



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. 1831—Vol. XXXV.

FRIDAY, DECEMBER 15, 1922.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1831.—Vol. XXXV.

FRIDAY, DECEMBER 15, 1922

PRICE TWOPENCE

Original Poetry.

A Thought.

It seems, at even,
When purple shadows gather o'er the hills,
And the parched wells of earth fair Nature fills
With dews from heaven.
That not alone
The sun-drenched turf I crush, or push aside
Brambles and bracken; a presence seems to glide
Near, speaks in tone
Beyond the ken
Of mortal ears Nor one—but others float
Through the cool evening air from climes remote,
Hill top and fen.
'Twas not in vain
The pagans thought their woods and meadows green,
Thronged with fair forms, all god-like and serene—
No, not in vain.
Come, then, away!
The crowded streets are lonely as the wild,
The mountains bear sweet company and mild.
Haste, then, away!

—MARY IDA REES.

From the Impersonal to the Personal.

W. H. Evans.

I HAVE again been reading three books which, though written from different points of view, have a similarity of thought running through them that is very striking. When reading the works of great writers we cannot but realise how thoughts of the future shadow or illumine their minds. Every robust mind has an innate faith in the future of the human race, a faith which springs from the innate greatness of the human soul. It bubbles up as a perennial spring refreshing the soul in periods of doubt, or casts upon our pathway that "light which, though never seen on sea or land," yet gilds the future with the golden dreams of the "to be." This something is greater and nobler than the desire for personal survival of death, and life in another world, and one instinctively feels the greatness and nobility of those minds which, though denying human immortality in the personal sense, yet look to the realisation of a perfect humanity which shall be the visible embodiment of the wondrous dreams of poet and seer. We cannot but feel that even this is rooted in the innate immortality of the human soul, for the greatness of the soul of humanity can only be realised through the greatness of its units.

The three books which I have been reading are "The Martyrdom of Man," by Winwood Reade, "Common Sense Thoughts on a Life Beyond," by F. J. Gould, and "From the Unconscious to the Conscious," by Gustave Geley. Each of these writers illustrates the operation of what may be termed the world spirit. They each realise that the processes of evolution are not acting blindly, but are to some extent at least intelligently experimenting. The idea of spiritual guidance in the religious sense is not expressed in so many words, but the practical value of religion in the evolution of the race is recognised by them.

Winwood Reade gives us an introduction to universal history. His pen pictures of past civilisations have a

vigour of conception and boldness of outline that impresses the mind with a sense of the author's mastery of his theme. In telling phrases he limns for us scenes from ancient Egypt, Babylon, Persia, Greece, Carthage, Phœnicia and Rome, which convey in vivid manner a clear idea of the life of these peoples of yesterday. He shows the part that war and religion have played in human advancement, traces the growth of the idea of liberty, shows the part that the intellect of man will play in the future, and shadows forth our coming greatness. He calls this history a martyrdom, but it is a martyrdom which contains a glorious promise, and one sighs with regret that such a brilliant mind should have passed away before his genius had fully flowered. The promise which he saw in the long struggle of the human race is the more wonderful perhaps in that he vigorously denies personal immortality. For him, as for F. J. Gould, humanity is one man, though he does not quote that pregnant phrase of Pascal as does F. J. Gould. We are units, or cells, in a vast and mighty organism, working for its ultimate triumph. We have nothing to do with survival in the personal sense. Some day, perchance, mankind will have discovered the secret of immortal existence, and he gives us a wondrous picture of what he conceives the future of the race will be. He says:—

"Three inventions which perhaps may be long delayed, but which possibly are near at hand, will give to this overcrowded island the prosperous conditions of the United States. The first is the discovery of a motive force which will take the place of steam, with its cumbrous fuel of oil or coal; secondly, the invention of aerial locomotion, which will transport labour at a trifling cost of money and of time to any part of the planet, and which, by annihilating distance, will speedily extinguish national distinctions; and thirdly, the manufacture of flesh and flour from the elements by a chemical process in the laboratory similar to that which is now performed within the bodies of the animals and plants.

"Food will then be manufactured in unlimited quantities at a trifling expense, and our enlightened posterity will look back upon us who eat oxen and sheep just as we look back upon cannibals. Hunger and starvation will then be unknown, and the best part of the human life will no longer be wasted in the tedious process of cultivating the fields. Population will mightily increase, and the earth will be a garden. Governments will be conducted with the quietude and regularity of club committees. The interest which is now felt in politics will be transferred to science; the latest news from the laboratory of the chemist, or the observatory of the astronomer, or the experimenting room of the biologist will be eagerly discussed.

"Poetry and the fine arts will take the place in the heart which religion now holds. Luxuries will be cheapened and made common to all; none will be rich, and none poor. Not only will man subdue the forces of evil that are without, he will also subdue those that are within. He will repress the base instincts and propensities which he has inherited from the animals below; he will obey the laws that are written on his heart; he will worship the divinity within him. As our conscience forbids us to commit actions which the conscience of the savage allows, so the moral sense of our successors will stigmatise as crimes those offences against the intellect which are sanctioned by ourselves.

"Idleness and stupidity will be regarded with abhorrence. Women will become the companions of men, and the tutors of their children. The whole world will be united by the same sentiment which unites the primeval

clan, and made its members think, feel and act as one. Men will look upon this star as their fatherland; its progress will be their ambition; the gratitude of others their reward. These bodies which now we wear belong to the lower animals; our minds have already outgrown them; already we look upon them with contempt. A time will come when science will transform them by means which we cannot conjecture, and which, even if explained to us, we could not now understand, just as the savage cannot understand electricity, magnetism, steam.

"Disease will be extirpated; the causes of decay will be removed; immortality will be invented. And then, the earth being small, mankind will migrate into space, and will cross the airless Saharas which separate planet from planet, and sun from sun. The earth will become a Holy Land which will be visited by pilgrims from all quarters of the universe.

"Finally, men will master the forces of nature; they will themselves become architects of systems, manufacturers of worlds. Man will then be perfect; he will then be a creator; he will, therefore, be what the vulgar worship as a god. But even then he will in reality be no nearer than he is at present to the First Cause, the Inscrutable Mystery, the God. There is but a difference in degree between the chemist who to-day arranges forces in his laboratory so that they produce a gas, and the creator who arranges forces so that they produce a world; between the gardener who plants a seed, and the creator who plants a nebula. It is a question for us to consider whether we have any personal relations towards the Supreme Power; whether there exists another world in which we shall be requited according to our actions. Not only is this a grand problem of philosophy, it is of all questions the most practical for us, the one in which our interests are most vitally concerned. This life is short, and its pleasures are poor; when we have obtained what we desire it is nearly time to die, and it can be shown that, by living in a certain manner, eternal happiness may be obtained, then clearly no one except a fool or a madman would refuse to live in such a manner."

This is an inspiring picture of what may be the destiny of the human race upon this planet, and his is indeed a dull mind which does not respond to the throb of such optimism. But Winwood Reade deals drastically with the current ideas of God, and plainly states that "supernatural Christianity is false, God-worship is idolatry, prayer is useless. The soul is not immortal. There are no rewards, and there are no punishments in a future state." And again he says: "We belong to the minute of Nature, we are in her sight as the rain-drop in the sky; whether a man lives or whether he dies is as much a matter of indifference to Nature as whether a rain-drop falls upon the field and feeds a blade of grass, or falls upon a stone and is dried to death. She does not supervise small details."

These statements are dogmatic enough, but from his point of view logical, and necessary to be said. It is a shock to our self-conceit to be considered a "small detail," and perhaps the writer overlooks the fact that it is not the lines of the human frame that counts, but the wondrous quality within. There is no comparison between a rain-drop and a brain, though rain-drops and brains are essential in the great whole of Nature. But though he says that God-worship is idolatry, he does not, as we have seen, deny the existence of God—it is the limited conception of the theologian which he condemns. For him God is too vast, too remote for us to conceive of. Yet he considers that the question "Whether we have any personal relations towards the Supreme Power; whether there exists another world in which we shall be requited according to our actions," is of all questions the most practical for us, the one in which our interests are most vitally concerned."

One can only regret that there had not come to him the light which psychical science is now throwing upon many of these problems. To us who bathe daily in the light of the "New Revelation" the question of our relation to the Supreme Power, and of the future life is, in a great measure, solved. Whatever may be the different

terms in which we express our belief in God, our intuitions have been touched with the divine fire of the spirit, and in the centre of our being is the serene calm of the soul which realises that all is moving towards a keener appreciation of the beauty and glory of the Supreme Power. To translate that beauty into our daily life is the great task before us. Winwood Reade considers God too great to have any "personal relations with us human atoms that are called men," and after giving us the wondrous pictures of the future greatness of the human race, closes his book on a note tragically sad, saying, "But a season of mental anguish is at hand, and through this we must pass in order that our posterity may rise. The soul must be sacrificed; the hope in immortality must die. A sweet and charming illusion must be taken from the human race, as youth and beauty vanish never to return."

This is a tragic—one may say an impotent—conclusion to come to. He lacked the knowledge which we have to-day which proves that man is immortal and such a sacrifice as he speaks of will not be demanded of the human race. The greatness of humanity is but the sum total of the greatness of its units. The power to conceive and dream of ideal states guarantees the power to realise them.

TO BE CONTINUED.]

Bible Studies.—No. 10.

Angels: Their Nature and Mission.

Alfred Kison.

THERE has been published many curious and fantastic ideas and conceptions concerning angels, their nature and place in the plan of God in dealing with the children of earth. Some of these evidence the intolerance of the Jewish priesthood towards other nationalities that we have seen exhibited in other matters.

"As a specimen of rabbinical angelology, I shall translate," says Mr. Allen, "part of the account of the first or lowest of the seven firmaments contained in the celestial regions, that being represented as the least populous. This region is dominated THE HEAVENS, and is affirmed to be the residence of seven archangels: Orphaniel, having under him seventy-one angels, Thagra seventy-four, Dandael thirty-six, Gadalmijah forty-six, Assimur fifty-eight, Pascar thirty-five, Boel forty. The second firmament designated as the HEAVEN OF HEAVENS, is divided into ten departments, each occupied by numerous companies of angels under the command of their chiefs" (Allen's "Modern Judaism," pages 153 and 154).

Mr. Allen gives some remarkable traditions of the rabbinical angelo-geography, especially regarding the SEVENTY NATIONS into which, they say, the human family was divided at Babel. He gives the following from the Targum on the Pentateuch, attributed to Jonathan, who lived about the time of Jesus:—

"The earth consisted of seven climates, and every climate being divided into ten parts. Then was each country and people assigned to its respective prince, and these princes are called the gods of the world. Thus were the seventy nations divided among the seventy princes, the blessed God taking no part in them because He is pure." One rabbi assigns to these angels the office of "moving the heavenly bodies"; another affirms them to be "the souls of the heavenly bodies"; and another asserts them to be no other than "the stars and planets."

The following passage seems to favour the above rabbinical traditions: "But the prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes, came to help me, and I remained with the kings of Persia" (Dan. x. 13). The person who is here manifesting to Daniel is "the man Gabriel" (Dan. ix. 19).

"Though these guardians of nations are frequently described as angels of light, surrounding the throne of the Supreme, and forming His council, yet at other times with the usual inconsistency of rabbinical statements they are represented as demons of darkness, and powers of uncleanness. Then did they, (the heathens) turn them-

elves to the worship of demons, which are spirits, some of which are placed as rulers over the nations, each presiding over the country committed to his care in order to defend it and annoy its enemies.' The powers of uncleanness are the seventy princes who liberally distribute to the idolatrous nations that are subject to their influence." (Ibid., pages 135-158)."

"Guardian angels," according to the notions of the Jewish rabbis, perform very important services in the favour of men. They say, 'Every man has his angel, who speaks for him and prays for him; as it is said (Psalms lxx. 2), 'O, thou that hearest prayer'; that is the prayer of the angel, who is the Mashal, or guardian of men. It follows, 'Unto thee shall all flesh come.' Wherefore, the angels are not allowed to say their hymns above till the Israelites have said them here below, for all that a man does is imitated by his Mashal, who performs it above in the same manner in which it is performed here below. A man would never ask his necessities of God in the Syriac or Chaldaic language. The ministering angels do not attend to carry anyone's prayers to God who petitions for his necessities in the Syriac language. This is meant of one single man who prays for himself. By a whole congregation it may be done in all languages, because the presence of God is among them. There are three (angels) who weave or make garlands out of the prayers of the Israelites: the first is Achtaricl, the second Metatron, and the third Sandalphon. Behold! these three who make the garlands do not attempt to make garlands of any other prayers, but only such as are made in the Hebrew tongue" (Ibid., pages 159 to 160).

The rabbinical intolerance, even with regard to the language in which prayers are uttered, is strongly manifested in the above quotations. As we are dealing with all those spiritual beings who come under the title of angels in the Bible, we must not overlook the Seraphim, plural (Hebrew, burning ones). This is a title given to a peculiar being with six wings (Isaiah vi. 2-6). In the singular it is Seraph, which signifies fiery, or burning; and the fiery serpents, with which the children of Israel were bitten in the wilderness of Arabia, were so called (Num. xxi. 6). Cherubim and the singular Cherub (fulness of knowledge). These expressive titles are many times applied to angels (Gen. iii. 24; Exodus xxv. 19-22; and Ezekiel x. 1-2, etc.).

It was also assumed that angels could change the shape of their forms at will, and so could not be said to have any definite form or shape. Milton has expressed this idea of the nature of angels in the following lines:—

"Bright angels, by imperial summons called,
Innumerable before the Almighty's throne,
Vital in every part, not as frail man—
All heart, they live, all head, all eye, all ear,
All intellect, all sense; and as they please
They limb themselves, and colour, shape or size
Assume, as likes them best, condense or rare."

Perhaps this idea of being "formless" will account for the hazy ideas held, by many people, that it also applies to spirit people. Hence, the gladness that has been exhibited by mourners when they have been assured that their departed loved ones had spirit bodies similar in shape to their earthly bodies, void of any physical defects. Some of my friends, who have not quite cast off the indefinite theological impressions, call my teachings regarding the departed as being too materialistic. But then, some Spiritualists, as well as some scientists, will have to pass to the spirit side of life before they can entertain the fact that life is as real in that world as it is in this.

We have seen the fantastic ideas of the shape of certain angels entertained both by the writers of certain books of the Bible, and the rabbinical writers. We will now turn our attention to more rational authorities on Biblical interpretation.

Dean Prideaux says that the Hebrew term Sheliach Zibber means the angel of the Church; and was applied to the ministers of the Jewish Synagogue because he was the mouth or messenger of the people of God. And as a messenger from God to the people is an angel of God, so a messenger from the people to God is an angel of the people.

And thence it is that the bishops of the seven

churches in Asia, in Revelations, by a name borrowed from the Synagogue, were called the angels of those churches."

The Rev. Thomas Timpson says in his book, "The Angels of God," that the Hebrew term "malach" means a messenger or angel, and the term "malachi" means my messenger or my angel.

The New Testament was written in Greek, and the word "angelo" means a messenger, and it is so translated in Matthew xi. 10, Luke vii. 24 and ix. 51, James ii. 25, while in Acts xii. 15 it is translated angel where the context clearly implies it should be a messenger sent by Peter to the brethren who were gathered together praying for him. "They are always spirits," says an ancient father in the Christian Church, "but when they are sent they are called angels." "Do you inquire the name of their nature?" asks another. "It is spirit. Do you ask the name of their office? It is angel."

In the "Biblical Cyclopædia," edited by Prof. John Eadie, D.D., LL.D., in dealing with the term "angel" he says: "This word, both in the Greek and Hebrew language, signifies a messenger. The original word is often applied to men. . . . When the term is used, as it generally is, to designate spiritual beings, it denotes not the nature they bear, but the office they sustain as God's messengers, or the agents by whom He makes known His will and executes the purpose of His will."

It is recorded in the Bible that Abraham entertained three angels, one of which is supposed to have been "the angel of the Lord," or the Lord Himself. He served them with refreshments; they washed their feet and drank milk, and ate bread, butter and meat. Evidently he mistook them for ordinary travellers. Had they possessed wings he would not have made this mistake (Genesis xviii. 1-8). Similarly Lot entertained two angels unawares, and served them with refreshments. They also were without wings (Gen. xix. 1-11). An angel, with a drawn sword in his hand appeared unto Joshua, and he mistook him for a real captain of the army, and only found out the real nature of his visitor when he was informed he was a captain of the hosts of the Lord. Had there been any wings he would not have been in doubt as to the nature of his guest. Ezekiel describes the angel he saw as a man, and it entered into him, and set him on his feet, and instructed him what to say to the children of Israel (Ezekiel i. 26-28, and ii. 1-10). Daniel describes the angel that visited him as a man, and subsequently he calls him the "man Gabriel" (Daniel ix. 21-22). St. John, when he was having his clairvoyant vision, was on two occasions about to fall down and worship the angel, evidently under the impression that it was God, but the angel said: "See thou do it not. I am a fellow servant with thee and with thy brethren that hold the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). "And I, John, am he that heard and saw these things, and when I heard and saw, I fell down to worship before the feet of the angel that showed me these things. And he said unto me, See thou do it not. I am a fellow servant with thee and with thy brethren the prophets, and with them that keep the words of this book. Worship God" (Rev. xxii. 8-9).

It will appear clear from the evidence we have quoted above that the term angel means a messenger, either spirit or mortal. So our beloved departed when they come to us with comforting messages are angels. They tell us of the location and nature of the spirit world, its home in which our friends wait to meet and greet us, of the beautiful flowers that abound there to delight the eyes of those who behold them; and of God's wisdom and love, thus manifested all around, about the bright radiant domain of those supernal worlds. Let us thank God for the ministry of angels, our loving, dear departed.

My next article will be devoted to the consideration of Sheol and Hades.

A BOOK makes an acceptable Christmas gift.

SIR A. CONAN DOYLE writes, "Your edition of my views in the first article this week (December 1st, 1922) is so good that I should like several dozen of you to send them on."

Sir Arthur Conan Doyle in Sunderland and Newcastle.

Wonderful Progress of Spiritualism on Wearside.

THE visit of Sir A. Conan Doyle, M.D., to Sunderland on November 28th, proved an immense success. The great Victoria Hall was crowded, while on the platform was quite an army of the friends of the Cause from surrounding areas. The meeting was promoted by the Derwent-street Church, under the able leadership of Mr. W. D. Todd, D.N.U. This church is quite unequal to comfortably seat the hosts of truth-seekers who flock to its services. A new structure is imperatively demanded, and, thanks to Sir Arthur, a handsome moiety of the proceeds of his lecture has been handed over to the Building Fund.

The announcement that the Chief Constable of the town, Mr. F. J. Crawley, would take the chair, made, no doubt, a strong impression on the public mind. Mr. Crawley, who has given very considerable study to the subject, is a convinced Spiritualist, and has the pluck to publicly state the fact, and at the close of the proceedings, when thanked for presiding, he said he considered it one of the highest honours of his life to be there that evening to support the illustrious literary and scientific lecturer.

In introducing Sir Arthur, the chairman referred to him as the creator of that delightful character of Sherlock Holmes. That, he said, was evidence of an analytical mind, a mind that was competent to analyse and deduce. Bearing in mind also that he was a trained medical man, and one who had had unique opportunities of applying his judgment to various problems, they would realise that anything he might say on a subject like Spiritualism was entitled to weighty consideration.

Sir Arthur, who was received on rising to speak with rapturous enthusiasm, said, "People call me credulous, but they don't know what the evidence is. I say any man who had the evidence I had and didn't believe it would be a lunatic."

The subject, said Sir Arthur, was far the most important one in the world, because it concerned the fate of every man and woman. Some of them had been able to come to the conclusion that they had been able to pierce the barrier of death, and to know what was on the other side of it. It was a very great claim, and they had to try to make it good.

Sir Arthur, in his attempt to make good that claim, discussed the subject in all its phases. He described the growth of the Spiritualist movement from 1848, when phenomena were first recorded in the north of New York State of America.

Sir Arthur stressed the serious and solemn nature of the subject and any investigations they might make into it. "If you are not going to do it in a religious spirit," he said, "then leave it alone. It is blasphemy if it is done in any spirit except that of the highest religious aspirations."

HIS OWN EXPERIENCES.

Describing some of his own experiences at seances, the lecturer told how on one occasion he heard a beautiful baritone voice singing above the voices of the other people in the room; how he and Lady Doyle had held conversation with their dead son who, at the end, had leant forward and kissed him (Sir Arthur) on the forehead before he drifted away; how his dead brother, a Brigadier-General, had plunged into a conversation with him about his (the lecturer's) widow, and given the name—a strange name, which Sir Arthur required to be repeated three times—of a magnetic healer in Copenhagen she was to visit to be cured of an illness; and how the face of his dead mother appeared in front of him.

"I could have counted every wrinkle in her face," he said. "Do you think," he exclaimed with burning eloquence, "a son could mistake his own mother under these circumstances, or that he would be so blasphemous to pretend it was so if it was not so? I know this thing is true," he went on. "If I were to drop down into my grave at this moment my last words would be that I know it is true. I also know its enormous importance, because if I

can get these things you can get them. It is only that I have taken more trouble in getting them."

LIFE IN THE NEXT WORLD.

Not the least interesting part of the lecture was Sir Arthur's circumstantial account of what life is like in the next world.

"Some people say this is anti-Christian," said the lecturer, when he had concluded this graphic and detailed description of life in the hereafter. "Why, it is the Christian religion," he said, and quoted St. Paul and St. John in support of his theories. There was no reason why Spiritualism should conflict with any religion they at present held.

Mr. Todd, in proposing a vote of thanks to the lecturer, explained that he had been trying for three years to get Sir Arthur to come to Sunderland. He thanked the band of workers who had so heartily co-operated with him. It might be interesting to them to know that he himself was that day finishing his 26 years advocacy of Spiritualism on the public platform. (Applause.)

Mrs. Petrie, in a few graceful words, seconded the motion, which was carried amid great enthusiasm.

Sir Arthur Conan Doyle, moving a vote of thanks to his chairman, said that in the humble capacity of a writer of tales he had occasionally pulled the leg of the police, and it was a sign of great forbearance that the Chief Constable should have taken the chair for him. "I feel coals of fire on the top of my head," he went on, "when I see him sitting in that chair."—J. RUTHERFORD.

Sir Arthur journeyed on to Newcastle on Thursday, November 30th, and addressed a magnificent meeting in the historic Town Hall, which was crowded to its utmost capacity. Many hundreds were turned away.

Mr. Ernest W. Oaten, from the chair, alluded to the eminent attainments of the lecturer, and paid tribute to the enthusiastic work he had done for the Cause at home and abroad. Since this was done without fee or reward, he felt sure that the Spiritualists realised their obligation to such altruistic labour.

Sir Arthur had a magnificent reception, and in simple language and impressive manner laid down the case for Spiritualism. His personal experiences, particularly, appealed to all. He spoke for over an hour, and his remarks were punctuated by repeated applause.

Mr. J. Ridley proposed a hearty vote of thanks, and Mr. W. D. Todd having seconded, it was carried with acclamation.

Spiritualists' National Union, Ltd.

LIST of donations to Secretarial Guarantee Fund from 30th October to 30th November inclusive:—

LANCASHIRE.—Rawtenstall, £1; Darwen, £1; Saddleworth, 4s. 6d.; Chester, First, 2s. Total, £2, 6s. 6d.

YORKSHIRE.—Morley, Queen-st., 8s. 6d.; Doncaster, 7s. 6d.; Milton, Bradford, 11s. Total, £1 7s.

SOUTHERN.—Norwich, 10s. 6d.

MIDLANDS.—Mansfield, £1 5s.; Northampton, Temperance Hall, 14s. 6d.; Beeston, £1 6s.; Leicester Spiritualist Society, £1 5s. Total, £4 10s. 6d.

PERSONAL.—Mrs. Jamrach, £1 1s. (We were reminded this was omitted from last list.)

GRAND TOTAL, £9 15s. 6d.

WE are pleased to hear that the Treforest National Spiritualist Church has now been registered for the solemnization of matrimony. An interesting wedding will take place at Xmas between two of the young members. Another step in the right direction.

THE Rev. Charles L. Tweedale's lecture on "Man's Survival After Death" at the Albert Hall, Leeds, on Friday, Dec. 1st, was a great success. The lecturer's argument, illustrated by nearly 50 wonderful pictures, was followed with the deepest interest, and rewarded at the close with an unmistakable demonstration of appreciation very gratifying to the lecturer.

Manchester Propaganda Meetings.



THE Central Manchester Propaganda Committee held its monthly meeting on December 3rd, at the Ardwick Picture Theatre, when some 1,500 people listened to a very practical address by Mr. Ernest A. Keeling, of Liverpool.

Mr. Albert Wilkinson (a past-President, S.N.U.) occupied the chair. He referred to the tremendous growth of Spiritualism and the intense interest now taken in the subject, as

was evidenced by that magnificent meeting. He was glad to preside for Mr. Keeling because he was one of our own—a Lyceum product—brought up entirely within our own ranks, and had the clear and untrammelled outlook.

Mr. Keeling spoke from the subject, "The Spiritual Possibilities of Man." The subject was of more than Spiritualistic interest, and if he indulged that night in speculations he pledged no one but himself, since the computation of future developments must necessarily be speculative. Human survival demonstrated the existence within man of the super-physical—that which survived. Spiritualists had brought home to the world the existence of psychic faculty within man, but he wanted them to recognise the essential difference between the psychical and the spiritual. They were two sections, with a relationship between them. The psychical nature was inherent in man, was possessed by all, but the variations of the human make-up, the differences of personality, necessitated differentiated development. He feared the tremendous influx of new people into our Movement, people who were merely anxious to witness unfamiliar phenomena, was responsible for a considerable lowering of evidential standards in the last few years, for there was a tendency to sap mediumship to its dregs. Mediumship was dependent on sensitiveness, response to very delicate stimuli, and should be protected equally from vampires within and persecutors without.

Most people were able to tell in complete darkness whether they were alone or not, apart from hearing, seeing, or other physical sense perception; there was in most people an inward reaction to the presence of men and even animals. It was one of the most elementary and primitive forms of psychic sensitiveness, and showed that psychic faculty was not peculiar to those we call mediums. It was the common factor uniting all men. The speaker warned us against over-credulity, against attributing to spirit presence that which may be capable of materialistic explanation.

In view of the variations of human temperament, it was wise to carry psychic development along those lines natural and easy to the individual. Don't try to be what you are not. Don't envy the gifts of another, but cultivate your own. Don't harbour jealousy or throw mud at others, or you will hurt yourself and pollute your own nature, and thus banish the best helpers of the spirit world, and others of lower type will fill their place. The best of spirits do not seek the companionship of the jealous and dirty-minded. Even we are not so foolish as that—we steer clear of the dirty. Therefore, be clean, and if you do your bit the spirit people will do theirs.

There is another side to development, i.e., the spiritual, the mystic side. This involves the development of the part of Godliness, and demands control over one's life. Most of our actions—good or bad—are volitional and habitual rather than wilful. The attainment of true spirituality implies the perception of our dual nature, the higher and the lower, the mastery of the worst within us by the best. Each of us must become both the checker and the checked. The spiritual man must control the physical man, must cast out the devil and put him in his place.

It was essential that we control not only the body but the mind, that clean thoughts only should find an abiding place within us. We must also control the emotions which, above all else, dominate our lives.

He asked, "How many of you can please yourselves whether you will be happy or miserable? To the extent to which others induce you to lose your control you are being directed and controlled by others. Emotion is a sea on which you are tossed, and it is possible to soothe it with the oil of self-control. How often do you say, 'I wouldn't have done such a thing had it not been for so-and-so'? To that extent you have lost grip of your self. Remember you are divine in essence; and in proportion; as the divine within you emerges you develop true virtue, and the price of virtue is continual vigilance. Maybe you are to-day far from divine in your manifestation, but in the dim vistas of the future your possibilities will emerge, and it's your life's duty to struggle to that end. Tell yourself, convince yourself of your God-given powers, and with faith in Him say, 'I claim my kingdom as a child of God. I stretch out my hand to reach it as His offspring. I press forward to my destiny as one with Him.'" (Applause.)

Miss Doris Wilmott charmed the audience with her rendering of the new song, "Beyond the Darkness," for which a violin obligato (played by Mr. Wilmott) had been specially written. The beauty of the words of Walter Appleyard was convincingly expressed by Miss Wilmott's sweet and mellow voice. As a second number she sang "La Serenata" (Braga), with violin obligato.

These meetings continue to be a huge success, and are reaching many who have never attended a Spiritualist church.

Bankfoot Spiritualist Church, Bradford.

In connection with the above church a series of seances has been held with Mrs. Trueman, of Plymouth, as the medium. Six seances were held, and at every seance proofs were given of the ability of Mrs. Trueman's mediumship to prove life after death.

At two of the seances objects were moved out of one room into the seance room. Flowers, which were placed in vases round the seance room, were removed and placed into the sitters' hands, touching nearly every sitter present. On another occasion a vase was moved from the mantle-piece and placed on the table; at another a letter was transferred from one sitter's pocket into another sitter's hand.

At the final seance the glasses were removed from the face of one of the sitters and placed in the centre of the table. Another sitter (a lady) had her fur taken from her shoulders and placed on the floor far behind her.

At every seance the luminous card floated about the heads and faces of all the sitters, also floating outside the circle and round the room. An auto-harp was played and kept time to the hymns sung.

Through the trumpet on every occasion evidence was given by direct voice, proving to the sitters that our friends still live. Several messages were also written on a slate, and many sitters have once again been privileged through the mediumship of Mrs. Trueman to prove that Spiritualism is a fact, that there is no death.

On Sunday, December 3rd, Mrs. Trueman spoke at the Bankfoot Picture House, supported by Mrs. Wild of Oldham, who, at the close of the meeting, gave clear and vivid descriptions of a very convincing character.

Thus ended a week of remarkable tests, for which we are greatly indebted to Mrs. Trueman, D.N.B., of Plymouth, and look forward to the time when she will be with us again.

SIR ARTHUR CONAN DOYLE writes: "Congratulations on your leading article. It is just the right note and very illuminating and convincing."

"THE LITERARY GUIDE" says: "An amount of credit is due to the Spiritualists for broad-minded principles. Notably, THE TWO WORLDS will have nothing to do with orthodox myths."

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS

THE PEOPLE'S POPULAR SPIRITUAL PAPER
PRICE TWOPENCE. POSTAGE ONE PENNY.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD,
One year, 13s.; Six Months, 6s. 6d.; Three Months, 3s. 3d., post free.

Editor and Secretary - - - ERNEST W. OATEN,

To whom all communications should be addressed.

Cheques and Drafts should be crossed "— & Co.," and made payable
to THE TWO WORLDS Publishing Company Limited.

Bankers: The Union Bank of Manchester Limited (Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS.

The Editor will not undertake to be responsible for any rejected MS., nor to
return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, DECEMBER 15th, 1922.

Keep Your Feet on the Earth!

THE investigation of psychic phenomena and the consideration of the philosophical deductions arising therefrom constitute one of the most fascinating and entertaining pursuits that one can possibly enter upon. We are confronted by a maze of phenomenal happenings which are strange and wonderful because the laws of their production are unknown to us, and because the phenomena themselves are unfamiliar. They are amazing and wonderful by reason of their strangeness, and they appeal to the tenderest emotions resident in the human breast because they often relate to those whom we have loved and lost.

Spiritualism is often accused of appealing to the emotional credulity of the bereaved, and doubtless there are many individuals who have little idea of the nature of evidence. We are, however, in agreement with the opinion of Sir Oliver Lodge to the effect that many bereaved souls look upon this investigation with exceptional importance because of the tremendous issues involved and in consequence they are exceptionally careful in their analysis of the results of their search. The very nature of the enquiry into the continued existence of their own loved ones is fraught with such tremendous issues that they cannot afford to be mistaken. Our own experience bears out this contention that the mass of people are exceptionally careful, and far from credulous in the matter.

That there are a number of credulous people goes without saying. They exist in the very nature of the case. The problem is largely a religious one, embracing survival of death and the conditions surrounding the after-death states, and it is quite usual to find religiously-inclined folk whose conduct and conversation convince you that they are appointed to look after the interests of the Almighty, and that without their protection He would suffer eclipse. Religion has always produced that type. The type which would exaggerate the truth and even tell "white lies," thinking thereby to add to the glory of God. The attitude of making statements with a "mental reservation" is one which every student of theology is familiar with.

This contrasts with the purely scientific attitude which bids us entirely lay aside our desires and preconceptions in order to discover the bare facts. Whether those facts are in agreement with our pre-opinions or not is quite beside the mark, and where there is complete disagreement the method of whittling down the "facts" in order to reduce the margin of difference is an act of spiritual cowardice.

We have to make up our minds to one great conclusion. The universe is sufficient for its own purposes, and our business lies less in guiding and directing it than in conforming to its requirements. Infinite Wisdom is quite capable of caring for itself and its progeny, and the same of our faith appears to us to lie in the recognition of that fact. If this be so, then the analysis of the facts brought to our notice can be pursued in the spirit which lays aside personal desires and hopes as far as it is possible to do so, so that we can deduce from the facts themselves the conclusions which naturally arise from them. Investigation brings us up against the recognition of the activity of human personality other than that of the investigators.

Theories of telepathy and subconscious action, multiple personality, etc., etc., have been propounded, and each has provided reasonable explanation of some of the facts before us. But neither of them nor all of them cover the whole ground of the facts. The explanation that incarnate human entities are at work DOES cover the whole ground of the facts, and hence is the only one definitely tenable. There is no need to ignore possible explanations in espousing the only probable one, but there is something to be said for the opinion held by a large number of American Spiritualists that if spirit action be proved, telepathy may therefore, be a doubtful explanation. The messages flash from mind to mind may be carried by spirit people rather than transmitted direct. We are of the opinion that direct telepathic communication is possible—our own experience leads us to that conclusion—but we are also satisfied that many telepathic messages are carried.

To go further, since our investigations bring us into contact with dwellers in the other world, there necessarily arise speculations concerning the conditions under which discarnate souls reside. Thousands of messages received in many countries by individuals of all types of mind and development are being circulated. In broad outline and main principle they are corroborative one of another. There are, however, certain divergences of detail which appear to be dependent upon the mentality of the medium through whom they are obtained. The medium's thoughts and opinions do obtrude themselves into such communications, and this is a matter which must be taken into consideration in assessing the value and accuracy of any communication. It is probably true, too, that the proportion of mediumistic leakage bears some relationship to the mental awareness of the medium, and we think that percentage is far less in the case of the deep (unconscious) trance than in cases of, say, automatic writing.

The weighing of evidence involves the factor of independent corroboration, hence it is unwise to place undue reliance on one medium, in matters which are not evidential within themselves, without careful comparison with other statements received through different types of mind. The strength of Spiritualism is considerably enhanced by the fact that there are many different phases of mediumship, and that each gives some measure of corroboration to the findings of the other. The field to be covered is a very large one. The evidence is perplexing by reason of its variety. We can afford to go slowly if thereby, we go surely.

Let us not be swept off our feet, but recognise that to build surely on a solid foundation of well-verified and corroborated fact is to build

"Not for an age, but for all time."

Arisen—Mr. W. P. Shaw, Nottingham.

MR. H. EDGE, secretary, Mechanics' Hall Society, Nottingham, notifies us of the passing to spirit life of Mr. W. P. Shaw, who quitted the body very suddenly on November 9th, 1922, aged 74 years.

Mr. Shaw was a successful herbalist with a large clientele. A quiet, studious soul, whose words were few but whose generosity had a wide range. He was a thoroughgoing Spiritualist, and had been a faithful member of the Mechanics' Hall for over 20 years, and one of its most regular attendants. Speakers especially will remember him for the little box of throat lozenges which he every Sunday presented to the speaker for the day.

Ever willing to undertake any work which would help the Cause, he enjoyed the respect of a large range of friends, and now has passed to the planes where faithful service meets its due reward.

MR. RICHARD PHILLIPS.—Mr. W. Gregory (Bristol) writes: "I saw Mr. Phillips recently. He remains pretty much the same. He is up and about, but has had a stroke that leaves him tottery. He does not anticipate passing out, I understand, for some time. Clear in mind, memory, good, though conversationally he is not brilliant, and a physical disability and loss of interest under present circumstances."

CURRENT TOPICS.

**Another Cleric
Befogged.**

REV. PERCY HARTILL, chaplain to the Bishop of Lichfield, gave his views on Spiritualism to a meeting at the Walsall Co-operative Hall recently, at the close of which he was nicely bombarded with questions which placed him on his mettle. Mr. Hartill's statements were entirely a rehash of statements which have long since been exploded, and it appears from the report of the "Walsall Observer" that he borrowed practically all his opinions. His attitude was that no one should handle explosives except those with special qualifications. Quite so! But how is one to get special qualifications, and does the special qualifications arising from an apprenticeship to plumbing qualify one to conduct experiments in a physical laboratory? The special qualifications necessary for the examination of psychical phenomena can only be gained by experience of psychical phenomena. Hence everyone must make a start if he would become expert.

**The Handicap
of the
Theologian.**

WE claim that a good sound fund of practical horse-sense is as good a qualification as a university education. In the examination of psychical phenomena, however, that last thing which is of value is a theological training. It generally imparts a bias in the mind of the investigator, which colours his whole future outlook. The theologian may have qualifications fitting him to judge—apart from sectarian bias—the spiritual quality of communications, but only those who have had actual experience of psychical phenomena can properly assess their nature. We have no hesitation in saying that it is far less dangerous for the average citizen to investigate psychical phenomena than to learn to drive a motor car. In either case practice makes master, though there are some few temperamentally unsuited to either pursuit.

**Alarngly
Wrong
Assumptions.**

REV. PERCY HARTILL'S knowledge of our subject is exemplified in the statement, "It was generally assumed by Spiritualists that only the soul's not far developed could communicate," and goes on to contrast the "Christian belief that it was the saints who could do most for them on earth." The first of these statements is a travesty of the truth. Spiritualists assume nothing of the sort. Some of them do assume that the spirits of higher development use those of lower grade as intermediaries, that is all. We presume Mr. Hartill believes that Christ is using him as an intermediary to work amongst humanity. If he doesn't, he had better resign his ministry. The second statement is beside the mark. Christianity does not produce evidence that there is any communication at all. The fact that a man "believes" a thing is no evidence whatever of its truth.

**Can Mr. Hartill
Give Us Any
Evidence of a
Spiritual World.**

APART from Spiritualism—though we were brought up in the heart of the Churches—we have never personally found one scrap of evidence that there are any saints outside this physical life, or that there is a spiritual world, or any communication between this world and a higher one. If Mr. Hartill can help us to gain such evidence (we already know plenty of folk who honestly BELIEVE it), we will afford us a great deal of satisfaction.

**Mr. Hartill
Was Not
a Baptist.**

AMERICA is considered to be up-to-date, but we see by the papers that the General Assembly of Baptists at Middlesboro', Kentucky, representing 22,000 church members, condemn the teaching of evolution in the schools, and will withdraw their financial support of any denominational school "where the rationalistic theory of evolution is taught as a fact." Opposition is being made to such instruction being given in any educational establishment supported by public funds. These Kentuckians object to children being taught that "they descended from monkeys," which is evidence that they have never even read Darwin.

**Man's
Speculations
About God
Are Always
Theoretical.**

THE resolutions assert, says the "Central News," that "the Darwinian theory contradicts the Divine account of Creation as given in the Book of Genesis, exalts the brute and dishonours God." The anti-evolution campaign is to be carried into the political fights next year. Well, there is more than one way of dishonouring God, and to shut one's eyes to accumulating truth is one. This is the sort of thing which makes us almost despair of the folk whose minds have been set in narrow ruts by primitive myths and medieval theology. At any rate, on this point we think Darwin knew more than Moses. We think that if Darwin were here he would probably quote this incident as another proof of the statement erroneously attributed to him.

**The Longest
Way Round.**

WE have no hesitation in saying that the S.P.R., composed partly of scientific minds, has done good work, but we are in agreement with Dr. Geo. B. Warner, President of the N.S.A., U.S.A., who says, "Our psychical research friends seem to think that the shortest way to truth is by the longest way round running in the former's direction. Amid a prolixity of verbiage they patiently wander through a wilderness of hypotheses which they cuddle as fondly in their mental arms as an incipient mother clings to her rag doll."

**Spiritual Life is
a Normal Fact
Within the
Universe.**

AND Dr. Warner continues: "Normal facts are often based by them upon mental gymnastics, as was admitted in the presence of witnesses by Dr. James H. Hyslop when he said to this writer that 'subconscious' and 'subliminal' were synonymous terms, and afforded some people a convenient hypothesis for not accepting Spiritualism. Spiritualists regard all realities in the physical, mental and spiritual kingdoms as 'normal facts,' among them universal continuity of life for mankind and intercommunication between spirits and mortals. They cheerfully join in the consideration of questions claiming to hold credentials qualifying them for acceptance as facts."

**A Miraculous
Cure in London.**

A STRANGE recovery from meningitis and encephalitis is reported in "The News." Mrs. Collins, of Kilburn, was so afflicted that Dr. Evans has considered her case hopeless. He was staggered to find that marvellous spiritual strength saved her. She had been stricken with rheumatic fever, followed by the symptoms of the above-named diseases. After five and a half weeks in bed her right side was paralysed, she had become totally blind, and continued to sink until her death was only a matter of hours. She suddenly saw a vision which she claims was that of Christ. He ordered her to move, to rise, to walk, and then to rest, and this she did. Her recovery occupied some five hours. It is certainly a remarkable case of healing by the spirit world.

**Was There an
Unconscious
Medium Present?**

MRS. TRUELOVE, a friend who has been with Mrs. Collins throughout her illness and marvellous recovery, expressed no surprise. "Twelve months ago," she said, "I was concerned in a similar miraculous cure, only the circumstances in this case are more remarkable." It would seem that Mrs. Truelove, though perhaps unknown to herself, is the medium through which the spirit worked. How many thousands of such cases would there be if only men would study mediumship.

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.

REPORTS OF SOCIETARY WORK

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

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

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

4.—IMPORTANT. No Special or Ordinary Reports two Sundays old will be inserted. In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

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

BRITISH MEDIUMS' UNION.

THE Executive Council meeting was held on Saturday, Nov. 18th, all members being present. A large amount of business was got through. In view of Mr. J. G. Wood, of Birmingham, desiring to attend the Good Friday Celebrations at Downing-st., Manchester, in 1923, it was resolved that steps be taken to see if he could be booked at some neighbouring Society for Easter Sunday.

The secretary was instructed to write letters of sympathy to the family of the late Mrs. Eastwood, and Mrs. Nimmo on the loss of her husband recently.

Resolved "That Mr. Alfred Pearson, Mrs. H. Ripplingham and Mrs. Annie Worthington be accepted as members."

Resolved "That Mr. Lee act as secretary of the Rules Revision Committee, and submit the proposed revised rules when ready to discuss the same."

In view of the evidence lacking as to the status of Mottram-st. Christian Spiritual Church, Stockport, it was resolved that we cannot recommend our members to book with that church.

The secretary was instructed to write to the Spiritual Temple, Coronation-street, Oldham, asking for a copy of their rules.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE annual general meeting was held at 21, Manor-st., Ardwick Green, Manchester, on Saturday, Nov. 25th, Mr. Harvey Carter (President) presiding, all officers present. The meeting opened with a hymn, Mr. Whiting then giving the invocation.

A befitting tribute of respect and sympathy was expressed by a few moments' silent prayer for our late vice-president, Mr. Geo. Vernon, who had recently passed to higher life. Mr. Carter spoke of Mr. Vernon as the most painstaking member of the Society, and as a teacher and leader. We were at a loss to know who to elect to fill the vacancy. Every member of the Society must work with a will. He had no doubt Mr. Vernon would return in spirit to help and inspire the members.

The President referred to the balance sheet, and was sorry to see we had not been so successful financially as last year, but on taking into consideration the bad trade conditions, we had every reason to compliment ourselves.

We had a problem to face in arousing interest amongst the outside branches of healers, and would welcome them to join this, the mother Society, and by the combination, further the cause and alleviate sickness in every part of the world.

The minutes of the last general meeting were then read and confirmed. The secretary's report gave a brief

summary of the financial workings of the year, and emphasised the necessity of showing more appreciation to the workers who made many sacrifices by giving both time and money for the benefit of our Society. Receipts, £341; expenditure, £247 9s. 1d.; balance in hand, £93 10s. 11d., plus £116 5s. invested. The balance sheet was adopted, and thanks tendered to the auditors for their services.

The election of officers for the ensuing year resulted as follows: President, Mr. Harvey Carter; vice-president, Mr. Whiting; secretary, Mr. H. Umbers; financial secretary, Miss Wallwork; treasurer, Mrs. Shakeshaft; executive committee, Messrs. Walton, Cochrane, Wells, Nutt, Shakeshaft, Shaw, Whiting, Bacon, Vernon, Moore, Barton, Develin, and Mesdames Cochrane, Wells, Nutt, Carter, Dixon and Dixon (of Higher Broughton); auditors Messrs. Barlow and Dixon.

In conclusion, it was resolved to send a letter expressing the sympathies of all the members present to the family of the late Mr. Vernon.—H. UMBERS, Non. Sec.

HALIFAX DISTRICT COMMITTEE.

THE above Committee met at Huddersfield (St. Peters-st.) on Sunday, Nov. 26th. Mr. T. H. Wright (Sowerby Bridge), the President, occupied the chair. After the opening hymn Mr. W. G. Gush gave the invocation. Fifteen minutes were spent in spirit communion, which gave those present inspiration and created a harmonious feeling. The welcome to conference was given in pleasing fashion by Mrs.

Oliver. The roll call showed the presence of seven church delegates, four officials and four associates.

The minutes and financial statement were accepted as read. One new member was made. Mr. G. F. Berry, Secretary of S.N.U., being present, was invited to speak to the conference by Mrs. Wright on the question of rule books, principles, etc., as desired by churches in affiliation to the S.N.U. He dealt with the questions in a clear and concise manner, for which the conference thanked him. This concluded the business.

In the afternoon a propaganda meeting was addressed by Mr. Bramall and Miss Norris, and a few clairvoyant delineations were given by Mr. Powell. Mr. Quarmby (vice-president) occupied the chair.

In the evening Mr. W. Thistlethwaite (Keighley) presided. Short addresses were given by Mr. S. Rastall and Mr. Quarmby. Mr. Rastall also gave a few clairvoyant delineations. Mr. W. Thistlethwaite thanked the local friends and also the congregation for their attentive and appreciative way they had listened to the speakers.

NORTH MIDLANDS DISTRICT COMMITTEE.

THE quarterly meeting of the above Committee was held at Harwarden Terrace Church, Nottingham, on Saturday, Nov. 11th.

The statement of accounts showed a balance of £5 0s. 10d. The main item, which was discussed at some length, was a motion, notice of which had been given at the previous general had been given at the previous

Invalid from Childhood Helpless and Wasted

For years a cripple, taken to school in invalid carriage, but now in splendid health, completely restored by Dr. Cassell's Tablets.

HUNDREDS of really amazing stories could be told of the success of Dr. Cassell's Tablets in the cure of nervous disorders and ailments of the digestion and kidneys, but none are more wonderful than those which have relation to the treatment of the weaknesses of childhood. No mother need despair, however weak and ailing her little one may be, if she will use this remarkable restorative. Nerve failure, loss of appetite, malnutrition, general weakness and want of tone give place infallibly to bonny, chubby health, when Dr. Cassell's are used. The following case is typical of thousands of others:—

Miss Batchelor, Trotwood, Blundeston, near Lowestoft, says:—"As a child I had infantile paralysis, and at fourteen hadn't got over it. My father used to carry me on his back, and often I went to school in an invalid carriage, and was practically powerless, particularly on the left side, and my left arm was much wasted. I was thought to be anemic, and the usual remedy, iron, I couldn't take. Then I got Dr. Cassell's Tablets, and gradually could feel they were doing me good. Steadily power came back; I could walk freely, and soon was as active as any girl of my age. At present I feel in splendid health."

The Universal Home Remedy for

Nervous Breakdown
Neuritis
Indigestion
Sleeplessness
Neurasthenia
Nerve Pains

Headache
Anæmia
Palpitation
Kidney Weakness
Children's Weakness
Wasting

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

Dr. Cassell's Tablets

Home Prices 1/3 and 3/-

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



meeting, as follows: "That this meeting of churches in the North Midlands District pledges itself to engage on their church plan only those speakers and mediums who are members of an affiliated church, District Committee or the S.N.U., and who serve only affiliated churches. Further, that churches make report to the D.C. of any contravention of this motion, and shall keep a list and make a report to the Committee in conference. Also, that this motion be submitted to the District Council for collective consideration at its A.G.M." The motion was carried.

It was considered to be a good business meeting, Nottingham being a favourable centre.

A vote of thanks was moved by Mr. Walker for the excellent provision made by the local friends.

Propaganda meetings were held at Harwarden and Progressive Churches in the evening, and advantage was taken appropriately of the political situation, emphasising the importance in this respect. Mr. Walker and Mrs. Cowell remained at Harwarden, and Mr. Botham journeyed to Progressive Church.

The usual services were held on the Sunday at Harwarden, Mr. Walker, Mr. Cowell and Mr. Botham sharing the platform, to good and appreciative audiences.

Mr. Botham continued the services on the Monday, when really good work was done, and we hope that a lasting impetus has been given to those churches and the need made apparent for unifying forces with the parent body at a season when Spiritualism is making history.

SPIRITUALIST FUNERAL AT HUCKNALL.

ON Wednesday, Nov. 22nd, the physical remains of Mrs. Winifred Hunt, the wife of Harold Hunt (organist to the Hucknall Church), were returned to mother earth amid many expressions of love. She was loved by all who knew her for her noble life. Her suffering was great, but it was wonderful to note her patience. Ever considerate for the welfare of others, her passing over was peace, perfect peace. A service was conducted in the cemetery chapel and by the graveside by Mr. Harvey Metcalfe, of Kettering, a large gathering being present. The hymns "She Passed in Beauty Like a Rose" and "Ah, Truly Death is Not the End" were sung. We can truly say, with our chosen sister, death does not end all. At the close of the very impressive service we left with a larger conception of the comfort given by Modern Spiritualism.—Mrs. LIVERTON, Sec.

DERBY : CENTRAL.

This Forester-st. Spiritual Temple, enlarged during the present year, was the scene of great activity on Thursday and Friday, Nov. 30th, and Dec. 1st, when a sale of work was opened by Mrs. R. Ford and Mrs. H. Gilbert. The President, Mr. H. Gilbert, occupied the chair and spoke of the splendid effort which had been made to wipe out the debt on the building. Mrs. Gilbert paid high tribute to the workers for their unselfish zeal for the welfare of the church.

The stall-holders were: "Drapery, Madames Garratt and Martin; sweets, Miss Silkestone; toys, Misses Clark and White; pound, Mrs. Ford; refreshments, Madames Clark and Abbott; hosiery, Misses Martin and Gallagher; "Old Curiosity Shop," Mr. A. Gordon; Copsy Tent, Mrs. Pearson. The sale proved to be one of the best ever held, and realised upwards of £270.

BRADFORD : BANKFOOT.

Mr. HUTCHINSON, of Nelson, on behalf of the above church, gave a descriptive lantern lecture on "Spirit photography and paintings" to a congregation numbering between 400 and 500, which was very interesting and instructive, and called forth great applause from those present. At the close a vote of thanks was passed by all standing. A great many inquiries were made as to when Mr. Hutchinson would be coming again.

BRISTOL : CAVE ST.

ON Sunday, Nov. 26th, Mrs. True-man, of Plymouth, conducted the services, which were highly successful. She also conducted a service on Monday afternoon, and a private seance for physical phenomena in the evening. Some very fine phenomena transpired at this circle: harp playing, spirit lights, slate writing without contact, moving objects, and the floating of a luminous slate all round the room. A reporter from one of the local papers attended and was greatly surprised at the result.

CARDIFF : CENTRAL.

THE sale of work was held at our hall on Nov. 25th. The opening ceremony was performed by Mrs. Hayward, of Penarth, who was supported by Mr. Hayward, both of whom gave addresses suited to the occasion. After the opening Miss Doris Marshall, daughter of the President, presented Mrs. Hayward with a beautiful bouquet.

The hall was tastefully decorated, and there was a grand display of useful and fancy articles. The brantub was the delight of the children.

The evening ended with a social and tea, and was well attended.

The proceeds are in aid of the building fund, towards which any donation will be gladly accepted by the secretary.

DARLINGTON PSYCHOLOGICAL SOCIETY.

MRS. IDA GLENN, of Wakefield, has favoured us with an extremely interesting and instructive lecture on "The claims of the unborn child." This talented exponent has, we think, made a progressive step in dealing with a social problem of this nature. The lecture attracted a large attendance, and was well received.

LONDON : BERMONDSEY.

AT the Bermondsey Spiritualist Temple, held in the Labour Institute Hall, Port-road, on Sunday, Nov. 25th, we held an unusually bright service.

Mr. Brown, the President, in introducing the speaker, said "that they welcomed other speakers of other denominations and movements upon their platform, and he introduced one of such to-night." Mr. McCarthy then gave a bright and instructive address on "The survey of Spiritualism."

We had with us Miss V. Lippy, who gave clairvoyant descriptions with great clearness and emphasis, and was much appreciated. Her delineations and the care in which she delivered her messages must have, we feel sure, made a great impression. We wish we had more young Spiritualists to add power and enthusiasm to our Movement.

Mr. Brown, after thanking Mr. McCarthy and Miss Lippy, brought a most enjoyable evening to a close with one hymn, "Nearer My God, to Thee."

An after-circle was held, which proved very helpful and satisfactory to all.

LONDON : LITTLE ILFORD.

A VERY pleasing and interesting ceremony took place on Sunday evening, Dec. 3rd, conducted by Mrs. Jamrach, the infant daughter of the hon. secretary being named. Despite Mrs. Jamrach's evident indisposition, a good address and splendid clairvoyance were enjoyed by the large company present. We trust that Mrs. Jamrach may be speedily restored to her normal health.

LONDON : LEWISHAM.

ON Wednesday, Nov. 29th, we were entertained to an hour's clairvoyance by Miss Violet Lippy. The descriptions, some twenty in number, were given in a manner showing great confidence for so young a platform worker. All were recognised, and in several cases surnames were given, followed by messages and advice from the departed, which showed that they are still interested in the private lives of those left behind, and proved very convincing.

Already Miss Lippy's platform work leaves very little to be desired, and with added experience she should become a very valuable demonstrator.

NEWTON ABBOT.

THE above Society held a social on Thursday, Nov. 30th, to celebrate their first anniversary. The Ladies Committee arranged a musical programme, followed by refreshments, after which a short meeting was held for the election of officers for the ensuing year and reading of the balance sheet. A library has been started, and as there is a balance of over £10 on the first year's work, the officers feel they have much upon which to congratulate themselves.

The committee wish to give their best thanks to all the speakers and friends who have so nobly helped the Society during the past year.

PORT TALBOT.

ON Sunday, Dec. 3rd, the Port Talbot and Aberavon Spiritualist Society opened their new rooms in High-street, Aberavon, when Mrs. Timms, D.N.U., of Cardiff, was the speaker. In the afternoon she spoke on "Spiritualism: What it is and what it stands for." Spiritualism had been slandered and denounced from the platform of the local theatre during the week, so we invited the person to attend our meeting and ask questions. Hence we had the room full. Mrs. Timms gave a very clear definition of Spiritualism, and invited questions, which were answered to the satisfaction of all.

In the evening at 6-30 hundreds had to be turned away, and at 8 o'clock we had to hold an overflow meeting, which was a great success.

"THE SPIRIT WORLD"

THE smoke-room of the Manchester Y.M.C.A. was filled on Tuesday night for the Literary Society's lecture by Prof. W. Atkinson, Lect. M.A., on "Spiritualism." The lecturer, who is a Professor of Philosophy, said at the outset that he was approaching his subject from a purely scientific standpoint, and was one who was personally prejudiced against Spiritualism, and by temperament was opposed to the ideas of Spiritualism.

He showed the measure of agreement between Christianity and the theories of Spiritualists. The weight of evidence was examined as based on the experience of people whose testimony is credible. Various phenomena, classified under the realms of dreams, clairvoyance, telepathy and hypnotism, were dealt with.

To sum up the lecture, it may be said that the attitude of the lecturer was that the weight of evidence in regard to "Spiritism" is such as to indicate that scientists will ultimately be able to establish definitely certain laws in regard to the spirit realm in much the same way as, within limits, it has been possible to do in regard to electricity.

An important piece of advice was given by the lecturer in response to the vote of thanks, that he thought this essentially a subject in which the average man should not seek to dabble, but rather that it should be left to experts.—"Y.M.C.A. News."

MEETINGS HELD ON SUNDAY, DEC. 10th, 1922.

BIRMINGHAM, Cave-st. — Addresses and clairvoyance by Miss Coleman, of Birmingham. Mr. Powell presided.

CLIFTON, Temple. — Address and clairvoyance by Miss Mary Mills.

UNITED: Mr. G. Botham, of Burton-on-Trent, was the speaker and demonstrator. Mr. Bower presided.

UNIVERSAL: Mr. Woodward Saunders, of Reading, spoke on "Church civilisation, Christ."

DARBY, Forester-street: Services taken by Miss Norwood, of Sheffield, who also gave clairvoyance.

DEVONPORT, Albert-rd. — Mr. Gould gave an address on "Objections and objects of Spiritualism." Clairvoyance by Mr. H. G. Pearce. Solo by Miss Olive Way.

KOR-ST.: Mr. F. Ireland gave an address on "Our heritage as children of God." Mrs. Short followed with clairvoyance. Very hearty service.

EXETER, Market Hall. — Mr. Evan J. Powell discoursed and gave clairvoyance at both services.

GLYNCEOR, Daulby Hall. — Miss F. Seatcherd, of London, gave an address on "Experimental Psychology," which was most interesting and enlightening. Mr. E. A. Keeling presided.

LONDON. — Brixton: Mr. L. Harvey, of Southampton, gave an address, followed by clairvoyance.

BATTERSEA, Temperance Hall: Mrs. Mellicott Melloy gave an address on "A little poem," followed by good clairvoyance.

BATTERSEA, Bannerley Hall: Mrs. A. Briston gave an address on "The naturalness of Spiritualism," followed by clairvoyance.

BIRMINGHAM: Mr. F. H. McCarthy gave an address on "Fragments of Spiritualism." Miss Violet Lippy gave clairvoyant descriptions which were all recognised.

GLYNCEOR: Mrs. De Beaufort gave an address.

GLYNCEOR: Mr. G. G. G. gave us a most interesting and instructive address and answered questions.

GLYNCEOR: Mr. Geo. Symons gave an address on "Elijah: Great medium and healer of the past," and Mr. Symons followed with clairvoyance and spirit messages.

GLYNCEOR: Friday, address on "Is Spiritualism a religion?" with clairvoyance from Mrs. Graddon Kent Sunday illustrated lantern lecture showing numerous examples of spirit photography, by Mrs. Deane.

LONDON Spiritual Mission. Morning, Mr. Ernest Meads spoke on "The mystery of Elijah." Evening, Mr. W. L. H. gave an address on "Christian love."

S.L.S.M.: Morning, circle conducted by Mrs. J. Baker. Evening, Mrs. M. Crowder gave an address and clairvoyance.

LOUGHBOROUGH. — Mr. Raspin, of Lincoln, conducted the services.

NEWTON ABBOT. — Mrs. Letheren, of Exeter, gave a trance address on "God and His love," followed by clairvoyance to a good audience.

PLYMOUTH, Morley-st. — Mrs. B. Moore, of Exeter, gave an address, followed by clairvoyance.

STONEHOUSE: Meeting conducted by Mr. Prout Soloist, Mrs. Camp. Address by Mrs. May on "God is a Spirit." Clairvoyance by Mr. S. Parker.

PORTSMOUTH, Temple. — Mr. A. G. Newton, President of the District Council, gave addresses. Mrs. Hayward gave clairvoyance.

YORK, Spen-lane. — Addresses by Mrs. Thickett, whose evening subject was "Truth." Each address was followed by clairvoyance.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, DEC. 17TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. SHEARSMITH
MONDAY, at 8-15, Members' Developing Class.

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

THURSDAY, at 3 & 8-15, Mrs. MARCROFT

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

SUNDAY, at 6-30.

DEC. 17.—Circle for Members only.

„ 24.—Miss F. MORSE.

„ 31.—Circle for Members only.

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

SUNDAY, DEC. 17TH, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, MR. TIMMS

MONDAY, at 8, Miss BARTON

WEDNESDAY, 3 and 8, Mrs BEVERLEY

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, DEC. 17TH, at 10-30, 2-30 and 6-30, LYCEUM OPEN SESSION.

MONDAY, at 3 and 8, Mrs. BUNTER.

WEDNESDAY, at 8, Miss SANDIFORD.

SUNDAY, DEC. 24TH, Mrs. ELLIS.

TUESDAY, DEC. 26TH, at 4-30, CHRISTMAS PARTY.

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

SUNDAY, DEC. 17TH, at 10-30, LYCEUM.

At 3, 6-30 and 8, Mrs. TONGE.

TUESDAY, at 3 and 8, Mrs. HALL.

THURSDAY, at 8, Mr. TONGE.

SUNDAY, DEC. 24TH, Mr. JEPSON.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, DEC. 17TH, at 2-30, LYCEUM.

At 6-30, Mr. R. A. OWEN (Liverpool).

Soloist, Miss WILLIAMSON.

At 8, Miss BOSTON.

WEDNESDAY, at 3, Mrs. CORNS.

THURSDAY, at 8, Mrs. IRONS.

SUNDAY, DEC. 24TH, OPEN CIRCLE.

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

SUNDAY, DEC. 17TH, at 10-30, LYCEUM.

At 3, CIRCLE.

At 6-30, MR. F. W. BACON.

WEDNESDAY, at 8, OPEN CIRCLE.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 17TH, at 2-30, LYCEUM.
At 6-30, MR. J. WARD.

At 8-15, Mrs. SPENCER.

TUESDAY, at 8-15, Mr. J. BRENNAN.

THURSDAY, at 8-15, Mr. W. E. WOOD.

SATURDAY, at 8, OPEN CIRCLE.

Salford Spiritualist Society,
WEST HIGH STREET.

SUNDAY, DEC. 17TH, at 10-30 and 1-15
LYCEUM.

At 3, 6-30 and 8, Mrs. BARRETT.

MONDAY, at 3, Mrs. PELKINGTON.

WEDNESDAY, at 8, Mrs. S. A. CLIFF.

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

SUNDAY, DEC. 17TH, at 3, 6-30 and 8.

SERVICE AS USUAL.

MONDAY, at 3 and 8, Service as usual.

WEDNESDAY, at 3 & 8, Service as usual.

British Magnetic Healers' Association.

The above Association will hold

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.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, DEC. 17TH, at 7.

Mrs. MAUNDER.

DEC. 24TH, Mr. HUMPHREY.

DEC. 31ST, Mrs. L. HARVEY.

NOTICE OF REMOVAL.
Werthing Spiritualist Mission
to ANN STREET.

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

MR. GURD.

THURSDAY, Miss LAYTON and

Miss TUCKER.

SUNDAY, DEC. 24TH, Miss THOMSON.

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

SUNDAY, DEC. 17TH, at 11-15 and 6-30.

See Local Papers. LYCEUM at 8.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 8, PUBLIC MEETING.

Camberwell, S.E.,
GUARDIANS' OFFICE, HAVIL ST.
PECKHAM RD.

SUNDAY, DEC. 17TH, at 11.

Mrs. E. M. BALL.

At 6-30, Miss F. SCATCHERD.

Address on "The Value of Automatic Writings."

SUNDAY, DEC. 24TH, Mrs. THOMSON

and Miss V. BURTON.

Brixton Spiritualist Brotherhood

Church,
STOCKWELL PARK RD., Brixton, S.W.

SATURDAY, DECEMBER 16TH.

GRAND SOCIAL.

SUNDAY, DEC. 17TH, at 11-15, CIRCLE.

At 3, LYCEUM. At 7, Mr. MARRIOTT.

Address and Clairvoyance.

MONDAY, at 7-30, LADIES' PAPER.

CIRCLE.

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8, PUBLIC CIRCLE.

SUPPORT OUR ADVERTISEMENTS.

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

PRESIDENT: MRS. M. M. HARRISON.

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

SUNDAY, DEC. 17TH, at 2-30 and 6-30. Speaker, Mr. J. SHUTTLEWORTH, of Darwen (Sec., U.D.O.).

Subject: "Spiritualists as Makers of Law and History." Questions invited. Clairvoyance.

Chair: Miss A. SHARPLES. Everyone welcome. Silver Collection.

SUNDAY, DEC. 24TH, at 2-30 and 6-30, Mr. ROBERT DAVIES, the Well-known Speaker and Clairvoyant.

WEDNESDAY, JAN. 5TH, ANNUAL PARTY AND DANCE. Tea at 4-30. Dancing at 8-30. Music and Special Items by "The Strolling Trio." Admission by Invitation Card, obtainable at the hall.

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.

LAISTERDYKE SPIRITUAL CHURCH and LYCEUM, 5 Laisterdyke, BRADFORD.

SATURDAY, DEC. 23rd, CHRISTMAS TREE and SOCIAL.

Whist Drive. Borderland. Crystal-Gazing. Mistletoe-Bough and Santa Claus. Songs, Recitations and Sketches. Sweet Stall and Refreshments.

COMMENCE AT SEVEN O'CLOCK.

SILVER COLLECTION.

SOCIETY ADVERTISEMENTS.

Battersea Christian Spiritualist Church,
CAMMERMAN'S HALL, WANDSWORTH RD.
(N.E. Corner of Queen's Rd.), LAVENDER HILL.

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

Address and Clairvoyance.

SUNDAY, DEC. 24TH, Mr. MELTON.

Lower Park Spiritualist Society,
SHAFTSBURY HALL,
ADJOINING BOWES PARK STATION, N.22.

SUNDAY, DEC. 17TH, at 11,
MRS. REDFERN

At 7, Mrs. BISHOP ANDERSON.

WEDNESDAY, at 8, Ald. D. J. DAVIS.

SUNDAY, DEC. 24TH, Mr. DRINKWATER

and Mrs. CLARE O. HADLEY.

Battersea Spiritualist Church.
NEW ADDRESS.

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

SUNDAY, DEC. 17TH, at 11-15, CIRCLE.

At 6-30, Mr. G. BROWN, Speaker

Mrs. TYLER, Clairvoyant.

SUNDAY, DEC. 24TH, Mr. BOLTON

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

SUNDAY, DEC. 17TH, at 11,
MR. PERCY SCHOLEY.

At 6-30, Mr. A. LAMSLEY.

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

SUNDAY, DEC. 17TH, at 11, CIRCLE.

At 7, LYCHUM. At 7, Mr. F. CLARK.

FRIDAY, at 8, MEETING FOR ENQUIRERS

WEDNESDAY, DEC. 24TH, Mrs. CLEMPSON.

Eltham Spiritualist Church,
100, HARRIS, WELL HALL PARADE.

SUNDAY, DEC. 17TH, at 7,
MRS. E. PRINCE,

Address and Clairvoyance.

WEDNESDAY, at 8, Mrs. E. NEVILLE,

Address and Clairvoyance.

London Spiritualist Association,
10, 7, ROOM, EARLHAM HALL, EARL-
HAM GROVE, FOREST GATE (pass thro'
Main Building to Second Door on Left).

SUNDAY, DEC. 17TH, at 7,
MRS. JAMRACH.

WEDNESDAY, DEC. 24TH, Mrs. MATHUR

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 17TH, at 6-30,
MR. BROWN (Lewisham)

WEDNESDAY, at 8, SERVICE

SUNDAY, DECEMBER 24TH.

CHRISTMAS SERVICE Solos, etc

Hounslow Spiritualists' Society,
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, DEC. 17TH, at 6-30,
MRS. ETHEL CLARKE.

At 3, LYCEUM.

TUESDAY, at 8, MEMBERS' SOCIAL.

WEDNESDAY, at 3, GUILD.

Hackney Spiritualist Church,
240A, AMBURST ROAD.

SUNDAY, DEC. 17TH, at 7,
MRS. PODMORE.

MONDAY, at 8, CIRCLE.

FRIDAY, at 8, LITERARY EVENING.

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

SUNDAY, DEC. 17TH, at 7,
MRS. STEPHENS.

THURSDAY, at 3, LADIES' MEETING.

FRIDAY, at 8, Service as usual.

SUNDAY, DEC. 24TH, CIRCLE, SERVICE.

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

SUNDAY, DEC. 17TH, at 11, SERVICE.

At 3, LYCEUM.

At 6-30, Mr. HENDRY.

WEDNESDAY, at 7-30, Mrs. CLEMPSON.

Romford Spiritualist Society,
ST. HELENS', 69, WESTERN ROAD,
ROMFORD.

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

Clairvoyance by Mrs. GARRATT.

Followed by OPEN CIRCLE.

THURSDAY, at 3, Ladies' Meeting.

Mrs. GARRATT.

THURSDAY, at 8, Mrs. GARRATT.

Psychomancy.

Clairvoyance at all meetings.

SOCIETY ADVERTISEMENTS.

Maner Park Spiritualist Church,
Corner of SHREWSBURY RD. and
STONE RD.

SUNDAY, DEC. 17TH, at 3, LYCHUM.

At 6-30, Mr. TAYLER GWINN

THURSDAY, at 8.

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

FRIDAY, DEC. 15TH, at 7 for 7-30,
MRS. B. STOCK.

SUNDAY, DEC. 17TH, at 6-30 for 7,

MRS. E. CLEMENTS.

SUNDAY, DEC. 24TH, No Meeting.

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

SUNDAY, DEC. 17TH, at 6-30,
ALD. D. J. DAVIS.

MONDAY, at 3, Mrs. CROWDER.

WEDNESDAY, at 8, Mrs. PODMORE.

THURSDAY, at 7-30, WHIST DRIVE

in aid of New Church Fund.

SUNDAY, DEC. 24TH, Mrs. CROWDER.

Lyceum every Sunday at 3.

THE EVANGELICAL SPIRIT RETURN
MOVEMENT,

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

SUNDAY, DECEMBER 17TH,
at 6-30,
MR. N. E. ELLIOTT, Address

Mrs. SELF, Clairvoyance.

Followed by PUBLIC CIRCLE.

SUNDAY, DECEMBER 24TH, at 6-30,
Mr. and Mrs. MURRAY.

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

SUNDAY, DEC. 17TH, at 6-30,
MRS. E. NEVILLE.

WEDNESDAY, DEC. 20TH, at 3,
LADIES' MEETING.

THURSDAY, DEC. 21ST, at 3,
PUBLIC MEETING.

SUNDAY, DEC. 24TH, at 6-30,
ALD. D. J. DAVIS.

Forward Movement at 11.
Lyceum at 3.

MISCELLANEOUS ADVERTISEMENTS

(NOT DISPLAYED)

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

A 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.

SEANCE held at "St. Helens," 79, Park Hill, Clapham, by Mrs. ROSE STEVENS, Wednesdays at 8. Will be opened Jan. 3rd.

Mrs. M. BROWN, 1,067, Dovercourt-road, Toronto, Canada (late of Openshaw, Manchester), extends SEASON'S GREETINGS to all her old friends. She intends visiting the home country in the coming Spring, and hopes to renew the many old friendships.

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

TO SECRETARIES.—Please note, Mrs. HOIT, of Whitefield, is compelled to cancel all dates for this month (Dec.) through tram accident.

Speakers, Open Dates, Etc.

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

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

MR. T. ANDERSON, Trance Speaker and Clairvoyant, has a few vacant dates for 1923, Sundays only. Excellent testimonials.—Aston-by-Budworth, Northwich.

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

SOUTHERN DISTRICT COUNCIL.

WANTED, a Fully Qualified SPEAKER and DEMONSTRATOR as whole-time Missioner for at least ONE YEAR commencing January 6th, 1924. Applications, with salary required (excluding travelling expenses), should be sent to the Secretary, Mr. J. G. McFARLANE, 6, St. Piran's Avenue, Portsmouth, not later than the 30th inst. Testimonials of efficiency absolutely essential.

The above Council also invites applications from a few additional MALE SPEAKERS AND DEMONSTRATORS for short tours of three weeks or more in their area for 1924. Open dates and terms, supported by references, should be sent to the Secretary as above.

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, BIRKENHEAD.—Mr. E. EDWARDS, 5, White-street, Birkenhead.

BIRTHS, MARRIAGES and TRANSITIONS.

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

IN MEMORIAM.

JARROW NATIONAL SPIRITUAL CHURCH.—In loving remembrance of John Henry Stott, the dearly beloved husband of May Stott, who passed to the Summerland Dec. 15th, 1921. A member of Jarrow National Spiritual Church. "But our footsteps they are waiting, waiting on 'the other side.'" Ever remembered by his loving Wife and Relatives, and Members of the above church.—Mrs. OVERBORN, 81, Biddle-street, Jarrow.

The Magnetic and Herbal Treatment That Cures.

Since Mr. Vernon took over his father's business, he has received many letters of thanks and congratulations on his success in dealing with the ailments of mankind.

He is a fully qualified and certificated Medical Herbalist (N.A.M.H.) Chronic Diseases of long standing have yielded to his treatment.

SUFFERERS PLEASE NOTE. No case refused consideration, no matter how long standing. All remedies are magnetised before making up.

Hours:

Monday to Friday, 7 to 9 p.m.;
Saturdays, 3 to 5 p.m.

Particulars free for stamped addressed envelope.

MR. GEO. VERNON,
The British Magnetic Healers' Institute,
21, Manor St., Ardwick Green,
Manchester.

BRITISH MAGNETIC HEALERS' ASSOCIATION,

21, MANOR STREET, ARDWICK GREEN, MANCHESTER,

will hold Public Healing Meetings
On SATURDAY and TUESDAY EVENINGS
at 7-30.

A Hearty Invitation to all.

Owing to the passing to higher life of Mr. Vernon, MR. WALTON will diagnose cases at 21, Manor-street on Saturday evenings from 7-30 to 8-30 pro. tem.

ALL WOMEN should write immediately for FREE SAMPLE of the "TRIUMPH" Treatment. The sure and speedy remedy for all irregularities. Testimonials, Sample, and "Manual of Wisdom" free on application to the Manageress,
Le Brasseur Surgical Manfg. Co. Ltd.
(Dept. 31), 90 & 92, Worcester Street,
Birmingham. Works: PASSY, PARIS.

SIX WONDERFUL BOOKS.

CLAIRVOYANCE AND CRYSTAL GAZING.
PRACTICAL PSYCHOMETRY.
MEDICAL HYPNOTISM & SUGGESTION.
HOW TO CONVERSE WITH SPIRIT FRIENDS.

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TABLE RAPING & AUTOMATIC WRITING
Price 8d. each, post free 10d.

Each book contains a full course of lessons.
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Bolton, England.

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.

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

A CHARMING PRESENT.—A Dainty Necklet of IRENE PEARLS, Gems of the Southern Seas. Wondrous lustre and exquisite sheen, radiates a colour of limpid beauty and delight. Experts have difficulty in detecting Irene Gems from real pearls. 18 inches. Neat effective clasp. A limited number, 15s. only. Money returned if not entirely satisfied.—H. WICKS, Dept. T.W., 17, Bloomsbury Place, Brighton.

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MRS. CARTER, 138, LYTHAM Rd. Apartments with or without board. Trams pass door. Home comforts. Piano. Phone 553.

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MRS. LOVE, DURNFORD, SUFFOLK RD. Half-minute from West Station. Superior Board-Residence terms 2½ gns. Charming situation. Gas fires.

LONDON.

MRS. ROSE, 319, CLAPHAM ROAD, S.W.9. Visitors. Bed and breakfast, 5s. Central to all parts. Stamped addressed envelope for reply.

MRS. BLACKWELL, 87, CARLETON RD., TUFNELL PARK, N.7. Excellent bed and breakfast, 5s. Very central.

NEW BRIGHTON.

MRS. HUNTER, IVYDENE, 27, GROSVENOR RD. Homely apartments. Piano. With or without board.

SCARBOROUGH.

MRS. LAYCOCK, NORTHEIGH, 5, BLENHEIM STREET. Comfortable Apartments. View of both bays.

SOUTHPORT.

MRS. JOHN PEMBERTON, HYDES VILLE, 4, IRVING STREET. Homely Apartments. Sea view.

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A CLASS is being formed for the study and development of Crystal Gazing, Psychometry, Normal Clairvoyance and Clairvoyant Sleep. One lesson per week.

For full particulars send stamped envelope to

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Complete Lessons in Book Form on
CLAIRVOYANCE.

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Consultation and Treatments by appointment.

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