



THE TWO WORLDS.

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G.P.O. as a Newspaper.

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

No. 1716—VOL. XXXIII.

FRIDAY, OCTOBER 1, 1920.

PRICE TWOPENCE.

Weymouth Spiritualist Association, Ltd.,

SUNDAY EVENING MEETINGS at 6-30 p.m. at
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SUNDAY, OCTOBER 3RD, at 11, MR. E. W. BEARD.
At 6-30, DR. W. J. VANSTONE.
TUESDAY, OCTOBER 5TH, at 7-30, MRS. JEFFREY.
"Mental Training," Members' 2nd Lecture.
WEDNESDAY, OCT. 6TH, at 7-30, MR. THOMAS ELLA.

WIMBLEDON SPIRITUALIST MISSION,

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SUNDAY, OCT. 3RD, at 11, MR. J. A. FRANCE, Subject:
"The Way of Peace." At 3, LYCEUM.
At 6-30, MR. G. PRIOR, Subject:
"Canon Barnes and 'The Fall of Man.'"
TUESDAY, OCT. 6TH, at 7-30, MRS. M. GORDON.
WEDNESDAY, OCT. 7TH, at 7-30, MEMBERS AND ASSOCIATES
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At 3, LYCEUM. At 7, MISS VIOLET BURTON.
WEDNESDAY, OCTOBER 6TH, MR. L. HARVEY.
THURSDAY, OCTOBER 10TH, at 11, MR. T. W. ELLA.
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At 7, MRS. WESLEY ADAMS.

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SUNDAY, OCTOBER 3RD, MRS. BENTLEY.

AN ADEQUATE REWARD.

will be paid by the undersigned for information establishing
the identity of the authors of

A Typewritten Anonymous Letter,

containing a number of libellous statements regarding him.
He will also be greatly obliged if all who have received the
letter will communicate with him.

H. J. OSBORN,

41, Cartwright Gardens, London, W.C.1., Sept. 22nd, 1920.

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WILL BE HELD IN THE

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(INCORPORATED OCTOBER 22ND, 1910.)

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OBJECTS.

The Spiritualists' National Union is established to promote, maintain and extend the propaganda of the facts and teachings of Modern Spiritualism.

PURPOSES.

For this purpose the National Union wish to strengthen the hands of existing Spiritualist Societies, to unite and consolidate in a spiritual brotherhood and organisation, to develop and encourage investigation and research into all aspects of Spiritualistic activities, to foster international relationships with the Spiritualist and kindred associations of other lands, to make fraternal arrangements and co-operate with progressive bodies working for human advancement, to arrange for conferences, lectures, and demonstrations, and to issue explanatory, instructive, and inspiring literature on the subject of Modern Spiritualism.

With the recognition and maintenance of the independent inter-government of Societies, the National Union desire to bring about and increase mutual understanding, fraternity, co-operation, and consolidation among Spiritualists generally.

We appeal to all Spiritualists to actively co-operate with and financially support the Union in the achievement of the foregoing purposes.

BENEVOLENT WORK.

A National Fund of Benevolence, supported by voluntary contributions, is administered on behalf of aged workers in the movement and others in distress.

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WHEN WRITING, MENTION THIS PAPER.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1716—VOL. XXXIII.

FRIDAY, OCTOBER 1, 1920.

PRICE TWOPENCE.

Original Poetry.

Control.

I THINK my thoughts out in the night,
I speak those thoughts out in the day,
And in the day I sit and write,
And meditate on what to say.

Strange that such thoughts should come to me,
Who was so thoughtless as a child;
I wonder much, since now I see
What foolish things my mind beguiled.

What turned me from a wilful course—
A superficial view of life,
That might have made me wild and worse,
And brought my conscience painful strife.

Then who my mentor was who said:
"The boy shall be as he should be,
By me to guide he shall be led,
And he shall write, and speak, and see."

To me, as yet, it is not told
The name and person of this guide,
Who, if I shrink, doth make me bold,
Who, as a friend, is at my side.

But this I know, that soon or late
To me my helper will appear;
I fear no foe, I dread no fate,
For near me is my mentor dear!

—H. HALLETT, B.

The Bible and Psychic Phenomena.

H. T. Whorlow.

[CONTINUED FROM LAST WEEK.]

As to the mediums of the Old Testament. Is Samuel good enough to start with? Samuel was the most illustrious of the Judges of Israel, a powerful and devout man for whom all Israel mourned when he departed this life in a ripe and honourable old age. He was variously called a seer, a wise man, a prophet, and a man of God. All these designations refer to his psychic powers, and are comprised in the modern term "Medium." When Saul as a young man was in need of a medium's assistance he consulted Samuel. He said to his servant "There is in this city a man of God, and he is an honourable man; all that he saith surely cometh to pass. Now let us go thither." The servant remarked that formerly "when a man went to enquire of God" (to ask a spirit's advice through a medium) he said, "let us go to the seer." Samuel was formerly called a seer, but is now called a prophet. Samuel said to them, "I am the Seer," and he took Saul to the flat roof of his house, and there, in the quietude, spirit communion took place, and Saul obtained the advice he needed. Afterwards Samuel accompanied Saul part of his way, and he asked Saul to send the servant forward. But, said he, "Stand thou still awhile that I may show thee the word of God," meaning that he (Samuel) would again submit himself to spirit control, and afford Saul some further advice. Saul was then told that he also was mediumistic and would be "a seer and prophet," and would be "Turned into

another man" (that he would be subject to spirit control). This, as we know, came true, for when Saul exercised his spiritual gifts, the people asked one another, "Is Saul also among the prophets?"

Daniel rose to distinction and favour by the exercise of his mediumistic gifts. None of the astrologers, magicians, soothsayers, sorcerers, or diviners, rampant and mischievous then as they are now, could interpret the king's dream, nor the spirit writing on the wall. But Daniel, the medium, who was en rapport with angelic spirits, explained everything. When Daniel was cast among lions he was protected from hurt by a powerful band of spirits. He was clairvoyant, and was subject to the various phases of spirit influence like other mediums. Speaking of a spirit visitation he said, "Then came one and touched me, one like the appearance of a man, and he strengthened me." He addressed this spirit of a man as "Lord," after the manner of the times. After a spirit control for trance speaking, he said, "The spirit of the Lord spake by me, and his word was on my tongue." Daniel is held to be one of the most spotless characters on record. He maintained his integrity and his piety in the most difficult of circumstances, and his history is rich in example and instruction. This godly man was, as we have seen, a medium who communed with spirits and was influenced by them.

Zachariah was a medium who, in Biblical phraseology, "had understanding in the visions of God;" that is, he was a symbolic as well as a direct clairvoyant. His visions of the four chariots and the flying roll were symbolic, like those of John in Revelation. And like John, he had direct vision of the angelic spirits who gave him these symbolic pictures, and he clairaudiently heard the messages they brought to him. He spake of these spirits as "men," and as angels of the Lord, and he sometimes addressed a spirit as "Lord." "Then said I, O, my Lord, what are these? And the angel that talked with me said I will shew thee." "And the 'man' that stood among the myrtle trees said, these are they whom the Lord hath sent to walk to and fro through the earth." "So the angel that communed with me," etc. He said, "The word of the Lord came unto me" through "the spirit that talked with me." All spirit messages were regarded as coming from God, and all spirit pictures seen clairvoyantly were said to be "the visions of God." He refers to another angelic spirit as "a young man" (Zech. i, 2, 3). Here again we have angels identified as human spirits, just as they were 600 years later in the New Testament writings. Also further evidence, if such were needed, that the terms so frequently used by the prophets and other psychics "And the Lord said unto me," "And the Lord showed me," refer to spirit messages and spirit visions. When the prophet says, "And the Lord spake by me," or "The word of the Lord was on my tongue," he means that a spirit was controlling him and speaking through him. Seeking spirit communion was said to be asking or "enquiring of the Lord."

David, the second king of Israel, a legislator, poet, musician and warrior, who is described as "a man after God's own heart," and "A remarkable type of Christ," was another of the great psychic mediums of the Old Testament. David, like many others of his day, held an entirely erroneous concept of God; but he was deeply devotional to God as he understood Him. It is well known to psychics that sweet music, like earnest prayer, brings the higher angelic influences to the medium. David was an expert harpist, and he drew spirit power to his aid by playing beautiful music. St. Dunstan, of Canterbury, in the 10th century, did the same. It is recorded that St. Dunstan would hang his harp in the church and angelic spirits themselves played upon it to the surprise and delight of all who heard them.

David was sent for by Saul, who had fallen into evil ways, and was under the influence of an evil spirit. Evil spirits, also called devils, are the spirits of evil men who are still in spiritual darkness. They can and do influence us if we affinitise ourselves to them, but not otherwise. David attended with his harp, and the higher angelic power caused the evil spirit to depart, "and Saul was refreshed and well," I. Samuel xvi. David was then a young man. Later in life, when his high and various duties occupied him, he appears to have retained a medium to "enquire of the Lord" for him. This medium was the prophet, Gad, who is described as "David's seer," II. Samuel xxiv.

A notable instance of consultation with a medium and of spirit communion is that in which Saul visited the woman medium of Endor. This woman is called a witch by the translators of our authorised version, who were anxious to please the vanity of King James, who was busy burning poor old women as witches. The Woman of Endor was a wise woman, seer, or medium. Saul was anxious as to the result of the coming battle with the Philistines, and he went to the medium of Endor for advice, as he went to Samuel for advice and spirit guidance in his younger days. Samuel, in his life-time and after he had passed into the spirit world, was evidently interested in Saul's welfare. Samuel's spirit appeared at this interview, "and Saul perceived that it was Samuel." After reproving Saul for his unrighteousness, Samuel told him that he and his army would be delivered into the hands of the Philistines, and said he, "to-morrow shalt thou and thy sons be with me." On the morrow the Philistines were victorious. Saul's three sons were slain, Saul was wounded, and committed suicide. So they were all in the spirit world, as Samuel said they would be.

The Book of Ezekiel, the prophet and seer, is rich in psychic phenomena. It affords us instances of clairvoyance, symbolic and otherwise, spirit lights, clairsaudience, spirit control, and levitation. Also, further proofs of the identity of angels as human spirits. In chapter i. is described a symbolic vision in which there was a figure having "the appearance of a man." Ezekiel says "And the spirit entered into me, and set me upon my feet, and spake with me—and said unto me—I will make thy tongue cleave to the roof of thy mouth that thou shalt be dumb—but when I speak with thee I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God." Each time Ezekiel prophesied, he began by saying, "Again the word of the Lord came to me, saying," etc. In the vision of measuring the Temple there appeared an angelic spirit, of whom Ezekiel says, "The man said unto me, behold with thine eyes and hear with thine ears, and set thine heart upon all that I shall shew thee." The prophet was levitated, lifted by spirit power, "So the spirit took me up, and brought me into the inner court." Acts of levitation take place now if conditions are right, and a sufficiency of spirit power is present. "And the man stood by me and I heard him speaking unto me."

In the two Books of Kings we read of the mediumistic works of Elijah and Elisha, both prophets and seers. Elijah healed the widow's son who was on the point of death. He was levitated by spirit power. Just before Elijah's death his faithful friend Elisha desired that Elijah's spirit should come to him and strengthen him in his psychic work. He said to Elijah, "I pray thee let a double portion of thy spirit be upon me." Elijah answered, "Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee." Afterwards, Elisha, who was present and saw Elijah's spirit leave its body, produced some psychic effects, and those who witnessed them said "The spirit of Elijah doth rest on Elisha."

Elisha restored life to a child laid out as dead. The king of Syria was told by his servant that Elisha the prophet, who was in Israel, knew what he (the king) was speaking in his own private chamber.

Jacob's vision of a ladder of angels is an instance of symbolic clairvoyance (Gen. xxviii. 12).

Joseph, as a medium, interpreted Pharaoh's dream after the magicians had failed to do so, and he foretold what would happen to the butler and the baker.

Joshua witnessed the appearance of an angel just before the siege of Jericho. The angel is described as a

"man," and the angel's advice to Joshua is recorded as what "the Lord said" to him.

Job saw a spirit which came to him, and heard his voice when the spirit spake to him (Job iv. 15.) Job testifies to sanctity of spirit communion. "There is," he says, "a spirit in man, and the inspiration of the Almighty giveth it understanding" (xxxii. 8) "For God speaketh in a dream (vision) in a vision of the night" (xxxiii. 14). "Then openeth the ears of men and sealeth their instruction."

TO BE CONTINUED.]

Lost and Found.

Helen Checketts.

TOWARDS the end of a long life which had been spent in scrupulous observance of the rites and ceremonies of the Church, and in due deference and obedience to his particular priest and deacons, a man bowed down by sorrows and bereavements entered the noble edifice in which he had been wont to worship from his childhood's earliest days. Never before had he so needed, so craved for, the comfort of religion. A lonely and weary soul, he found himself at last awakened to the realisation of the desolation of bereavement, the haziness of the Church teachings of a life beyond, and of the vague and conditional chances of re-union with all that he had lost.

Through the chimes which summoned the worshippers, through the solemn notes of the organ, throughout the singing of the psalms and anthems, the monotonous intoning of the prayers, arose one insistent thought—one agonised cry: "Is there truly a life beyond? Have I for ever lost my beloved ones?"

At the close of the service he arose uncomfited, his senses still benumbed with grief. "I will seek my priest—my priest will tell me," he said, and with eager steps he sought the vestry.

In broken accents he besought the priest. "Tell me—tell me, for the doubt arising within my soul is more than I can bear—tell me that in the life beyond I shall again meet my wife and my only son."

The priest looked benignly upon the suppliant, then answered: "Your wife was a good and a God-fearing woman, a regular attendant at our church, a devout communicant, and a sincere believer in the atoning blood of her Saviour. Yes, you may indeed be assured that she has entered into the heavenly kingdom, where you will meet her again as a blessed and glorified spirit; where there will be no more sorrow or parting, and where God will wipe away all tears."

A gleam of hope and joy passed over the face of the mourner, to be followed the next moment by a look of doubt and perplexity. He hesitated for a few seconds.

"And my son—" at length he asked in a low voice. "my noble, generous and devoted son, what of him? He was not a Churchman. He held that it was cowardly and mean to believe that another man should suffer for his sins. He even scorned the idea of the vicarious atonement. He never attended the church services. HE WAS A SPIRITUALIST." He looked troubled and ashamed as though he had been forced to say, "My son was a CRIMINAL."

The face of the priest grew grave and stern, and he slowly shook his head. "I can give you no hope there," he said. "Your son refused the means of grace. There is no salvation save in the blood of Christ. He denied his Lord and lost his own soul. I can give you no hope of meeting your son in heaven."

"But he was a devoted son, a good husband, honourable in thought and word and deed. He was a healer of the sick, and, like our Lord, he went about doing good. He never wronged man or woman, or did a mean thing in all his life. Will not all this be reckoned to his good account?" pleaded the parent.

The priest waved his hand contemptuously, as though to blot out all this record. "All moral righteousness is as 'filthy rags,' without the saving grace of faith in the sacrifice of Christ, and in the sacraments of the Church. It was gross presumption on the part of your son to profess to heal diseases; that power is given only into the hands of the

medical faculty. Spiritualism many of us believe to be the anti-Christ foretold in the Scriptures. It is the deadliest foe to religion and order, and in due time will be wiped out."

The man ventured a feeble protest. "But my son used to thank God that Spiritualism was gaining ground so rapidly. He used to tell me that in districts where ten years ago there was only ONE Spiritualist Society there are now three or four."

The brow of the priest grew dark, and the suave urbanity of his manner changed to an austere aloofness. "I have no time to continue this discussion," he said sharply, "my sexton is waiting. Good-day, sir."

With a heavy heart the man left the church. No hope for him either in life or death, for heaven itself would be cold and grey to him without the warmth and radiance of his son's presence and love. On the road to his desolated home he had to pass the small chapel devoted to the services of Spiritualists. His first impulse was to hurry past this building with a shudder. Should he not abhor this place within whose walls his son had worked to the losing of his soul? Then arose before his mind's eye a vision of that son, ever serene and smiling. Surely it had seemed the light of God's peace that beamed from those clear and candid eyes. How could one who radiated love and goodness and healing (for he had healed many of the sick in the village) be one of the "lost"?

And while he lingered, his mind filled with these conflicting thoughts, the door of the chapel opened, and a young and slender woman came down the path towards the gate at which he stood. It was his son's widow. Timidly she laid her hand upon his arm, for he had ever treated her coldly and distantly, having been jealous of her influence over his son.

"Father," she said, and her voice was very sweet and gentle, "I am so glad to see you. I want to tell you something that has filled my heart with joy. Oh, if only it could be the same for YOU. But I fear that you will not believe me. Father, JOHN HAS COMMUNICATED!"

The man shrank back from her with a look of displeasure. "COMMUNICATED!" he echoed. "What do you mean? John never took the sacrament in all his life."

The woman's smile had a glimmer of amusement in it, as she replied gently: "Of course, you do not understand my meaning. Do have patience with me just for a moment while I try to explain. You would never listen to John, but oh, do believe that he is not dead, but living and loving us as dearly, nay more than he did before he left us; do believe that he can still be often near us and speak to us as before. Last night, for the first time since he passed over, John spoke to me through the mediumship of a true, good, God-fearing man, but I knew that it was my husband's own dear voice, his own loving words. And this was his message to you: 'Tell my father to mourn no longer—that he will very soon see me again. Tell him that I am here with my mother, in a beautiful world, loving and happy, and waiting for that joyful day when he and you will join us again.'"

The man's lips quivered painfully as he repeated in a low and tremulous voice, and as in a dream: "That I live! I am with mother—in a beautiful world!" He moved slowly away, as though unconscious of his daughter's presence, still murmuring the broken sentences—then stopped, and still with his back turned from her, stood long, as though in deep thought. The woman waited patiently at the gate. Then suddenly the old man turned to her, and with outstretched hands, with tears streaming down his cheeks, and in accents broken by intense emotion, he cried: "Help me, help me to find him! For the love of God prove your words to me. Help me to save my faith—to save my soul!"

With a heart full of gratitude to the Great Spirit, the woman called and comforted the desolate soul of the man. "Yes," she whispered to him, "come to us; you will have a glad warm welcome. You shall find your wife, you shall find John; you shall find faith, and peace and hope once more."

The woman DID prove her words, and the man found again, not only his wife and son, but his faith in the eternal goodness of God, a knowledge of spirit guidance, and a certainty of the life beyond.

Among Danish Spiritualists.

Horace Leaf.

I TOOK the opportunity, during my recent visit to Copenhagen, to attend a meeting under the auspices of the one of the organised Societies, and was favourably impressed with the proceedings. Spiritualism in Denmark differs from Spiritualism in Great Britain in several important respects. Allan Kardec is a great influence there, and so reincarnation is popular among Spiritualists to an extent difficult for Britishers to understand. Psychic phenomena is not regarded as being nearly so important as we are inclined to consider it, and in consequence plays but a minor part in the propaganda work in Scandinavia. All meetings appear to be held on the week-days, Sunday being left free. This is probably due to the "Continental Sunday," for on the Sabbath all theatres and places of amusement open after 6 p.m., and people attend them in large numbers.

It seems strange to us that clairvoyance and similar gifts should never be exercised at public meetings, but that seems to be the case, nor is there much effort to cultivate these gifts. Much more attention is paid to the development of trance speaking, and of a gift which I do not think many British Spiritualists would much care for, i.e., to enable dark or undeveloped spirits to manifest for the purpose of being talked to and prayed with, so as to enable them to more quickly evolve. This seems to be regarded as an essential work by Danish Spiritualists.

I think I only met one clairvoyant during the whole of my stay in Denmark, and it was obvious that she paid much more attention to trance speaking and probably to this "rescue work." No effort appears to be made to encourage test forms of mediumship. One wonders why the movement is as popular and strong as it is in Scandinavia under these circumstances. Yet it is very strong in parts, and exceedingly well organised. If we can teach our Danish friends how to propagate Spiritualism among the public to the best advantage, they can teach us how to organise effectively.

It was my privilege to see the result of their remarkable organising ability in one of the most beautiful buildings I have had the pleasure to look upon. The Bethesda Templet must ever remain a credit to the taste and enthusiasm of Spiritualists in Denmark.

Imagine a building standing in one of the most select parts of a magnificent town, of a design corresponding with that of the best period of Greek architectural art. The Templet is a duplicate of an Ancient Greek temple of the 5th century. Outside, the front is supported by six Ionic columns, and inside the main supports are four Doric columns; the ceiling being designed in perfect keeping with the general plan. There is comfortable seating for about seven hundred people, whilst there are a number of smaller rooms attached for small services and circles. The library is one of the best I have seen belonging to any Spiritualist body. Not only are the books numerous, but splendidly bound in calf leather. I learned that the members patronise the library very much.

Perhaps the highest testimony to the beauty of this temple is that which was paid it a few years ago by a committee of architectural experts who visited it. They declared it to be the most perfect building in all Copenhagen.

Reincarnation seems to be one of the chief doctrines among Danish Spiritualists. The belief often produces curious ideas, as I more than once observed. One gentleman came to me after my limelight lecture on "Materialisations," and asked me if I knew who "Katie King" really was. I avoided answering him by asking him in return whether he knew. He then assured me that she was the Virgin Mary, who had, he said, been reincarnated twice since giving birth to Jesus. On the first occasion she came as Joan of Arc, on the second as "Katie King." He asked me to observe how each incarnation coincided with an important period of history; the first to do with political history, the last with scientific and spiritual.

I then informed him of what "Katie" had said about herself; that she claimed to be no one more important than the daughter of a whilom buccaneer, whom she had helped in his nefarious work, and for which she had to make

amends, part of which was to manifest on earth for the purpose of establishing the truth of spirit-return. The gentleman was rather surprised at this, and supposed that there was a mistake somewhere. I am inclined to think he made the mistake, as one would suppose that "Katie" knew more about herself than anyone else.

It must not be thought, however, that such curious ideas are common among Scandinavian Spiritualists. What little I had to do with those believing in reincarnation showed me that they were people who must have had some good reason for their beliefs. The organisation for which I worked was quite unattached, and seeks only to carry to the general public a knowledge of psychic phenomena, as they think that knowledge must be the foundation of the religion of the future. That their work is intelligent and prospers is shown by the surprising fact that during the last six months they have enrolled no less than four thousand members.

Mediums, Beware !

51, Hunter Street,
Brunswick Square,
London, W.C.1.

SIR,—On my arrival in London from Denmark on the 17th September, I was surprised to find residing in the private residence of Mr. Vout Peters, a gentleman calling himself Mr. Edelberg, and professing to be an earnest enquirer into Spiritualism. So far from this being the case, he is none other than F. Faustinus, an ex-professional conjurer, who at present seeks only to defame Spiritualism in Denmark by any possible means.

He has already made a public attack on Mr. Vout Peters in Copenhagen, and has confessed to me that his presence in England is for no other purpose than to gather material for the continuance of his misrepresentations of Spiritualism. Already several well-known public mediums have been visited by him, and it is possible he may have visited other persons who are genuinely interested in psychic phenomena and Spiritualism. If this is the case I shall be pleased if such persons will communicate with me, so that I may obtain all possible information regarding Mr. Faustinus' actions, and thus be enabled to effectively reply to his attacks on my return to Denmark.

J. T. JENSON,
President of the "Psykisk Oplysningsforening" of Copenhagen, 21, Studiestræde.

The New Church at Reading.

THE "Reading Standard" and "Berkshire Chronicle" both gave extensive illustrated reports of the opening of the new home of the Reading Society. Excellent illustrations of the interior and a group of members assembled outside the building gave point to the articles. We quote the subjoined description of the building, which we hope will be a centre of spiritual activity and home of harmony.

"The new church is oblong in shape, and consists of a strong framework, on which is fastened weather boarding, cut rough so as to impart an artistic appearance. Inside the walls are lined with sheets of asbestos (thus rendering them fire-proof), on which laiths are nailed, forming panels. There is an open timbered roof, so that the space is both wide and lofty, and ventilators are placed at intervals to draw off the vitiated air. The windows are large, and filled with white cathedral glass, and there is a porch and door at the north-east corner, with an emergency door at the other end. The west end of the building is divided into three compartments, the one on the left being the vestry and that on the right the minister's private room. The middle compartment forms a raised platform, at the back of which is the organ, the rostrum being at the front. The platform is lighted at night by electric bulbs that are invisible to the congregation. The building itself is lit by electricity, the brilliant rays being refracted through semi-opaque bowls, so that the diffused light is shed, soft and equable, over the entire hall. The seating capacity is about 400. The chairs are arranged so as to form two aisles, the boards of which are covered with coca-nut matting. The beams and

joists of the roof are of oak, stained a dull brown; they will present a brighter appearance when they are varnished, as they will be some months hence. The entire building operations were carried out by Messrs. Browne and Lilly, of Thames Side, Caversham, with local labour, Mr. W. Lovelock superintending the work on behalf of the Reading Spiritual Mission."

Our Reading friends are to be congratulated on the effort, and we trust that union of hearts will make the church a power in the town.

Sir Arthur Conan Doyle's Tour.

A Letter from an Indefatigable Worker.

MY DEAR EDITOR,—Just reaching Bombay. We have had the hottest voyage on record—so I am told. It certainly was very warm in the Red Sea. I gave a lecture on our truths to the first-class passengers south of Crete, and another to the second-class in the Red Sea, and there has been, as you may think, much discussion, mostly good-humoured and intelligent. I don't suppose there have ever been so many Spiritualists on one ship before, for the number convinced is many and the earnest enquirers even more. If I had no further experience, my journey is amply justified, for a big ship is like a seed pod, and the seeds scatter over all the world; also they are a picked lot of people. There is no lantern, but I show psychic photos at ten each morning, explaining the philosophy of it, and I generally have as many auditors as I can handle. The Parsees are particularly interested, and a good deal more intelligent than some of our home critics. I understand that they have all accepted our position. I have also Buddhists and Mahomedans in my little class. They have the phenomena as we have, but they are done as wonders by the fakirs, and have not been worked out scientifically or in a philosophical way.—Yours always,

September 1st.

A. CONAN DOYLE

More News from Iceland.

MR. A. V. PETERS has returned from Iceland, and is enthusiastic concerning the growth of Spiritualism there. He says: I have been able to speak to large audiences, night after night, and men and women are being attracted to the subject who never previously thought about it. My work has been made very pleasant. I had the pleasure of sitting with an Icelandic medium, Mrs. Martha Jonsdottir, a good trance test medium, and through the kindness of Professor Nielssen (who translated for me) I received some of the most convincing tests of spirit identity that I have ever known. I was asked to speak for the Theosophical Society, who have a beautiful little hall, tastily decorated, and excellent "psychic conditions" were provided, enabling me to give very good clairvoyance. On leaving the hall nature rewarded me with a magnificent display of "northern lights." Think of a deep blue sky, with the moon shining clear across it, and that sky becoming streaked right across with bands of electric light moving and changing in various directions and scintillating brightly!

The whole of Iceland is awaking. The people are not as materialistic as those in the rest of Europe. Many of the clergy are taking the view that Spiritualism is bringing back true Christianity to the churches. When our friend Prof. Nielssen preaches the church is more than full. The Rev. Chas. Tweedale's book is being translated into the Icelandic language by a friend, who from youth has been afflicted by leprosy. He has heard of Spiritualism and Theosophy, and in setting to work to help others has found some happiness. If any of our people would like to get in touch with our Icelandic friends they might write Prof. Harald Neilsson, The University, Reyjavik, Iceland.

A. VOUT-PETERS.
[It is good news that the cause is progressing so far north, and we wish our Icelandic friends all success.—Ed.]

EARTHQUAKES and volcanic eruptions are but the "blowing off" of the safety valves.

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 and the necessity for curtailment, it is requested that letters to the Editor be made as brief as possible.

MARS.

SIR,—Might I acknowledge with thanks Mrs. Warner's illuminating letter, from the standpoint of present-day astronomical views, re Mars. There is in it an interesting point that appears to myself questionable, and that is the question of the height relationship of the human animal to gravitation. Whether gravitation has any effect upon height or not, there is one thing that is fairly certain and that is that heredity plays a large part in the matter. The shortness of the French, for instance, is supposed to be due to the taller males being killed off in the Napoleonic wars. We get, too, a short race in the Japs, and this again is more fully exemplified in the pigmy-forest race, or pygmies, of Africa. And yet all are subject to the same pull of gravitation. Again, if we include all forms of animal life, and take, say, from the amoeba, of which we write and know practically nothing (including myself), to the elephant and whale, we cover a wide scale in relation to size, and yet all are subject to the same pull of gravitation. I take it that in the Martian (if he is) there would not be much difference in the size of the eye, though somewhat larger, and the capacity of the iris increased. The owl, with the large eye, is a night bird, but there would be a good deal of difference between the sight requirements of a Martian and the sight requirements, say, of an owl.

W. GREGORY.

"THE BIBLE AND PSYCHIC PHENOMENA."

SIR,—Your contributor, Mr. H. T. Whorlow, in his article "The Bible and Psychic Phenomena," page 518, makes the astounding statement in his reference to the Church at Corinth: "Paul wrote beseeching them to renew the cultivation of their spiritual gifts, and to place in the Church such ministers of Christ as were mediums capable of speaking under spirit control trance." Will he give the next to prove this statement? He also quotes from Mark vi. 17, "In my name shall they cast out devils (heal sickness); they shall speak with new tongues (speak the language of controlling spirits)." Sir, has he no knowledge that "tongues" has other meanings than "controls," and above all how can the controls speak if they are cast out? And again, on what ground does he translate the word "devil" into that of "sickness"?

H. GAPPER.

SIR,—In reference to the article by H. T. Whorlow entitled "The Bible and Psychic Phenomena," appearing in your issue of Sept. 17th, may not our attitude relative to the word "supernatural" be a somewhat mistaken one. According to my dictionary, the word is defined as "beyond, exceeding, the powers or laws of nature." Well, I take it that each one of us when we raise our foot is overcoming what is called a law of nature, and that is the law of gravitation. Now, I do not know the precise mental attitude of friend Whorlow in relation to the production of psychic phenomena, but I would suggest to him that whoever produces psychic phenomena produces them in the same sense that Whorlow produces a box when he cuts up a piece of wood into suitable lengths, and attaches them at right angles one to the other by driving nails in. That is to say, there is in his case at the back of the phenomenon of the box, intention (to form a box) and a working with suitable material. So also in the case of psychic phenomena, at the back of these phenomena intention and a working with suitable material. The point is, whose intention is it? I would suggest it is for Spiritualists not to assume but to discover. When, for instance, a spirit entity says, "We brought you this vision," it is not for us to shout "Eureka," but to say, "Look here, prove what you say. Prove that you brought it. How did you produce it?" I would suggest that some of our phenomena, it may be much of it,

is due to the direct action of God working with intention in relation to material, though that material may possibly consist of spirit, moulded by the Omnipotent. Knowing what we know of the power of God in Nature, I would suggest that it is not for us to prescribe limits to the power of God, unless indeed it is in the realm of mathematics, when it appears to myself feasible that even God Himself, in mathematics, cannot make two and two five.

Nor can he alter that which has been. For instance, if I do a mean thing, it is an accomplished fact for ever and ever, and nothing is going to wipe it out as such. To illustrate this point further, let us take it that friend Whorlow makes a box that is a bit askew, well, throughout eternity the fact remains that friend Whorlow made a box that was a bit askew, the box, as such, passes away, the memory of it lost, even it may be in the memory of God, but its having been, forgotten or not, is an eternal fact.

As regards friend Whorlow's reference to psychologists, I would suggest to him that psychologists have never been friends to us, that their efforts to explain spiritual phenomena have been on the lines of imagination, hallucination, etc. Those whom some of us Spiritualists call psychologists, and those who are recognised as psychologists, imperfect as they are, are not necessarily identical.

W. GREGORY.

Chicago Mills Grind Slowly.

SPIRITS may frolic and ghosts may walk as much as they please in Chicago without police interference, according to a decision handed down the last week in June by Judge Holdom of the Appellate Court.

The decision was handed down in a city case in which a woman, alleged to possess occult powers, had been arrested by the police and fined by judges of the Municipal Court.

In the case of Mrs. Julia Johnson, of 4808, Champlain Avenue, a Spiritualist was who fined by Judge Trude, Judge Holdom gave the following reason for reversing the decision:

"Quite lately Sir Oliver Lodge, a scholarly Englishman, spoke to a large audience in Chicago concerning Spiritualism and the possibilities of converse with the spirits of those who have passed from this to the unseen world, and there was no thought by the authorities of interfering with or penalising him."

It was shown at the trial in the Municipal Court that Mrs. Johnson had received no money for her demonstrations.

—AMERICAN PAPERS.

Study the Apostle Paul, Brother.

A CHICAGO rector, the Rev. James S. Stone, asks with pulpit frenzy: "Why is it no one can communicate with the dead except through a medium?"

Why do not potatoes grow on apple trees, grapes on thorns, and figs on thistles?

Why use an expert telegraphist, or wireless operator, to send personal messages for you?

Why are not men, instead of women, the mothers of our race?

The laws of Nature are inexorable, and it is futile to battle against them, though we join together in rebellious protest.

Qualification is dependent on inherent endowment and acquired training.

Was every Jew a prophet in the patriarchal period? If not, why was the gift of prophecy limited to so few individuals, and the right of being his or her own prophet or prophetess withheld from the great majority of men and women?

Take your question to your God in prayer, Dr. Stone!

While awaiting an answer, pause and meditate upon Corinthians, chapter xii: "To each one is given the manifestation of the spirit to profit withal; to one the word of wisdom; to another the word of knowledge; to another faith; to another gifts of healing; to another workings of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues; dividing to each one severally as he will.—NATIONAL SPIRITUALIST.

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FRIDAY, OCTOBER 1, 1920.

To the Law and to the Testimony.

THE history of the growth and development of religious ideas and religious systems is at all times a fascinating study, and the consideration of those ideas which are essentially "Christian" are in no sense different from others. When one talks of "the Scriptures," the people of Western Europe and America automatically think of the Christian Bible. This, however, is largely due to the accident of birth, which has led to the absorption of an idea that these are the only scriptures which concern us. Such opinion is in no sense based upon the intrinsic values of the world's Bibles, but upon our ignorance concerning non-Christian records. Our people are not familiar with the gems of beauty existent in the sacred records of other faiths, and no effort has been made by the Churches to encourage enquiry along these lines. Translations, too—such as they are—have been made generally by Christian divines, or men of avowedly Christian bias, and are very unsatisfactory.

It is one of the innate failings of the commercial Western mind that it completely fails to grasp the wonderful poetic idiom and oriental imagery of the East. There are, of course, exceptions. We have not forgotten the case of Dr. Rhys David, who set himself to the task of making a study of Bhuddism in order that he might interpret its essentials to us, and who ended by forsaking his exclusive Christian beliefs for the broader and more universal system of India.

In all divinity colleges to-day a study of comparative religions is a part of the curriculum, and as a result we are getting a race of theologians who are less dogmatic, broader in their outlook, and more sympathetic towards the best elements contained in non-Christian systems of religion. This is all to the good; but what is good for the pulpit cannot be bad for the pew. Christianity (as such) is gradually broadening its basis as a result of scientific discovery and the dropping of insular prejudice.

It is unthinkable that Infinite Wisdom should manifest itself exclusively to a mere fragment of the world's peoples in Palestine to the neglect of the teeming masses existing elsewhere. The idea of a God who had favourite peoples or favourite times is rapidly dying, and is being supplanted by the concept of the oneness of humanity throughout the world, and it follows (if Eternal Justice is a fact and not a mere fancy) that in accordance with the growth and development of each race and tribe, so has been the measure of inspiration imbibed and interpreted by them. Löwell tells us:

"Slowly the Bible of the race is writ,

And not on paper leaves or leaves of stone;

Each tribe, each kindred adds a verse to it,

Texts of despair or hope, of joy or moan,

While swings the sea, while mists the mountains shroud,

Still at the prophet's feet the nations sit."

We are being told from pulpit and platform that Spiritualism is dangerous because it is anti-Christian or non-Christian. The standard is probably the worst which could possibly be applied to any system. We are told that it rejects Christ, which is a subtle argument, because of the ambiguity inherent in the terms used. The "rejection of Christ" means fifty different things to fifty different Christians, and the individuals who use the term are cognisant of the fact. Now, if the Christian faith means the acceptance of the fall as a literal fact in human history—it means that no human payment could possibly heal the sordid quarrel between God and man—if it means that God Himself suffered ignominy and shame in order that a cowardly and unworthy man should escape the legitimate consequences of his acts—if it means that the only fusion which could take place between Deity and humanity was by means of the materialistic and carnal blending of soul and function, resulting in a hybrid God-man who should endure pain and suffering in order that we may save our unworthy skins—if it means that eternal salvation can only be secured for us by belief on a name, independent of conduct—then perhaps the charge may be justified. But does Christianity mean these things? We trow not! Thoughtful men within the pale of the Christian churches, from Bishop Colenso to Canon Barnes, have rejected these ideas seriatim. Yet we are told that Christianity still stands. These men tell us that the growth and development of thought have brought larger views, and they have re-stated ancient interpretations in the light of modern knowledge.

The ancient Hebrews had their standard, "To the Law and to the testimony." The revelation of the higher came to and through the prophets from Moses downward. Every well-read man, and certainly every trained minister, knows that Moses did not write a word of the law. Centuries after his death the acknowledged traditions and sanctions of the Church were crystallised into creedal form: the spirit gave place to the letter. Take the story of the ten Commandments. The tables of stone were broken, and God promised Moses He would re-write them. Subsequently they appeared as re-written by God, with many differences. Hence we have two sets of Commandments, and in the latter we have the incorporation of a number of injunctions scarcely hinted at in the former Commands, which are embodied obviously for the purpose of civil administration, or for sacerdotal purposes. They are priest-made, for priestly purposes. The messages came through the prophets and were presently put into shape and recorded as a part of the religious system of the day.

The New Testament shows exactly the same growth. It is acknowledged that Jesus did not write a word, neither did Matthew. If anything was written by Mark, there is not a trace of it left. The Gospel of Mark certainly was not written by the apostle of that name. Luke in all probability never saw Jesus; he made a systematic enquiry some time afterwards. The Gospel of John was certainly not written by the Apostle John, probably not till long after his death. Every trained person knows this.

What is there existing then? There is the spirit of a system of ethics and religious philosophy as far removed from that of the Jews as night is from day. There remains, too, the lore of "mighty works," whose chief corroboration is that they occur to-day. The people who recorded them had no knowledge of modern scientific findings, yet in broad outline the same conditions are recorded as are essential to-day. Modern Spiritualism is the tremendous and all-convincing corroboration of the life and teachings of Jesus, and in the light of modern research we are able to restate the fundamentals of that life and teaching in the terms of modern knowledge. For at least sixteen centuries Christian priests have been endeavouring to crystallise the little they could gather from the early records into a sacerdotal system of creeds and dogmas, in many cases absolutely at variance with the spirit of Christ's teachings, and they call this Christianity, and indict us for its rejection. We have only one reply. We do not want your crystallised and priest-made theological interpretations. They are materialism pure and simple. You made a man into a God. You made blind faith and observance of form of more value than sweet and moral life. You made man—God's greatest work—a loathsome and wriggling worm. You made the most sacred function of human love—the function which

creates happy homes and begets the laughter of children—the despised cause of all human suffering and degradation. We have no need of your theological system, the relic of the dark middle ages. We will go back to early beginnings, to Jesus and his apostles. We will try to follow them, rather than you. We will scrap your materialistic and cowardly guesses at the truth—too often invented to make man subservient to the priest—and looking up into the face of heaven we will say, “The letter killeth, but the spirit giveth life.” Are we Christians? That depends on whether we are to follow the light of the same revelation which was given to Jesus, to Buddha, and others, or to bow the knee to the letter of the law, written by men who had not a scintilla of spiritual illumination. The spirit world which was the source of the strength of Jesus and the apostles is ours as it was theirs, and we prefer to follow the Eternal Spirit of the Christ rather than the purblind ambiguities of medieval priests. The testimony overcame and altered the law in times past—it will do so again.

CURRENT TOPICS.

Spiritualism in America.

WE gather from the various reports that the various State Conventions in U.S.A. have been more largely attended than ever before, whilst the press has shown an absence of that acrid criticism and ridicule which has been meted out to us in previous years. That fine old preacher, John Slater, still keeps up his wonderful reputation as a clairvoyant. We should like to see him in England once again. Mr. Slater is busy collecting funds with which to fight the Jackson Will Case, in which it has been held that if a man leaves money by will to the Spiritualist Cause, the very fact is evidence of insanity.

Capital Punishment.

AT the New York State Convention a resolution was heartily passed condemning the folly of capital punishment. This is a matter on which Spiritualists are in a unique position to pass judgment, since they are the only people who can trace the victim beyond the grave. The consequences of such folly are more serious than are generally supposed, and we should like to see our own National Conference re-affirm its objection to this form of ignorant barbarity.

Mr. A. V. Peters.

WE print elsewhere a further note of Mr. Peters' tour in Iceland, and we hear that he visits Holland early next month and expects to be away for some six or eight weeks. The labour is strenuous, but English Spiritualism is maintaining its lead by such effort on the part of Mr. Peters and others.

Are Second Thoughts Best?

AFTER his striking admissions mentioned last week, the Vicar of Keighley seems to have been smitten with second thoughts, and has continued his sermons on Spiritualism this time in a different vein. We imagine he fears injury to his own position, and in search of a corrective he flies to the discredited cases quoted by Rev. A. Magee at the Church Congress. Perhaps he doesn't know that investigation of these cases showed that none of the parties had any connection with Spiritualism, and that there is not a scintilla of evidence of spirit action in them.

Let us be! Worst!

HE next quotes the case of “a man who for twelve years had studied the human mind . . . with the object of curing disease,” and cites quotations from this man's works. It will not do, Sir! Name, please? We suspect this is our friend Schofield—another discredited witness, who is so scientific that he confuses the number 1 with 10,000. It is not honest. Spiritualists are waiting to investigate every and any case of alleged lunacy due to psychic investigation. Our opponents have never yet provided us with one clear well-verified case. The Rev. E. T. G. Hunter might at least remedy this deficit.

Archangels or Parsons—Which?

THE rev. gentleman quotes a statement from Conan Doyle (and one which we support) “at a seance you can get into touch with a spirit of an archangel.” That's where we beat the Church of Rev. Hunter. Who ever heard of a man going to church to get into contact with an archangel? If this were a common experience the archangel might occupy the pulpit, and where would Mr. Hunter be?

So Very Simple?

OUR friend talks glibly about control and “some other operation” (beautifully ambiguous, we notice) and says the operation is perfectly well understood and psychology and telepathy. If our critic had the slightest knowledge of his subject he would know that four-fifths of the psychological knowledge of to-day consists of hypotheses held tentatively. The whole realm of telepathy, sub-consciousness, control and multiple personality is a new area of which little or nothing is known. Spiritualism is to be thanked for drawing attention to its existence.

Words to Cover Ignorance.

WHEN, therefore, the Vicar of Keighley talks about telepathy, etc., being PERFECTLY understood, he is simply making a wild assertion to cover PERFECT IGNORANCE of the subject. Telepathy to-day is generally admitted, but the how and why are still mysteries. Very few people are capable of producing telepathic results by a wilful effort. The few who can do so are generally speaking those who show their possession of psychic faculty, and they themselves are unable to determine the factors at work, whether the results are due to their own UNAIDED effort, or whether wilfully or automatically the ideas conveyed are conducted by “thought streams” set up by others, or even carried by interested but invisible persons. The vicar, then, should be above the methods of the “market place quack.”

Old Truths in New Garb.

OF course, the crux of the question turns on the acceptance of the position of Jesus Christ, and Mr. Hunter, like most others, does not or will not see that these are two different names covering two different manifestations. Spiritualists are restating truths which the early church quite understood, and which modern Christianity seems to have lost. But then, perhaps, our critic feels the need of a substitute who shall suffer for his own miserable failings. When men know that the consequences will fall willy nilly upon themselves, we shall hope to get cleaner lives.

Our Difficulties.

Special Note.—Will our numerous subscribers please note that the postal authorities have raised the postage on newspapers from one halfpenny to one penny per copy. In consequence we are obliged to raise our subscription rates to 13/- per annum. Per half year, 6/6; per quarter, 3/3.

ON the coffin of the victim of the Eastbourne tragedy was inscribed the words, “Thy will be done!” The least we can say about this is that it is in bad taste.

NOTE.—Will correspondents please note that we never take notice of anonymous letters. The man of courage encloses his name and address and editorial confidence is never abused. Our W.P.B. has a sufficient capacity for such letters.

WE see that at the finish of a run of the Devon and Somersetshire Staghouls the poor hunted creature ran into a stable for shelter, and fell exhausted. What a sight! And what “sport”! A poor semi-domesticated animal which has to be urged into running away, and then, rushing into a stable and falling down from exhaustion. That is sport in a Christian country. Naturally! “Doth God care for oxen?” asks Paul contemptuously. And we presume the same query applies to other animals—“FREETHINKER.”

REPORTS OF SOCIETARY WORK.

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

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

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

4.—*Important: No special or Ordinary Reports two Sundays old will be inserted.*

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

Special Reports.

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

BIRMINGHAM.

MR. H. J. OSBORN must have come near creating a record last week-end in Birmingham, when he delivered his new lecture on "Does Spiritualism cause lunacy?" three times in twenty-four hours: at Erdington on Saturday night; at Loveday-street on Sunday morning; and at Bristol-street on Sunday evening, the two latter on Sunday by special request. The lecture is shortly to be repeated (under the auspices of the Birmingham Spiritualist Church) in one of the large public halls in Birmingham. On this occasion it will be illustrated by limelight lantern.

BIRMINGHAM.

THE first annual harvest thanksgiving of the King's Heath and Mosley Spiritualist Society was held on Sunday Sept. 19th, and was a splendid success. In a large hall, which was tastefully and beautifully decorated with choice tokens of the harvest, the largest congregation we have had to date were delighted with the sweet singing of the children, the eloquent address of Mr. Frost, of Coventry, and the convincing spirit descriptions and loving messages given by Mrs. Brooks. The reading was chosen from the "Parable of the sower." The President wishes gratefully to thank all those who contributed to the success of the day.

HANDSWORTH.

ON Sept. 12th, the Forward Church, 58, Villa-road, held their harvest festival services, which was also a Lyceum day. The services were taken by Miss McKenna, who gave inspiring addresses on behalf of the children from the subjects, "God's garden" and "The garden of the soul," which were much appreciated. The Lyceumists excelled themselves in the manner they rendered their part, and much credit is due to their conductor and leaders for the able manner in which they are trained. The Monday evening service was taken by Miss G. N. Coleman, who gave a very instructive address and clairvoyance. After this the harvest offerings were disposed of for the benefit of our Building Fund. We thank one and all for their gifts and services, and take this opportunity of asking friends for donations which

will be gratefully received, however small. Please remember us.

HEMSWORTH.

ON Sept. 13th, 14th, and 15th we had the pleasure of having with us again Mr. W. R. Sutton, of Sheffield. At every service he gave excellent clairvoyance of a high order, full names of spirit people being given and recognised in most cases. We shall look forward to a return visit with great pleasure. He also promised a free date for our building fund. All collections at these services being for this fund.

CARDIFF.

THE members of the First Spiritualist Society held their annual general meeting at 82, Queen-street, on Sunday Sept. 18th. The reports of the various officers showed satisfactory progress for the year. The bookstall and under the charge of our G.O.M., Mr. F. Phillips, yielding the largest profit on any previous year. Mr. J. Woodland was elected President, Mr. F. W. Northam and Mr. Hilborne, Vice-presidents; Mr. G. Harris, resident speaker; Mr. R. Knight, treasurer; Miss K. Ovenden, financial secretary; and Mr. F. Phillips, librarian for the twenty-fifth year in succession. The whole of the proceedings were conducted in a very harmonious spirit, which augurs well for the coming year. It is very pleasing to find the earlier friends rallying round, and we are anticipating a record year for our Society. Several new members were elected, and we hear there are many more that intend joining in the work soon. We believe we are in for a real awakening, and we are sure all our friends throughout the country will be gratified to read this.

DUNFERMLINE.

MR. ROBERT DAVIES, of Manchester, paid a return visit to the "Auld Grey Toon" last Sunday, Monday and Tuesday. He took for his subject on Sunday morning "The unexpected," and at the evening service "Divine love and truth," both addresses being listened to with rapt attention by good audiences. He travelled to Lochgelly on the Wednesday, where he was met by new friends who are opening up the ground there for the Cause. They joined in with many of the Dunfermline friends in hoping that he would be able to give them a return visit. Mr. Rollinson occupied the chair on the Sunday at both services.

EARLESTOWN.

ON Tuesday, Sept. 14th, we had a visit from Mrs. Jennie Walker, of America. She took for her address "My future home," which was a good subject excellently expounded by a very able and ardent worker. The meeting being well advertised brought in many strangers. Many seeds of thought were planted in good ground, and Spiritualism in Earlestown will benefit in time to come by Mrs. Walker's visit. The clairvoyance gave convincing evidence of life after death.

ON Wednesday, the interment of Mr. Lord, our vice-president and Lyceum leader, took place. Many members followed. Mr. Owen, of Liverpool, assisted by Mrs. Davies, conducted the service, which was most impressive, two favourite hymns being sung at the grave-side. He worked hard for Spiritualism, and will be greatly missed, but we rejoice to know that his labours are not ended but only

removed to a higher and more fitting sphere. Truly our loss is his gain.

Touching reference was made at our meetings on Sept. 19th, in reference to the passing into the higher life of Mr. Joseph Gird, the vice-president of the Earlestown Society, who was formerly an active worker in Radcliffe. Mr. Charnley and Mr. Briggs spoke highly of his services to the Cause in Radcliffe, and testified his sincerity of purpose and loyalty to our truths.

KIRKCALDY.

THE first pic-nic, held under the auspices of the Kirkcaldy Spiritualist Society, took place to Dunfermline on Saturday, Sept. 11th. On arrival about 3-30, friends from Allva and Dunfermline united and went to the Co-operative Hall, where tea was served. The afternoon being rather wet, an adjournment was made to the Masonic Hall, where singing and dancing took place. Afterwards a meeting was held, Mr. Davis, of Manchester, Mrs. Inglis, of Dundee, Mr. Beauchop, of Allva, Mr. Burgoyne, of Dunfermline, and Messrs. Hendry and Seath, of Kirkcaldy, took part. This union should prove an asset towards propaganda work in the district.

Lochgelly, the recent new opening, are now conducting their own services, and Stirling is the next town aimed at this month. The purveying was arranged by Mr. Kirk, secretary of the Dunfermline Society. Altogether an enjoyable and profitable gathering was held, and it points to further success.

TREHERBERT.

THE above Society held their invest festival on Sunday, Sept. 12th. Mrs. Griffiths, of Merthyr, conducted both the services. For the Lyceum she spoke to the children on the great duty performed by gathering all the vegetables and flowers for the Society, and the Society were giving them to Lwynypia Homes for the aged. Miss Lily Argus sang a very touching song entitled "She had a Friend." At the evening service the medium addressed the audience with "What Spiritualism teaches." It so impressed the audience that they all went away feeling delighted. Afterwards the secretary called upon the President to present a bouquet to Mrs. Griffiths on behalf of the Lyceum. Miss Moggridge recited "The Harvest," which was enjoyed by all. Mr. S. R. Pugh occupied the chair.

LONDON: N.L.S.A.

THE N.L.S.A. has had, during the last three years, some very pleasant socials and treats to wounded soldiers including the blind. On Friday, Sept. 16th, we entertained 80 blind soldiers from St. Dunstan's on Primrose Hill Regents Park. A large party of ladies and gentlemen joined their hon. sec. at Highgate Tube Station, and journeyed to Chalk Farm. From there they marched to the Bungalow, St. Dunstan's, arriving at 4 o'clock. After waiting for the men to get ready at 4-5 they marched in procession to the tea rooms on Primrose Hill, where the caterers, under the management of Mrs. Johnson and her willing assistants, had tea waiting, and a real good spread it was, which all thoroughly enjoyed. No time was lost. The weather conditions turned out ideal. The sun shone, brightly making everybody feel happy. The President, Mr. E. J. Pulham, had charge of the concert which was held in the open air in the tea room enclosure. It was a pleasure to have such a large number

First class artists present, all anxious to render assistance in entertaining. Our friend, Mr. Thomas, came to fulfil his promise, and gave his song and carried away to complete two other engagements. Two hours' continuous amusement, during which time our friends were all attention, serving the enclosure was cleared for dancing, and the majority of them joined in it. At 8-15 it was getting dusk, and each man was served with a cup of Bovril, kindly presented by Bovril, and biscuits presented by Messrs. Bovril, Ltd. At 8-30 we formed in a procession and marched down to St. Dunstons. We were very pleased to have Richard Boddington with us, also Mrs. Ernest Meads. Will all our friends who contributed so generously in coin and kind to make the event such a success, accept our very warm thanks. Especially would we thank Miss A. Austin and Mr. Woodruff for their special friends for rendering valuable assistance. Many others gave valuable help, who please accept our thanks. This, indeed, stands out a letter day for N.L.S.A.

On Tuesday and Wednesday evenings, Sept. 21st and 22nd, we had the pleasure of a second visit of Mr. W. R. Cotton, the wonderful clairvoyant, of the Lyceum, which proved the greatest success of anything yet undertaken in aid of our building fund. Weather conditions on Tuesday were against us, but on Wednesday made up for it, the day being packed. Mr. T. W. Ella, the local speaker, gave a very fine address, followed by Mr. Sutton on clairvoyance. The spirit descriptions were clearly given, with full details, and in some instances addresses, being recognised. We were all delighted to learn that Mr. Sutton has decided to come and live in London, and we shall have him with us often. Our prayer is that God will spare him to carry on the good work.

LONDON: MANOR PARK.

On Thursday, Sept. 16th, the Rev. George Mytton visited us at Manor Park. The church was packed to overflowing, large numbers being unable to get in. A very warm welcome was extended to the medium who spoke on "Philosophy" and "Communication." The decisive note struck by the medium, with her determined manner, made a deep impression on her audience. Though thoughts may be things, she emphasised the greater value of words and deeds to our Movement. The American exposition of our facts gave that Spiritualism is the greatest universal language, and a sure welcome awaiting future visits of this great power and medium.

LIVERPOOL.

We held our harvest thanksgiving service at Daulby Hall on Sunday, Sept. 19th, Mrs. Jennie Walker being the speaker for the day. She gave a beautiful occasion. The platform was beautifully arrayed with flowers, fruit, vegetables, etc., kindly given by members and friends. Mrs. Jennie Walker's addresses were: "Flowers" and "Recent clerical criticisms," which she dealt with in a masterly manner. Mrs. Walker is soon leaving England for Canada, we will not have the pleasure of having her again on our platform for some time. We wish her the best of wishes, and hope she may return to us again in the near future. Misses Valentine and Mr. Bennett gave an instrumental trio, "In a Garden," and "Rafes Cavalry." Mr. Scotland gave two solos, "My Task" and "The Land of the Living." The Misses Valentine and Mr. Bennett gave a voluntary at the

end of the service to the setting "The End of a Perfect Day." Mr. Keeling presided.

CHESTER-LE-STREET.

A SCENE unique in the history of the above Spiritual Progressive Society was witnessed recently, when Miss A. Fitzpatrick began a series of propaganda meetings in this town. Miss Fitzpatrick holds the distinction of being the youngest girl medium in the north of England. W. J. Moody, B.A., gave a cordial welcome to Miss Fitzpatrick at a public tea, and presided at the evening service to a crowded congregation. Throughout her mission she gave lucid and logical expositions of Spiritualism, behind every address there being a moral force and driving power. This was followed by clairvoyant descriptions and messages, clear and definite, well recognised and gladly accepted. This Spiritual Progressive Church is doing a good work at Chester-le-Street.

WEST PELTON.

THE above Society was favoured with a visit from Miss Fitzpatrick, the girl medium, who very ably addressed a huge gathering in the Irion School Room, on Sept. 20th, on "The advantages of Spiritualism." She also gave some very good clairvoyance. This girl promises well for the future.

SCUNTHORPE.

THE above Society held its first harvest festival on Sunday, Sept. 19th, Mr. Davis, of Doncaster, giving good addresses. His clairvoyance was excellent, full names being given. On Monday a tea was given, a good number sitting down. After tea the fruit, vegetables, etc., were disposed of. Altogether a very good time was spent. The whole proceeds realised £15. Good work is being done in this district.

BRISTOL: DIGHTON.

MRS. TRUEMAN, of Plymouth, paid us a return visit, and a big crowd assembled at our Hall. Mrs. Trueman conducted a private seance for members and associates on Saturday, Monday and Tuesday evening, the phenomena at each being truly extraordinary. She also conducted the service on Sunday morning and evening, and also the ladies' meeting on Monday afternoon. At each of the public services her clairvoyance was most convincing, the detail given in each case making it impossible not to be recognised. We are looking forward to many more visits from her.

DARLSTON, STAFFS.

WE had our second harvest festival on Sunday, Sept. 19th, our speaker being Rev. H. Lennard, of Birmingham, and Mr. Careless, of Wolverhampton, gave clairvoyance. The ladies and friends worked hard on Saturday night receiving the very numerous amount of goods, and afterwards decorating the church. On the Sunday we had crowded congregations, and all friends present agreed that we had indeed a beautiful show of fruit, bread, corn, etc. As our rev. brother returned thanks to our heavenly Father for His bountiful gifts, the huge congregation joined in most fervently, and all present felt we had indeed a real spiritual service. Monday night, the fruit, etc., was sold by auction, and the proceeds were devoted to the building fund.

Our best thanks are due to all friends who helped to make this festival a success.

Society Advertisements.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, OCT. 3RD, at 2-30, LYCEUM.
At 6-30, MR. W. ROOKE. At 8-15, Mrs. CORNES.
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. HOLDEN

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

SUNDAY, at 6-30.
OCT. 3.—MR. S. LAWRENCE.
" 10.—Circle for Members only.
" 17.—MR. F. HEPWORTH.
" 24.—Circle for Members only.

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

OPEN CIRCLES
will be held in the Rooms of the above Society every Sunday Afternoon at 3 o'clock prompt.
Doors closed at ten past. All invited.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, OCT. 3RD, at 10-30, 2-30, 6-30, LYCEUM OPEN SESSION.
WEDNESDAY, at 3, Miss COTTERILL.
THURSDAY, at 8, Mrs. TAYLOR.
SUNDAY, OCT. 10TH, at 6-30 and 8, Mrs. SHEARSMITH.
Lyceum every Sunday, 10-30 and 2-30.

Salford Central Spiritualist Church WEST HIGH STREET.

THE LYCEUM WILL RE-OPEN
on SUNDAY, OCTOBER 3RD, at 10-30 and 1-45.

Will all our Lyceumists please bear this in mind.

A Welcome to All.

LONDON, FULHAM, 12, LETTICE-ST., PARSON'S GREEN STATION. — Sunday next, at 7, Mr. Woodward Saunders. Thursday, Oct. 7th, Mrs. Marriott.

LONDON, CROYDON, CHURCH OF THE SPIRIT, HAREWOOD HALL, 96, HITH ST. — Sunday next, at 11, Mr. P. Scholey. At 6-30, Mrs. Scholey and Mr. H. Gysin.

MRS. C. IRWIN, Clairvoyant, and Psychometrical and Trance Medium, is commencing her development class on Oct. 6th, at 8 p.m. Seance, Sunday at 7 p.m. Mediums attend lessons by post. — 15, Sandmere-road, Clapham, London, S.W.

RADIO SUCCESS CIRCLE is the road to social and financial success. Personality and confidence increased right from the start. Send 1/- for one month's Membership and Practical Instructions.—Dept. "W." Radio Success Circle, 75, Buchanan-st., Glasgow.

PSYCHOMETRIST transmits from your spirit friends wonderful advice about all your troubles. Send article or letter and P.O. for 2/6 and stamped envelope. — WILLIAMS, 252, Powerscourt-rd., oa Portsmouth.

Palimetry Simply Explained With numerous Diagrams. By James Ward. 104d.

Society Advertisements.**Collyhurst Spiritual Church,**
COLLYHURST STREET,

SUNDAY, OCT. 3RD, at 10-30, LYCEUM.
At 3, OPEN CIRCLE. At 6-30 and 8,
Mrs. A. SMETHURST.
MONDAY, at 3 and 8, Mrs. SHARPLES.
WEDNESDAY, at 8, Mrs. HYNES.
SUNDAY, OCT. 10TH, Mr. R. McCOMMON

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

SATURDAY, OCT. 2ND, at 7-30,
OPEN CIRCLE.
SUNDAY, OCT. 3RD, at 6-45 and 8-15,
Mrs. REESE.
TUESDAY, at 8-15, Mrs. KNOTT.
THURSDAY, at 8-15, Miss COTTERILL.

Bristol Spiritualist Temple,
16, BERKELEY SQUARE, CLIFTON.

SUNDAY, OCTOBER 10TH,
Miss MARY MILLS, B.T.Sc.

W.T.S. Progressive Thought Centre,
114, SOUTH ST. (ROOM 2), EASTBOURNE.

SATURDAY, OCT. 2ND, at 7-30,
Mrs. CROWDER.
SUNDAY, OCT. 3RD, at 11-15 and 6-30,
Mrs. MARY CROWDER.
WEDNESDAY, at 7-30, Public Circle,
Mrs. MANSELL.

Stalybridge Spiritualist Church,
BLANDFORD STREET.

HARVEST FESTIVAL SERVICES
SUNDAY, OCT. 3RD, at 3, 6-30, and 8,
Mrs. WILD.
Chairman, Mr. D. MORTAN, Ashton.
MONDAY, at 3 and 7-30, Mrs. JONES.
SALE, at 9.
WEDNESDAY, at 3 and 7-30, Miss
MYLES. Special Hymns.
All are Welcome.

Liverpool Spiritualist Institute No. 1.
DERBY CAFE, RICHMOND ST.,
WHITECHAPEL.

Lecturers every Monday evening,
Sept. to April.
Fee for Full Term, 5s. Half Term, 3s.
Family Subscriptions, 5s. first Mem-
ber, 2/6 each additional member.

OPENING LECTURE, MONDAY, OCT. 4TH,
AT 7-45,

MR. WALTER HOWELL.

"Sleep and Dreams."

For further particulars apply HON.
SEC., MR. N. GOULDEN, 65, Rosalind-
st., Kirkdale, Liverpool.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE.
Affiliated to S.N.U.

SERVICES :
Sundays at 11-30 and 7. Lyceum at 3.
Mondays and Thursdays at 7-15.
Tuesdays at 3.
Healing meeting, First Wednesday in
every month at 3.

SUNDAY, OCT. 3RD, at 11-30 and 7,
Mrs. LEWIS.
The Earnest Welsh Medium, and of
The Psychic College, London.
Address and Clairvoyance.
MONDAY, OCT. 4TH, at 7-15,
Mrs. LEWIS.
TUESDAY, OCT. 5TH, at 3 and 7-30,
Mrs. LEWIS.

Society Advertisements.**Peterborough Spiritualist Society,**

A SPIRITUAL MISSION
will be conducted by
Mrs. S. G. HEATH, of Brighton
Starting SUNDAY, OCT. 3RD to 10TH,
2-45 and 6-30.
Sundays, at 7-30, Co-operative Hall.
Week-nights, at 7-30, Temperance Hall
Admission free. Collection to defray
Expenses.

Battersea Spiritualist Society,
TEMPERANCE HALL, 640, WANDSWORTH
ROAD, LAVENDER HILL.

SUNDAY, OCT. 3RD, at 11-15,
CIRCLE SERVICE.
At 6-30, Mrs. JENNIE WALKER.
THURSDAY, at 8-15, Mr. H. J. OSBORN.

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

SUNDAY, OCT. 3RD, at 3, LYCEUM.
At 7, Mrs. MAUNDER,
Address and Clairvoyance.
SUNDAY, OCT. 10TH, Mr. H.
BODDINGTON.
Circles: MONDAY, at 7-30, LADIES';
TUESDAY, at 8, MEMBERS; THURSDAY,
at 8-15, PUBLIC.

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

SUNDAY, OCT. 3RD, at 11, Questions
Answered by Spirit Control.
At 3, LYCEUM. At 7, Mrs. NEVILLE,
Harvest Thanksgiving Service.
FRIDAY, at 8, Meeting for Enquirers.
SUNDAY, OCT. 10TH,
Miss L. THOMPSON.

Church of the Spirit, Camberwell,
THE PEOPLE'S CHURCH, WINDSOR RD.,
DENMARK HILL STATION.

SUNDAY, OCT. 3RD, at 11,
OPEN SERVICE.
At 6-30, Mr. JOHN OSBORN.
SUNDAY, OCT. 10TH, at 6-30,
Mrs. CROWTHER.
Public Meeting every Wednesday, 7-30

East London Spiritualist Association.
No. 13 ROOM, EARLHAM HALL, EARL-
HAM GROVE, FOREST GATE (pass thro'
Main Building to Last Room on Right).

SUNDAY, OCT. 3RD, at 7,
Mrs. BEAUMONT SIGAL.
SUNDAY, OCT. 10TH, at 7,
Mr. and Mrs. PULHAM.

Ealing Spiritualist Society,
50, UXBRIDGE ROAD,

SUNDAY, OCT. 3RD, at 7,
Mrs. MARRIOTT.
WEDNESDAY, at 7-30, Mrs. GRADDON
KENT.
SUNDAY, OCT. 10TH, at 7,
Mr. G. TAYLER GWINN.

Hampton Hill Spiritualist Society,
3, HIGH ST. (close to Uxbridge Road
Tram Stop.)

SUNDAY, OCT. 3RD, at 7,
Mrs. GORDON.
Lyceum at 3.
WEDNESDAY, at 7, PUBLIC CIRCLE.

**Little Ilford Christian Spiritualist
Society,**
CHURCH ROAD, CORNER OF THIRD AV.
MANOR PARK, E.

SUNDAY, OCT. 3RD, at 6-30,
Mrs. G. PRIOR.
MONDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 8, Miss MORSE.
SUNDAY, OCT. 10TH, at 6-30,
Mr. G. R. SYMONS.
Lyceum every Sunday at 3.

Society Advertisements.**Hounslow Spiritualist Society,**
ADULT SCHOOL, WITTON RD.,

SUNDAY, OCT. 3RD, at 7,
REV. G. WARD.
TUESDAY, OCT. 5TH, Mrs. EDWARDS.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE,
LEWISHAM (Opposite Electric Theatre)

SUNDAY, OCT. 3RD,
Mr. G. R. SYMONS.
SUNDAY, OCT. 10TH,
Mr. E. BEAUMONT.
3rd Anniversary.

New Putney Society,
ADULT SCHOOL HALL, 55, LACTON
OFF HIGH ST.

SUNDAY, OCT. 3RD, at 7 and 8,
Mr. HOWARD.
THURSDAY, at 3, Mrs. ROSE.
At 8, Mr. J. STEVENS.
Tea, 3d. each. Silver Collection.
Will mediums please send Open Dates
to SEC., 5, Bective-rd., Putney.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, OCTOBER 3RD,
HARVEST FESTIVAL.
At 11, Mr. MEAD will conduct Healing
Service.
At 3, Mrs. PODMORE will address
LYCEUM OPEN SESSION.
All are Welcome.
At 6-30, Mrs. PODMORE,
Address and Clairvoyance.
THURSDAY, at 8, Mrs. L. HARVEY
will give Auric Readings.

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

SUNDAY, OCT. 3RD, at 11,
Mr. MASKELL.
At 3, LYCEUM. At 6-30,
Mrs. JAMRACH.
WEDNESDAY, at 7-30, Mr. MASKELL.
MONDAY, OCT. 11TH, at 7-30,
SPECIAL VISIT OF
Mr. SUTTON, of Sheffield,
at the Assembly Rooms, Surbiton.
Speaker: Mr. R. BODDINGTON.
Pres. of U.L.S.
Tickets, 2/6 and 1/3 (including tea)
to be had from
The SEC., 22, Clifton-rd., Kingston Hill.

Plaistow Spiritualist Society,
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, OCTOBER 3RD,
Mr. J. W. HUMPHRIES.
MONDAY, OCTOBER 4TH,
Mr. H. WRIGHT.
WEDNESDAY, OCTOBER 6TH,
Mrs. LAWS.
THURSDAY, OCTOBER 7TH,
Mr. A. MUSPRATT.
SATURDAY, OCTOBER 16TH,
SOCIAL EVENING,
Songs, etc. Refreshments.
Admission Free. Collection for
Building Fund.

London Central Spiritualist Society
(SPIRITUALISTS' RENDEZVOUS),
3, FURNIVAL STREET, HOLBORN.

Every Friday, 7 to 9.

FRIDAY, OCTOBER 1ST,
Mrs. MAUNDER,
Address and Clairvoyance.
FRIDAY, OCTOBER 8TH,
Mr. A. PUNTER.

NORTH MIDLANDS DISTRICT UNION.

UNDER THE AUSPICES OF THE ABOVE,

Mr. & Mrs. TAYLOR, of Philadelphia,

U.S.A., Speaker and Clairvoyant respectively, will conduct a TOUR,
when the following centres will be visited:—

Oct. 3rd, BURTON-ON-TRENT.
" 4th, LEICESTER.
" 5th, SWADLINCOTE.
" 6th, OAKHAM.
" 7th & 8th, LONG EATON.
" 10th, BELPER.
" 11th, NOTTINGHAM, Gladstone Hall.
" 12th, NOTTINGHAM, Beaconsfield Street.

Oct. 13th, 14th and 15th, CHESTERFIELD.
" 17th, HUCKNAL.
" 18th, LEICESTER.
" 19th, ILKESTON.
" 20th, BEESTON.
" 21st and 22nd, MANSFIELD.
" 23rd and 24th, LINCOLN.

POWERBY BRIDGE NATIONAL SPIRITUALIST CHURCH & LYCEUM, HOLLINS LANE.

JUBILEE.

IN COMMEMORATION OF OUR FIFTY YEARS' WORK, A

GRAND RE-UNION will be held on SATURDAY, October 16th, 1920.

TEA at 4-30 p.m.

MEETING at 6-30 p.m.

SPEAKERS:

Mr. E. W. OATEN**Mr. ALFRED KITSON**

(Vice-President of the S.N.U.)

and others.

(Advisor to the B.S.L.U.)

CHAIRMAN: **Mr. T. H. WRIGHT** (Treasurer to the S.N.U.).

Admission: Tea, 1/6. Meeting, Collection. We shall be glad to welcome old and new friends and members.

SUNDAY, OCT. 17TH, LYCEUM OPEN SESSION at 10-30. Services: Afternoon at 2-30. Evening at 6.

SPEAKER: **Mr. E. W. OATEN**, of Manchester.**GRAND JUBILEE BAZAAR**, Nov. 10TH, 11TH, and 13TH, 1920.**Society Advertisements.****Wolwich & Plumstead Spiritualist Church,**

ISVICTA HALL, CRESCENT RD.

SUNDAY, OCT. 3RD, at 11, CIRCLE.

LYCEUM. At 7, Mr. WRIGHT.

COMMITTEE MEETING.

THURSDAY, OCT. 7TH, at 8,

MEMBERS' QUARTERLY MEETING.

World Psychical Research Society,

ASSEMBLY ROOM, BROADWAY CHAMBS.

Hon. President:

ARTHUR CONAN DOYLE, M.D., LL.D.

SUNDAY, OCT. 3RD, at 7,

MR. T. ELLA.

THURSDAY, OCT. 7TH, at 3,

LADIES' MEETING.

FRIDAY, OCT. 8TH, at 8,

Mrs. GRADDON KENT.

SUNDAY, OCT. 10TH,

Mr. W. T. NORTH.

Lyceum every Sunday at 3.

Stratford Spiritual Church,

MISTON ROAD, SIXTH TURNING DOWN

FOREST LANE GOING FROM MARYLAND

POINT STATION.

SUNDAY, OCT. 3RD, at 6-30,

ALD. D. J. DAVIS.

WEDNESDAY, OCT. 6TH, at 3,

Ladies' Meeting, Mrs. GARRATT.

THURSDAY, OCT. 7TH, at 8,

Mrs. NEVILLE.

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

Miss V. BURTON.

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NEW SECRETARIES.

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

MANCHESTER SOCIETY OF SPIRITUALISTS. — Miss G. ENTWISTLE, 14 Beard-road, Gorton, Manchester. STALYBRIDGE SPIRITUAL CHURCH, Blandford-street. — Mrs. WOODINGS, 30, Huddersfield-rd., Stalybridge. All secretaries please note.

Births, Marriages and Transitions.

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

IN MEMORIAM.

IN LOVING MEMORY of my dear husband, Rifleman F. W. Trumble, who passed to the spirit world from wounds received in France, Sept. 26th, 1918. — A. E. TRUMBLE.

SPEAKERS' OPEN DATES, Etc.

V. A. ORLOWSKI, 171, New Cross-road, London, S.E.14, has open dates. Subject: "Forty Years' Personal Experiences in the Various By-ways and Avenues of Spiritualism." Strange and wondrous revelations. Remarkable army experiences.

Mrs. SELLERS, Speaker and Clairvoyant, 83, Old-rd., Failsworth, Manchester, late of Oldham, has a few open dates for 1920 and 1921. Distance no object.

REV. BEATRICE MYTTON, of Chicago, U.S.A., returns to England May, 1921, and is booking dates for Lectures and Clairvoyance, 1921-22. — Address: R. MYTTON, Prince of Wales Hotel, Kensington, London, W.

ROBERT DAVIES, the well-known Speaker, Clairvoyant and Psychometrist, has a few vacant week-nights for 1920 and 1921. Missions, meetings, circles or private classes, etc. conducted. Only bona fide Societies need apply. Interviews by appointment. Distance no object. Address for terms, 5, Lila-st., off Church-ln., Moston, Manchester.

SOCIETY SECRETARIES PLEASE NOTE. ARCHIE BARLEY, of Heywood, is compelled to cancel all dates for 1920 owing to ill-health.

WILL Secretaries please note that Mr. W. F. BAILEY, Inspirational Speaker and Clairvoyant, has removed to 16, Church-street, Lozells, Aston, Birmingham, and is open to book dates for 1921.

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