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# THE TWO WORLDS

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

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1937—Vol. XXXVII.

FRIDAY, DECEMBER 26, 1924

PRICE TWOPENCE.

## The Physical Phenomena of the Past.

### An Historical Survey.

#### Summary and Conclusion.

By W. Leslie Curnow, B.A.

(Member of the Society for Psychical Research, and late Assistant Editor of "Light.")

Specially written for "The Two Worlds."

[CONCLUDED FROM LAST WEEK.]

FOR nearly three months, through the Editor's kind permission—and I want to say here that the idea of this series of articles came from him, and to add from my heart that he is a tower of strength to the Movement and one of its grandest men—for this period, I say, we have been considering the Physical Phenomena of Spiritualism. We have roamed over a wide field, but none realises more acutely than myself how incompletely the subject has been covered. In the space at command it is impossible to do so. One can but cover some salient points. It is a tremendously impressive fact that *all* of the phenomena we have been considering could be illustrated over again, without using the name of a single one of the mediums of whom we have already spoken. That will give some idea of how vast is the field of mediumship.

#### ELONGATION.

I want briefly to touch on two forms of physical phenomena which I have omitted.

Elongation of the form of the medium I have not mentioned. This occurred with Home a number of times. Mr. H. D. Jencken, barrister-at-law, gives an account in the periodical, "Human Nature" (1869, p. 138). First, the medium was elongated from the hips, under the scrutiny of the observer, and finally a very satisfactory test was made of the lengthening and shortening of his hand. A sketch accompanies the description, and of this Mr. Jencken says:—

"Of this extraordinary phenomenon I have given a sketch or tracing made at the time, and as the weight of the testimony depends much upon the accuracy of the tracing, taken, I will describe my method in making the outline. I caused Mr. Home to place his hand firmly on a sheet of paper, and then carefully traced an outline of the hand. At the wrist joint I placed a pencil against the trapezium, a small bone at the end of the phalange of the thumb. The hand gradually widened and elongated about an inch, then contracted and shortened about an inch. At each stage I made a tracing of the hand, causing the pencil point to be firmly kept at the wrist.

"The fact of the elongating and contracting of the hand I unmistakably established, and be the cause what it may, the fact remains; and in giving the result of my measurements, and the method adopted to satisfy myself that I had not been self-deceived, I am, I believe, rendering the first positive measurement of the extension and contraction of a human organism."

Lord Adare, in his well-known book, has numerous references to Home's Elongation. The medium's normal height was 5ft. 10ins., and Lord Adare estimated that his form grew to perhaps 6ft. 6ins. Mr. Jesse Shepard and Mr. Slater and Mr. Banks (of Swindon) were mediums with whom this phenomenon was observed.

#### TRANSFIGURATION.

There remains another extraordinary manifestation, that of Transfiguration. In this we have a materialised form, but the medium has vanished. Two instances must suffice.

With a well-known American medium, Mrs. Stewart, of Terre Haute (U.S.A.), many witnesses testified to the phenomena over a period of nine years. Stainton Moses, who was greatly impressed with the evidence, gives this narrative from an eye witness:—

"A number of forms appeared and were claimed to be recognised by persons present, when the doors of the cabinet were opened wide, and lo! the medium had vanished and in her place, holding high the vacant chair, with an exulting countenance, there stood the manly form of what we all recognised as Charley Smith, the superintendent of the spirit band of the medium. It was amid intense excitement and emotion which was hushed into a deep stillness that the doors of the cabinet were closed, and the spirit made his exit. When next they opened, after the lapse of a few minutes, the wife of Dr. Allen Pence was seen and recognised by her husband and all present. She talked with him for several minutes, during which the cabinet doors were wide open, and the medium's chair was by all distinctly seen to be vacant." Presently, after the doors had been closed for a few minutes, and then re-opened, the medium was seen quietly sitting in her chair in deep trance (*Light*, 1882 p. 197).

Even more evidential details are given by Colonel Olcott of his experiences in this direction with Mrs. Compton, at Havana (New York). He passed sewing thread through the perforations of the medium's ears, and fastened the thread to the back of the chair, and secured the chair to the floor in such a way that movement on Mrs. Compton's part was impossible. When the spirit form of a young girl emerged and moved among the sitters, Colonel Olcott was permitted to enter the cabinet, but *he found no vestige of the medium*. He made still another test. The spirit girl at his request stood on a weighing scale, and afterwards it was found that she registered only seventy-seven pounds. At a second attempt, when the spirit-girl was asked to make herself lighter, if possible, the result showed fifty-nine pounds. At the close the medium was found to weigh 121 lbs. (Olcott's "People from the Other World" pp. 479-488).

I have been forced also to omit the Ring Test (Ocell Rusk, etc.) and Knots in an endless rope (Slade, etc.).

#### FRAUD.

The question of fraud is frequently raised in connection with physical phenomena. It has undoubtedly occurred, but in nothing like so many cases as some people suppose. On the contrary, it has been the ignorance, the stupidity, of the sitters that has too often been exposed. And in cases where it has really taken place, Spiritualists have been heavy contributing parties. They have miserably recompensed mediums, they have plied them with alcohol (a deadly poison to a psychic organisation), and they have unmercifully extracted seances morning, noon, and night from poor mediums, who, finding their customary powers in abeyance, have yielded to temptation to simulate the phenomena. It is no good to tell the outside world that the same medium will produce true and fraudulent phenomena, yet every Spiritualist of experience knows this to be sometimes the case.

Mr. Percy Street, of Reading, told me of a once well-known materialising medium, (a lady) who had come on



evil days through alcohol, that curse to all sensitives. A few friends arranged a series of sittings in order to help her. At the first of these Mr. Street, an expert in conjuring among his many other gifts, was about to bind her with cotton before the proceedings started. The medium, vehemently protested, and produced her own rope, with which she said she must be tied. Mr. Street allowed her to have her own way, but he knew, he said, that it was a "trick" rope, capable of expansion, and thus releasing the medium. He had no doubt that what subsequently took place was the work of the medium, herself. At the next sitting the whole atmosphere was changed. Miss ——— said, "You can tie me with cotton or arrange any test you please, the 'power' is strong to-night." In the past she had been a wonderful medium, as old Spiritualists would realise if I gave the name, and that night her former power had returned. Very strict tests of tying and control were imposed, but brilliant results were obtained, and Mr. Street says they were undoubtedly genuine.

#### PURPOSE OF THE PHENOMENA.

I hope I have been able to interest my readers in the Facts we have been reviewing together. Now, in this final article I propose to glance at what has gone before and to call attention to suggestions that arise therefrom. These are so numerous that one hardly knows where to begin.

It is a very familiar charge against some of the physical phenomena that they are so trivial. Of course, any stick will do to beat a dog with. If they are not trivial they are from the Devil; or, we are probing into what God never intended us to know. Very eloquent and "smashing" answers to this shallow charge of "trivial" have been supplied from time to time by distinguished thinkers such as Judge Edmonds, Alfred Russel Wallace, and others.

But I have been amazed at one outstanding fact. Hardly one of these guides to less well-informed minds regarding spiritual manifestations has pointed out, so far as I am aware, that in every case the medium who supplies the phenomena also gives something that links up with the Beyond, it may be messages from those who have passed over, hints of spirit identity, something in the way of spiritual teaching, or facts relating to life in the next world. Surely this is a very important fact, and one that should be emphasized.

It is as clear as noonday that from the start it was the intention of the operating spirits to link up the phenomena and the teaching. The Guides of Stainton Moses expressly stated this to him. At Washington, in 1853, Tallmadge (through the Fox girls) asked the former American statesman, John C. Calhoun (in the spirit world) what was the purpose of the manifestations he (Tallmadge) and others were witnessing. The spirit's reply was, "It is to draw mankind together in harmony, and convince sceptics of the immortality of the soul." And Tallmadge recalls that in 1850 at Bridgeport (U.S.A.), with other mediums, when the same question was asked, the reply, purporting to come from W. E. Channing, was "To unite mankind, and to convince sceptical minds of the immortality of the soul." We can pass by the loose phraseology of "immortality," when the meaning obviously was "the continuance of life beyond the grave." The point to inquire is how would Raps, Spirit Lights, floating tables, etc., prove this? The answer is that they were the "signs" which secured (what could not have been achieved any other way) attention to the messages and the proofs of identity from those communicating.

That brave 13,000 who in 1854 signed the historic Memorial to the United States Congress asking for a scientific Commission of investigation, used solemn and weighty words when they agreed that the Manifestations "may be destined to modify the conditions of our being, the faith and philosophy of the age, and the government of the world."

Were they thinking of raps and floating tables? The proposition needs only to be stated to see how preposterous it is.

#### EARLY SPIRITUALISTS.

It was the fact that the Phenomena were associated with *intelligence* that first put the early investigators on the right track. By means of "God's Telegraph" (the

Raps) they found they could tap that intelligence, prove identity, obtain correct information about things hitherto unknown, hear descriptions of life in the Beyond, and receive lofty teaching about the supreme issues of life here and hereafter. From this to making Spiritualism a religion, or at least a revealer of what true religion really is, was a natural step. So it came about that good and true and experienced Spiritualists always opened their seances, and physical seances, too, with prayer. Not prayer to those operating the movement of objects, but to the Giver of All, who permitted this lifting of the veil, this partial unfoldment of the mysteries of His great universe. They never for a moment doubted that the physical phenomena were associated with spiritual sources.

#### SOME OF OUR LEADERS.

It is instructive to observe how some of those who lead opinion regard physical phenomena and Spiritualists and their ways.

Professor Richet repeatedly sneers at the prayers of Spiritualists. They are nauseous to him, and meaningless. He says, "Spiritualists have intermingled religion and science, to the great detriment of the latter. . . They carried on their seances in a mystical atmosphere, with prayers; speaking of moral regeneration, preoccupied with mysteries; convinced that they were conversing with the dead; and losing themselves in infantile discursiveness. They refused to see that metapsychic facts [i.e., phenomena] are of the present, not of the beyond, for perhaps there is no beyond. The 'beyond' has been their ruin, and they have lost themselves in puerile theology and theosophy" ("Thirty Years of Psychological Research," p. 13). But the early Spiritualists, despite their faults, were wiser than Professor Richet.

Sir Oliver Lodge believes in physical phenomena, though he thinks the powers responsible for Raps, movement of objects, etc., show a low intelligence, able merely "to respond to simple questions and obey orders." He takes the view that the intelligent part of the phenomena is overshadowed by the physical strangeness ("John o' London's Weekly," June 27th, 1923).

It is curious to find this misconception of the facts in one so splendid in the cause of psychical research. There was never in our annals a finer exponent of physical phenomena than D. D. Home. Through him, as with the Fox girls and others, messages of high, even sublime character, were conveyed by Raps, and in the midst of all his phenomena messages were interspersed. In considering this question we surely do not seek for the lowest examples.

Sir Oliver, in the same article, speaks of Continental observers detecting "a kind of material emanation" which they call Ectoplasm. This is a strange slip. The "substance" was definitely known to early Spiritualists. The Continental men only gave it a name.

Lady Grey says that many a Spiritualist has left the seance room, where objective phenomena have been demonstrated, "and has found himself wondering what connection, under Heaven, these activities could possibly have with the souls of the risen dead." She adds, "There remains to us who believe we have had communication with the dead an extraordinarily interesting problem; it is, as to in what manner, and in what measure the power that supplies the objective activities may, conjecturally, be the channel of this communication when obtained. In nine cases out of ten the one has nothing to do with the other" ("Survival," pp. 47 and 48, 1924).

I would like Lady Grey to mention one medium of note for physical phenomena who has not also been the channel for messages from those who have passed over, for some occurrence that suggested spirit identity or spirit action, or for information respecting the next life. I feel confident that she could not do so.

Such mediums as Eva C. (materialisation) and Eusapia Palladino (telekinesis, etc.) might seem to be exceptions but that is only because the scientists who were the chief experimenters with these two took no heed of such aspects when they did occur. I would like to ask was there a medium for physical phenomena who was not a Spiritualist, that is, who did not believe in survival, and the possibility of communicating with those in the next



world? Not one. That is sufficient answer. The physical phenomena compelled them to become Spiritualists, to that extent, at least.

Sir William Barrett, writing on physical phenomena, says, "The repugnance with which the whole subject is widely regarded is very natural, for the alleged phenomena only occur in the presence of a 'medium,' and usually in darkness" ("Psychical Research," Home University Library, pp. 211-212).

Now, of the eleven descriptions of physical phenomena, to each of which I have devoted a chapter, only three occurred solely in the dark, namely, Spirit lights, Apports, and Materialisation, and the last named (in the result, at all events) has been seen in daylight and in brilliant gas light. It might almost be said that Materialisation occurs at times in subdued light, for in my last chapter I related how the sitters described seeing the Ectoplasm streaming from the medium Eglinton, and then change into human form. How inaccurate, then, to speak of these phenomena as happening "usually in darkness". Even if they did, sufficiently rigorous control has been at times permitted that made the results "fool proof."

Mr. H. Dennis Bradley ("Towards the Stars," p.310) writes: "These exhibitions of physical phenomena sicken intelligent students. What can we learn by such manifestations, whether genuine or not? No new philosophy or advancement of thought can possibly be obtained from it."

For a shallow judgment this would be hard to beat. The whole of Spiritualism is founded on them. They brought into the movement almost every great man that has ever been associated with it. That is my answer. If D. D. Home, with his marvellous powers at their full, were to appear in our midst again, the finest thinking men and women in the Spiritualist movement would seek to have a sitting with him, and consider themselves highly privileged if they secured one.

Mr. J. Arthur Hill, in his latest book, "From Agnosticism to Belief" (1924) writes: "As to these physical phenomena in general, they do not seem to have much Spiritualistic interest." In a spirit that has more of Agnosticism in it than of Belief, he continues, "If they are really supernormally produced, they prove the existence of a new force, or of a force operating in a way not hitherto established, but they do not prove anything more in themselves."

Note the cautious loophole of escape in the concluding words, "in themselves." Whoever claimed that they did? Mr. Hill goes on to admit that there is evidence of "some intelligent force" at work, but opines that it may come from the subliminal region of the sitters' minds!

Of the Direct Voice, Mr. Hill, in his book, "Spiritualism: Its History, Phenomena and Doctrine" (1918), says: "Mrs. Wriedt, of Detroit, seems to be the only powerful living medium in this department." We have already referred to the preponderance of mediums for this form of manifestation.

One feels tempted to ask, *Quis custodiet ipsos custodes?*  
SPIRITS, OR ODIC FORCE?

It may be asked why notice should be taken of these strange statements which are opposed to the almost unanimous belief of experienced Spiritualists. I do so because there is a growing Continental school of psychical researchers of whom Professor Richet and Dr. Eugene Osty may be cited as prominent examples, who admit the phenomena, but who seek to explain them as due to hidden powers in the human being. Of course, this point of view is a very old one. The early Spiritualists had to encounter it from opponents who claimed that everything was done by Odyle, or odic force.

Writing on this aspect in 1874, Stainton Moses, a very sound and capable critic, speaks with no uncertainty. "Nothing is more certain and more clearly proven than the operation of unseen intelligence governing the various manifestations. Doubt as to this must proceed from ignorance." The conclusion he reached, he tells us, was "that the spirits of departed human beings are concerned in the production of the phenomena called Spiritual."

#### THE IMMOVABLE BASE OF SPIRITUALISM.

In 1870, when Sir William Crookes was seeking for a good physical medium who would come to his laboratory and allow him to experiment in his own way, he said that this "would probably do more for the cause we all have at heart—the truth—than all the trance mediums who ever mistook hazy metaphysics for scientific proof." He was voicing in this the opinion of orthodox science.

How can we secure the attention of men of science? asks Sir Oliver Lodge. "It must be," he says, "by demonstration: it must be by facts." He goes on to add that before these accepted leaders will listen to any Spiritualist hypothesis or explanation they must be assured of the facts.

Dr. Alfred Russel Wallace had his curiosity first aroused by phenomena, and his love of truth, he says, forced him to investigate. He was a confirmed materialist, but he tells us, "The facts beat me."

Mr. Cromwell Varley, a Fellow of the Royal Society, said in a letter to Wallace in 1869, "We privileged ones owe it to the world to present Spiritualism to them in a manner so clearly defined and demonstrated, that those who follow us shall be able to make themselves as much masters of the subject as we are." After speaking of the formation of circles of different characters with harmonious mediums, to make an exhaustive ground-work of the subject, he adds, "Once establish a clue to the relations existing between the physical forces known to us, and those forces by which the spirits are sometimes able to call into play the power by which they produce physical phenomena—once establish this clue, there will be no lack of investigators, and the whole subject will assume a rational and intelligible shape to the outside world."

There you have the considered opinions of eminent men of science.

I like to recall the observation of Augustus De Morgan in his brilliant preface to his wife's book, "From Matter to Spirit": "The Spiritualists, beyond a doubt, are in the track that has led to all advancement in physical science. . . . They have the *spirit* and the *method* of the grand time when those paths were cut through the uncleared forest in which it is now the daily routine to walk."

Phenomena are the base, the rock bottom of Modern Spiritualism. It is obvious that they are only a starting point, but they meet the materialist on his own ground, and they convince him as nothing else would.

Cut out mediums and phenomena, and where would Spiritualism be? It may be true that some Spiritualists, perhaps many of them, make phenomena the end instead of the means. I do not worry over that fact as some do. I think of that wise old Chinese control at a Rescue Circle in Melbourne, so well described by Sir Arthur Conan Doyle in his "Wanderings of a Spiritualist," who said, "He good man—stupid man. He learn in time!"

[THE END.]

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A HINT is the spur of thought.

If you think of the "returned empty" days you send back to God you ought to be ashamed of yourself.

THE true strength of every human soul is to be dependent on as many nobler as it can discover, and to be depended upon by as many inferior as it can reach.—J. RUSKIN.

AFTER DAYS OF PEACE.—The flow of harmony that will follow after days of peace will benefit all the nations on earth, and this is a fact which should make all strive after peace. Everyone would rejoice in returned prosperity and comfort. The truth still remains that only during peaceful times can progress be attained. Try your best to produce these peaceful conditions at your home every day, and happiness will follow. To-day many do not realise how important peace is for the general good. When peace is established in industries and nations the world will arrive at something like the millenium. May this be the effort of all to produce, and we will rejoice with you that such great good has been secured after days of peace.—Through T. B.



## The Light of the Ages.

### "Capiodocia."

WAVES breaking on a rock-bound shore: huge waves tossing up their foaming heads, as if they would rear themselves above earth and overcome it. Nature at her grandest and mightiest, beautiful, yet awesome!

The artist was sitting watching, waiting, longingly for the inspiration to come, so that he could transfer the scene to his canvas. But it did not come, and it seemed that the tempest shouted defiance, that man, so small, should make such an attempt.

At length he arose, and pacing to and fro, prayed that the inspiration would be given. And then for him the scene changed. A quiet cove, with wavelets breaking gently on a sandy shore: a scene of peace and beauty. He walked there with a maiden, their arms entwined, the lovelight in their eyes, and their thoughts as one.

She is speaking: Love, such as ours, dear one, is eternal, invincible, deeper than the deepest sea, mightier than the mightiest waves of the sea."

And he answered: "Love, such as ours will never die, through time and eternity still will it go on."

The scene changes. He sees her as wife and mother, still queen of love in that home. And again in the twilight hour do they roam in the garden, with arms entwined.

"Love, dear, like ours is as the Universe. Space cannot alter it, it is over all, and as the waves of the sea, it rolls onward, enveloping our souls. Love cannot die," she said.

The scene changes, and now fate inexorable steps in, and it is time for that wife and mother to leave her frame to Mother Earth, and her soul to her Maker. But her soul is part of the soul of her love, and so love spoke.

"Beloved, though in body I leave thee, yet I will return in spirit. Heaven could not be heaven without thee, dear one. Love is eternal, and when thou needest me I will always be nigh, and love will inspire thee. Go forward on thy road of life, I travel at thy side, for the light of love is never dim. Seas cannot quench its glory."

And then she passed.

For a time for him the world seemed empty, and then she returned in radiant light in the quiet evening hour, and a voice, soft as a summer wind, bade him work at his art. Inspiration would be given.

Again and again when the help was needed she came with words of hope, love and cheer, until to him she was as real as when on earth. And now he is back again with the mighty breakers, praying for inspiration to transfer the scene to his canvas.

He hears that gentle whisper, "Paint Love, Love as deep as the sea, as mighty as the mighty waves, and as the light of the ages."

The artist took his brush and painted on, hour after hour without a pause. As twilight fell he finished, and stood at a short distance from the easel, gazing with startled eyes at his picture. A rock-bound coast, huge waves of a deep sea green, a grander depth in colour than he had ever seen. One immense wave was rearing its foam-crested head, as though it would reach to the heavens, and on the top of it the lovely ethereal form of his Best Beloved, with the eternal light of love surrounding her as a halo, and radiating peace and love from those glorious love-lit eyes.

And the artist sank upon his knees and reverently thanked the Lord of Love Eternal. And under the picture he wrote:—

"Love is eternal, boundless as the sea.  
Love cannot die.  
Love is the Light of the Ages."

TRUTH is as impossible to be soiled by any outward touch as the sunbeam.—J. MILTON.

YOU must learn to deal with odd and even in life, as well as with figures.—GEORGE ELIOT.

THE Genius is the "Press gang" of words. He forces the rabble of the Dictionary into his service.

## Renunciation of Personal Life.

### Agnes Deschamp Carver.

RESIST not evil! What is the impulse that drives you to the unseen? From the earliest infancy the human heart has hungered or gone out after the hidden realities, or Unseen. This emotion of the ideal found in the truly spiritual ego changes the tide of every circumstance and puts a new face on each seeker.

Years of growth do not still this craving. Each young life looks into the eyes of another, asking the same question, knowing nothing of the higher spheres or the way to get there. They do not know that every step in evolution is thorn covered, and only the selfless ones can pass to the planes of activity. Still in the great Silence at the depths of its being it is stirred, or inspired, by music or an old song; it will be lifted out of the actual into a new realm, conscious of a different experience. Perhaps it could not give expression to what it has found, but it knows it lies outside the ordinary, out of the chaos of life's circumstances.

Does it unconsciously, by its very desire, open the door to that great Beyond? Are there many white-haired travellers with whom it comes in contact, who can say of a truth, "I do know by whose hand the veil has been lifted"? Or is it by powerful circumstance or some inward crisis that each individual is driven into the arms of this unseen force?

To all seekers comes a time when they feel confined or pressed in spirit. Take the experience of one who has passed through a sea of sorrow, to find itself analysing its low surroundings. It did not do this until it had the lifted sight, self-observation.

Closely confined in uncongenial environment, in the measurements of an old-time monastery cell, because he has determined to follow Truth at any cost, what chance has any soul, shut away from all that makes for harmony just because he understands the subtle attainments of the higher order of intelligence, permitted only to those who have passed the elemental stages of being, and the test is, Can he ride over the emanations thrown off by a being of a very low polarity?

Certainly the constant contact weakens the physical, but each new morning finds the spirit of this tormented one prepared for the next clash of auras. There is no doubt in the make-up of such a self-surrendered one, who shall be the victor in this struggle for self-expression that has waged war ever since the world began. They take not their courage from anger which melts the hot being. They take not their pity from weakness, tender yet seeing, nerved to the uttermost, keen, like steel. But the wounds of the mind they are stricken with, who shall heal?

"They endure with eyes of the Watchers in Hell, and not swerve for an hour from the light that they serve."

### Instruct the Children.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children, which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning same will gladly be supplied by G. F. KNORR, Secretary, British Spiritualists' Lyceum Union, 39, Regent-street, Rochdale.



## Poor-Land, or the Tears of a Little Child

Henry J. Baylis.

*"The world has no such flower in any land, and no such pearl in any gulf of the sea, as any babe on any Mother's knee."*  
SWINBURNE.

WHEN passing through one of the well-known London streets I came across a narrow opening leading to a court—a grimy alley, where human beings dwelt. Sympathy and curiosity compelled me to retrace my footsteps and look again.

On each side there was a row of very old and delapidated two-storey dwellings, ironically called houses. The space between them was ill-paved, washing or tatters hung at frequent intervals on lines stretched across for that purpose from one side to the other; several women were chatting together, and little children, some only partly clad, were playing on the cold stones in the vitiated air with cramped and curtailed spaces, and generally unenviable surroundings.

A care-worn woman hurried out of the court. Her clothes were threadbare, her boots had hardly a vestige of heel, and the uppers were practically a mass of splits. On one arm she carried a basket containing wares, evidently to sell to obtain the day's means of support. Hugged to her breast was a young child, a tiny human gem. My heart ached, and I thought, "Who cares? Does God care? Why should these things be? Yes, God cares, but we have failed Him."

I decided to walk down and pass by these dwellings, where home was a hovel and dull they grovelled, forgetting the world was fair."

I noticed three little children hurrying along, apparently in great distress, the youngest one weeping bitterly. A woman was standing on one of the doorsteps, and another leaning out of a window a few doors off. Each in turn called out. "You'll cop it, my gal," said the former; "You're in for a hiding," cried the latter. This aroused in me a feeling of pain and repulsion, and I thought, "What could these little mites have done to deserve such coarse threats?" For surely children were the flowers of humanity; but alas, these appear to be treated as some of the weeds.

I followed, and at last they stopped and entered one of the abodes. Immediately I heard a woman call out in a shrill voice, "Where's the money?" The little girl, about four years of age, replied, "I lost it." Then came the order: "Out yer go! Our yer go, and don't yer come a-nigh me until yer bring it back, or yer'll know all abaht it!"

I ventured to look into the open doorway, and the woman, seeing a stranger, abruptly stopped, and then added, as if in self-mitigation, "I can't afford to lose no shillings for the likes o' you." The little ones, filled with fear, quickly hurried out, the youngest one beginning to cry again.

I followed a short distance, and then quietly accosted them, saying, "What really is the matter?" The elder girl replied, "Oh, sir, she has gorn and lost a shilling!" I turned to the little one and said, "How unfortunate! But never mind, dearie, wipe your eyes, here is another one; take it to your mother and tell her a 'passer-by' gave it to you." Her blue eyes brightened, her little face beamed with joy, and she shyly said, "Thank you, sir!" and away they hurried back again as fast as their tiny feet would carry them. I kept close behind; the door slammed. I listened—all was quiet. I was thankful of the privilege given me to save a little one from a beating.

Here we see in the material far more importance than a little child. How barbarous and unnatural the thrashing "to be" of a tender mite for the value of a shilling! Who was to blame? Certainly not the child who had been entrusted with that sum. The blame must lie at the door of the parent for giving her such responsibility—she knew the risk that attended it.

We should recognise the fact that a child is born without ideas, and at birth is simultaneously subjected to the high or low conditions, socially, riches, penury, physically and mentally characteristic of its parents, and to the

general environment into which it is to be brought up

Therefore, whether the parents be of means, have good homes of high culture, or whether humble workers, even down to those poor souls living in the squalid slums, the child is always irresponsible for the position into which it is born. The fact remains that they are here to live, grow up, and take their share in the great responsibilities of life—and pass on. All should have a fair chance to see it through.

It is essential and just, their rights, that all children should be born into a sweet and clean environment, that the gutter should *not* be their nursery. Slum-land should cease to be, and sun-land, home-land, should take its place, where little children could live in a healthy manner, play and romp on an open green in front, or cheerful garden at rear.

There should be no sad little faces, under-fed or ill-clothed bodies. Children should *not* be beaten: it jointly degrades both parent and child. In fact, no harsh words should chide their tender ears, nor clouds mar their play and happy thoughts, no form of fear to un-nerve their delicate growing system. Their pretty chatter, patter of their tiny feet, their merry laughter, should be parents' joys, and to all for hear and encourage.

We might here recall the words of a great humanitarian writer, who said, "that when children are grown up, and in after time visit the mossy resting place of their parents, they should be able to lovingly say, 'They who sleep here, never gave us a moment's pain; from their lips, now dust, never came to us an unkind word.'"

When slum-land ceases to exist on God's fair earth, in time, in proper and clean habitations, mothers would gradually forget the old gloomy wretched conditions in which they had lived, where all things depressing seemed to vie one with another, to help them to feel ill-tempered and disinterested in what should be the joy of living, and consequently, however wrong, to oft-times vent their anger, and weary and pitched-up feelings upon their innocent little ones.

Great is the power of environment. It is a form of continual suggestion to the individual. Squalid surroundings help to create unelevating thoughts and wretched feelings; bright and healthy surroundings bring higher thoughts and happier feelings, which vibrate from the parent to the child, and all that they come in contact with, thus giving the children a fair opportunity to grow up contented and well, and be a credit to their parents and their country.

Apart from the adequate and logical solution—the clearing away of fittingly-named Slum-land—what can be done to help the abject poor? Give them ourselves. Opportunity knocks at one's door many times o'er. Want of thought, contempt, prejudice, pride, self, no time in many cases are the cogs in the wheels that retard and keep back individual interest in our weaker and poorer brethrer. If we embrace the spirit of pity all excuses and obstacles will speedily disappear.

Let us not fail to assist them wherever and whenever we can, whether it be to man, woman or child; let us accept the privilege given to us to help brighten their dingy dwellings and pathetic lives, always remembering "that service is love in action, and never a burden."

"We reach the immortal path only by continuous acts of kindness, and we perfect our souls by compassion and charity," and in carrying out this golden precept we shall fulfil our mission and leave this world at our journey's end a kindlier, happier and more healthy place than we found it.

INFINITE Lover of all Thy human children, Uniter of men, Giver of perfect and ineffable peace! Unfold before our vision, reveal unto our understanding, the fulness of life, that we may so live our lives that others who may be wandering in the darkness of the wilderness shall receive from and through us a little light. The wilderness is wide, and within it we all must find ourselves, some wandering far astray, but we may bring to them the realities of life, that will lead them from the darkness of the wilderness to the light of love that shall bring them true happiness.—  
Through JOHN SHARPE.

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FRIDAY, DECEMBER 26TH, 1924.

**Exit, 1924.**

THIS number of THE TWO WORLDS brings us to the close of 1924, and in looking over the year it is with a deep sense of gratitude that we record our thanks to our many readers the world over for the enthusiastic support which has been extended to THE TWO WORLDS. The circulation of our paper has reached a higher point than at any time in its history, and shows a steady increase month by month. We are aware of the difficulties through which many readers have had to pass, in a year which has been stringent and when the general run of prosperity has not been high, but many of our readers have sacrificed other things rather than cease taking "our paper." The many eulogistic letters which have been received from scores of loyal souls have been a constant encouragement to the Editor and his staff. A paper such as ours has duties to perform, not merely to its readers, but to coming generations. In the years which are to be, our successors will be asking concerning the Spiritualistic activities of to-day and we are striving to leave behind us a permanent record which shall help those who come into the kingdom to realise the gigantic efforts which are to-day being made to carry the truth of Spiritualism to the heart of the general public. Just as the journals of fifty years ago form the record upon which the history of Spiritualism will have some day to be constructed, so we to-day are trying to leave behind a record which will be of value to the historian of the future, and we have to thank the numerous correspondents who have sent us from all parts of the country records of public meetings, circles and so forth which ought not to be forgotten.

During the year the Spiritualistic Movement has made rapid strides. Our national officers and workers have done good work. The Movement is consolidating itself, and if at times there are signs of the iron rule of restriction which may jar upon independent minds, yet we believe that even these are due to the zeal and enthusiasm of those who desire to make the Movement a power. It is our studied opinion that the freedom which Spiritualism possesses is its greatest asset, and that any attempt to restrict that freedom will defeat the object aimed at. But it is also true that there is need of a greater sense of responsibility amongst some of our workers. Our platform has not attained the standard which we would like to see, for no height is high enough to do full credit to the spirit world. It is too often true that Spiritualism is presented to the public in its worst phase rather than in its best, while the best is attained only in the private meeting and home circle. We think it is true that only insofar as the individual realises his own personal responsibility will our ideals become realised.

There has been a tremendous amount of propaganda done during the year. We doubt if there has ever been a year in our history when so many large meetings have

been held. The wonderful Armistice Service at the Queen's Hall, when some 1,500 people failed to secure admission, was a memorable event, while the large propaganda meetings which have been conducted by Sir Arthur Conan Doyle, the Rev. G. Vale Owen and others, have attracted large crowds. The efforts of the Manchester Propaganda Committee and the North London Committee appear to have borne good fruit, whilst from Birmingham, Liverpool, and many other centres have come records of good work accomplished.

The attitude of the Press is gradually broadening. It is probably true that the subject of Spiritualism is too complex for the average busy editor, and certain it is that the adverse comments which have been passed upon us have shown a superficial and fragmentary knowledge of the subject, probably because deeper study was too much trouble. At the same time, valuable articles have appeared setting forth our side of the subject in the Sunday papers and magazines, which have helped to correct the misconceptions concerning Spiritualism of "the man in the street."

Hundreds of books have been published in the course of the year dealing with our subject, and though many of them have been a sheer waste of paper, yet a larger number have come to stay, the most notable in all probability being Mr. Dennis Bradley's "Towards the Stars."

During the year Mr. Dennis Bradley, Sir Edward Marshall Hall, John Lamond, D.D., Mr. Hannen Swaffer, and other prominent men, have publicly associated themselves with us, and have not hesitated to express strong views (these are but four names out of many scores), while the consistent efforts of earlier workers have been well maintained.

During the year the Movement has seen the transition of many old workers. Mrs. Stair (who was the oldest public worker upon the platform), Mrs. Bentley, Miss Cotterill, Mr. John Pawson, Miss Annie Bent and Mr. Harry Fielder were amongst those whose services will be missed: while the names of Mr. and Mrs. J. Armitage, Richard Phillips, Mrs. Sutcliffe and Mr. Harry Withall, each of whom has faithfully served the Movement in ways suited to their abilities, deserve to be recorded.

Despite the unrest which has characterised the year, Spiritualists have much to be thankful for, and it is probable that no year has seen a greater expansion of the Movement. The general public is at last beginning to realise that there is something worth enquiry, and if there is one note above all others with which we may enter the New Year, it is that of the necessity of re-establishing in thousands of homes the home circle, which produced all the best mediums of the past, and which alone can supply the great need which we have to-day of more instruments for the use of the spirit world.

We extend to our readers our deep and fervent gratitude for the loyalty with which they have supported our paper during the year that has gone, and extend to them all the ever-recurring, yet never old wish,

A HAPPY NEW YEAR.

INTUITION is inspiration in the flesh.

THE HEART OF THINGS.—If you will perseveringly tread the path of faith and love and self-surrender you will come to know that at the heart of all the tumult and disorder of existence is a divine tenderness that never fails those who trust themselves to it.

ONE of our American subscribers writes as follows: "Again I must congratulate you on the high tone of THE TWO WORLDS. We have had some splendid articles during the year, and Spiritualists in the old country should be proud of their paper. I have had it now for about thirty years, and I do not think it has ever been better than it is at present, and that is 'going some' when you think of the fine editors we have had in the past. Here's wishing you more power to your elbow, and may THE TWO WORLDS double its circulation in the coming year." Such expressions of goodwill are encouraging, and we hope our correspondent will not be disappointed.



## CURRENT TOPICS.

**LORD BALFOUR AND THOUGHT READING.** MRS. HENRY SEDGWICK, speaking at a meeting of the Psychological Research Society on the 12th, related some experiments which were recently carried

out at the house of Mr. Gerald Balfour at Woking, in the presence of Lord Balfour, Professor Gilbert Murray, Mr. Piddington, and others. These experiments have been going on for nearly ten years, and seem to show that Professor Murray is supersensitive to thought impacts. The procedure was that Mr. Murray was taken into another room than that occupied by the company, so as to be quite beyond earshot. In his absence one of the company (the agent) thinks of a scene or an incident, which is then written down. Professor Murray returns, holds the hand of the agent, and describes in detail what the agent had been thinking. It is claimed that there was a sufficient number of successes to justify the conclusion that Professor Murray was capable of determining what the agent had previously arranged to think about.

**A CURIOUS EXAMPLE.**

ONE example out of many quoted in the paper was an occasion when the agent thought of the girl in Tehekov's "Cherry Orchard," saying, "When I was in Paris I went up in a balloon." Professor Murray entered the room, and after saying that it was out of a Russian book, said, "When I was in—dum—dum—I went up in a balloon." "When I was in Paris I went up in a balloon." Quite a number of other examples were quoted. Out of 236 cases the successes numbered 85, partial successes 55, and failures 96. Sir Oliver Lodge and Lord Balfour spoke at the meeting.

**IS IT TELEPATHY?**

It is claimed, of course, that there is some evidence of telepathy in these experiments, but that depends upon point of view. Granted the successful conveyance of ideas, one is still on the horns of a dilemma. Did the mind of the agent directly contact that of Murray, or did some other entity convey the thought from mind to mind. It is a colossal error to imagine that successful telepathic experiments discount the Spiritualistic hypothesis. We could suggest ways and means of varying the experiments in order to get some light upon the problem in subsequent investigations; but to imagine that because a thought is conveyed from mind to mind, that one has thereby proved direct action, is a tremendous assumption. It is just as possible that the communication was conveyed by an extraneous entity. Both theories equally occupy the field to-day, since the Spiritistic hypothesis cannot now be ignored.

**TELEPATHY AND SPIRITUALISM!**

IT is rather amusing to see the comments upon these telepathic experiments in some of the papers. One evening paper suggests that the worst of such experiments is that "it might give encouragement to the 'charlatany' of Spiritualism"; as though such experiments could be divorced from psychic phenomena. If the telepathic hypothesis is the correct explanation of the phenomena, then we are simply up against the possibility of the superphysical element in man being the cause of the effect produced. If telepathy or anything else gives us scientific evidence of the superphysical in man, then the root principle underlying Spiritualism becomes established—man is a spirit—and there is every reason for believing that if such superphysical can produce one phenomenal effect, it can produce other phases of phenomena.

**THE POWER OF THE "INVISIBLES."**

THE attempt to explain Spiritualism in the terms of telepathy has always been a boomerang, rebounding upon those who throw it. To imagine that telepathic experiments are more rational than Spiritualistic phenomena is only evidence of the unconquerable bias of certain types of mind. Had there been no Spiritualism there would have been no Psychological Research Society, for the Society was formed very largely for the purpose of providing an alternative hypothesis to that of

"spirits." It has been nearly fifty years striving to produce such an alternative, and to-day it is farther from the attainment of its object than it was when the Society was instituted. In fact, the chief burthen of the records compiled by the S.P.R. is the conviction that spirit people are about. It is not difficult by an analysis of the proceedings of the Society to clearly see that there are mentalities at work which try to baffle researchers when they oppose the spiritistic hypothesis, and to present phenomena, such as cross-correspondence and book tests, which are gradually forcing home the conclusion that the very explanation which our critics strive to avoid is the only rational one left, namely, that discarnate entities who have left this world are striving to give evidence of their continued existence.

**THE WORK HAS BEEN BETTER DONE.**

THE experiment conducted recently with Mr. Gilbert Murray showed a variation from the experiments tried by Myers, Podmore and others in the substitution of sentences for objects, or of subjective messages for objective ones, but we doubt if they are by any means as conclusive as those of the earlier experimenters. Certain it is that Spiritualists who have spent much time in private investigation have attained far better results than those recorded. The value of these experiments is that they were conducted under conditions which were carefully noted, and stand as a permanent and verified record, whilst many far more conclusive experiments are unknown to the world because those who conducted them were simply seeking personal information, and had no desire either to pose as authorities or to place their results before the public. We think it is a pity that Spiritualists as a body do not place more of their phenomenal results on record in permanent form. The journals of fifty years ago recorded many such experiments, but there is undoubtedly a tendency to-day to conduct experiments for one's own satisfaction, and to refrain from making them public. This is largely due to the bitterness which has been meted out to past experimenters, and the vituperation which has been poured upon men who were far more honest than their critics. But the world wags on, and we believe that the coming year will see many activities and changes of which the non-Spiritualistic public have no anticipation.

### Spiritualism Surely Spreads.

PREACHING recently in the New-street Baptist Church, Burton-on-Trent, the Rev. Chas. Brown, D.D., of Ferne Park, London, said St. Paul had dealt in a dogmatic way with what happens at death. There was any amount of speculation on the question. Sir Oliver Lodge and Sir Arthur Conan Doyle had tried to prise open the door which it seemed the mercy of God had kept closed.

Dr. Brown quoted St. Paul's description of being "caught up into the seventh heaven," and went on, "He had an almost uncanny way of living on the fringe of the unseen. There are many gifted in that direction. Just as there are men gifted with music, painting, writing and other things, there are men gifted with insight—clairvoyance, if you like—peculiarly susceptible to the unseen, capable of receiving things which other people cannot receive, receiving them from God for the sake of others."

St. Paul was a tent-maker, and he said, "Death does not touch me. It just touches the old worn-out tent, but the tenant has a permanent dwelling, solid and indestructible, eternal in the Heavens." Personality survived the shock and change of death.

To be absent from the body was to be present with the Lord, not to be in Purgatory. The New Testament knew nothing of Purgatory. When death came they would have done with their bodies. The bodies would have served their purpose, they would be worn out. But they would not have done with the things done in the body. "What you do passes into you and becomes an inseparable part of you, and you carry it into the unseen."

This, may not be to Dr. Brown Spiritualism in name, but it certainly is Spiritualism in fact.

## Spiritualism and Religion.

By Charles L. Tweedale

Author of "Man's Survival After Death."

I PURPOSE making a few remarks upon statements which have recently appeared in the *Guardian*. Considerations of space compel me to be brief.

### SPIRITUALISM, NOT SPIRITISM.

Recently the opponents of modern spirit manifestations and evidences have endeavoured to snatch an advantage by terming them "spiritistic," as distinguished from "Spiritualistic," and by asserting that they are neither Spiritualistic in their nature nor conduce to spirituality. These statements are not borne out by the facts, and those responsible for them overlook the fact that if they were true, they would apply equally to the spirit manifestations and evidences recorded in the Old and New Testaments.

The word "Spiritism" was coined to designate the views of a small minority—chiefly Continental metaphysicians—who regarded these psychic manifestations as metaphysical, and of human origin. The views of this small minority do not represent the belief of the vast majority of those interested in these things, who hold the *Spiritualistic* philosophy, which broadly inculcates—

- 1.—The Fatherhood of God. Love and duty towards God. Worship. Personal religion and prayer.
- 2.—The Brotherhood of Man. Love and duty towards one's neighbour.
- 3.—Survival after death. The immediate resurrection. "The life of the world to come," and the virtual immortality of the soul.
- 4.—The existence of angel and spirit and the spirit world, Inspirational guidance from the beyond. The ministry of angels and the spirits of the departed and the practical communication between them and mortals.
- 5.—Moral responsibility and the necessity for personal religion. Future reward or punishment for the deeds done in the mortal body. The importance of conduct and right-living.
- 6.—That Christ's teaching and example were for the salvation of men: his death and return for the demonstration of survival and the life beyond the grave.

To say, as some do, that these tenets and this philosophy are not spiritualistic, not spiritual, will merely cause amusement.

This allegation that the psychic experiences and phenomena of modern times are neither Spiritualistic in nature, but merely spiritistic and metaphysical, is not borne out by the facts. It is not true. If it were, on the evidence available, it would apply equally to Bible times, and then how could we be certain, and what proof could we have, that the psychic phenomena and experiences recorded in the Old and New Testaments were not likewise "spiritistic" and metaphysical?

### SPIRITUALISTIC PHENOMENA.

These include materialisation, clairvoyance, clair audience, the direct voice, physical phenomena and prophecy, to mention only the more important of those recorded in the Bible. These form the mechanism for, and the means whereby, all revealed religion has been given to the world, and whereby the "resurrection of the dead" has been demonstrated and the Communion of Saints established. They are inseparably connected with all revealed religion. It is the study of these and other psychic phenomena that has proved the existence of the spirit world and the fact of human survival to the investigator of the present day.

### SURVIVAL AFTER DEATH AND COMMUNICATION HAVE BEEN ESTABLISHED.

A careful examination of available modern records will prove this to the average well-informed and reasonable man. If the available evidence does not prove survival and communication, as some allege, then human testimony is no good for anything, and all the testimony for survival and communication contained in the Old and New

Testaments is equally of no value whatsoever. Scores of eminent and capable men testify to the fact that survival and communication have been proved in these modern times. To give only a few testimonies:—

SIR WILLIAM CROOKES, F.R.S., says (December 9th, 1916): "The facts point to the existence of another order of human life continuous with this, and demonstrate the possibility of connection between this world and the next."

SIR WILLIAM BARRETT, F.R.S.: "I am absolutely convinced of the fact that those who have once lived on earth can and do communicate with us."

PROFESSOR LOMBROSO (University of Turin): "I am ashamed and grieved at having opposed the psychic facts. Genuine psychical phenomena are produced by intelligences totally independent of the parties present."

DR. HODGSON, of Cambridge University: "I entered profoundly materialist, not believing in life after death. To-day I say, 'I believe.' The truth has been given to me, in such a way as to remove even the possibility of a doubt."

DR. GELEY, the well-known Psychologist: "The facts revealed necessitate the complete overthrow of the materialistic physiology and conception of the universe."

SIR OLIVER LODGE, the writer of a recent article in the *Guardian*, is thought by some to waver in his declaration that survival and communication are established. This is not the case, and the impression was caused (as he explains in a letter to me) by his desire to make it clear that *all* had not reached the same conclusions. His own mature conviction is set forth in a recent speech at Browning Hall, Walworth, as follows: "I tell you that we do persist. Communication is possible. I have proved that the people who communicate are who and what they say they are. The conclusion is that *survival is scientifically proved by scientific investigation.*"

Truly it is a strange phenomenon to find those who profess and call themselves Christians saying that this is not the case, and rejoicing in their statement.

The opinions of the scientist and men of standing quoted above (there are many others) have, within the last few weeks, been reinforced by the pronouncement of the Society for Psychical Research (noted for its extreme caution), the Presidential Address of which states that the dead can and do communicate and make their presence felt, and that this will soon be universally believed in and practised, and rightly so.

### COMMUNICATION WAS PRACTISED BY CHRIST AND THE APOSTLES.

Christ communicated with Moses and Elias, and the Apostles *heard* them conversing together, and later, after the Crucifixion, the Apostles communicated with the Christ during the great forty days, as did St. Paul in the Temple and St. John in the Isle of Patmos; St. John also communicating with one who describes himself as "a fellow servant with him and his brethren." And this in spite of Isaiah viii. 19, thus stamping communication with the departed as lawful for Christian men.

This communication forms part of the "Communion of Saints," an essential part of Christian doctrine and practice, and designed not only as a link between members of the Church on earth, but also on its psychic side between earth and heaven, and a constant witness to survival and "the life of the world to come." The Church defines the Communion of Saints as communion with the saints upon earth (the Church militant); with the angels and with the saints departed (the Church triumphant). Evidently, therefore, the greater part of this communion is with spirits—angels and the departed. Communion means fellowship—mutual intercourse. There can be no effectual fellowship and mutual intercourse without communication. It is idle to deny it, and utterly vain to say that this communion consists of some mystical and emotional experiences "independent of material agency." If it were so, how could it be proved that these emotional experiences were not purely *subjective*, and thus of no evidential value?

The Church cannot produce a scrap of evidence of communion with the spirit world and the departed which is independent of the objective.

The communion with the departed enjoyed by Christ



and the Apostles was not independent of the objective, but objective and real. Vain is it to express interest in the departed and sympathy with the bereaved, and at the same time to bang the door on this real and objective psychic communion, and thus deprive the bereaved of the evidence and the unspeakable comfort which it brings.

The statement that the departed are "brought back" and "hindered in their spiritual progress" is not true. No power of ours can compel them to return. We can but afford the means and opportunity of return of which they gladly avail themselves. This practical "communion with the saints" departed should be re-established in the Church.

#### RELIGIOUS IMPORTANCE OF SURVIVAL.

The statement that "the Christian religion does not centre upon immortality" is erroneous. The Resurrection (survival) "is the keystone of the gospel arch, the point around which everything revolves, and to which everything is subordinated." Paul sees this clearly in I. Cor. xv. 32. The great demonstration of survival which Christ made was evidently the chief thing upon which his mind was set during the last months of his mortal life, and was rightly regarded by him as of *supreme* importance. And so, indeed, it was, for without survival all moral qualities and virtues, all self-sacrifice and endeavour, all achievement, are of no *ultimate* value whatsoever.

#### SPIRITUALISTS NOT ESPECIALLY LIABLE TO INSANITY.

The statements so often made that Spiritualists are especially liable to insanity is entirely false. What are the facts? According to the *British Medical Journal*, out of 14,500 cases of insanity examined in the United States in 1878 only four were attributed to Spiritualism—a proportion of one in 3,837—but there were many cases put down to "religious mania" among the Orthodox, including a number of ministers of religion. In England, between 1878 and 1887, there were 136,478 cases of insanity, and out of these 3,769 were attributed to "religious mania" among the Orthodox, a proportion of one in 37, just a hundred times as many!

Much the same state of affairs exists at the present day, and there are scores of insane Orthodox for every insane Spiritualist. This cry of Spiritualists and insanity is like the equally false and cruel one of Spiritualists and suicide. Those who raise it seem oblivious of the fact that there are a hundred cases of suicide among the Orthodox and non-Spiritualists for every Spiritualist case.

Of course, all sections of the community are liable to insanity. Even clergy and ministers are no exception. I could give statistics from recent reports of the Lunacy Commissioners which would astonish those who glibly talk about lunatic Spiritualists. Enquiries recently directed to the Board of Lunacy Control elicited the reply that "they were unable to refer to any statistics which would be applicable to the allegation that devotion to Spiritualism is a frequent source of lunacy."

PROFESSOR ENRICO MORSELLI, Director of the Clinic of Mental Diseases at the University of Genoa, says: "Cases of madness among Spiritualists are very rare. In my long career among many thousands of patients I do not remember more than four or five."

Human nature has not changed since Bible times, and if devotion to psychic things produces madness and moral and physical ruin to-day, as it is alleged by some, there this must hold good of those times also. Were the Prophets or the Apostles mad, ruined in health, or possessed by evil spirits? Paul, when describing a wonderful manifestation, was declared to be mad. Christ was declared to be possessed of a devil. Does the Church believe either statement? Was Moses's health ruined—hale and hearty at a hundred and twenty?

#### THE PHENOMENA AND COMMUNICATIONS ARE NEITHER FRAUDULENT NOR TRIVIAL.

The literature of the subject proves this up to the hilt, as does personal investigation thoroughly and honestly made and free from bias. Many of the communications give striking evidence of survival and of the spirit world; many are of the greatest use and service; many of a very elevated character. It is unfair to compare the worst of the modern with the best of the ancient. We must remem-

ber that those recorded in the Bible are the pick and choice of the communications received during thousands of years.

Of course, instances of fraud are to be found among *some* Spiritualists, just as they are to be found among some of the Orthodox. No Church or age is exempt from this. A peculiarly gross case of fraud on the part of a prophet is found in the Bible in I. Kings, xiii. 18, 19. Among the twelve Apostles was a fraud and a traitor, while the gross religious frauds in the Church during the Middle Ages are notorious. These facts are undeniable, but we do not therefore repudiate the Prophets, Apostles or the Church. We say, and say truly, that there is sufficient evidence on the other side to justify us in accepting them.

So with things Spiritualistic. Among true Spiritualists fraud is so rare as to be negligible. It can be clearly shown that there is a vast body of modern evidence perfectly reliable, elevating in character, absolutely convincing, and supplementing and confirming that of Bible times.

#### TRUE SPIRITUALISTS NOT OPPOSED TO CHRISTIANITY.

The statement is often made that Spiritualists are opposed to Christianity. This statement is not true. If it were said that *some* Spiritualists opposed it, the statement would be correct. *The majority of Spiritualists, however, do not oppose Christianity as set forth in the teaching of the Christ.* The true Spiritualist recognises the spiritualistic nature of the wonderful manifestations and experiences which accompanied the whole career of the Master during his mortal life, and the Spiritualistic nature of his manifestation to return after death, too clearly, and the pure spirituality of his teaching and example too thoroughly, to oppose it. He realises clearly what the Churches at present only see dimly, that Spiritualistic phenomena and experiences are inseparably connected and interwoven with the lives of the Christ, the Apostles, and the members of the Early Church. That *some* Spiritualists oppose Christianity and are crude in their methods is true, but whose fault is it? It is largely the fault of the Church, which in the first place has treated them with an entire want of understanding and sympathy in the past, and such treatment naturally begets resentment; and secondly, has failed to supply in these modern times those spiritual objective evidences which the Early Church enjoyed, and human nature demands. The crudity observed among *some* Spiritualists is likewise largely attributable to the hostility and aloofness of the Church, which has *failed to lead* in those matters which are her especial birthright. The hope for the future is that the two parties should unite. Each has something which the other has not. The Church possesses a vast and effective organisation, rooted in the past, combined with long ages of training in the spirit of worship and reverence. On the other hand, the Spiritualists have the practical and objective Communion of Saints, and can demonstrate the existence of the spirit world and the fact of human survival, a thing which the Modern Church, under her present regime, is totally unable to do. The Church can no more suppress these facts, or prevent the knowledge of them spreading, than she can prevent the rising of to-morrow's sun. Her plain duty is to *assimilate* them, to claim and practise her ancient spiritual gifts, then a new era of life and usefulness will open out before her.

ON FLAVOUR.—Take away the odour from the leek and the onion, and you destroy their virtues. Take away the roughness and aggressiveness from certain human beings, and they become useless.—*Morning Post.*

A CORRESPONDENT from Brighton tells us that she has written to the Home Office protesting against the attacks made upon Spiritualism and mediums by policemen and women, when it is notorious that our mediums "cannot defend themselves as they can in America," and requesting the help of the Home Office to put the law on the matter on something like a reasonable basis. She has received an official acknowledgment, and we believe that much could be accomplished by continual reminders to the Home Secretary of the anomalous state in which we are placed.



### REPORTS OF SOCIETY WORK.

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

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

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

4.—IMPORTANT.—No Special or Ordinary Reports two Sundays old will be inserted.

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

### SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 3d. per line is made. Send stamps with your report.

### SHEFFIELD DISTRICT COMMITTEE.

THE monthly conference of the above Committee was held on Sunday, Dec. 7th, in the Centre Rooms, Sheffield. There were sixteen churches represented, the S.L.D.C. representative, and a good number of associates. The President, previous to opening the Conference, made reference to the serious illness of one of Sheffield's oldest workers (Coun. S. Featherstone, of Parkgate). A letter of sympathy was instructed to be sent, and the hope expressed that he will soon be restored to health and strength. All the usual opening features were gone through, and the welcome was given by the local President. The minutes were read, accepted and confirmed, with the exception of the one dealing with THE TWO WORLDS Plan. The previous minute was rescinded, and the desire is to have the Plan at the increased cost. That is where we are till next month. The correspond-

ence was read and accepted. Dissatisfaction was expressed with the reply of the Rotherham letter. Amalgamation has been suggested by one of the Doncaster churches, the other church refusing to meet in the first instance. The above Committee deplore the attitude of the said church, and efforts are to be made to bring about a more tolerable feeling. A deputation to that end has been chosen. A report was given of a visit by the secretary to Hoyland Common. A meeting is being arranged to be held at Hoyland in the new year. The financial statement for the month showed the expenses far in excess of income. Mr. Saxelby gave a report of the demonstration, after which a vote of thanks was extended to Mr. Saxelby for his very trying endeavours to make the demonstration a success. If all component parts of all churches had worked in the same way as Mr. Saxelby it would have been better for all. The closing stages of the demonstration are now being taken over by the Committee, and any churches or Lyceums having money to hand over will they please remit the same to the secretary, T. Oliver, 272, Edmund-road, Sheffield. The church reports were given and accepted as satisfactory.

Good propaganda meetings were held in the afternoon and evening. Altogether a useful day was spent.

### BLACKWOOD.

HER many friends will join with us and express their sympathy with Mrs. Berry (late President of Blackwood National Spiritualist Church, South Wales) in the physical loss of her husband, who passed to the higher life Dec. 2nd at the age of 37,

after a long but patiently borne illness. A memorial service was held at the church on Sunday, Dec. 14th, conducted by Mr. Geo. Evans, of Merthyr Tydfil. Mr. Berry's favourite hymn was sung by the congregation. The President, Mrs. Chigwiddon, presided.

### MANCHESTER.

A Grand Bazaar was held in the Stanley Grove Church on Friday and Saturday, Dec. 12th and 13th, having for its object the clearance of the church debt. Mr. G. F. Berry opened the bazaar on Friday, and after wishing the church every success, referred to the admirable objective in view, and imparted to those who were present his own enthusiastic cheerfulness. Mrs. Ellen Green was in the chair, and it was an honour to have such an old faithful worker amongst us. Our sincere thanks are tendered to both these good friends. Miss Bolis, later in the day, entertained with recitals, etc. There were so many good things going on that it is impossible to mention them all.

Miss Winefride Poole opened the Bazaar on the Saturday, giving a hearty welcome to both strangers and friends, whilst Mrs. Thornton kindly took the chair. We record our thanks to all who helped to make this effort a success, and in particular to Mr. Parker, Mr. Cyril Donkin, Miss Hilda Chamberlain and Miss Heap, and lastly, though not least, we thank our organiser (Miss Emily Metcalfe) and her sister (Miss Edith Metcalfe), who have both given months of untiring energy in the interests of our church, and we are confident that their efforts have been faithfully recorded by those who see and understand with the

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Mr. W. White

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clearer vision. We would remember those kind people, too, who helped with the important mission of allaying the hunger pangs in those who desired refreshments.

It has been decided to hold another bazaar in February, 1925, when it is hoped that we shall make a further acquaintance with those people who in any way helped make this one a success.

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**SOCIETY ADVERTISEMENTS.**

**South Manchester Spiritualist Church**  
PRINCESS HALL, PRINCESS ROAD,  
MOSS SIDE.

SUNDAY, DEC. 28TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, Mrs. ELLEN GREEN.  
MONDAY, at 8, MEMBERS' DEVELOPING  
CLASS conducted by Mr. Hamer.  
TUESDAY, at 8, OPEN CIRCLE, con-  
ducted by Mrs. Forrest.  
THURSDAY, JAN. 1ST, 1925.  
Lyceum New Year's Day Party.  
Tea at 4. Tickets: Elders, 1/3;  
Under 14 years, 9d.  
SUNDAY, JAN. 4TH, Mrs. Gershon.

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

SUNDAY, DEC. 28TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, MISS BARTON.  
MONDAY, at 8, Mrs. CROMPTON.  
WEDNESDAY, WATCHNIGHT SERVICE.

**Collyhurst Spiritualist Society**  
COLLYHURST STREET.

SUNDAY, DEC. 28TH, at 10-30, LYCEUM.  
At 3, 6-30 and 8-15, LOCALS.  
MONDAY, at 3 and 8, NO MEETING.  
WEDNESDAY, at 3, NO MEETING.  
At 8, LOCALS.  
At 11-30, WATCHNIGHT.

**Pendleton Spiritualist Church,**  
FORD LANE.

SUNDAY, DEC. 28TH, at 6-30,  
LOCALS.  
WEDNESDAY, NO MEETING.  
THURSDAY, NO MEETING.  
SUNDAY, JAN. 4TH, Mr. J. SMITH.  
Lyceum every Sunday, 10-30 and 2-30.

**Milton Spiritualist Church,**  
BOOTH STREET, ECCLES.

SUNDAY, DEC. 28TH, at 11, LYCEUM.  
At 6-30, OPEN SESSION.  
At 3 and 7-45, Mr. TONGE.  
MONDAY, at 3 and 8, Mrs. WOODINGS.  
TUESDAY, at 8.  
WEDNESDAY, at 11-30 p.m.,  
MIDNIGHT SERVICE.  
SATURDAY, at 7-45, OPEN CIRCLE.

**Salford Spiritualist Society,**  
WEST HIGH STREET.

SUNDAY, DEC. 28TH, at 10-30, LYCEUM.  
At 6-25, SERVICE OF SONG by the  
CHOIR, entitled "Into the Light."  
Reader: Miss J. LITTLER.  
WEDNESDAY, at 8, Mrs. CASTLE.

NEW SHAW STREET.

SUNDAY, DEC. 28TH, at 2-15, LYCEUM.  
At 6-30 and 8, Mrs. WILMOTT.  
WEDNESDAY, at 3 and 8, Mrs. MORGAN.

**SOCIETY ADVERTISEMENTS.**

**Moston Spiritualist Church and Lyceum**  
CHURCH LANE, MOSTON.

SUNDAY, DEC. 28TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, LOCALS.  
MONDAY, at 3 and 8, OPEN CIRCLE.  
WEDNESDAY, at 8, OPEN CIRCLE.

**Liverpool Spiritual Church,**  
BOALER ST., Corner of STERNE ST

SUNDAY, DEC. 28TH, at 11.  
OPEN CIRCLE. At 2-45, LYCEUM.  
At 6-30 and 8, Miss DARBY.  
Commencing in 1925, the usual Friday  
Meetings will be held on THURSDAY.

**Button Spiritualist Society,**  
CO-OPERATIVE HALL, BENHILL HT.

SUNDAY, DEC. 28TH, at 6-30.  
Mrs. CLEMENTS,  
Address and Clairvoyance.

**Brighton Spiritualist Church,**  
MIGHELL STREET HALL.

SUNDAY, DEC. 28TH, at 11-15 and 7.  
Mr. E. SPENCER. At 3, LYCEUM.  
MONDAY, at 6-45, PUBLIC HEALING  
CIRCLE.  
WEDNESDAY, at 8, Mr. E. SPENCER.

**Gillingham Spiritualist Society,**  
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, DEC. 28TH, at 7.  
Mr. HUMPHREY.  
SUNDAY, JAN. 4TH.

SUNDAY, JAN. 11TH, Mrs. FILLMORE.

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

SUNDAY, DEC. 28TH, at 6-45.  
Rev. J. M. MATTHIAS, Address.  
THURSDAY, MEMBERS' CIRCLE.  
SUNDAY, JAN. 4TH, Mrs. M. GOODE,  
Address and Clairvoyance.

**Bowes Park Spiritualist Society**  
SHAFTESBURY HALL  
Adjoining BOWES PARK STATION, N.W.

SUNDAY, DEC. 28TH, at 11.  
To be arranged.  
At 7, Dr. W. J. VANSTONE.  
WEDNESDAY, at 8, WHIST DRIVE.  
At 11, WATCHNIGHT SERVICE at 54,  
WITTINGTON ROAD.  
Mr. W. MOORING,  
Address and Clairvoyance.

**Camberwell, S.E.,**  
THE CENTRAL HALL, HIGH STREET,  
PECKHAM.

SUNDAY, DEC. 28TH, at 11,  
OPEN CIRCLE.  
At 6-30, Mr. ERNEST MEADS.  
WEDNESDAYS, at 7-30, at 55, STATION  
ROAD.

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

SUNDAY, DEC. 28TH, at 11,  
Mr. P. SCHOLEY. At 3, LYCEUM.  
At 6-30, Mr. PERCY SCHOLEY.

**Hackney Spiritualist Church,**  
240A, AMHURST ROAD.

SUNDAY, DEC. 28TH, at 3, LYCEUM.  
At 7, Mrs. ALICE JAMRACH.  
MONDAY, at 3, Mrs. E. MARRIOTT.  
At 8, PUBLIC CIRCLE.  
TUESDAY, at 8, MEMBERS ONLY.  
SATURDAY, JAN. 3RD, LYCEUM TEA  
AND XMAS TREE.

**SOCIETY ADVERTISEMENTS.**

**East London Spiritualist Association**  
No. 7 ROOM, EARLHAM HALL, EARL  
HAM GROVE, FOREST GATE (pass thro  
Main Building to Second Door on Left)

SUNDAY, DEC. 28TH, at 7.  
SERVICE AS USUAL.

**Fulham Spiritualist Church,**  
12, LETTICE ST., PARSON'S GREEN

SUNDAY, DEC. 28TH, at 11-15,  
PUBLIC CIRCLE. At 3, LYCEUM.  
At 7, Mr. NICKELS.  
THURSDAY, at 8, Mrs. G. DAVIS.  
SUNDAY, JAN. 4TH, Service as usual.

**Harrow Spiritualist Society,**  
GREENHILL HALL, STATION ROAD,  
HARROW-ON-THE-HILL  
(late of 12, College Rd.).

SUNDAY, DEC. 28TH, at 6-30,  
Mr. A. PUNTER.  
THURSDAY, JAN. 1ST, at 8,  
Mrs. NEVILLE.

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

SUNDAY, DEC. 28TH, at 11,  
HEALING CIRCLE. At 3, LYCEUM.  
At 6-30, Mrs. BLANCHE PETZ.  
THURSDAY, at 8, SERVICE AS USUAL.  
SUNDAY, JAN. 4TH, SERVICE AS USUAL.

**Kentish Town Spiritualist Society,**  
17, PRINCE OF WALES CRESCENT  
PRINCE OF WALES RD., KENTISH  
TOWN, N.W.

SUNDAY, DEC. 28TH, at 7.  
Mr. PATEMAN.  
NEW YEAR'S DAY, SPEAKER TO BE  
ANNOUNCED.

**Lewisham Spiritualist Church,**  
LIMES HALL, LIMES GROVE, LEWISHAM  
(opp. Prince of Wales Playhouse).

SUNDAY, JAN. 28TH, at 11-15,  
OPEN CIRCLE.  
At 2-45, LYCEUM OPEN SESSION.  
Cordial invitation to all.  
At 6-30, Mr. F. L. BROWN, Address.  
MONDAY, at 2-45, LADIES' OWN,  
LOCAL TALENT.  
Refreshments Free.  
WEDNESDAY, at 8, Mrs. B. PETZ,  
The Artist Medium.

**Wood Green Christian Spiritualist  
Church,**  
BOURNE HALL, TRINITY ROAD.

SUNDAY, DEC. 28TH, at 7,  
Mr. A. COFFIN.  
SUNDAY, JAN. 4TH, at 7,  
Mr. GEO. MOORE.

**Stoke Newington Spiritualist Society**  
51, EVERING ROAD, HIGH STREET.

WEDNESDAY, DECEMBER 31ST,  
at 8,  
OPEN CIRCLE.

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SUNDAY, DEC. 28TH, at 6-45,  
Mr. W. R. BRAILEY,  
Address and Clairvoyance.  
SUNDAY, JAN. 4TH, Mrs. L. EDWARDS.

BOOK BARGAINS.—See cover.

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SOLOIST: **Mr. FRED SUTCLIFFE** (Baritone).

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SATURDAY, DEC. 27TH, at 6. **CHURCH XMAS SOCIAL.** M.C., **Mr. G. GRIFFITHS.** ADMISSION FREE.

A Collection will be taken during the evening for the Church Debt.

SUNDAY, DECEMBER 28TH, at 2-30, LYCEUM. At 6-30, **Miss FLORENCE MORSE.**

MONDAY, at 3-15 and 8-15, **Mrs. GEO. THORNTON.** WEDNESDAY, at 11-30, **WATCHNIGHT SERVICE.**

THURSDAY, at 4. **LYCEUM NEW YEAR'S DAY PARTY.** ANNUAL DISTRIBUTION OF PRIZES. Xmas Tree, etc.

DANCING at 9 p.m. M.C., **Mr. G. GRIFFITHS.** ADMISSION FREE. COLLECTION in aid of Lyceum.

SATURDAY, at 7-30. **USUAL CHURCH SOCIAL.**

SUNDAY, JAN. 4TH, at 2-30, LYCEUM. At 3, DISCUSSION GROUP. At 6-30, **Mrs. SHEARSMITH.**

MONDAY, JAN. 5TH, at 3-15 and 8-15. **Mrs. SHEARSMITH.** We Wish Everyone Everywhere A Happy New Year.

### The Kensington Spiritualist Guild, Hydesville, 73, Earl's Court Rd., Kensington, W.8.

Commence their SUNDAY SERVICES at the above address on SUNDAY EVENING, DECEMBER 28TH, at 7.

SPEAKER AND CLAIRVOYANT, **Mrs. E. A. CANNOCK.**

OPEN DATES FROM SPEAKERS AND DEMONSTRATORS INVITED. Phone: Western 764.

W. V. M. POPHAM, Hon. Secretary and Treasurer.

## "HEALING BY TOUCH, or THE POWER THAT HEALS,"

BY

### Mr. STIRLING CAMPBELL

(THE WELL KNOWN PSYCHO-THERAPEUTIST).

Anyone interested in the above subject should apply for particulars to—

THE SECRETARY, THE SCHOOL OF PSYCHO-THERAPEUTICS, VICTORY HOUSE, LEICESTER SQUARE; LONDON, W.C.2.

#### SOCIETY ADVERTISEMENTS.

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

FRIDAY, DEC. 26TH, at 7 for 7-30.  
NO MEETING.

SUNDAY, DEC. 28TH, at 6-30 for 7.  
**Mrs. E. MARRIOTT.**

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

SATURDAY, JAN. 3RD, at 7.  
XMAS AND NEW YEAR CARNIVAL  
DANCE  
in THE LODGE, RABBITS RD., MANOR  
PARK.

in aid of the New Church Fund.  
Tickets 2/- (refreshments included).  
Local Spiritualists Please Rally.

**Evangelical Spirit Return Movement,**  
SALISBURY HALL, ROMFORD ROAD,  
STRATFORD, E.15.

SUNDAY, JAN. 28TH, at 6-30.  
**Mr. W. T. NORTH.**  
Address and Clairvoyance.  
Followed by PUBLIC CIRCLE conducted  
by **Mrs. GARRATT.**

MONDAY, DEC. 29TH, at 8.  
SOCIAL AND CIRCLE.

TUESDAY, DEC. 30TH, at 3.  
**Miss L. GEORGE.**

NO SERVICE ON WEDNESDAY.  
SUNDAY, JAN. 4TH. **Mr. and Mrs.  
LUND.**

#### SOCIETY ADVERTISEMENTS.

**Stratford Spiritualist Church,**  
ROMBISTON ROAD (SIXTH TURNING DOWN  
FOREST LANE GOING FROM MARYLAND  
POINT STATION).

SUNDAY, DEC. 28TH, at 6-30.  
**Mr. J. WRENCH.**

WEDNESDAY, DEC. 31ST, at 3.  
Ladies' Meeting, **Mrs. MAY.**

THURSDAY, JAN. 1ST, at 8,  
PUBLIC CIRCLE.

SUNDAY, JAN. 4TH, at 6-30.  
**Mr. W. A. MELTON.**

Forward Movement at 11.  
Lyceum at 3.

**Manx Spiritualist Society,**  
BLUEBELL HOUSE, DOUGLAS, I.O.M.

SUNDAYS, at 6-30 and 8.  
MONDAY, at 7-30, MEMBERS' CIRCLE  
ONLY.

TUESDAY, at 8.  
THURSDAY, at 3 and 8.

Secretary: **Mr. J. W. HUGHES,** Bluebell House, Prospect Hill, Douglas.

#### CHANGE OF ADDRESS.

Will Secretaries kindly note that **Mr. C. W. BENTLEY,** 112, Warley-rd., Blackpool, has removed to 3, Olive Grove, Blackpool, and has a few open dates for 1925, Sundays and Mondays. Also booking for 1926.

#### Miscellaneous Advertisements. NOT DISPLAYED.

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

DRAWING ROOM SERVICE, 15, Sandmere-road, near Clapham-road, Tube Station. **Mrs. CLARA IRWIN,** the well-known Medium, will give Clairvoyance and Psychometry every Sunday at 7.

**Mrs. COMLEY MAYES** holds an Open Meeting on Sundays at 7 and on Tuesdays at 7-30 a Class for development and practice.—33, Louisville-road, Balham High-road, S.W.

**Mr. HORACE LEAF** conducts an "At Home" every Wednesday at 3, fee 2/-. A Public Developing Circle every Friday at 8, fee 1/-.—41, Westbourne Gardens, Bayswater, London, W.2. Tel.: Park 6099.

**Mr. W. A. MELTON** gives Psychometry Tuesdays at 8, at 47, Blenheim Grove, Rye-lane, Peckham, S.E. (side of Peckham Rye Station).

#### SPEAKERS' OPEN DATES.

**REV. GEORGE WARD** is open for engagements. Sunday or week-day. Special efforts (Friday to Monday) at cheap week-end fares. Addresses forcible, evidential, inspirational. Questions answered. Engaged Southern District, S.N.U., Spring, 1925. Now booking 1925 and 1926. Excellent testimonials from London churches and officials. Special terms to new and struggling Societies.—Write "The Haven," Crowlands, Romford, Essex