



THE TWO WORLDS.

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

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FRIDAY, DECEMBER 22, 1922.

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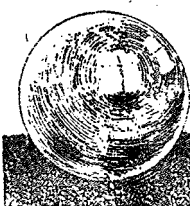
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1822.—VOL. XXXV.

FRIDAY, DECEMBER 22, 1922

PRICE TWO PENCE

Original Poetry.

The Spirit of Christmas.

HAIL, Spirit of Christmas!
We welcome thee here,
We welcome thee gladly,
And greet thee with cheer.
Where hearts are so sadly
O'er-laden with care,
Let love and goodfellowship
Conquer despair.

Sweet Spirit of Christmas!
Could'st thou but remain
In the hearts of the nation
Till Christmas again,
Thy love would for ever
Bid selfishness cease,
And crown thy endeavour
With heavenly peace.

—GORDON THOMAS.

From the Impersonal to the Personal.

W. H. Evans.

[CONTINUED FROM LAST WEEK.]

The great future of the human race is dealt with by F. J. Gould in his beautiful little book, "Common Sense Thoughts on a Life Beyond." Here again we find a great faith in the future of the human race united with, to say the least, a grave doubt in man's survival of bodily death.

F. J. Gould is not so dogmatic as Winwood Reade. He woos us with a sweet reasonableness, touches the aching heart of humanity with a soft and gentle touch revealing the great pity in his own soul for the dreams that he deems have come to us out of the ivory gate. Yet to me it seems as if he feels that if there is no future life for us as individuals, there ought to be. "An evolutionary world," he exclaims, "that constantly travels towards a life Beyond, has, perhaps, by a biological necessity, rendered the search for a Beyond an integral habit of humanity." And again the sweet reasonableness of the writer is revealed in the following: "You may review the long record of beliefs in the doctrine of the soul as a long record of illusions. For my part I am no more ready to do that than I am to treat as illusions all the forms of government which have slowly led up to the present democracy, such as it is, and brought us to a point where we can foresee yet wiser developments in the future. In their time and place (this principle of relativity being of cardinal importance in such estimates) these beliefs were honest and as valuable attempts to interpret the meaning of the great unfolding of life as have been the attempts of Darwin and his successors in the framing of modern biology."

Coming to what some may call our practical every-day life, he shows how the present is but the flowering of the past; a flower which we may regard as always unfolding and revealing new beauties. And that unfolding will ever go on. We ourselves daily contribute something to its divine essence. The aroma which is distilled from day to day was created by our ancestors, as we are to-day creating the aroma of the future. As the lives of our ancestors flow in us, so will our lives flow in the humanity of the future. Each age adds something to the common-

wealth, the real wealth, of mind and soul which cannot be bartered in the market place. A wealth which enriches the most poverty stricken wretch that ever begged by market gate. Whatsoever of beauty our soul sees, whatsoever of truth our mind perceives, we must perforce share, else that beauty fades, and the truth shrivels and becomes fossilised. Every day there comes out of the great Impersonal Life some new glory which is welded into our personal existence. Day by day we dive into the freshness and sweetness of life and scarce realise how great it is. New births are constantly occurring, as witness our author's remarks.

"We rather clumsily call a certain episode in European story the New Birth, or Renaissance. The renaissances are incessant. People had the thing, but not the name, in the Stone Age. There are many more to come. Every continent on earth may prepare for a Life Beyond, whose elements even now work in a secret pregnancy.

"Taken simply as a bit of human psychology, is it absurd that our race, trained in all stages of its history, written or unwritten, to meet the unexpected and the astonishing, should have reckoned it as a logical development of the present life that we should pass into a beyond of heaven, hell or purgatory? The belief in these three phases of a beyond is dying. Yes, but there is something else that does not die, and that is the unconquerable sense of wonders yet to be unfolded. You may expect them in this world of cities and newspapers. And you expect the unexpected in either case.

"At least, then, after traversing the wide spaces of the Inorganic, the Plant-life, the Animal-life, and the Human-life up to the very edge of our latest time, we can say this: That if a fifth world should exist, that is, a life beyond the limits of our present Humanity, and if it developed modes of being totally undreamed of by us here and now, such an evolution would run in a perfectly logical line with the whole tremendous past of which we are the offspring."

What is the reason of these great renaissances of the past? Why have they not come to the birds, the trees, the fishes, the animals? What is the secret so cunningly hid in man? We speak of his wondrous organism so marvellously wrought, but what is it? A combination of gases, fluids and solids which a pin prick might dissolve. Is it in these that the greatness of man resides? If he is not a living spirit, if there is no real life, but only the shadow of life in him; then it is in these gases, fluids and solids. Life becomes but a matter of chemistry which some future chemist experimenting with crucible and retort might discover. "Macbeth," "Hamlet," "The Merchant of Venice," are the products of so much phosphorus, carbon, sulphur, sodium, calcium, potassium and magnesium. But more, all the mighty civilisations of the past and present age, all its wondrous art, literature, science, law, philosophy, and religion are the result of a wonderful chemical compound. You may question, but what then is there nothing which comes to us in answer but that man is dust, and to dust he will return? Consciousness and life, what are they? Are they dependent upon the body? Is it that the body is dependent upon them? Science deals with phenomena, and slowly gropes its way towards causes. Because we find life, consciousness and organism always associated it has been concluded by many that the two former are dependent upon the latter. True, we cannot conceive of them apart; to us life without form or consciousness without a brain, is a pure abstraction, and in the very effort to conceive of them in the abstract we clothe them in an appropriate mental form. Give life

and consciousness has its roots in the far past. It flowers in us with all the influences of that past, and every individual in some phases of his life realises that he is not one but many. Yes, Blaise Pascal was right when he said, "The whole succession of men during the ages should be considered as one man, ever living and constantly learning." Do we not feel the spirit of humanity labouring in our own breast, and when some great thought wells up in our being, do we not feel that thousands have contributed towards it? That it is not all our own, but born out of the struggles of countless millions? How great we are in our very littleness! And it is all sulphur and phosphorus?

We are too readily disposed to accept the statements of those who have gone on roads other than our own. If we have liberated our minds from the dogmas of theology, we have put them in thrall to the dogmas of science. But science is yet young, and does not mind re-casting its dogmas, though some scientists do kick at it. Yesterday our feet rested upon the atom, to-day they are trying to get a foothold upon the elusive and active electron. Soon science will plunge us into what we have called the unseen, and the ether will become almost as familiar to us as our material universe. And after all the glorious discoveries of the human intellect, after all the martyrdoms of mankind, which will enrich some humanity in the future, it will shrivel up into nothingness. For we have no guarantee that immortality will be invented. The glory will fade away, the beauty of life will wilt and die, the wondrous achievements will be as the dreams of the night, nay, not even as the dreams of the night, for no memory of them will remain, it will be forever obliterated. Yes, humanity will become perfect, will, perhaps, as Winwood Reade says, traverse the ether spaces and colonise the stars, but it all fades and dies at last. And when one contemplates it, he is shocked at the appalling waste. The blank negation of it shatters our optimistic dreams of a life beyond for humanity, a life wherein our earth shall become an Eden, when the "desert shall blossom as the rose." Is it any wonder that sadness creeps into the writings of these men? How tragic is life! How sweet is death when thus we view the world! *Al. Walt. Whitman says:—*

"Come, lovely and soothing death,
Undulate around the world, serenely arriving, arriving,
In the day, in the night, to all, to each,
Sooner or later, delicate death!"

So we long to sink into the arms of death and sleep, and never wake more to the tragic farce of the universe.

Is it any wonder that something within rises up in protest against this? And whence that protest? That protest is a challenge to the conclusions of the materialist. That protest never could arise unless man was greater than any materialist has ever dreamed. That protest is evidence of man's immortality.

Thus I lay aside the two books. I have listened to the sweet cadence of these writers' thoughts. It has given me vision, but a vision that ranges beyond "these voices," a vision that links up the past with the future. A vision which shows me the earliest man as an embryo angel. And he lives! Not merely as an influence, but as a personal being. The whole promise of the past and the present holds me this. And whatever of greatness the present holds he has contributed thereto, not as an influence only, but as a personal power, acting from a *inner* and a *serener* world.
[TO BE CONCLUDED.]

MR. R. A. BUSH writes us in connection with the proposed new church of the Wimbledon Spiritual Mission, asking: "Is there a Solicitor or Architect in or near London who would help the Cause by acting in an honorary capacity and thus aid the Cause? If so, will such friend write him at Holt, Morden, Surrey?"

It is idle for the Church to raise the Devil cry, as she vainly does, and say that modern external evidences of the spirit world are devil-impersonations and deceptions, for it must be the case, what proof has the modern Church that the appearances to the Prophets, and the appearances of the anointed Christ to the Apostles, were not likewise the work of impersonating devils? — *REV. CHAS. L. TYNEDALE*

Bible Studies.—No. 11.

Sheol and Hades.

Alfred Kitson.

As a Christian people we know very little about the place, in which the departed are supposed to dwell, called Sheol. The translators of the Old Testament thought fit to use the terms grave, pit, hell, in place of the Hebrew word. The preachers have depicted hell as a place of eternal misery and suffering, as a lake of fire and brimstone, in order to terrorise unbelievers in the Christian faith into belief in order to escape from the torments of hell.

Some authorities tell us that the term "hell" formerly meant a place that was covered over. When people thatched their houses they were said to "hell" them. By the frequent use of the word "hell" by the preachers to mean the place of the wicked, its original meaning has dropped into disuse and been lost sight of.

There are three Greek words in the New Testament rendered "hell": one is "hades," which signifies the place or state of the dead; another is "Tartarus," which signifies a place below Hades, where the wicked were punished for their evil deeds; and the other was "Gehenna," which was a valley just south of Jerusalem where a fire was kept continually burning to cremate the filth of the city. The refuse of the city was such, in the days of Jesus, as to keep the fires burning continually. This burning mass of refuse suggested to Jesus a similar condition of the wicked when he said, "Where their worm dieth not, and the fire is not quenched" (Mark ix. 48). But the condition of the valley of Gehenna is much different to-day, and no longer serves the preacher as a type of unquenchable fires. The late Dr. J. M. Peebles relates that during one of his visits to Palestine he visited this valley and found it was a cultivated vineyard. And as he reclined on the ground he plucked and ate luscious grapes. Plucked and ate grapes in the New Testament hell! Think of it, ye of fearful heart!

Professor J. Eadie says, "Let us consider Sheol in the Old Testament. It is used sixty-six times, if Furst's 'Concordance' be correct. The older philologists derived it from a root signifying 'to ask.' The more modern ones, with more probability, derive it from a root signifying 'to be hollow.' It is, according to Furst, Gessemis, Botcher, Ewald and Maurer, an etymon of the same family with the Gothic 'halja,' and the German 'holle,' the Anglo-Saxon 'hal,' or 'halle,' and the English 'hell.' Its general significance is the grave, or properly, the under-world, and sometimes it denotes a place of woe. Our translators have, in thirty instances, rendered it 'the grave.' In three instances they have rendered it 'the pit,' and in the rest it is rendered 'hell.'"

The Rev. Alfred Wm. Momerie, M.A., D.Sc., LL.D., in his treatise on "Immortality," pages 54 and 55, says, "I will now proceed to explain to you precisely what it was, according to the Hebrew theologians, that happened at death. They distinguished, you must know, between the soul and the spirit. By the soul they understood the animal life, the power of vitality. The spirit was a comprehensive name for the mental faculties, and this they regarded as an emanation from the Deity. When a man died his spirit, they thought, was reabsorbed into God, and his soul went to what they called Sheol. Oddly enough, this word is translated in the Authorised Version 31 times 'hell,' and 31 times 'grave,' and sadly enough, it is 62 times (yes, twice 31 are 62) translated wrongly. It signifies neither hell nor grave. Not hell, for the Hebrews had no idea that there was such a place. True, it is said in one of the Psalms (ix. 17), 'The wicked shall be turned into Sheol,' and all the nations which forget God.' But this only means PREMATURELY. Everybody was supposed to be turned into it sooner or later. We are told in another Psalm (lxxxix. 48) that 'no man can deliver his soul from Sheol.'

"It was not a place of punishment, but a common receptacle for good and bad alike. Nor did Sheol signify the grave, for that the Hebrews designated by another word. Besides, whatever became of a dead man's body they always said that he had been gathered to his people.

and slept with his fathers. Sheol, then, was the gathering-place where the souls of the departed slept—not the refreshing sleep with which, as we now believe, death prepares us for another life, but the heavy, fatal sleep from which there is no awakening. The Hebrew word for disembodied souls is 'Raphaim,' which means etymologically weak or relaxed. The inhabitants of Sheol were a mere shadow or ghost, the very emblem of helplessness and impotence. 'I am counted,' says a Psalmist (lxxxviii. 4), 'as one of those who go down into Sheol, I am as a man that has no strength.' Occasionally the slumbering shades might be summoned for a few moments to the light of day by a necromancer, like the witch of Endor; but otherwise they could have no intercourse either with earth or heaven. As for heaven, God left the dead to their fate. 'This God,' says one of the psalmists, 'is our God for ever and ever. He will be our guide unto death.' UNTO DEATH. But there the guidance of Jehovah ceased. . . . Those who had once been God's sheep were now handed over to another shepherd. Sheol was outside the dominion of Jehovah, the King of Terrors was its only Lord. The Hebrews pictured it to themselves as a vast cavern deep down in the interior of the earth, a land of silence and of gloom, where, as Job put it, the very light was darkness. In this dreary underworld the departed souls continued, in a sense, to exist, but without feeling, without reason, without will, without any of its old faculties except a bare consciousness of existence, such as may belong to us in dreams—a life not far removed from annihilation. The Jews called it 'being no more,' and Sheol they designated 'the land of forgetfulness.'

On page 56 the writer further adds, 'I pointed out to you there are only five or six passages in the Old Testament which make any reference to immortality, and that most, if not all, of them were written as late as 100 or 150 years before Christ. Up to that time the Jews had been accustomed to think that when a man died his soul went to Sheol, which is translated in our Authorised Version sometimes 'grave' and sometimes 'hell.' It was neither the one nor the other. It was the meeting-place of disembodied souls, good and bad alike.'

As the Hebrews had their Sheol, or underworld, so had the Greeks, one section of which was called Hades and the other Tartarus.

One of the labours of Hercules was to fetch the three-headed dog, Cerberus, which guarded the gate of Hades, the entrance to which was supposed to be a dismal cave in Tanarus, the southernmost point of the Peloponnasus. It is recorded that Hermes, the messenger of Jupiter, led Hercules below into the chill underworld, where the thin shades fled in affright from a being of flesh and blood.

The classical description of the approach to Hades was by crossing three rivers, namely, Acheron, Cocytus and Styx, the latter flowing nine times round Erebus. It was necessary to be ferried over the river Styx by a grim-looking boatman called Charon. On the other side of this river was the seat of Minos, who received confessions from, and judged, all who entered the underworld, and announced their sentences, whether of misery or happiness. Cerberus, the three-headed dog, guarded his tribunal. The happy passed into the palace of Pluto and Persephone, and received their greetings, and then set out for the Elysian Fields, where they occupied themselves with their favourite pursuits, the hunter resuming his bow and arrow, the musician his lyre, and the soldier his arms. Flowery fields, fragrant breezes and social happiness in friendly re-unions contributed to his peace and happiness. The soul doomed to misery walked the other path till it reached Tartarus, where, 'according to the ancients, the most impious and guilty among mankind were punished. It was surrounded with a brazen wall, and its entrance was continually hidden from sight by a cloud of darkness which is represented three times more gloomy than the darkest night. According to Hesiod it was a separate prison at a greater distance from the earth than the earth is from the heavens. Virgil says that it was surrounded by three impenetrable walls and by the impetuous and burning streams of the river Phlegethon. The entrance is by a large and lofty tower, whose gates are supported by columns of adamant which neither gods nor men can open. In Tartarus, according to Virgil, were punished such as had been disobedient to their

parents, traitors, adulterers, faithless ministers, and such as had undertaken unjust and cruel wars, or had betrayed their friends for the sake of money. It was also the place where Ixion, Tantalus, Sisyphus, Damocles, etc., were punished, according to Ovid.

"In Tartarus the old earth-giants lay transfixed with the thunderbolts of Jupiter when they made war on him and tried to storm heaven. They appeared like mountain masses, half-concealed by cinders and lava. There also were confined the Titans. The Furies were seen in the darkness by the light of the rivers of fire, on the banks of which they stand. All around groaned the wretched sinners. There was Sisyphus, doomed to roll a large piece of rock to the top of a high mountain which resisted all his strength when nearing the summit, and went crashing down to the bottom, and so his labours never cease; there was Ixion, tied by the feet to a revolving wheel; there, also, was Tantalus, doomed to stand up to his chin in water, and at the same time be consumed with an unquenchable thirst which he could never quench, for as often as he stooped to drink the water lowered so as to be beyond reach, there also being just beyond his reach a bough loaded with luscious fruit, which, as soon as he tried to reach it, it receded beyond his reach. Tityus was doomed to endure the torture of a serpent continually gnawing at his liver, which grew as rapidly as it was eaten."

Thus it will be seen that the Greeks, unlike the Hebrews, had some very definite ideas about the state and condition of the dead, and it is misleading to translate the term Sheol as Hades, with its Elysian Fields for the good and Tartarus for the bad.

Now, as Dr. Peebles found the valley of Gehenna, which in the time of Jesus was used as a refuse tip where the fires were kept continually burning in order to destroy the filth of the city, had entirely changed its aspect, to that of a vineyard in which he lounged and plucked and ate luscious grapes, so Tanarus, where the supposed cave that led down to Hades was to be found has, subsequently, become famous for the marble of its quarries, which the Romans held in the highest estimation; it was a species of "Verd Antique."

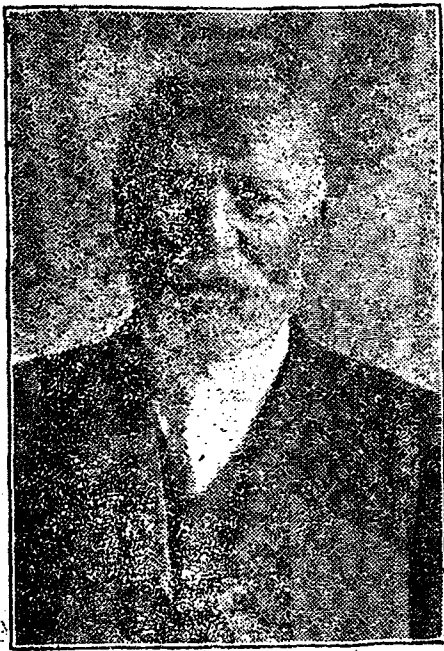
Neither the Sheol of the Hebrews, Hades of the Greeks, nor the Hell of the Christians has any real existence. They are fiction born of the fervid imagination of the priest, preachers and poets.

My next article will be devoted to the conditions of Various Renderings of Scriptural Terms.

ECTOPLASM, the result of operations between the spiritual and the physical, is to the spirit life what ectoplasm is to this life.—E. H. GOETZ.

WESTON-SUPER-MARE.—Owing to the efforts of Mr. and Mrs. Coles and some local Spiritualist friends, an invitation was given to Miss Mary Mills, of the Bristol Spiritualist Temple, Clifton, to establish a branch church in this town. A propaganda meeting was held at the Town Hall on November 23rd, and was a tremendous success. The hall was packed, and intense interest was shown by the audience who, at the close of the address, put several very intelligent questions to Miss Mills. Mr. Sidney very ably presided, and it was remarkable what a spirit of harmony and unity prevailed. Over a hundred people remained behind whilst Miss Mills propounded her scheme for the establishment of the church. Previous to the meeting a number of the members of the Bristol Spiritualist Temple journeyed to Weston, and joining the Spiritualist members of Weston at the station, went with them for a ramble along the sands, subsequently adjourning to a cafe for tea, the arrangements for which had been made by Mrs. Sidney. After an excellent meal had been enjoyed, Mr. and Mrs. Sidney were thanked by the Bristol friends for the work they had done. Mr. Sidney responded in a few well-chosen words, and the company adjourned to the Town Hall for the evening meeting. The present headquarters of the Society is 11, Locking-road, but after Christmas it is anticipated that public meetings will be held every Thursday evening in a hall that is suitable for the purpose. The Weston-super-Mare 'Gazette' published an excellent column report.

In Memoriam: C. J. H. Stockwell (London).



Passed to the higher life December 18th, 1921. A living and loving memory of a devoted husband. Pioneer of Kingston and Hampton Hill Spiritualist Churches.—
WIFE.

The Spiritualists' Petition.

R. H. Yates.

AFTER reading THE TWO WORLDS for the past three weeks I think it very desirable to remove some erroneous impressions that are in the minds of many Spiritualists. First of all, I want to say that it is not the intention to seek amendment to either the Witchcraft and Vagrancy Act or the Act of George IV.

The Petition that has been prepared for the House of Commons is a Petition asking that these Acts be not applied to the exercise of psychic faculty and spiritual gifts. These Acts are centuries old, placed on the Statute Book long before Modern Spiritualism came into being, before such terms as psychic faculty were even coined, and before their exercise was scientifically examined and attested, and could not have been directed against something non-existent, and to seek the amendment of the aforementioned Acts is to admit their application to Spiritualism.

The Committee set up originally to deal with the matter was described as "The Witchcraft Act Amendment Committee." After consultation with numerous authorities and those whose advice was worth seeking and accepting, every intention of seeking amendment was abandoned, and the title of the Committee was changed to "Parliamentary Committee." Every church was circularised at the time notifying the change, and the reasons for making the change were given. Perhaps it will be well at this point to review the position and to make it clear to Mr. Adamson, and many others who are holding wrong views, the reasons for the change.

1. To prepare and have presented to the House of Commons an Amending Bill would cost 10 times more money than we have at our disposal.
2. There are also so many Bills awaiting presentation to the House that even if our Bill was ready and was taken strictly in order of rotation, it would be several years before it would be reached.
3. It would have to be presented to the House as a Private Member's Bill, and in all probability, under the ten minutes rule, it would be talked out time after time.
4. Even if it passed the scrutiny of the House of Commons it would get short notice in the House of Lords (and Bishops).

5. The advantages of a Petition are that a Petition is always presented to the House during the Session it is received.
6. If our Petition fails on the first occasion we could present 20 Petitions for the cost of one Amending Bill.
7. If our Petition be granted it does not have to go to the Lords (and Bishops).
8. Also, if our Petition be granted the Acts referred to would still be operative against the rogues and vagabonds, etc., etc., and I trust that we are not anxious to give unlimited licence to the charlatans and the rogues and vagabonds who are actually exploiting the public in the fair name of Spiritualism. We cannot ask for freedom ourselves and not leave the Government opportunity to protect the public against these kind of people.

Whether the various Acts are repealed, amended or otherwise does not matter to us. They do not apply to Spiritualism and we are petitioning against any such implication. The way decided upon was a straight and easy way, the only way where we had any hope of success, and that is the way I trust the S.N.U. will proceed and loyally supported by the rank and file, they will doubtless succeed.

Sale of Work at Lewisham Spiritualist Church.

A BAZAAR and Sale of Work was held at the Lewisham Spiritualist Church on December 5th and 6th, in aid of the Building Fund. Sir Arthur Conan Doyle, assisted by Lady Doyle, performed the opening ceremony at 3 p.m. on the first day. Mr. D. Leechman, ex-President of the church, introduced Sir Arthur in a few appropriate remarks.

Sir Arthur, in his opening speech, addressed to a large audience, claimed that Spiritualism was a religion, and outlined the necessity for the building of churches by Spiritualists for their own use. He pointed out that a large number of people approached the subject from the rationalistic standpoint, and that others came in who were practically driven out of the Churches because they were unable to develop and use their spiritual gifts within them.

The children of the Lyceum then handed a large "cracker" containing over £5, collected for the building fund by themselves, to Lady Doyle, who presented it to the officers of the church.

The working party presented a beautiful handbag made by themselves to Lady Conan Doyle in appreciation of her quiet and sustained labours for Spiritualism.

A flashlight photograph was taken of the working party and the officers with our guests in the centre.

During the tour of the bazaar opportunity was afforded to many members and friends of exchanging brief words of encouragement with Sir Arthur and Lady Doyle, fellow-workers in our common task.

Before leaving a vote of thanks, proposed by the President, Mr. F. L. Brown, was carried with much enthusiasm. Sir Arthur briefly replied.

On the second day Mrs. Leechman introduced Miss Estelle Stead, who performed the opening ceremony in a few well-chosen words. Miss Stead was also presented with a handbag by the working party, and was afterwards photographed in their midst.

Miss Stead, after lingering some time at the stalls, was accorded a vote of thanks for her attendance at Lewisham and for her work for the Cause of Spiritualism in London.

The two days' bazaar was the culminating effort of nearly two years' hard work by the ladies' working party. During the whole of the two days songs, violin solos, recitations and fancy dancing by the children followed each other in rapid sequence, so that not one dull moment was experienced by anyone.

Words cannot express the gratitude and thanks which are felt and offered to all who worked so very hard and unceasingly during the week of the bazaar to make it the success that it undoubtedly proved to be. Mention must also be made of the kindly spirit which prompted the gift of goods from a neighbouring congregational church.

The building fund will benefit greatly as a result of our labours. — H. J. SVANEY, Press Secretary.

Planetary Influence and Spiritualism.

C. M. Swain.

There are many Spiritualists to-day who are quite willing to weigh and accept ideas emanating from the minds of leaders of the Movement so long as they come under the domain of psychic science; yet there are few, comparatively, who will take any active interest in subjects which, as Mr. R. A. Bush has shown, really belong to the "Larger Spiritualism." It may be they are over-cautious, but oftentimes we find that they really think such a subject as Astrology has no connection with the truths for which they stand. A slight personal acquaintance with planetary influence in relation to the faculties of the psychic would convince them to the contrary.

The Spiritualistic movement itself seems to be under the sway of the vibrations coming from the furthest-known planet of our solar system, namely Neptune. This planet definitely entered Pisces, the sign with which it has the greatest affinity, in the year 1848, which year also marked the advent of Modern Spiritualism.

Experience has shown the astrologer that Neptune governs some of the most advanced types of humanity, the true spiritual leaders of the human race—the seers and mystics—hence we find in the ranks of the Spiritualist Movement those who have left orthodoxy behind them, and who endeavour to contact psychic realities. It is the influence of Neptune which allows of communication with those who have been translated by means of the partial withdrawal of the etheric double of the medium.

The influence of this strange planet is highly musical and poetical, as can be shown by a study of its prominent positions in the horoscopes of such musicians and poets as Keats, Rubinstein, Jean Geraudy, the musical prodigy, Swinburne, Coleridge, and many others. To coincide with this we find that in a circle music, more than anything else, conduces to harmony and receptivity (decidedly Neptunian influence) of the sitters, and that poetry obtained psychically is not an uncommon feature of Spiritualistic literature.

So much for Neptune's influence upon the Movement as a whole; let us trace its influence upon the individual in relation to soul phenomena. It has been said that there are more mediums born when the sun is in Pisces (Neptune's own sign) than when in any other sign. Those born at this time are very receptive and psychic, drawing around them many spirits who live quite peacefully in their aura, and consequently they are the ones to receive many descriptions. They are usually deeply interested in all occult phenomena, so much so that with an afflicted Neptune they sometimes become mere phenomena-hunters. The planet of the mystic, when rising in the star map, almost always brings psychic experience of some sort into the life. One whom I know to have this planet prominent has had unsought psychic visions and premonitions, one, too, who was repulsed at the idea of communication with the unseen world.

A psychic can always be picked out by the study of the horoscope. In general, a well-placed and well-aspected Neptune gives the sensitiveness necessary for the cultivation of psychic faculties, while badly-placed and aspected, it gives the same sensitiveness but makes the psychic nature uncontrollable and truly abnormal, leading to fainting and sometimes to syncope and coma. A person born under an afflicted Neptune often takes to the drug habit, and it is a curious coincidence, well worth the notice, that many drugs produce coma and release the etheric portion of the human make-up, giving rise to false visions or hallucinations and intensely real dreams. Everyone knows of the drunkard and his goblins.

Again, Neptune in good aspect to Mercury, the messenger of the Gods (the link between spirit and matter), gives aptitude and ability to obtain ideas from super-physical sources by crystal-gazing, automatic writing, inspirational speaking and psychometry, especially the latter.

This is by no means the only planet connected with psychic faculties and forces. In the majority of cases those who have their ruling planet placed in the twelfth house are drawn to the study of psychic or occult science, while if the ruler be in the third house the native usually

makes a good telepathist. Those with a strong Uranus would become good healers, they having a great flow of "nerve-aura."

Again, the sign in which the moon is found at birth gives us the predominant colour of the aura. People with none of the above (and a few others) indications are to be found amongst our opponents, because they cannot intuitively sense the subtle vibrations issuing from planes higher than the physical. For the Spiritualist to try to teach them the truth is "Love's labour lost," since they have no "sense" by which they can understand. It is like trying to explain the colour "red" to a man born blind.

Enough now has been said, I think, to justify the inference that Spiritualism and Astrology are intimately connected, and that a hand-in-hand study would be amply repaid.

How Did Spiritualism Come to Birmingham?

John C. Wood.

I HAVE a strong impression that there are coming into the ranks of Spiritualism in our district some young enthusiastic souls who will labour untiringly for its expansion and development, and born within them, as a result of their enthusiasm, will be a desire to know the answer to the question at the heading of this article.

I can ask the question, but I am not able to answer it. I hope that those with the requisite knowledge, seeing this, will give to us the answer. Some who could answer it better than myself have, I know, crossed the seas, perhaps some few remain with us now.

When I came into the Cause there were six Societies in this district. Possibly the oldest Society existing at that time (though I could not state it as being a fact) was that at Oozells-street, off Broad-street. There were also the B.S.U. holding Sunday services at the Masonic Hall, New-street, and week-day meetings at County Chambers, Camden-street; the Saltley friends at the Oddfellows' Hall; the Society at Walsall; and the one at Smethwick.

At the Masonic Hall I heard Mrs. Emma Hardinge Britten; at County Chambers, Mr. A. Vout Peters; at Oozells-street, Mr. Victor Wyldes. The work carried on at Oozells-street Board Schools and at the Masonic Hall has ceased a number of years. I know that Mrs. Groom founded the Society meeting at the Camden-street Schools, which is to-day known amongst us as the Birmingham Spiritualist Church, now meeting at 1, Loveday-street and at Bristol-street Schools. I also know that Mrs. Groom had been interested in the work of the B.S.U. and in the Society at Oozells-street, and that she left the last-named Society in order to found the Society at Camden-street.

I believe those are the facts as far as that period is concerned, but the point is, there were earlier efforts than any of those I have mentioned. One friend of mine, the President of one of our churches, says the oldest of our Societies was the one at the Athenæum Buildings, Suffolk-street. Old copies of "Medium and Daybreak" contain references to Suffolk-street, also, I believe, to meetings held at Great Brook-street, and indeed to some other places where Spiritualist meetings were held in the town.

Who were the original pioneers? Where were the first meetings held? Who are the earnest souls and brave pioneers that we to-day have to thank for the light and knowledge we possess? What were their names, that we knowing, may do them honour?

I hope it is not really necessary that I should mention that this is not broached in any spirit of controversy, but only as a step to our knowing the real facts. Having for at least 45 years of my life been forced into controversy of all sorts and on a number of questions, I am getting tired of controversy. I prefer peaceful methods now when such are permitted to me.

TELEPATHY is a communication between one living personality and another living personality—living either in the flesh or living in the spirit (disincarnate).—RAY CHAS. L. DWARDEN in "Man's Survival."

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FRIDAY, DECEMBER 22nd, 1922.



The Editor extends
to his readers
throughout the world
his best wishes for
A Merry Xmas
and
A Happy and
Prosperous
New Year.

Some Xmas Reflections.

AGAIN the circling seasons bring us to the event which has been celebrated for thousands of years—the re-birth of the Sun, with its promise of renewed life for Nature which is the garment of God. The festivities connected with the festive season go back into history as far as human worship can be traced. Child, in his "Progress of Religious Ideas," tells us "All the ancients observed seasons of rejoicing when the sun began to return from the winter solstice. The Egyptians had two festivals of this kind, one on the 25th December to commemorate the birthday of the infant 'Horus' (the new-born sun of the year), the other on the 6th January (old Christmas day) to rejoice over the lost Osiris found. The Persians kept a festival on the 25th December in honour of Mithra (the attendant spirit of the sun). The same date was kept in Rome as the commencement of the famous Saturnalia, when all distinctions of rank were abolished, and the earth was typically filled with abundance."

On this day (centuries before the Christian era) relatives and friends feasted each other, and inter-changed presents. In the Saturnalia of ancient Rome the 25th December, or first day of the festival, was celebrated under the name of "Dies Natalis Invicti Solis," "The Birthday of the Invincible Sun."

Christianity adopted the festival from contemporary habits and customs as the festival of the birth of Christ. As we recently said in another article, the establishment of Christianity as a State religion by Constantine was an attempt to bring together the warring religious elements within his Empire, and his policy was to attach and utilise all the prevalent myths held by his people in an all-inclusive system—a diplomatic act in which truth was sacrificed to Statecraft. It was not until about the fourth century that the festival was associated with Jesus of Nazareth.

Manicheans and other heretical sects," says Child, "reproached the Catholics for observing the heathens'

sun-god as that of their Lord and Saviour. Leo, Roman Patriarch of the fifth century, complains of the custom, and says with remarkable prophetic insight, 'the day may come when the world will begin to deny that there ever was any other Saviour of the world than the idol of the heathens' worship, the Sun-God.' " Doubtless there would have been more opposition from the early Church to this appropriation of a heathen festival than there been some solid ground upon which to base it. The fact is that the birthday of Jesus of Nazareth is unknown. Several approximate dates are postulated, but, despite the earnest research of eminent scholars, it is impossible with any degree of accuracy to name a date for this one of the most wonderful of the world's events. There is not even certitude concerning the exact YEAR of its occurrence.

This, however, does not appear to us to be a very important matter. History was not compiled with exactness in those days, and in the absence of reliable information one day may well be as good as another, since birth and death are mere incidents in the progress of eternal life. It does, however, strike us as strange that a Church which for fifteen centuries has claimed to be in "communion" with its master has been unable to ascertain the truth on a matter which is of tremendous importance to the historian. We are continuously hearing people say that they have received messages from Jesus Christ in the course of their Spiritualistic circles, and have even been told of mediums He has controlled. It would be interesting, if not conclusive, if some of these would make the matter of the date of his birth one of special enquiry.

The association of the birthday of Jesus with the Roman Saturnalia did, however, in the course of time, purify this festival of much that was coarse, vulgar and degrading. The principles of love and worship slowly cleansed the impious orgies of the past, until to-day Christmas is associated with affection, friendship, brotherhood and goodwill.

Those who attach religious importance to the event are few in number to-day, despite the thousands of sermons which will be preached on the matter. Yet we believe it true that the manifestation of kindness, the cancelling of ancient feuds, the re-uniting of family ties, the alleviation of suffering, the ministering to the joy of the children, the spirit of willing helpfulness, the happy laughter and expressions of goodwill embody the practical essentials of true spirituality in a sense that mere sacerdotalism cannot do.

And as we enter upon the season of real happiness and fellowship we are tempted to ask with the curious child, "Why can't it always be Christmas?" In this old world the one thing above all others which is required is peace and goodwill. The nations of Europe are supposed to be at peace after an exhausting conflict, yet on every hand suspicion, bickering and bargaining are manifest. Each is apparently endeavouring to make a good bargain for itself, and each seems to be chiefly interested in its own self-interest. It is the total negation of the real spirit of Christmas, the ignoring of the true principles of the Prince of Peace.

We Spiritualists, at any rate, will, for a few days, join together around the fireside and fraternise with those dear to us, strengthening the ties which knit us together, and as the peace of Christmastide steals into our souls while resting within the comfort of the home circle, many of us will become aware of the nearness of those whose physical presence we have been deprived of. Our thoughts will blend with theirs in broadcasting on ether waves the spirit of goodwill to all, whether near or far, and trust that our thoughts will awaken a response in the minds and hearts of those we love.

The year draws to an end, but the links of human love and fellowship live for aye, and grow stronger with time's passing. To old friends and new, to our readers far and near, we again repeat the old, old message of goodwill and fellowship—

"Brethren, God have thee in His keeping."

HAPPY XMAS TO ALL, NO MATTER HOW POOR THEY MAY BE.

CURRENT TOPICS.

The Case for Spirit Photography.

THIS is the title of the new booklet written by Sir A. Conan Doyle just published by Hutchinson's (obtainable from this office, 2/9 post free). The book is a complete reply to the recent allegations against the Crewe Circle made by Messrs. Price and Seymour through the S.P.R. It contains 32 art reproductions of spirit photographs, a brief history of the Crewe Circle, several of Sir Arthur's personal experiences, a number of evidential cases of psychic photographs taken under test conditions, and many cases which COULD NOT be paralleled by any conjuror or fraudulent manipulator under any circumstances whatever. It is a complete answer to the allegations of duplicity made against those most popular mediums, Mr. Hope and Mrs. Buxton.

A Useful and Up-to-Date Book.

MR. FRED BARLOW, Hon. Secretary of the Society for the Study of Supernormal Pictures, contributes to the book an interesting chapter on the "Evidential and Scientific Aspects of Psychic Photography," in which the strength of the handwriting tests is cleverly shown. A number of testimonies to the genuineness of the Crewe Circle are also given by many who have experimented with them. Miss Scatterd presents a valuable chapter concerning the early development of the circle and some of the tests imposed by Archdeacon Colley and Professor Henslow.

The Hope-Price Fiasco.

CONCERNING the Hope-Price test, in which the S.P.R. has cut such a sorry figure, Sir Arthur gives us a very complete survey. Despite the fact that Mr. Price's article was published in pamphlet form (re-printed from S.P.R. Proceedings), Sir Arthur points out that even yet it may be possible that the S.P.R. has not given us all the facts, whilst those which are available have had to be wrung from them piece by piece. THE TWO WORLDS, from the beginning, insisted that the whole case was a "put up job" to discredit the Crewe mediums, that there was substitution of plates, and that the probability was that the deception lay with the investigators rather than the mediums. That contention has been borne out by the facts, and if the S.P.R. were not actively concerned in the duplicity they undoubtedly helped passively, by their reticence.

Who Tampered With the Plates?

MR. J. HEWAT MCKENZIE, to whose persistence we are now indebted for the facts as far as they have been revealed, has been open and frank throughout. He laid his cards on the table and invited the S.P.R. to do likewise. The S.P.R. had charge of the packet of plates used in the experiment for several days. Mr. Moger previously had them in his custody, as also had Mr. Price. It now turns out that the packet of plates was tampered with BEFORE Mr. Price took them to the Psychic College, and two plates were extracted and others substituted. One of the two extracted plates was sent anonymously to the S.P.R. It could only have come from the man who extracted it from the packet, or a confederate. We had our suspicions from the beginning. When our contemporary, "Light," advertised a reward of £25 for information concerning this plate Mr. Harry Price generously (?) offered another £25. We said at the time that there was little chance of his having to pay.

Deliberate Deception—By Whom?

THIS booklet clearly shows that someone has deliberately practised deception in order to attack the character of Mr. Hope and Mrs. Buxton. Who did it? There is Price, Seymour, Moger and possibly some unknown person who had access to the offices of the S.P.R. One would think that the latter Society would be unremitting in its efforts to trace the culprit, but its reticence shows every desire to protect a deceiver, and it has no one but itself to blame if the public (and Spiritualists

in particular) come to the conclusion that it is a biased body bent far more on discrediting Spiritualistic phenomena than in determining facts. It may well be that the Society has been victimised by a party of clever conjurors, but its policy of suppression of facts makes it an accessory. In future we shall smile when we allude to the S.P.R. as a learned and scientific body. No Spiritualistic Society, however much composed of "credulous and untrained persons," could have bungled worse than this.

The S.S.S.P. and Its Work.

SIR ARTHUR refers to the admirable work which is being done by the "Society for the Study of Supernormal Pictures," of which Mr. Fred Barlow is secretary, and says, "There is only one body in this country which can claim any authority, and that is the S.S.S.P. . . . who have cleared a few permanent pathways through the jungle. It is to this Society, and not to the S.P.R., as at present conducted, that the world may look for accurate information upon this subject." Talking some time ago to an old and experienced investigator as to the progress of psychic investigation, we elicited the remark, "What a pity the S.P.R. did not die with Myers, Hodgson and Hyslop." And the history of the Price-Hope test inclines us to agree. Sir Arthur's latest publication is a valuable commentary on Spirit Photography in general, and this case in particular. It should have a large circulation, and will undoubtedly rehabilitate the Crewe Circle.

Another Valuable Book

REV. G. VALE OWEN's new book, "Facts and a Future Life" (Hutchinson's, 4/6), is having a tremendous run. It comprises the series of articles (with valuable additions), which ran through the "Weekly Dispatch" some twelve months ago, and comprises Mr. Owen's personal opinions on Spiritualistic matters. We frankly admit that we would place a higher value upon these than upon his automatic writings. They are eminently practical, and are written in a style which appeals to the general reader. Mr. Owen ranges over a wide field, and presents a view which summarises the whole subject in just the simple form in which our case should be presented to the investigator. The various phases of mediumship are well dealt with, the processes of communion are simply stated, life in the spirit world sanely outlined, and the application of the subject matter to every-day life made clear.

A Sane and Rational Presentment of Our Case.

MR. OWEN has a clear-cut attitude to orthodox theology. He presents a view of pre-Christian religious teachings which conforms to modern thought and modern opinion. His treatment of the early Christian Church is rational and progressive. His conclusions as to the position of Jesus of Nazareth embodies ideas which certainly are acceptable to the vast majority of Spiritualists, and the sacrifices made by the martyrs and teachers of medieval times link the ancient and modern witnesses for God and His faith into one continuous army. The volume has been well edited by Mr. H. Engholm, and will be a useful propaganda publication.

* Obtainable from THE TWO WORLDS Publishing Co., Manchester, 4/10, post free.

That Parliamentary Petition.

INCLUDED in our list of M.P.'s who promised provisional support to our Petition was the name of W. Greaves-Bond, K.C., M.P. for Lambeth (Norwood). Mr. Bond writes that he did not make a provisional promise. His reply to the question was to the effect that "I did not see an argument for special legislation for Spiritualists."

To believe in everything is an error. To believe in nothing is also an error. We must admit nothing without proofs, but must acknowledge with fairness that which is proved.—FLAMMARION.

The Religion of Spiritualism.

R. O. Daine.

"The greatest obligation resting upon Spiritualists to-day is to spread abroad a knowledge of spirit return." "Orthodox Churches . . . are not teaching the world the possibility and blessed assurance of spirit return and communication." "Oh, could there be a glorious country beyond this earthly existence, how much brighter it would make this world." "The Christian Church can and does, indeed, tell people how to live good lives in this world, but it cannot prove to thinking men and women that there is another world." "The Churches cannot keep alive in thoughtful minds a strong belief in immortality. The best they can do is to encourage a dim and uncertain hope of it. It is the mission of Spiritualism to prove to men that death does not end all."

The above quotations are from an article in THE TWO WORLDS of September 8th, and ought to receive every man and woman's most earnest and serious attention. They mark a period in the transition of religious ideas, the passing over of the dogmatic beliefs of dimly discerning creeds, from a passive faith to an active realisation of truth.

The world and all that therein is has evolved, step by step, in accordance with the Divine law, each step being preceded by a stage of transition in which glimpses of the next step may be discerned. This is true of all branches of knowledge, whether physical, biological, psychological, religious, ethical or social—all are subject to Divine Laws, and man's most noble and worthy pursuit is the discovery of those laws.

In some branches of knowledge man has discovered certain laws which he calls natural laws, and by their aid he has attained to a very wide and deep knowledge of the universe, but he has been satisfied with these laws and accepted them as explaining the cause and effect governing and producing the world as we see it around us. He has neglected to search deeper for the laws which the natural laws formulated by man are subject to. Natural laws are neither the cause nor effect in themselves, but only links in the chain connecting the First Great Cause with the Final Effect. The first and the last cause is the word of God, and this is expressed through all things in the form of the Divine laws which are being discovered by spiritual investigations and being moulded by them into a true science of human life, with an ever-growing knowledge of man's participation in the spirit world around and above us. Let us realise that all manifestations of being in the universe are but the expression of the Divine Law. Let us realise that through the Divine Law all things in this world are inter-related, and we shall then come to an understanding that all things in the world beyond are inter-related with the things of this world, and are expressed to us by the manifestations of spirits peopling that world through the close association of the Divine Law governing the spirit of man, bodied and disembodied.

In certain branches of knowledge man has formulated laws, or rather rules, which have been built upon knowledge of past action, and have for their object the diversion of future action, but they lack the permanency and independence of all true laws. They are subject to change, and depend largely on time and place. They have not realised that there are Divine Laws which only await man's discovery.

When we come to that part of knowledge which concerns man, his place in the universe, his soul and its mission, his spirit and its Divine attributes and relationship with the spirit world, we find that it has not been sufficiently investigated; the laws which govern his existence have not been sought for, and hence very little has been discovered of those Divine Laws which operate so largely in his being and becoming. What has been discovered has been mainly through the efforts of diligent searchers under the guiding principles of Spiritualistic philosophy and by the Divine revealing Himself through His chosen channels. The Churches, through their theology, have produced little more than their dogmas, creeds and beliefs. They have left unsought those Divine Laws which operate through the spirit and which alone can reveal to us the truth which

God bids us seek. The ever upward march of the spirit of man until it shall become all-knowing and attain to the at-oneness with the Word of God: that is the mission of man and the soul of Spiritualism.

Over the stepping stones of Facts, across the stream of Becoming to the Land of Being. That way our journey lies, the way illumined by the Light Divine beaming on us from the further shore, and our footsteps guided by spirit guides who have trod the path before us.

Of all the schools of religious thought, none but the Spiritualistic attempts to discover and teach the laws governing the soul's debut here on earth and its entry into the world beyond, and the highest thought and noblest teaching is to be found in the Theomonic body of Spiritualists. Spiritualism has been too long content with being a science and a religion deficient in a theology and philosophy of its own. Theomonicism supplies that theology and philosophy and uplifts the science of Spiritualism.

The Churches have failed because they have not sought after spiritual truths, their theology and philosophy has never transcended the world in which we live. The quickening of the spirit of men of to-day has brought the soul of man into closer relationship with the spirit world around us. Mankind is seeking a new theology, a new philosophy which, together with his advancing knowledge, will give to the world a religion for all men, full of hope and joy, and which he can accept as the truly revealed religion communicated to us by God through the spirit world.

The new theology and the new philosophy, so eagerly sought, is to be found in Theomonicism, which is a monistic theism in psychic light of minerval revelation, based upon genuine communications from most advanced spirits governing earth development under the guidance of the Lord Jesus Christ Xevah. Its commandments are:—

1. Sanctification is by psychic mediumship for the service of others.
2. The divine descent should induce us to follow Jesus Christ Godward.
3. All killing is desecration of our earthly home.
4. By God's power we can and must now rise to a much higher development.
5. By seeking brotherly harmony only can peace be established.
6. God has given to everyone one soul-mate forever, in union with whom he can find God easily if both will but aspire to what is divine.
7. The purpose of God is to become fruitful by work.
8. We must wrestle for the three imperishable treasures of mind, sensibility and will.
9. The greatest things on earth are little to the things which are in heaven, and which are revealed only to those who follow heavenly guides serving the Lord Xevah.
10. Freely may we call upon God as our Father, Who fulfils all good desires, and in the service of Whom we are as the angels rising into ever better conditions.

The religion of Spiritualism is full of strength and beauty, and this is seen in all its grandeur in the philosophy and writings of the Theomonic Association.

BARROW-IN-FURNESS.—We have to record the passing to the higher life of our esteemed co-worker, Mr. Stephen Dawson, at the ripe age of 78. Mr. Dawson was President of the church in 1912. He was a native of Ulpha, in the beautiful Duddon Valley, and had been connected with religious work since early youth. Leaving the Established Church behind, he associated himself with Swedenborgism, and some 25 years ago he became acquainted with Spiritualism at London, Oldham and Barrow. The funeral service was conducted in the above church by Mr. Joseph Dobson (President). Our friend had the previous evening read a paper at the members' circle in his usual good health, and his sudden transition came as a great surprise. He "slipped out" fully prepared for the meeting of his many friends. A retired shoe maker, a keen phrenologist and palmist, a practical photographer, and in early years a good landscape painter, and above all a great reader, his presence will be sadly missed by the many friends of Barrow-in-Furness.

The Half Sisters.

W. Geo. Wheeler, L.P.I.

THE great establishment of Messrs. Parkinson's, known as Parkinson's Universal Stores, did an enormous business and employed thousands of hands. The managers were pretty cute, and looked well after the affairs of the business as well as their own. There were, however, marked leakages, one of which was due to frequent cases of shoplifting, and the difficulty of detecting people—women in particular—who contrived to obtain goods under false pretences. Of late private detectives had been retained on the premises, and the most careful scrutiny made of suspicious persons and doubtful correspondence.

Among an enormous mass of letters came one addressed to the manageress of the gown department, signed Meredith Sherriden (Mrs.), who stated she had recently seen a costume at the establishment which she would like on approval, for which she would call on the following morning. The writer gave her account address. The manageress was struck on reading the letter by the peculiar style of writing, she being acquainted with graphology. She also remembered Mrs. Sherriden being spoken of as a chronic invalid.

The gown was duly called for, but detectives had been set to watch the proceedings and to detain if necessary. The well-dressed woman presented her card, and was allowed to take the dress, but immediately after she was recognised as a suspicious character, believed to have been connected with a West End swindling case some months before. She was, therefore, stopped and asked to step into the manager's office. Eventually it was decided she should be searched. A member of the staff went to call the police, and the said Meredith Sherriden was not left alone for five minutes, although a number of clerks were at work near by. In those few minutes the woman cleverly hypnotised her watchers, removed her outer dress and hat, rolled them together, and passed out in some sort of costume worn underneath, suggesting a member of a Women's Auxiliary Corps, under the very nose of private detectives and police. The woman's name was Wilson, Mrs. Sherriden.

Mr. Ronald Wilson had been twice married. He had been extremely unfortunately in his first wife. She was a woman of good appearance and plenty of outward show, but her character was faulty, and the voice of conscience had long been dormant. Ronald discovered his wife to be mixed up with transactions of a shady character, and her early death was in reality a secret relief to him. He had done his best to keep her straight, but feared that he had failed. She left him one child, a daughter, Diana. The girl was only four years old when her mother left this world.

As Diana grew, it was apparent that she had inherited all the weaknesses and imperfections of her mother. She was good looking, bright and fascinating in manners, but lacked true character and depth of soul.

Mr. Wilson was more fortunate in his second marriage. His wife belonged to a good family, and with regard to mind and soul was well balanced. Grace Graham, as she formerly was, loved Wilson, and made his home a peculiarly happy one. She did her best to mother little Diana, although there was much about the child she could not understand. In course of time she had a baby of her own, whom she called Rosemary.

Rosemary was like her mother, and grew up to be a charming girl, as good and graceful as she was wise and dignified. She was superior to Diana in all the nobler and higher branches of educational life, as well as in refinement and ethical character.

Rosemary did not specially love Diana, but showed unnumbered kindnesses, frequently going out of her way to help her. This was the state of things when the girl reached the most charming periods of life—Diana was seventeen and Rosemary eleven. Then a shadow crossed the home. Rosemary was returning from school when she perceived a nervous child terrified by a big spotted dog which had rushed from the gate of a mansion. The girl bravely stepped in front of the child, but before she could say a word had been knocked down and bitten in two places. Two policemen seized and muzzled the

semi-mad creature. Rosemary at once had her wounds and injuries attended to, but, whether from shock or internal injury, she never recovered and passed beyond two days later.

Mr. and Mrs. Wilson were deeply grieved at the loss of their daughter, whom they dearly loved, but a greater trouble awaited them, for shortly after, Diana got into evil company and mysteriously disappeared from her home. The father spent a year searching for the lost girl, then went abroad with his wife.

Diana lived in the city under an assumed name. She was not lacking in education, and spent some time in the study of hypnotism, which she intended to use for her own special and peculiar purposes, unfortunately evil. Thus, she afterwards hypnotised her watchers at the great stores as Mrs. Meredith Sherriden.

When Diana was twenty-seven years of age an extraordinary thing happened. She was one day in her flat planning another outrage when her conscience suddenly roused itself, and she felt a pang of remorse. Almost immediately after a lady was shown into her room.

"You must forgive my intrusion," she said, "but I have had a most strange vision which seems to have relationship to yourself. My name is Nina Farningham. You may have heard of me. I am rich, but spend my life among the poor."

Diana offered Nina a seat. "This was the revelation I was resting after a strenuous morning, and fell into a sort of sleep, when I became conscious of an ethereal presence. An angel form appeared to smile graciously and address me. She said she had once lived in this world as Rosemary Wilson, but ended her life here through the bite and attack of a mad dog. Do you know the name of Rosemary Wilson?"

"I do. She was my half-sister."

Nina continued. "Said the angel, 'I have spoken to my relative, Diana, psychologically—my soul has touched her soul. She has lived a strange life, and I want you to help her.' The spirit gave me the necessary instructions and departed. It was a sort of dream."

"How very curious," said Diana. "So my half-sister is an angel. Well, she deserves to be, while I deserve to be a devil."

Nina Farningham was a very sweet woman, and Diana was struck by her spiritual beauty and face.

"You will allow me to be your friend, dear," she whispered.

Diana laughed. "My friends are thieves and outcasts, fair lady. I am a criminal in all but name. The law has never been smart enough to find me out. Would you be the friend of one who has sold her birthright for something less than a mess of pottage?"

"I would, Diana."

"Then the world is far better than I ever imagined it to be."

That conversation was the beginning of a new life for Diana Wilson, and she lived to repay every penny to those she had defrauded.

WORTHING.—Their quarters at 17, Warwick-road having proved too small for a rapidly increasing attendance, the Worthing Spiritualist Mission have secured a new temporary home pending the building of their Temple at 23, Warwick-road (entrance from Ann-street), and an opening service was held on Sunday, December 3rd, at 6.30. The President, Miss Layton, was in the chair. Miss Paulet was the speaker, and to the great joy of all the members, Miss Fearn, founder and hon. secretary of the Mission, was able to be present. To a stranger the Mission's watchword, "Worship, Love, Service," was at once apparent in the loving care expended in the arrangement of the hall and the warm welcome extended to all comers. Not a chair was vacant when the service began. The opening hymn, "O, Worship the King," struck the keynote of the service. Mrs. Paulet, in her inspiring and helpful address, laid emphasis on the very high aims of this little Society. Worship, love, service—she elaborated and underlined each point, and all were carried up with her into the silence that followed on her closing words, "Be loyal and faithful to the things of the spirit, the eternal things that last through all eternity."

CORRESPONDENCE.

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

"LEGAL STATUS OF SPIRITUALISTS."

SIR,—We must thank our friend, Mr. W. H. Adamson, for his article in your issue of December 1st, for although a certain number of Spiritualists know fairly well what is wanted to gain our freedom—the freedom which will prevent our beloved mediums being hounded down and ravished of their God-given gifts by knavishly bigoted officers of the law—and the freedom which will admit Spiritualism as a religion and give it the rights provided by Act of Parliament for all religions, without the enormously costly and frequently impossible recognition by appeal after appeal—there are a large number who really are not acquainted with what is wanted, and who are suffering disabilities they know not of. Discussion is the one thing necessary to bring home to all of us where we exactly stand and what we are fighting for.

Reading Mr. Adamson's article, many might think we had nothing to fear from the Vagrancy Act at all. The large number of prosecutions of recent years brought to conviction is sufficient to any ordinary student to refute this idea. The fact remains, our magistrates and judges are even more "in the dark" than most of us, and does not the recent decision of the London Royal Courts of Justice entirely reverse the decision quoted by the writer of the article (Smith-Neilson) in the High Court of Scotland; for do not the judges hold that the point "to deceive and impose" does not enter into the question at all? Apparently the framers of this Act simply meant "all occult phenomena are fraudulent," and the practice of psychic gifts or qualities in any form to procure same are PRETENCES. The least which can be said is that the effect of all recent decisions is that psychic phenomena are prohibited by law and are all fraudulent pretences.

Our friend further says, "It is questionable whether the police witness is a credible one." Nevertheless, most of the convictions are obtained by the aid of paid police spies, but in view of a recent decision at the Clerkenwell Sessional Court in a totally different case, we Spiritualists may gain some possible advantage in respect of this point, but will it avail us much?

Nevertheless, your writer's points may continue to help our understanding and enthusiasm, particularly as they are pointed with suggestion that we may pay greater respect to the Divine Cause we espouse for its greater upliftment, although I fear the wisdom of throwing away money on the prosecution of a foolish and cowardly cleric.

PERCY SMYTH.

"SUNDRY COMMENTS."

SIR,—I note the letter of "Radumus" in THE TWO WORLDS dated Dec. 1st, and beg to offer the following remarks thereon.

No one pretends that any body—the S.N.U. or any other—can please everyone at all times, but I doubt if "Radumus" speaks for more than a very insignificant minority. He has some curious notions of freedom. In particular he desires the freedom to be allowed to do nothing definite, and as an organised movement, to secure for Spiritualism the freedom to worship and carry on its work, such as is accorded other religious bodies.

If he really does desire the objectionable Act amended, and if he really has some political instinct and knowledge of the way to secure reform, as his presumed interest in the more urgent affairs of State is intended to imply, perhaps he will tell us out of that profound knowledge any better or surer way than the pressure on Parliament of a thoroughly determined body, prepared at some moment to sink all other interests in the effort to secure the one vital reform. But maybe he is too young in politics to understand that this plea of more important affairs of State balanced against one small reform is always the argument of the man who stands against Reform. Dare I whisper it? Maybe he is really old in politics and is presuming on our supposed youth.

"Our Movement is strong enough to withstand little persecution, and it does us good," says "Radumus." It would, indeed, be a little persecution if we possessed more valiant souls than he, prepared to stand up against authority and dare to believe the reforms we want are worth fighting for. GEO. F. BERRY, Gen. Sec., S.N.U.

"POPPY DAY" POSTERS.—AN APPEAL FOR AMENDMENT.

SIR,—Thanks for noticing my article from the "Western Daily Press" re "Poppy Day." I sent a copy and a letter suggesting that the author of the lines on the poster should be asked to amend them to bring them nearer the truth. In reply the secretary promised to lay the matter before the Committee, but felt sure they would not agree with my suggestions, and that the lines in question had been received with approval all over the English speaking world." I hope the S.N.U. will back me up now by sending protests—either singly or collectively as Spiritualist churches—to the Committee, British Legion Appeal Dept. 1, Regent-street, London, S.W.1., to request that the erroneous though beautiful lines be amended. As we are seeking to be recognised as a religious body this would be a good way to bring our existence to the knowledge of Earl Haig's Committee. Miss E. Stead is endorsing my views in "Light," and bringing the matter before the Borderland Library, but it will need considerable and united pressure before we shall attain our object, and in this effort I trust all Spiritualists will give their support.

IRENE TOYE WARNER-STAPLES, F.R.A.S.

"STRANGE OCCURRENCES."

SIR,—Although not professing to be an authority I have had many convincing communications at table sittings. Usually my wife and I sat, and, like your correspondent, we had at times both interruptions and persons. We always tried the spirits, and my wife would give our son a password mentally, a new word at each sitting. We became quite expert, and knew the different movements of various friends, but attempts would be made to copy these, and we also had similar experiences to those described by "Puzzled." We happen to have two small tables in the house, and on one occasion, being unable to get any answer but "No," at once went upstairs to the other, where we got our usual messages without any difficulty.

Whilst regarding the table as an old and tried friend and still useful for helping others, we find both the planchette and pointer board a much better way, and may suggest that your correspondent's guides wish him to leave the table and try some other method of communication or development.

H. D.

"BIBLE STUDIES."

SIR,—If your correspondent who signs himself "Radumus" in your issue of December 8th, page 581, will come out into the open I will reply to him. In the meantime, allow me to inform him that I read the book called "Oahspe" 35 years ago.

ALFRED KITSON.

SIR,—Where did the letters D N originate in Adon as a substitute for Jehovah, or Lord? The facetious one will find in the last verse of Mark xvii, and the last half of Proverbs xvi. 22.

THOMAS MARK MAY.

—*

If a man keeps his character right, he need not worry about his reputation, it will take care of itself.

HERE let us notice that our evidence is CUMULATIVE and this quality is an especial feature of it. All down the ages the testimony for spiritual things has been iterated and reiterated, and now when men of science take the place of the simple and the unlearned, the same piling up of evidence goes on, every succeeding investigator confirming the results of those who have preceded him, and adding to the testimony for the genuineness of the phenomena. REV. CHAS. L. TWEEDEALE, in "Man's Survival."

REPORTS OF SOCIETARY WORK

— Ordinary Reports, to ensure insertion, must be sent 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. Reports of after-circles are excluded.

— 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.

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

— **IMPORTANT.** No Special or Ordinary Reports on Sundays old will be inserted.

In all cases where the address of a meeting-place cannot appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

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

SHEFFIELD DISTRICT COMMITTEE.

The monthly conference was held on Sunday, Dec. 3rd, at Rotherham. Thirteen churches of out 14 were represented, along with the Lyceum representative, three other churches seeking affiliation and another making inquiries. The opening hymn, invocation and spirit communion provided excellent conditions, which were with us till the close of the day. A welcome was given to Mr. Hossell, an old Rotherham worker and member. He said that past Presidents and officers of churches were with us that day, and he trusted that the day's efforts would be a record in the annals of the S.D.C. Mrs. Hunt suitably replied.

The minutes were then read and accepted. Minor questions were satisfactorily answered. The correspondence provided some little discussion. Again we have to complain of speakers not fulfilling their obligations to churches. Our latest complaint is against Miss McKay, who failed to comply with bookings at West Melton, and on the latter of two dates mentioned we find her fulfilling a mission in London without any notice to the church in question. The financial report showed a balance on hand of about £13, which was considered very satisfactory.

Reports of visits to churches were given, which were considered to be very satisfactory.

Society reports were also considered very satisfactory. Our Goldthorpe Church has just purchased 100 square yards of land, and for the time being are having a wooden building put up. If past secretaries and members will rally and support this the National Spiritualist Church, there is a great future for Goldthorpe.

The demonstration for 1923 at Doncaster was carried a stage further. The committee is elected, and an application to the S.N.U. for speakers is to be made. We are making special requests to churches for yearly remittance of church fees to the S.N.U., also keeping before their minds the appeal for the General Secretary Guarantee Fund.

A brief report of Lyceum District Council work was given by Mr. Batty. The Scunthorpe delegate wanted to know how it was that their church was amongst the unattached churches. A reply was given which was only a conjecture, but it was considered that there might be some truth in it. There seems to be some misunderstanding somewhere in regard to associate members of District Councils. There are those who still hold to the idea that people can be associate members and yet not be a member of some affiliated church. This idea prevails in high places.

We had a good propaganda meeting in the afternoon and evening, and some good clairvoyance was given. A good tea was provided. Mrs. Hunt occupied the chair at all meetings.

LEEDS DISTRICT COMMITTEE.

THE above Committee held its last conference at Castleford National Spiritualist Church on Sunday, Dec. 10th. The President, Mr. Rothery, of Normanton, presided over a very poor attendance, three churches only being represented, which shows the apathy of the churches toward anything outside the domains of their own church. The business was opened by the singing of a hymn, Mr. Fenton, of Pontefract, giving the invocation, after which ten minutes was spent in spirit communion, which created a feeling of harmony thereby. Welcome was given to conference by Mr. Camm in a few appropriate words, the President replying to same. The minutes and correspondence was read, and the financial statement accepted as satisfactory. New associates were confirmed and others proposed.

The Lyceum delegate, Mr. Lilly, gave a lengthy report of the L.L.D.C., which had been held at Dewsbury, and which was unanimously accepted as satisfactory.

The Committee agreed to give their next conference date to the Y.D.C. if all necessary arrangements could be made with the church, viz., Leeds (Easy-road).

In the afternoon an open Lyceum session was held, conducted by the President, and a very edifying and educating session it was. The children were ever ready to try to explain anything asked them by their conductor; also in giving their pearls they were well worth listening to.

In the evening a well-attended propaganda meeting was held, the secretary occupying the chair. Mr. Rothery, the President, gave a very instructive address. Mrs. Fenton, of Pontefract, brought the meeting to a close by giving a few delineations.

Everyone concerned enjoyed the day to their fullest capacity.—A. SMITH, Secretary.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE above Association held a Hospital Sunday at the Moston Spiritualist Church, Amos-street, on Sunday, Dec. 10th. Mr. Whiting was the speaker and clairvoyant. Mr. Umbers, who represented the healers, occupied the chair, and in his opening remarks gave a brief outline of the work done by the Association during the last 14 years. Mr. Whiting took for his subject "Magnetic healing and spiritual forces." His address was well appreciated by a large and attentive audience, and the clairvoyance given was most accurate and convincing. Mr. Westonby rendered valuable service as organist. Mr. Umbers moved a hearty vote of thanks to the Society for their support. The collection raised for our benefit amounted to the sum of £1 5s. 2d. The meeting terminated in a spiritual and financial success.

THE above Association held a propaganda meeting at the Ford-lane Spiritualist Church, Pendleton, on Saturday, Dec. 16th. Mr. Lilliott introduced the Healers. Miss Wallwork, our representative, suitably responded. We had a good audience, sixteen persons occupying the chairs for treatment. A staff of five healers was present. Mrs. Bradley rendered good service as organist. Many testimonials were given voluntary re the benefit derived from treatment received. Miss Wallwork moved a hearty vote of thanks to the Society for their support. The sum of £1 2s. 1d. was handed over to us to augment the funds of our Association.—H. UMBERS, Hon. Sec.

SUPPORT OUR ADVERTISERS.

BRISTOL: UNIVERSAL.

ON Friday and Saturday, Nov. 17th and 18th, we held our Bazaar. The church was decorated with flags, and together with various stalls, presented a blaze of colour. The chair was taken by Mrs. Bevan, who introduced Mrs. E. Neville, of London. Mrs. Neville spoke for a few minutes, pointing out that the object of the bazaar was to help along the building fund. She hoped everybody would do their best. She then declared the bazaar open. Little Berty Rogots presented Mrs. Neville with a bouquet. Thanks to the efforts of Mrs. Neville, friends and members, the bazaar realised a good sum. The officers desire to thank all those who so kindly helped.

ILKESTON.

MEMBERS of the above church held their first bazaar on Nov. 29th and Dec. 1st. Mrs. E. Alton presided at the opening ceremony. Mrs. Cocke declared the formal opening. The second day the bazaar was opened by Mrs. Bates, of Nottingham. There were six stalls well stocked with various articles, which were well patronised. We are pleased to say our efforts have proved a great success, and we thank our numerous friends for their appreciated gifts, and workers for their untiring service. Though our church is in its infancy we are stimulated to press forward by its encouraging returns.

PORTSMOUTH: GOSPORT.

ON Sunday, Dec. 10th, the opening of the Universal Church of Spiritualism at Cambridge Hall, Brockhurst, took place. Mrs. White, of Portsmouth, ably presided. Mr. C. Linsell, of Brighton, President of the Society, gave a splendid address and clairvoyant descriptions and messages. Every description was recognised. Mrs. White gave clairvoyance. Taking everything into consideration, the attendance was most satisfactory. We appeal for the support of all Spiritualists in Gosport and district.

LONDON: EALING.

ON Saturday, Dec. 9th, the Ealing Church held a bazaar and sale of work in aid of the Building Fund. The opening ceremony was performed by Mr. Ernest W. Beard, who, with a few well-chosen and humorous remarks, outlined the object of the work. The proceeds amounted to over £60, this amount being the result of sales from the stalls, viz.: Needlework and fancy goods, confectionery and toys, household supplies and "White Elephants" together with the proceeds of "Readings" very kindly given by Mr. E. W. Beard, Mrs. Edith Clements, Mrs. Stuart and Mrs. Golden.

A string quartette: Messrs. A. W. Ensor, A. J. Ensor, J. A. Ensor and C. Lister, and Miss Marjorie Ensor (piano) supplied music. Songs were given by Mrs. Scanes (Miss Edith Bolton) and Miss Renee Bolden; monologues by Mrs. Hibbert; and a very entertaining display of conjuring and sleight-of-hand by Mr. Keep.

The committee is more than grateful to all the friends who worked so hard to contribute to the success of the bazaar, and also to the friends from Battersea, Brixton, Hounslow, Richmond and Kew, Richmond not only sending gifts, but also attending to give their practical support. We feel that the interest and kindly help will go far towards cementing the cordial relations between the various churches to our mutual advantage.—D. M. ENSOR.

HARROGATE.

ON Tuesday, Dec. 5th, Mr. Ben Carter, of Halifax, opened the new rooms of the Harrogate Spiritualist Church at Central Chambers, Beulah-street, giving an excellent address on "What is this Spiritualism?" followed by clairvoyance. The meeting was a large one and thoroughly enjoyable.

STOCKPORT: MOTTRAM ST.

ON Sunday and Monday, Dec. 10th and 11th, Mr. A. Clayton, the young blind seer, paid his first visit to Stockport and delivered a very appropriate address on "Love, the light of the world," which was greatly appreciated by a large congregation. He endeavoured to drive home to the minds of all present the great need of love in our midst. The clairvoyant descriptions were all recognised, full names and occupations being given, which goes to prove beyond all doubt that, though blind, he is able to hold sweet communion with our dear departed ones. The chair was taken by Mr. Ellidge, the President.

SOUTH LIVERPOOL.

MR. J. J. DAVIES, of 13, Voelas-st., Prince's Park, Liverpool, passed to the higher life on Nov. 4th, age 65, and was interred at Allerton Cemetery on Nov. 9th. Mr. Oaten, assisted by Mr. R. A. Owen, held the service at the house, making many sympathetic tributes to our brother's work in the Spiritualist Movement. Mr. Oaten having prior engagements to fulfil, Mr. Owen conducted the concluding service at the graveside. Mr. Davies' favourite hymn, "Lo, the Golden Sky," was sung by a very large concourse of friends who had assembled to pay the last tribute of regard to our dear friend and brother.

Mr. Davies was the founder of the South Liverpool Spiritualist Church, and its President, and was an ardent worker there for many years. There were many and beautiful floral tributes. Mrs. Davies was the recipient of many sympathetic letters which have done much towards sustaining her and her family in their very sudden bereavement.

NORTHAMPTON.

SPECIAL propaganda services were held at Northampton under the auspices of the National Spiritualist Church, Colwyn-road, on the week-end commencing Saturday, Dec. 2nd. The renowned speaker, Mr. John Ratchford, of Keston, had sole charge of the services, ably assisted by Mr. Marshall, the celebrated Yorkshire baritone singer.

For the Sunday afternoon and evening services, the meetings were held in the Vaudeville Cinema, the address and clairvoyance being listened to and appreciated by a packed audience. The evening subject was "Five minutes after death—what?" The speaker pointed out that Spiritualism was based on the Fatherhood of God, the Brotherhood of Man, and continuity of life. All clairvoyant descriptions were recognised.

Mr. Marshall rendered "The Psalm of Life," "I Feel the Deity Within," "Amen, Amen, Ye Brave," and "There is No Death."

The venture proved highly successful in every respect, and Northampton friends are looking forward to a return visit.

SUPPORT OUR ADVERTISERS.

BEESTON.

THE week end, Dec. 9th and 10th, will long be remembered by the people of Beeston, when they received a visit from Mrs. Blanche Petz, of Hanley. The proceedings commenced with a public tea, after which we had a most enjoyable evening.

On Sunday afternoon the church was packed. The evening service was held in the Palladium, the chair being taken by the President, Mrs. R. Pailing. Mrs. Petz gave a most inspiring address to an audience of nearly 600 people. Her sketches throughout the day were quite an interesting feature, all being recognised.

MEETINGS HELD ON SUNDAY, DEC. 17th, 1922.

BRISTOL, Cave-st. — Addresses by Mr. Trott, clairvoyance by Mr. Oaten. Mrs. Brake presided.

Clifton: Miss Mary Mills gave an address on "The birth of the Christ," followed by clairvoyance.

United: Mr. W. Taylor gave addresses and clairvoyance. Mr. Bowen presided.

Universal: Mr. H. E. Lee, of Birmingham, gave addresses on "The letter killeth, but the spirit giveth life" and "Come, let us reason together, saith the Lord." Solo by Miss Mitchell.

DERBY, Forester-st. — Evening, a memorial service was held to commemorate the passing to the higher life of Mr. Moran, addresses of loving tribute being given by Mrs. Ford and Mrs. Gilbert. Special hymns.

DEVONPORT, Albert-rd. — Mr. T. R. Day gave an address on "Slavery, Christianity, Spiritualism." Clairvoyance by Mr. S. H. Palmer. Solo by Mrs. S. H. Palmer.

Ker-street: Mr. J. Matthews gave a stirring address on "The cloud of witnesses." Mr. Martyr gave clairvoyance.

EXETER, Market Hall — Mr. J. M. Eddy, of Bristol, spoke on "Life, truth and love" and "Applying the truth." Mr. Eddy also gave clairvoyance.

LONDON. — Bermondsey: Mr. H. Fielder gave an address on "Christ of the ages." Miss Violet Lippy gave good clairvoyance.

Brixton: Mrs. Marriott gave an address on "Let there be light," followed by clairvoyance.

Battersea, Bennerley Hall: Mr. G. Brown gave an address, followed by clairvoyance by Mrs. Tyler.

Battersea, Temperance Hall: Mrs. Finch gave an address on "The empty chair," and Mrs. Rose Stevens gave clairvoyance.

Clapham: Mr. H. Clark gave an address, followed by clairvoyance.

E.L.S.A.: Mrs. Jamrach gave an address on "Incarnation," followed by clairvoyance.

London Spiritual Mission: Morning Mr. P. E. Beard spoke on "Mediumship: Its value and responsibility." Evening, Mr. E. W. Beard gave an address on "The Spirit of Christmas."

Manor Park: Morning, Mr. Stephenson conducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Mr. G. T. Gwinn gave an address and answered questions.

S.L.S.M.: Morning, circle conducted by Mrs. J. Baker. Evening, Mr. H. W. Engholm gave an address on "The nobility of Spiritualism."

PLYMOUTH, Morley-st. — Mr. W. Bevan James gave an address on "Man's destiny." Mrs. Trueman, D.N.U., the President, gave clairvoyance.

PORT TALBOT: — Mr. Pugh, of Nantymogel, gave an address in the afternoon on "Christ of long ago" and in the evening on "Friendship." The

place was filled to overflowing, men being turned away.

SOCIETY ADVERTISEMENTS

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, DEC. 24TH, at 2-30, LYCEUM
At 3, LIBERTY GROUP SUBJECT
"Existence of a Spiritual Universe"
MR. J. BELL.

At 6-30 and 8-15, MR. GILLING
MONDAY, at 8-15, MEMBERS' DEVELOPING CLASS.

TUESDAY, at 3, Public Development Class, Mrs. FORREST.

THURSDAY, at 3 and 8-15, Mrs. FARRER.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

DEC. 24.—Miss F. MORSE.

31.—Circle for Members only.

JAN. 7.—Mr. BERRY.

Ardwick Picture Theatre.

Manchester Society of Spiritualists.

38, MASKELL STREET, ARDWICK.

SUNDAY, DEC. 24TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.

At 6-30, Mrs. ELLEN GREEN.

MONDAY and WEDNESDAY, Closed.

Eccles Spiritualist Church,

ALDRED STREET, PATRICROFT.
(late Barton Rd.)

SUNDAY, DEC. 24TH, at 10-30, LYCEUM

At 3, 6-30 and 8, MR. JEPSON.

TUESDAY, at 3 and 8, Mrs. SPENCER.

THURSDAY, at 8, Miss BROMLEY.

SUNDAY, DEC. 31ST, To be announced.

Pendleton Spiritualist Church,

FORD LANE.

SUNDAY, DEC. 24TH, at 2-30, LYCEUM

At 6-30, OPEN CIRCLE.

WEDNESDAY and THURSDAY, No Meeting.

SUNDAY, DEC. 31ST, at 2-30, LYCEUM

At 6-30, OPEN CIRCLE.

Moston Spiritualist Lyceum Church

CO-OP. HALL, AMOS STREET.

SUNDAY, DEC. 24TH, at 10-30, LYCEUM

At 3, CIRCLE.

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

WEDNESDAY, at 8, OPEN CIRCLE.

SUNDAY, DEC. 31ST, MR. R. CHARNLEY.

Longsight National Spiritualist Society

SHEPLEY ST., opposite PIT ENTRANCE
KING'S THEATRE.

SUNDAY, DEC. 24TH, at 2-30, LYCEUM

At 6-30 and 8-15, Mrs. SHAKESHAPE.

TUESDAY, No Meeting.

THURSDAY, at 8-15, Mrs. LANE.

SAURDAY, OPEN CIRCLE.

NEW YEAR'S DAY, GRAND TEA AND CONCERT (in aid of Building Fund) by The Black and Whites (our own Concert Party).

Tickets 1/6, can be obtained from the Society.

Salford Spiritualist Society

WEST HIGH STREET.

SUNDAY, DEC. 24TH, at 10-30 and 1-30

LYCEUM.

At 3, 6-30 and 8, Mrs. S. HOPE.

MONDAY and WEDNESDAY, CLOSED.

NEW SHAW ST., WEST CRAVEN ST.

REGENT ROAD.

SUNDAY, DEC. 24TH, at 3, 6-30 and 8

Mrs. WALTON.

WEEK COMMENCING DEC. 25TH

CLOSED.

SUNDAY, DEC. 31ST, Mrs. CROSS.