BRIEFLY stated, the objects of the Britten Memorial project are to establish in Manchester the headquarters of the British Spiritualist Movement and a National Spiritualist Institute and Library to commemorate the lives and labours of our pioneer workers.

Mrs. Emma Hardinge Britten was one of the greatest of our pioneers and founder of THE TWO WORLDS, and Manchester (her birthplace) is looked upon as the best centre for the memorial. Her great desire, so often advocated by her, was the establishment in Manchester of a "School of the Prophets," that may become a centre of spiritual power and knowledge for the benefit of all people.

The time is opportune for a united and determined will to provide the money necessary for the establishment of a fitting memorial to the honoured memory of so brave a pioneer and the list of noble souls who, in face of bitter opposition, upheld the truths of our beloved Cause.

Towards this end I have pleasure in appending the list of contributions which have come to hand during the past few weeks:—

Amount previously acknowledged, £117 17s. 3½d. J. Frazer Hewes, Esq., Nottingham, £10 10s.; "Congleton Spiritualist," per Mr. D. Burgess, £1 10s.; Bury National Spiritualist Progressive Lyceum, £1; Mr. J. Bowcock, Leek (proceeds from Circle conducted by Mrs. Langford), 8s.; Mr. A. Holroyd, Leeds, 10s.; Burnley, North-street, £8 13s. 6d.; Ardwick Picture Theatre Meeting, Nov. 5th (two collecting boxes), 9s. 4½d. Total, £140 18s. 2d.

MANCHESTER AND DISTRICT GROUP EFFORT:—Amount previously acknowledged, £49 18s. 3d.; Openshaw, Ashton Old Road, £2. Per Mr. J. Jackson, Hon. Sec., Circle at New Mills conducted by Mr. W. James, 9s. 6d. Collecting Book, per Mr. E. Shipley, Heywood: Mrs. Saxon, 2s. 6d.; Mrs. Saxon, 1s. 6d., Whist Drive, 10s. Circle conducted by Mr. R. Davies, 18s. 6d.; Whist Drive, 10s. Collecting Book per Mrs. Knowles, Swinton: Proceeds of American Tea held at Pendleton, £4. Mrs. A. Fitton Ashton-u-Lyne, (sale of Scent Cards), £1 10s. Collecting Book, per Mr. C. Leeming, Stockport: Whist Drive, £2 13s.; Mr. Fryer, 10s. "M.B.A." (2nd donation), £1. Total of Group Effort, £64 3s. 3d. Combined Total since March 29th, 1922, £205 1s. 5d.

On behalf of the Trustees I beg to tender their grateful thanks to the committee and members of the above-mentioned churches and Lyceums for their support; also to the individual subscribers for their generous response to our appeal. TO ALL SUBSCRIBERS WE ARE MOST GRATEFUL and sincerely hope that the good example may be followed by a large number of our churches, Lyceums and the rank and file of our Movement.

North-East Lancashire churches are answering to the call, and the above list speaks for itself. MANCHESTER CHURCHES, rise to the occasion, and those who have not subscribed, and there are a large number, see to it that your contribution is in the next published list.

Stockport Central Church and Lyceum, Lord-street, are aiming at the raising of £20 to £25, and up to now have subscribed £11 towards this. How many other churches will follow this lead?

The collectors are doing good work, and many of the newly-formed committees are making strenuous efforts to raise a large amount by this means. In this connection should be pleased to supply a collecting box to any church or Lyceum, and also to any lady or gentleman who would like to collect. Those interested please send your application for a collecting box.

Other schemes are being formulated and will shortly be launched, and we confidently anticipate successful results therefrom.

It is surprising how much can be raised from circles, and the Trustees are grateful to Mrs. Langford and Messrs. R. Davies and W. James for services rendered.

Mrs. Fitton, Ashton-u-Lyne, has been most successful with her work in selling cent cards for the fund, and it is most pleasing to note that the good example is being

followed by other ladies who are interesting themselves in the work of raising funds for this most important project.

Further contributions and offers of assistance will be gladly acknowledged by John Jackson, Hon. Secretary, 30, Buxton-road, New Mills, nr. Stockport.

Sundry Comments.

By "Radumus."

THE dear old Deluge! Mr. Kitson loves his axe, and very often he wields it well. Sometimes he chops too deeply, sometimes, I think, not always in the right place, occasionally not deeply enough. His favourite tree seems to be the Arbor Biblican. In dealing with the Deluge I suppose we ought to say that he uses a ladle on the pump. However, to whatever utensil we may liken his attack on the Deluge, he has used it efficiently.

"In studying the account of the Deluge we find a similar dove-tailing together of the two stories to make them appear as one." Is he sure that was the purpose? The writer who did it was actuated with a desire to produce a better version. No doubt friend Kitson knew the writer, and so is competent to speak of his motives with certainty.

I recommend everyone interested in this world catastrophe to study the account of it given in Oahspe, a revealed book shamefully neglected by most Spiritualists.

Poor Eve! Can Mr. Kitson give us the occult interpretation of the Genesis allegory of the Fall of Man and the part "Eve" plays in it?

"O, O, @, IO JA JO JAH JEVE JOVE JeHoVaH, or, by taking the vowels away, the name ADON or ADONAI is formed. The word Jehovah sinks into the profundity of —." I SHOULD THINK IT DID. Will Mr. Thomas Mark May explain a little more clearly how the consonants "D" and "N" got into the word ADONAI from the LETTERS which make up the word JEHOVAH?

Here again I recommend Oahspe for an explanation of the origin of the word JEHOVAH or the similar one JEHOVH used in that book.

Every word of every language has an inner or hidden meaning as well as its superficial one. In Hebrew this is particularly marked. It is well known that every Hebrew name given to a man, woman or thing has a meaning apart from its use as a means of identification. But every letter and every sound has an inner significance. Here is a clue for the interpretation of so many of the Biblical stories, especially in the Old Testament.

Ignorance of this fact and of the key of interpretation is responsible for a lot of nonsense written about them. Spiritualists who write in their press ought to offend less in this way than others—ought to!

"BIBLE STUDIES."

SIR,—In answer to your correspondent, W. Gregory, in your issue of November 24th, page 560, I wish to state that my authority for the statement, "It is affirmed that Yahveh, when in earth-life, was an Egyptian priest whose real name appears in the 'Book of the Dead' as Géhokah," is the Rev. Moses Hull in his "Encyclopædia of Biblical Spiritualism" (second edition), pages 50-53. My authority that Jehovah is a corruption of Yahveh is the Rev. A. H. Sayce, Queen's College, Oxford, who, in his book, "The Higher Criticism and the Monuments," on page 88, says: "The substitution of ADONAI or 'Lord' for Yahveh was the work of a modern age. It was a substitution which had curious consequences when the study of Hebrew revived in Western Europe. The vowel-points of Adonai were read with the letters of Yahveh, this producing the new and monstrous form of Yehovah. As if this were not enough, the German spelling of the new word with an initial 'J' was adopted in France and England, and the 'J' pronounced not 'Y' as in Germany, but in accordance with the sound given it in the French and English alphabet."

Your correspondent, J. W. Potter, will find first-hand evidence as to the existence of Elementals in my Auto biography, pages 188-193, price 5s. 6d. post free, sold by THE TWO WORLDS.

ALFRED KITSON.

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, DECEMBER 8th, 1922.

NOTICE TO ADVERTISERS.

In consequence of the Xmas Holidays, all copy for Advertisements to be inserted in our issue of December 29th must be at this office NOT LATER THAN FIRST POST ON THURSDAY, DECEMBER 21st. NO REPORTS, if sent, can be inserted.

How They Faced the Crisis.

It is one of the glories of Spiritualism that it abolishes the fear of death. The "King of Terrors" has held the spirit of man in thrall through the centuries by reason of the uncertainty which shrouded the future. The martyrs of all faiths have faced death with a smile, for in the hour of their martyrdom there has loomed before them the promise of a greater future based upon that spiritual experience and conviction which was at once the reason and the glory of their martyrdom. The man whose religion is a creed or form of words may shrink at the coming of death, but the man whose spiritual nature was alive, and whose psychical faculty had given him the experience which makes faith "the evidence of things unseen," knew in his heart that death was the little white angel of God's providence, who opened the gate of entrance to a life of continuous service.

The Modern Spiritualist to whom the vision of spiritual things has been opened shares this certainty with the ancient martyrs, and death to him becomes a natural if important incident in eternal progress. A friend said to us some time ago, "You Spiritualists are all right, but you are always talking about death, and it's such a morbid and gloomy subject—you are like dwellers in the tombs." We had to explain that if the subject was a morbid and gloomy one, the morbidity and gloom was due to his own ignorance. To talk of to-morrow is not gloomy. To contemplate crossing the ocean is not morbid. To anticipate the donning of a new suit or robe is not generally a matter of repulsion, and death is only morbid and gloomy to the man who is ignorant, or he who is plucked from the line of life before nature has produced for him the ripeness of maturity.

Many cases have we known amongst our personal friends in the Spiritualistic Cause which evidenced not merely fearlessness, but even joy and satisfaction at the coming of the liberator. One dear friend of ours suffered for many months before his passing, and his one repeated expression was, "I shall be glad when I'm clear of this body, then I shall be able to help in the work." Another friend who recently crossed the bar, a cancer patient and a faithful worker, some days before her passing named the time of her transition within a few hours, and calmly, even joyously, discussed the arrangements for her interment.

We recall the case of a maiden lady whose relatives were all Church people. She had long passed the threescore and ten years allocation, and was overtaken with illness. In the month of January she insisted that she would pass to spirit life on the last day of March. She expressed the desire to see the undertaker, and she arranged all the details of her funeral and paid the bill. Her adopted companion was fitted out with mourning, the dress made, fitted and approved, for, she said, "I care nothing about black, but all my relatives are Church folk, and they shall not say I'm mean or that you lack respect." Even the monumental mason was seen, and a "stone" arranged for by herself. We visited her constantly, but had to go away for the last week-end of March. Seeing her on the Saturday before our departure we promised to call on our return on Monday. "If you are here by one o'clock," she said, "I'll be here to greet you." We called at 1-15 p.m., and she had passed away five minutes. Her last act was to send to the jewellers for a little memento as a tiny token of her appreciation of our visits to her during her illness. Further by her expressed desire our weekly circle at which she had been a regular sitter for some years, was held the evening before her interment around her coffin form, and the arranged evidence of her presence was rapped out on the coffin lid which stood against the wall. Death to her meant little; it was the fitting sequel to a long life, a suitable prelude to an even longer one.

We recall in similar connection visiting one of our old platform workers some fortnight before his "passing." He was aged, and he expressed a little disappointment that he would be called before his wife. "I should like to have seen her go first, but it won't be long," he said. He extracted from us the promise that we would endeavour to carry out the work he must perforce lay down, and he gripped our hand with satisfaction.

He lived at the top of some business premises, access to his rooms being by means of an awkward stair. Rather pathetically we asked him if he had any commissions we could execute, whether he had anything important to say. We shall not forget the confident smile which suffused his face as he said, "There's only one thing troubling me." "What is it?" "Well, I wouldn't like to cause anyone a lot of trouble when I've left, and I've been wondering how they'll get my coffin down that awkward stair. If you are here will you tell the undertaker that the only way to do it is to stand me on my feet and carry me down in an upright position. That will be the only way." In the face of the situation sometimes considered sad, we both enjoyed a hearty laugh. We attended the funeral and delivered the message. Sure enough, it was the only way, and we have since been reminded by him of this last interview.

The recital of such incidents could easily be prolonged—there have been a score such in our experience. The gloomy-minded will, of course, consider them flippant. The puritanical may think it bordering on sacrilege to associate such incidents with death and the eternal problem of the great beyond, but such incidents go to show how deep is the conviction in the minds of Spiritualists as to the certainty of to-day's twilight leading to to-morrow's sunrise. Aye! death is but an incident in the pilgrimage of eternal life, and he whose vision has glimpsed the great beyond sees it but as a wondrous provision of Eternal wisdom to provide us with a new body, freed from the disabilities which cumber and confine the activities of a ripened spirit.

Sad it is, of course, when death comes to those whose earthly life has not borne its full fruitage of years, and it should be ours to strive for a fuller knowledge of Nature's laws that by obedience to them life may reap its full fruitage. To attain to a more harmonious relationship with our fellows and our physical conditions, that presently war, pestilence, disease and worry may be banished, and earth be truly the nursery of heaven.

For him who has borne the heat and burden of the day, who has garnered the lessons which this life should teach, death should be a glorious home-going, and the knowledge of its processes enable us to see therein the promise of a greater day where all the unrealised ambitions

and defeated hopes of a divine humanity shall find their fulfilment.

"Death is the conqueror's welcome home,
The watchlight on the shore;
The clasping in immortal arms
Of loved ones gone before."

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 December 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!

CURRENT TOPICS.

Frederick Munnings-Gaulton.

THE week-end papers are full of the sensation caused by the arrest of Frederick Munnings (otherwise Gaulton), of Hastings, for burglary and house-breaking at Woking. The accused came before the magistrates on the 2nd inst. and was remanded until Wednesday, the 6th inst. The burglary case is sub-judice at the time of writing, hence we do not comment upon it. We are chiefly concerned with the fact that Munnings has some local reputation as a medium for trumpet phenomena and partial materialisation.

Our Enquiries Over Two Years Ago.

THIS man has been under our observation since March, 1919, when as a result of reports received as to his seances, we made enquiries as to his bona fides. The result of our search was such that we decided that his name as a medium must not appear in THE TWO WORLDS. Letters in our possession show that some few people believed they had received some evidence through him, but those letters did not show that the writers had any thorough acquaintance with psychical phenomena, and hence they may have been imposed upon.

The Bournemouth mouth, and we communicated with Mr. Frank Blake, who made a careful investigation, and in May, 1919, the two Bournemouth churches passed a resolution dissociating themselves with Munnings, and his phenomena. Previous to this, in April, 1919, the Southern District Committee held seances with Munnings—the full report of which lies before us. At these seances there were several suspicious circumstances, and one incriminating fact, viz., Munnings was seen with surgical rubber gloves before the seance. Everything pointed to his phenomena being due to simulation, or, at any rate, to slight psychic effects being added to by very material methods.

The Southern District Council Failed to Find Evidence of His Mediumship.

WE, therefore, confined ourselves to barring his name from our columns, and warning other Spiritualist journals to exercise caution. Mr. Munnings then left Bournemouth and changed his name to Gaulton—an act which is not in his favour. Subsequently Mr. Munnings' mediumship (?) was discussed in a contemporary, but nothing definite appeared to be determined.

The S.N.U. Representative Dissatisfied.

AT a seance held in London at a later date Mr. A. T. Connor (then a member of the National Council) was invited to be present on the Council's behalf. Mr. Connor's report was to the effect that

any results there received were quite indeterminate, and contained no evidence whatever of spirit activity. In short, we have never obtained from any person who is thoroughly familiar with this class of phenomena any indication whatever of exceptional mediumistic power. The "Daily Mail" on December 2nd states, "In the Spiritualist organ, 'The Two Worlds' there appeared a notice to the effect that enquiries about Munnings had left considerable doubt as to his ability as a medium."

Comparative Degrees of Crime.

HAVING stated the facts as to the past, let us say that it is no part of our philosophy to "kick a man when he is down," but it causes us no sorrow that a man whose whole record is unsatisfactory is laid by the heels. A charge of burglary—though a serious crime—is a little thing compared with the heinous offence of trading on the credulity of bereaved souls.

Our Speculations on the Case.

THERE are, however, lessons to be learned from this case. We suppose the accused would not have posed as a medium unless he had found himself possessed of some slight psychic faculty. He probably found that this emerged to some slight degree at home. Such seems to be the testimony of his family. He then becomes obsessed with the desire to imitate the phenomena of great mediums with whose powers his own would never compare. He is a poor man, and is out for fame and money—two incentives which destroy mediumship more effectually than any others. We have never known a really great medium who was not humble. Munnings appeared to be anxious to get before the public, to be a "somebody," and his over-weening ambition drowned the little psychic faculty which he may have possessed.

The Dangers of Public Mediumship.

WE could count a dozen potential mediums of the highest class who have ruined their psychic powers by prematurely rushing before the public before their psychic gifts had been stabilised by lengthy and persistent sitting in the home circle. To physical mediums in particular, we offer the advice: stick close to your home circle with congenial and fraternal sitters, for at least five years before you attempt to sit for the public. Remember, the average member of the public knows nothing of seance conditions. He doesn't care a straw about you, provided he gets the phenomena he seeks. He will suck you like an orange, and having got what he can, will leave you crumpled up on the mat. Not because he is callous and hard-hearted, but because he is ignorant and thoughtless.

The Public Are Ignorant of Psychic Laws.

IT is not always the medium himself who is anxious to turn professional and face the public. Very often such action is due to the pressure exerted on him by well-meaning but ignorant people who have received wonderful evidences and would like others to experience the same. When a medium becomes the servant of the public—and it is a holy office—he becomes the servant of those who, whatever their religious opinions, have little knowledge of psychic laws. The public house will be closed when the seance is over, so they have a drink before they start, and go straight from the tavern to the seance room. They do it thoughtlessly, but the medium becomes a cesspool, and we have known cases where the medium was as foolish as the sitters.

Mediumship Grows Strong in the Place Where Love and Clean Thoughts Reign.

MEDIUMSHIP must be solidly grounded before it can overcome and annihilate this type of thing. Young saplings are easily made mis-shapen by a stiff breeze, but a well-grown oak with roots deep in the earth, will withstand the roughest gale. Young mediums may think it a fine thing to attain great prominence and great honours, but these imply responsibilities which young mediums can only carry after long experience. The home circle

is and ever has been the sheet anchor of the true medium. Such circles build and sustain. The promiscuous public seance has been the grave of many of our best hopes. They drain and exhaust the psychic powers very rapidly, and if the fall of Munnings (assuming our speculations are correct) helps others to avoid pitfalls, even this pitiful figure may give us ground for thankfulness.

Three Seances with Etta Wreidt.

A. Harold Walters.

WITH a few friends I recently attended three seances with Mrs. Etta Wreidt, the world-famed trumpet medium. We were a small but select company on each occasion, all friends, and in perfect harmony. I sat next to Mrs. Wreidt two out of the three times, and many wonderful things happened. The following are a few selected from the series of sittings.

The outstanding feature was the appearance of several partial materialisations. They were seen by all the sitters. They were positively objective forms, and were the nearest approach in appearance to the angels of orthodoxy that I have ever seen—slimsy, delicate, beautifully white, lovely to behold. Mrs. Wreidt was chatting with me the whole time, herself an interested witness of the phenomena.

On the evening of the day of his funeral one of our party distinctly saw the spirit presence of the late Michael Collins. I did not see it that night, but have since had that pleasure.

One of our own two boys in spirit spoke to us. "Is he often with us?" his mother asked. "Yes!"

"How often?"—"Every day."

"Had he been that day?"—"Yes."

"When?"—"At lunch time."

"If you were there at noon you would be interested in our conversation. What were we speaking about?" asked his mother.

"You were talking about putting up a wireless business, but tell H. (his brother) not to put it outside on the top of the house, he might be suspected of doing something he shouldn't do."

This was absolutely correct. We had been discussing this subject, and Mrs. Wreidt was entirely ignorant of it.

A spirit, J.B., spoke to his widow, and discussed business with a knowledge and intimacy that not even we, her friends, could have done. Mrs. Wreidt was out of the question, knowing nothing of the matters talked about.

One of our party was a nurse who was at the time attending a lady, an extremely bad case. Dr. Sharp (Mrs. Wreidt's guide) was asked his opinion of the invalid's prospects of recovery. He did not know, but would go and see; nurse being asked to project her thoughts to her patient, and the Doctor would find her. He returned in ten or fifteen minutes, gave an accurate diagnosis of the case, and said that a recent infusion of blood would not save the sufferer's life. She has since died.

A great-uncle of mine came, gave his name, and asked us to sing "Lead, Kindly Light." Mrs. Wreidt joined us in the hymn, the while my relative was singing alto loudly, clearly and correctly.

An elderly lady friend was spoken to by her husband, who made pertinent remarks upon, and criticism of, a sick son-in-law in London. Mrs. Wreidt knew nothing of this patient.

My wife had been told (months ago) of a certain foreign guide. A spirit spoke to her in a language none of us understood. I suggested (and I suppose he read my thoughts, even if he did not understand my tongue, although my words may have been translated for him) to my wife that perhaps the speaker was the foreign guide she had been told about. Then followed excited sounds of assent—a soft but firm pressure of my wife's arm, and a tender but distinct tap on the top of her head. All this took place far enough away from Mrs. Wreidt. Could any reasonable person ask for anything more evidential than that?

A spirit, Mrs. H., thanked us for a pleasant holiday her daughter spent with us this Summer. It is true that

Mrs. Wreidt knew the young lady, our visitor, but did not know she had been to see us during 1922.

By one or another of other spirit visitors many intimate matters of a personal nature were mentioned—interesting only to ourselves—but valuable in the fact that Mrs. Wreidt could not possibly have known anything about them.

I have sat often with Mrs. Wreidt, but never with such pleasure and satisfaction, for the simple reason that we, the sitters, all knew one another closely and intimately, and therefore collusion, connivance, fraud or trickery are entirely outside discussion or consideration. It would be an insult to ourselves and to Mrs. Wreidt for anyone to suggest that all was not perfectly genuine and straight forward.

Mrs. Wreidt is a wonderful medium of transparent honesty, and I here publicly testify to my whole-hearted belief in her both as a psychic and a woman.

The Treasury of Heaven.

E. P. Prentice.

"There is no wealth but life."—RUSKIN.

LIFE—buoyant, joyous, exhilarating! God's inscrutable mystery, permeating creation. Watch the swing of the budding lilac in the early morning breeze, and note the brilliant tints of the rainbow, glorified by the benediction of sun and shower. Listen to the notes of the lark and the thrush, as, brimful of life, they soar God-ward; then, with eager steps, tread the meadows where dewy, nipped buttercups smile in the lap of the great Creator. This is wealth, the untarnished gold of Heaven that neither moth nor rust can destroy—current coin of Love's realm.

In yonder leafy wood a little sun-lit stream meanders, whispering softly to the sweet wild flowers upon its banks. It tells them of the mighty ocean to which it hastens, and on which humanity rides, where the small craft are tossed in the torrent of an advancing and receding tide. Beyond and above all the perils and toils of existence is the haven of rest, where men cease from gathering perishable gold and where the poor in spirit have access to the treasury of Heaven, for "theirs is the Kingdom."

Perhaps it is impossible to fully estimate one of the most wonderful of God's gifts, that of Friendship. "Souls grappled to our own with hooks of steel." "Friendship hath the skill and observation of the best physician, the diligence and vigilance of the best nurse, and the tenderness and patience of the best mother." Truly a treasure of unique value!

Surely another of God's most precious treasures is raised and glorified humanity, jewels in the crown of redemptive love. Souls that have come out of great tribulation, martyrs perchance to heredity, environment and truth.

"Heaven's secret heirs, the adopt of God,
Pure souls of astral and aeonian strain,
Unknown, unnamed, unblazoned."

There are numerous, priceless treasures in the ocean of Almighty's Love, treasures vibrating with intense spiritual significance, breathing forth the essence of an unchanging Deity.

"Mind treasures boundless as the aerial gold,
Which floods the o'er-wealthy west of eve,"

and these may be possessed by every sincere, earnest aspirant. "Ask, and ye shall receive; seek, and ye shall find. Knock, and it shall be opened unto you."

"Thou art coming to a King!
Large petitions with thee bring!
For His peace and power are such,
None can ever ask too much."

As the Lord had gone, by the same road shall we go, and this is the life everlasting, "that life and immortality which it was the special mission of Christ to bring to light."

REPORTS OF SOCIETARY WORK

MEETINGS HELD ON SUNDAY,
DEC. 3rd, 1922.

BARRY, Atlantic Hall. — Mrs. Bewick, of Cardiff, gave an address on "Spiritual unfoldment," followed by clairvoyance.

BRISTOL, Clifton. — An address was given by Mr. Eddy, who also gave clairvoyance.

Park-street: Mr. E. Atkinson spoke on "Spiritualism, the comforter," a subject chosen by the audience.

United: Morning, open circle conducted by Mr. Martin. Evening, Mr. Eddy gave an address and Mr. Hoskins gave clairvoyance. Mr. Bover presided.

CERAU. — Mr. E. Jones gave addresses on "Sense of duty and responsibility" and "What is the word." Mr. R. Williams presided.

CARDIFF, First. — Mr. Geo. Harris conducted the services. Evening, he performed a naming ceremony and gave an address based on child life. There were good audiences.

DARLSTON. — Saturday, Sunday and Monday, Mr. G. Butcher, of Northampton, conducted the meetings. Crowded audiences.

DEVONPORT, Ker-st. — Mr. W. H. Watkins gave an address on "The ministry of angels in man's progress." Mr. Prout gave clairvoyance.

EXETER, Market Hall. — Mrs. Ruth Darby gave the address and clairvoyance at both services. Hall crowded. Mrs. Darby addressed the Lyceum in the morning.

LIVERPOOL, Daulby Hall. — Mrs. Ellen Green, of Manchester, gave an address on "Spiritual vibrations," followed by clairvoyance. Mr. J. J. Ray presided.

LONDON. — Battersea: Miss J. McKay gave an address on "Evolution," followed by clairvoyance.

Brixton: Mrs. B. Stock gave a trance address, followed by clairvoyance, all being well recognised. Central: Friday, Psychometry by Mrs. Maunder. Sunday, address on "Psychic photography" by Prof. J. Jones.

Clapham: Mr. Kirby gave an address on "The value of Spiritualism." The Kingstone gave clairvoyance.

Fulham: Morning, circle. Evening, Mrs. Clompson gave an address and clairvoyance. — Pros.: Sunday next, at 7, Miss GEORGE. Thursday, Dec. 14th, Mrs. GOLDEN.

Lewisham: Morning, Mr. Cowlam. Evening, Miss L. George gave an address and clairvoyance.

London Spiritual Mission: Morning, Dr. W. J. Vanstone spoke on "Three aspects of spiritual operations." Evening, Mr. G. Prior gave an address on "Reconciling message."

Manor Park: Morning, Mr. Stephen conducted the healing circle. Afternoon, Lyceum held their open session. Evening, Mr. K. Reynolds gave an address on "Does death lead to life?" The choir rendered the anthem "Arise! Shine! for Thy Light Come."

SHESM: Morning, circle conducted by Mrs. J. Baker. Evening, Mrs. E. Brock gave an address, followed by clairvoyance.

Southborough. — Mrs. Wright, of Chester, spoke on "They shall wipe away our tears" and "Prayer." Also clairvoyance.

WATTON ABBOT. — Mrs. Adams gave a trance address. Mr. Adams gave clairvoyance. Good attendance.

PORTSMOUTH, Temple. — Benevolent Society. Mr. G. Tayler-Gwinn took the services, assisted by Mrs. Haydon, who gave clairvoyant descriptions.

PORTSMOUTH, Monley-st. — Mr. A. Jones gave a splendid address on

"Giants we meet, and how to slay them." Mrs. Pollard gave clairvoyance. Stonehouse: Meeting conducted by Mr. C. Arnold. Soloist, Mrs. L. Harris. Trance address and clairvoyance by Mrs. Short.

TREFOREST, National. — Mr. Humphries gave an address on "The brotherhood of man." Clairvoyance by Mr. Ezra, who also presided.

YORK, Spen-lane. — Mr. D. Griffiths gave an address on "In my Father's house are many mansions." Clairvoyance in the afternoon.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, DEC. 10TH, at 2-30, LYCEUM.
At 3, LIBERTY GROUP.

"Principals and Principles," by
MR. J. GARNER.

At 6-30 and 8-15, MRS. LANGFORD.
MONDAY, at 8-15, MEMBERS' DEVELOPING CLASS.

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

THURSDAY, at 3 and 8-15, Miss BARTON.

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

SUNDAY, at 6-30.

DEC. 10.—MR. E. W. OATEN.

"17.—Circle for Members only.

"24.—Miss F. MORSE.

"31.—Circle for Members only.

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

SATURDAY, DEC. 9TH, at 7-30,
LECTURE BY MR. C. E. TIMMS on
"Number Vibration: Its Use in
Spiritualism."

Blackboard Illustrations.
Proceeds in aid of Britten Memorial
Fund.

SUNDAY, DEC. 10TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30, LYCEUM OPEN SESSION.
The Anthems, "The Radiant Morn
Hath Passed Away" and "A Day in
Thy Courts" will be rendered by the
LYCEUMISTS.

MONDAY, at 8, Miss M. SMITH.
WEDNESDAY, at 3, and 8, Mrs. IRONS.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, DEC. 10TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, SPECIAL RECITAL by
MR. E. BERRY.

At 6-30, Assisted by the CHOIR.
MONDAY, at 3 and 8, Mrs. SHAKESHAFT.
WEDNESDAY, at 8, Mrs. WOLFENDALE.

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

SUNDAY, DEC. 10TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, Mrs. THORNTON.
TUESDAY, at 3 and 8, Mr. ROSCOE.
THURSDAY, at 8, Miss WALLWORK.
SUNDAY, DEC. 17TH, Mrs. TONGE.

SOCIETY ADVERTISEMENTS.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, DEC. 10TH, at 2-30, LYCEUM.
At 6-30, Mr. LELLIOT.

At 8, Mr. KNOWLES and Mrs.
GRADDOL.

WEDNESDAY, at 3, Miss COTTERELL.
THURSDAY, at 8, Mrs. CHARNLEY.

SUNDAY, DEC. 17TH, Mr. R. A. OWEN.

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

SUNDAY, DEC. 10TH, at 3-15 and 6-30,
BRITISH MAGNETIC HEALERS.

WEDNESDAY, at 8, OPEN CIRCLE.

SUNDAY, DEC. 17TH, Mr. F. W. BACON.

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

SUNDAY, DEC. 10TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. SHEARSMITH

TUESDAY, at 8-15, Miss GOODWIN.
THURSDAY, at 8-15, Mrs. WOLFENDALE.

SATURDAY, at 8, OPEN CIRCLE.

Salford Spiritualist Society,
WEST HIGH STREET.

SUNDAY, DEC. 10TH, at 10-30 and 1-45,
LYCEUM.

At 3, 6-30 and 8, Mr. A. E. BENTLEY.
MONDAY, at 3, Mrs. MORGAN.

WEDNESDAY, at 8, Mrs. SHAKESHAFT.

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

SUNDAY, DEC. 3RD, at 3, 6-30 and 8,
SERVICE AS USUAL.

MONDAY, at 3 and 8.

WEDNESDAY, at 3 and 8.

British Magnetic Healers' Association.

The above Association will hold a
HOSPITAL SUNDAY

on SUNDAY, DEC. 10TH, at the
MOSTON SPIRITUALIST CHURCH,
AMOS STREET, MOSTON.

MR. WEITING,
Speaker and Clairvoyant.

Time of Meetings, 3 and 6-30.

All are invited. Come!

The above Association will hold a
PROPAGANDA MEETING

on SATURDAY, DEC. 16TH, at the
FORD LANE SPIRITUALIST CHURCH,
PENDLETON.

Demonstrations of Healing will be
given.

Meeting, 7. Healing, 7-30, prompt.
All are invited. Collection.

ALL WOMEN suffering from irregularities should write for particulars of remedy for same to M. GRAHAM, 42, James-st., Enfield, Middlesex.

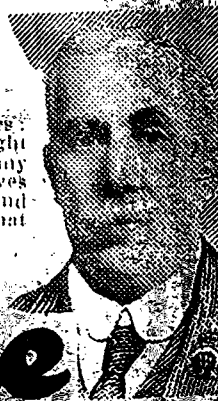
Weeping Eczema

Torment of Years Cured Completely by Germolene.

Mr. Thomas McDougall, 2, Glenochie Place, Falkirk, N.B., says: "I suffered with weeping eczema on both arms for between eight and nine years. It was a constant torment and spread all over my arms till they were raw from wrists to elbows. Prescribed salves failed utterly. At last I got Germolene. The first touch cooled and soothed and I continued getting better daily. The result is that my arms are both well to-day."

GOLD MEDALS AND DIPLOMAS AWARDED
Prices 1/3 and 3/- per tin. Of all Chemists.

Germolene



SOCIETY ADVERTISEMENTS.

Gillingham Spiritualist Society,
GODFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, DEC. 10TH, at 7.

MR. R. BODDINGTON.

SUNDAY, DEC. 17TH, Mrs. MAUNDER.

WORKS OF REMOVAL.

Watling Spiritualist Mission
10, ARN STREET.

SUNDAY, DEC. 10TH, at 6-30.

MR. H. BODDINGTON.

THURSDAY, Mrs. ORMEROD.

SUNDAY, DEC. 17TH, MR. GIRD.

Higham Spiritualist Church,
ADENHAY HALL, NORTH ST.
(Affiliated to S.N.U.)

SUNDAY, DEC. 10TH, at 11-15 and 7.

MRS. A. BODDINGTON.

At 3, LYCEUM.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 8, Miss A. SCOGGINS.

Battersea Christian Spiritualist Church.

TEMPERANCE HALL, WANDSWORTH RD.

(NE. QUEEN'S RD.), LAVENDER HILL.

SUNDAY, DEC. 10TH, at 6-30.

Miss NELLIE MELLODY.

Address and Clairvoyance.

SUNDAY, DEC. 17TH, Mrs. FINCH.

Battersea Spiritualist Church.

NEW ADDRESS.

BENNERLEY HALL, BENNERLEY RD.,

NORTHCOTE ROAD, BATTERSEA.

SUNDAY, DEC. 10TH, at 11-15, CIRCLE.

At 6-30, Mrs. A. BRITTAIN,

Address and Clairvoyance.

SUNDAY, DEC. 17TH, Mr. G. BROWN.

Bowes Park Spiritualist Society,

SQUATSBURY HALL,

Adjoining Bowes Park Station, N.22.

SUNDAY, DEC. 10TH, at 11,

Miss E. M. MADDISON.

At 7, Mr. HAROLD CARPENTER.

Brixton Spiritualist Brotherhood

Church,

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, DEC. 10TH, at 11-15,

PSYCHOMETRY CIRCLE.

At 3, LYCEUM. At 7, Mrs. L. HARVEY

Addresses and Clairvoyance.

MONDAY, at 7-30, LADIES' PUBLIC

CIRCLE.

TUESDAY, at 8, MEMBERS' CIRCLE.

SATURDAY, at 7-30, GRAND SOCIAL.

Church of the Spirit, Croydon,

HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, DEC. 10TH, at 11,

MR. P. SCHOLEY.

At 6-30, MR. ROBERT KING.

Hackney Spiritualist Church.

240A, AMBURST ROAD.

SUNDAY, DEC. 10TH, at 7,

MR. AND MRS. PULHAM.

MONDAY, at 8, CIRCLE.

TUESDAY, at 8, LITERARY CIRCLE.

Ilford Psychical Research Society,

WILSON MARKET CHAMBERS, ILFORD

LANE, ILFORD.

SUNDAY, DEC. 10TH, at 7,

MRS. MAUNDERS.

THURSDAY, at 3, Mrs. JAMRACH.

FRIDAY, at 8, Mrs. NEVILLE.

SUNDAY, DEC. 17TH, Mrs. STEPHENS.

Palms Simply Explained. With

numerous diagrams. By James Ward.

Price 10 d.

SOCIETY ADVERTISEMENTS.

Camdenwell S.E.,

GUARDIAN'S OFFICE, HAYES ST.
PROGRAM RD.

SUNDAY, DEC. 10TH, at 11,

Miss N. MELLODY

At 6-30, Mr. T. W. ELLA.

SUNDAY, DEC. 17TH, Mrs. E. M. BALL

and Miss F. SCATHERD.

Clapham Spiritualist Church,

ADJOINING REFORM CLUB, ST. LUKE'S

RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, DEC. 10TH, at 11, CIRCLE.

At 3, LYCEUM.

At 7, Mrs. A. De BEAUREPAIRE.

FRIDAY, at 8, Mrs. KINGSTONE.

Psychometry.

SUNDAY, DEC. 17TH, Mr. CLARK.

Eltham Spiritualist Church,

CO-OP. HALL, WELL HALL PARADE

SUNDAY, DEC. 10TH, at 7.

MR. R. G. JONES.

Address and Clairvoyance.

WEDNESDAY, DEC. 13TH, at 8.

Rev. J. M. MATTHIAS.

Address and Clairvoyance.

Forest Hill Christian Spiritualist Society

FORESTERS' HALL, RAGLAN ST.,

DARTMOUTH ROAD.

SUNDAY, DEC. 10TH, at 6-30,

Mrs. REDFERN,

Address and Clairvoyance.

WEDNESDAY, at 8, SERVICE.

SUNDAY, DEC. 17TH, Mr. BROWN.

Hounslow Spiritualists' Society,

ADULT SCHOOL, WHITTON ROAD.

SUNDAY, DEC. 10TH, at 6-30,

Mrs. GOODE. At 3, LYCEUM.

TUESDAY, at 7-45, Mrs. MAUNDERS.

WEDNESDAY, at 3, GUILD.

Kingston Spiritualist Society,

BISHOP'S HALL, THAMES STREET.

SUNDAY, DEC. 10TH, at 11,

MR. R. A. BUSH.

At 3, LYCEUM.

At 6-30, Dr. VANSTONE.

WEDNESDAY, at 7-30, Mr. AUSTIN.

Romford Christian Spiritualist Society,

BROADWAY CHAMBERS, SOUTH STREET.

SUNDAY, DEC. 10TH, at 6-30,

MR. WATSON,

President, Little Ilford Society.

Clairvoyance by 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 Wandsworth Rd. and
Manor Park Rd.

SUNDAY, DEC. 10TH, at 3, LYCEUM

At 6-30, Mr. H. BODDINGTON.

TUESDAY, at 8, Mrs. M. CROWDER.

SUNDAY, DEC. 17TH, at 6-30,

MR. G. TAYLER GWINN.

London Central Spiritualist Society,

MINERVA ROOMS, 144, HIGH HOLBORN,

W.C. (Corner of Bury St.)

FRIDAY, DEC. 8TH, at 7 for 7-30.

Mrs. GRADDON KENT.

SUNDAY, DEC. 10TH, at 6-30 for 7.

Mrs. A. E. DEANE.

SPECIAL ILLUSTRATED LANTERN

LECTURE.

SUNDAY, DEC. 17TH, Mrs. CLEMENTS.

Little More Christian Spiritualist

Church,

CHURCH ROAD, CORNER OF THIRD AVENUE

MANOR PARK.

SUNDAY, DEC. 10TH, at 6-30.

MR. AND MRS. SYMONS.

MONDAY, at 3, LADIES' MEETING.

WEDNESDAY, at 8, Mrs. A.

BODDINGTON.

SUNDAY, DEC. 17TH, ALD. D. J. DAVEY.

THURSDAY, at 7-45, WHIST DRIVE

aid of New Church Fund.

Tickets 1/6 each. Refreshments

included.

THE EVANGELICAL SPIRIT RETURN**MOVEMENT,**

SALISBURY HALL, ROMFORD ROAD

STRATFORD, E.15.

SUNDAY, DECEMBER 10TH,

at 6-30,

MADAM GERALD.

Address and Clairvoyance.

Followed by PUBLIC CIRCLE.

SUNDAY, DEC. 17TH, Mr. ELLIOTT

and Mrs. SELF.

Stratford Spiritual Church,

10MISTON ROAD, SIXTH TURNING DOWN

FOREST LANE GOING FROM MARYLAND

POINT STATION.

SUNDAY, DEC. 10TH, at 6-30,

Miss V. BURTON.

MONDAY, DEC. 11TH, at 8,

COMMITTEE MEETING.

WEDNESDAY, DEC. 13TH, at 3,

Ladies' Meeting, Miss GEORGE.

THURSDAY, DEC. 14TH, at 8,

PUBLIC MEETING.

SUNDAY, DEC. 17TH, at 6-30,

Mrs. E. NEVILLE.

Forward Movement at 11.

Lyceum at 3.

Whooping Cough

and Children's Bronchial Troubles

THEY LIKE VENO'S. IT'S NICE. IT'S SAFE. IT CURES.

Veno's is a proved cure for Whooping Cough. Thousands of mothers swear by it, because they know from actual experience that it prevents weeks and weeks of suffering. And the children like it and beg for more. It stays on the stomach and does not cause sickness. It is safe, for it contains only curative herbal essences and no drugs.

Just as good and effective for adults too. Always have it in the home—in case. All chemists and stores sell it.

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

The Cheapest and the Best.



VENO'S LIGHTNING COUGH CURE

CAN WE PHOTOGRAPH THE DEAD?

A LANTERN LECTURE ON SPIRIT PHOTOGRAPHY will be given in the LONGSIGHT PUBLIC HALL, STOCKPORT RD. (adjoining Library) under the auspices of the LONGSIGHT SPIRITUALIST SOCIETY, on WEDNESDAY, DECEMBER 13th, 1922, at 7-45 p.m.

LECTURER: Mr. ERNEST W. OATEN, D.N.U. (President, S.N.U. and Editor of "The Two Worlds")

CHAIRMAN: W. STANTON, Esq.

TICKETS, 6d., 9d., 1s., can be obtained from Longsight Spiritualist Society, Shepley St., Longsight; THE TWO WORLDS Office, Corporation Street; Mrs. Wright, 89, South St., Longsight; Mrs. A. Hewson, 7, Birchfields Rd., Rusholme; or at the Hall.

Stretford Spiritualist Church, Watson Street, off King Street, Manchester.

OPENING of NEW CHURCH on Saturday, Dec. 16th.

DEDICATION BY Mr. R. C. GRANT.

CHAIRMAN: Mr. JOHN WILLIAMS.

OPENING CEREMONY will commence at 3-30 p.m.

At 6-30 p.m. Address on SPIRITUALISM by Mr. R. C. GRANT.

SUNDAY, DEC. 17TH, SPEAKER: Mr. JOHN WILLIAMS.

MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, Raby Street, Manchester.

PRESIDENT: Miss M. M. HARRISON.

SERVICES AT 2-30 AND 6-30 P.M.

SUNDAY, DECEMBER 10TH, LYCEUM at 2-30.

At 3, Mr. E. HART on "Spirit and Matter."

Chair to be taken by Miss A. SHARPLES. Discussion. At 6-30, Mr. J. BELL on "The Creation of the Universe."

Chairman: Mr. GRIFFITHS.

Clairvoyance by Miss M. SMITH.

Questions invited.

SUNDAY, DEC. 17TH, at 2-30 and 6-30, Speaker, Mr. SHUTTLEWORTH, E.L.U.D.C.

Clairvoyance.

Soloist: Mrs. OLIVER, of Mostyn.

Chair: Miss A. SHARPLES.

Silver Collection.

FRIDAY, JAN. 5TH, ANNUAL PARTY AND DANCE.

Music by "The Strolling Trio."

All welcome.

"WHERE ARE OUR DEAD?"

E. W. OATEN, Esq., of Manchester, Editor of THE TWO WORLDS, will deliver a LECTURE in the WESLEYAN SCHOOL, TOTTINGTON, on THURSDAY EVENING, DECEMBER 14th, 1922.

Chair to be taken at 7-45 by COUNCILLOR P. WALLACE.

Solos by MADAM TWEEDALE, of Heywood.

ACCOMPANIST: PETER HOLT, Esq.

QUESTIONS INVITED.

SILVER COLLECTION.

RESERVED SEATS, 1s.

Higher Openshaw Spiritualist Church, Old Lane (late of Alhambra Buildings).

Opening of New Premises. Saturday, Dec. 16th, Happy Social Evening at 7 p.m.

TICKETS 6d. (on behalf of Renovation Fund).

Come and help us to be at home.

Refreshments at moderate charges.

PICTON HALL, LIVERPOOL.

Lantern Lecture on "Materialisations and Human Radio-Activity,"

On MONDAY, Dec. 11th, 1922, at 7-45 p.m.

Miss FELICIA R. SCATCHERD (London), Member of the Psychical Research Society.

TICKETS 6d. and 1s.

QUESTIONS AND DISCUSSION.

LONDON DISTRICT COUNCIL OF THE S.N.U.

In co-operation with the ELTHAM SPIRITUALIST CHURCH,

will hold a

PUBLIC MEETING at Hostels Hall (Theatre),

Wellhall Road, Eltham,

On MONDAY, Dec. 11th, 1922, at 8 p.m.

Speaker: Mr. RICHARD BODDINGTON, President L.D.C.

Subject: "A New Basis of Belief in Immortality."

Clairvoyance will be given by Mrs. EDITH CLEMENTS.

Doors open at 7-30 p.m.

Collection to defray expenses.

Will all local Spiritualists rally round and help us?

MISCELLANEOUS ADVERTISEMENTS (NOT DISPLAYED.)

Prospective Announcements, Speakers' Open Dates, Mediums Wanted, To Let, For Sale, Wanted, etc.: 29 words, 1/6. Each additional line, 3d.

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

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

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

SEANCE held every Wednesday at 8 at "St. Helens," 79, Park Hill, Clapham (corner of West-rd.), by Mrs. ROSE STEVENS, Spiritual Medium. 1s.

SECRETARIES please note that my permanent address is now 204, Brunswick-st., Nelson, Lancs. Booking dates.—WALTER HUTCHINSON.

WILL all Secretaries please note that the well-known Midland psychic and Clairvoyant, ALBERT REA, has removed to 135, Short Heath Road, Erdington

Speakers, Open Dates, Etc.

Miss VIOLET LIPPY requires dates for 1923. Clairvoyance only, Sundays only. — 41, Bagshot-st., Walworth, London, S.E.17.

Mr. A. STEVENS, is booking dates for December and 1923. Sundays or week-ends. Clairvoyance only. References.—27, Ure Bank Terrace, Ripon, Yorkshire.

Mr. and Mrs. SAMUEL WHITING, Exponents and Demonstrators, are now booking for 1923 and 1924.—15, Tully-street, Mr. Broughton, Manchester.

Mrs. BLANCHIE PETZ, Artist Medium, desires engagements from June 24th to June 29th, 1923, in Northern area.—86, Wellesby-st., Stoke-on-Trent.

Mr. ROBERT DAVIES, Exponent and Demonstrator, has vacant dates for 1923 and is booking for 1924.—Beech House, 83, Cleveland-road, Crumpsall, Manchester

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

NEW SECRETARIES.

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

HAMILTON SPIRITUALIST CHURCH, RIRKENHEAD. — Mrs. EDWARDS, 5, White-street, Hamilton.

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.

TRANSITION.

PEARL.—Passed to the higher life on Nov. 22nd, 1922, at Bulwell, Notts. Walter Pearl, a faithful worker in the cause of the angels.

A memorial service was held on Dec. 3rd at the Hazel-st. Rooms, conducted by Mrs. Ada Rhodes Brown, and the large company which assembled showed the deep esteem in which Bro. Pearl was held, and deep expressions of love were heard from many lips. "Where the Roses ne'er shall wither."

IN MEMORIAM.

In loving memory of Joseph Imison, who passed into the higher life Dec. 2nd, 1918.—NAN.

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