



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. 1717—VOL. XXXIII.

FRIDAY, OCTOBER 8, 1920.

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WHEN WRITING, MENTION THIS PAPER.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1717—VOL. XXXIII.

FRIDAY, OCTOBER 8, 1920.

PRICE TWOPENCE.

Original Poetry.

Omnia Vincit Amor !

For long years dreary silence,
A wall, dense, cold and grey,
'Twixt spirit realms immortal
And earth's souls pent in clay.
Immersed in mundane matter,
Hopeless, and blind, and dense,
Unmindful of the "life indeed"
Beyond this plane of sense,
So dwelt earth's sons and daughters,
Unknowing from afar,
That even these kind spirit hands
Had pushed "the gates ajar."

But see ! a brighter vision—
The glory streameth wide,
And radiant forms immortal
Cross from "the other side."
Earth's children are awakening—
Rent is the veil so dense,
That hung between the spirit world
And this dark world of sense.
Love's cries and supplications
On both sides of the veil
Have pierced the mists of matter,
Love can, and must prevail.
And now the gates are open,
There streameth far and wide
The light that floods humanity,
Light from "the other side !"
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What The Angels Taught Me.

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Love is the keynote of the Universe, the vital principle underlying all manifested creation. Love is the essence, the germ, the life principle of the Great Father we in the Western lands call God, who is worshipped in other lands, in other worlds, under many names, but in all, His universal name is Love. Keep that in mind. We (that is, the real immortal part of us) have come into being, each of us as a free thought of that Great Eternal Spirit we are taught to call our Father. Did you ever think of it earnestly, seriously, deeply ? In the book we call the Bible, which contains the same teaching which lies at the very root and foundation of all great religions, underneath all the monstrous structures man has contrived to raise on it, in that Book, the word Love is mentioned upwards of 352 times !

We have been accustomed, and Spiritualism teaches us to look upon the Great Supreme Ruler of the Universe as our Father. If, then, He be the Universal Parent, all men are brethren. Now, children partake of the nature and are in some points at any rate, similar to their father, and bound to each other by ties of love and affection. It is the ambition, the ruling desire, of the true son of a noble father, to grow up unto his likeness.

Now, we are given just one family trait that we may all have in common with our great Father which is to be the best of relationship, that is love. Whatever race we belong

to, whatever creed we profess, here is the family life essence, which is in all, but manifests only according to the stage in evolution at which each has arrived. All the commandments centre on love to God and love to our neighbour. You remember the words of the great Teacher, the Lord of love and compassion, when on earth just upon 2,000 years ago, how he taught that the keeping of the whole law was summed up in this matter of the twofold aspect of love.

Oh, I know, and believe me it is a cause of bitter grief in spirit realms, the deplorable tendency of these days, to think we have "got beyond" the teachings of the great Master, the Christ of God. We have not got beyond them ; we have never yet come up to them ; never understood or grasped them. We have lost the spirit of them. He came to proclaim the Fatherhood of God, the brotherhood of man, the immortality of the spirit, the life after death, and the gifts and powers of the Divinity that is in man. What is that but the purest, the most ideal, sublimest Spiritualism ?

It is with the love principle, which alone portrays the Father's likeness, and our Divine origin and oneness with Him, that we are concerned just now. When the bystanders asked of the Master, "Who is my neighbour ?" mark his reply wrapped up in a parable, giving the word the very broadest meaning he could possibly find. You know the beautiful old story ; if not, find it and read it again and refresh your memory. We know that the Jews of those days regarded the Samaritans as outcasts, and heretics, and had no dealings with them. They hated one another with a perfectly bitter hatred. Nevertheless, it was a Samaritan whom the teacher of love selected for all time as an exponent of neighbourliness, or love in action. Let us lay it to heart ; let us go and do likewise. Who is our neighbour ? Think of the most unlikely, the most repellent, but remember all are children of the one Father, and all are brethren. Think it over, then let us each go forth and prove our sonship. Find that long disused Bible, turn to the "good news" as given by Matthew, the disciple (chapter v. 43-48). Read, mark, learn, and inwardly digest and assimilate it. Then, "if ye know these things, happy are ye if ye do them."

Look out over the world to-day. Where is the spirit of love, of brotherhood ? Man preys on his brother man ; all seek their own, and tear and rend and strive, and trample down and oppress all who are in the way, or hinder them from accumulating gain or position, or power in the world of politics, trade, religion, art, literature ; "every door is barred with gold, and opens but to golden days." The world war is at an end, but the world strife and tumult waxes ever fiercer and more deadly. Every man's hand seems against his brother man. "They know not what they do," and the angel of peace broods silently, sadly in the back-ground, for there is no peace on earth, no brotherly love. Saw you ever such selfishness, such greed of gain, such discontent, feverish unrest and disregard of others' rights in the mad rush for wealth and position, while the greatest thing in the world is ignored, and passed by ? Forget not the terrible sufferings caused by man to the "little brethren" of the animal creation, who share the one life essence in common, and whose dumb wrongs appeal silently to the unseen watchers. All these things are noted, and for each wrong meted out to these innocent sufferers payment will yet be demanded in full. "Whatsoever a man soweth, that shall he reap" holds good in this case also.

In the religious world to-day note the terrible discord, the jarring, the bitter feeling that prevails between those who affix a different label to their own particular mode of viewing the truth, which can be viewed from so many aspects like facets of a diamond. The summit of a mountain, too, may be approached by widely different paths,

each path conveying a different aspect of the same object; a different outlook, yet all converging to the summit where they shall see eye to eye. Oh, for a blessed tolerance; wide, unbiassed views, free from prejudice and old time bigotry. "All ye are brethren." Think of the mighty power of unity of one universal religion, and spiritual worship of the one Father by His earth children. That is the ideal; that is what is to come. Are we striving to attain to it, you and I, each in our poor little feeble, halting way? Can they say of our Church, "Look how those Spiritualists love one another?" Think about it, it is a spiritual jewel.

What is this love? The great Teacher said, "That ye love one another as I have loved you." What kind of love was his? Absolutely selfless; concerned only with the highest good of all; not sentimentality, not weakness, but love such as the Apostle Paul writes of in his letter to the early Corinthian Church. You know it well. Will you re-read it, either in the revised version or better in Weymouth's version of the New Testament in Modern Speech? For this is the most perfect description ever given of the love that is the greatest thing in the world, and the test of the family likeness to our Father in heaven. Are we showing forth this love among our brethren in the world?

Let us be honest. The watching world and the world unseen looks to see this likeness beginning to manifest itself in us. It is there, though hidden down, choked up, obscured in the nature of every man, woman, and child we meet, that germ of the Parent Spirit which is eventually to grow up till we attain to what our elder brother set before us, "As I am, so are ye in the world." That is our ideal, and our privilege, our glorious heritage as sons and daughters of the Almighty. You think it is impossible, but listen. "Nothing shall be impossible unto you." A glorious angel is hidden in you and in me, waiting to be liberated in the service of humanity, but in many it lies buried, heaped over with dross and rubbish and material bonds and chains. It is ours to break them down, to clear away all hindrances, to set that angel free.

A sculptor selects a huge block of marble, to outward seeming there is little in it to merit his choice. It looks dull, earth-stained, unwieldy, ponderous, unresponsive, lifeless. His inner vision beholds its possibilities, though to the bystander it looks a hopeless, shapeless block of stone. He works at it patiently. Day follows day of hard and painful toil, till bit by bit, by slow persevering, painstaking degrees, a glorious angel form stands revealed, radiant in perfect purity and beauty. It was hidden in the shapeless block all the time. Therefore, take heart, and desire earnestly the best spiritual gifts, but without that best gift of all—love—they are valueless.

Children of earth! Love one another in the spirit of pure unselfishness that seeks ever the highest good of all. "Let all bitterness, and wrath, and clamour, and anger, and evil speaking be put away from you with all malice, and be ye kind one to another, tender-hearted, forgiving one another" in the spirit of that love that never faileth. That shall be the foundation of the new heaven and the new earth wherein dwelleth righteousness; may we share in bringing in that golden age.

Oh, thou Spirit of Love whom we call our Father! brood over our hearts, transforming them by Thy presence into holy temples of worship and praise. Father! wilt Thou make us as like as we are now unlike Thee? Wilt Thou make us as full of love and compassion and helpfulness as we are now harsh, unloving and self-seeking; that the world, our brethren, may know that we are Thy children in spirit and in truth?

May the light of Thy loving Spirit within stream forth into earth's darkness, blessing, helping, cheering, making all things new. Let there be love, unity, harmony, emanating from each, permeating earth's atmosphere, that we may prove ourselves children of the one Father, growing up into Thy likeness. Keep this ideal, this goal ever before us. Let us never rest satisfied with less than the best, even the "greatest thing in the world"—Love! We plead in the name of Him Who was love incarnate, to Thee, oh, Father Supreme, Who art Love.

MAKE good use of your life by helping others.

The Bible and Psychic Phenomena.

H. T. Whorlow.

[CONTINUED FROM LAST WEEK.]

David declares in Psalm xxxiv, that "the angel of the Lord encampeth round about them that fear Him." In Psalm lxxxi, "There shall be no evil befall thee. For I shall give his angels charge over thee, to keep thee in all thy ways."

Isaiah was controlled for automatic writing as other prophets were. He says, "The Lord said unto me, Take thee a great roll, and write in it with a man's pen." "And it was revealed in mine ears by the Lord of hosts."

Jeremiah says the words of his book came to him "from the Lord," that is, of course, by a spirit who controlled him to write. The spirit termed "the Lord God of Israel" said to Jeremiah, "Write thee all the words that I have spoken unto thee, in a book." Then the prophet proceeds, "And these are the words that the Lord spake."

Belshazzar commended Daniel's mediumistic powers in these words, "I have even heard of thee, that the spirit of the gods is in thee; and that light and understanding and excellent wisdom is found in thee; that thou canst make interpretations, and dissolve doubts," etc.

Balaam was a psychic and a prophet, although like others of his day and many of our time, he was corrupted by avarice and prostituted his gifts. But we are concerned only with his mediumistic powers and the evidence found in the Book of Numbers that he was subject to spirit control. When Balaam was on his way to meet Balak, the ass upon which he was riding was stopped by an angelic spirit which Balaam did not at first see. It is well known that many animals are clairvoyant; horses are specially so. Balaam's spiritual vision having awakened, he also saw the spirit, who spoke to him saying, "Go with the men, but only the word that I shall speak unto thee, that thou shalt speak." And Balaam, as was customary, referred to the angel as "The Lord." When he desired to commune alone with the angel or spirit which was standing some way off, he said to Balak, "Stand here, while I meet the Lord yonder." Balak said of Balaam that he had heard the words of God and had fallen into a trance, having his eyes open. A controlling spirit usually keeps the medium's eyes closed during a trance address, probably to avoid the possibility of slight mental disturbances through the organs of vision; but in some cases the medium is controlled with his eyes open, as in the case of Balaam. Here, then, is another clear instance of spirit communion.

Lot was visited by two angelic spirits whom he addressed as "my Lords," and whom the people of the city referred to as "two men."

Moses wrote his books under partial or complete trance by control and by automatic spirit writing. He received a spirit message through the medium, Gad, "Go, and I will be with thy mouth and teach thee what thou shalt say." "And Moses wrote all the words of the Lord" (Ex. xxiv.).

Aaron, the brother of Moses, assisted the latter in psychic work. "And Aaron spake all the words which the Lord had spoken unto Moses, and 'Did the Signs in the sight of the people.'" (Ex. iv. 30). "Doing the sign" is giving mediumistic phenomena. Such signs were given by Jesus and the Apostles 1,500 years later, and they are given by spiritual mediums to-day.

Malachi, the title of the last Book in the Old Testament, is not an author's name. It signifies "My Angel, or Messenger" (Heb.: Malek, or Malech, a messenger). About 500 B.C. Ezra, a highly esteemed Jewish priest, who had himself written a book, collected the various scattered MSS. and edited them to form a canon of the Scriptural writings of his time. Malachi is attributed to Ezra. Instead of putting his name to the book, he evidently preferred to attribute the writing to the angelic spirit who controlled him. In the authorised version the first verse reads: "The burden of the word of the Lord to Israel, by Malachi." The Septuagint has the more correct form: "The word of the Lord to Israel, by the hand of his angel." It is well to repeat that in the other prophetic writings the controlling

spirit is variously spoken of as the angel, the man, or the Lord.

Jewish priests, like the early Christian priesthood, were psychics, and their most sacred duties were associated with spirit communion. Great psychic power seems to have been present at their religious observances, and on some occasions wonderful phenomena were produced. "The Holy of Holies" was doubtless a sanctuary or sacred place of communion with the saints, the holy spirits of God. This was a very earnest effort of worship of God through His sainted spirits, the holy angels. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psalm lxxxix).

Urim and Thummim (light and truth), the sacred crystals on the breastplate of the Jewish High Priest, have greatly puzzled Bishops and commentators. In a few instances we find statements which are true so far as they go, but they do not afford a correct explanation of the phenomena produced in the crystals. One states that the stones were "the oracles of God;" another that "the visions of God" were given in them. That is true, but it is left to the modern psychologist to explain how the visions were produced. There is no mystery about it. The breastplate was worn by the High Priest on special occasions when advice was needed on matters concerning the nation or the king. The priest retired into the sanctuary and in reverent silence waited for the visions that were given in the crystals and which he saw clairvoyantly. The first mention of Urim and Thummim is in Exodus xxix. 30, "And thou shalt put on the breastplate of judgment, the Urim and the Thummim, and they shall be upon Aaron's heart when he goeth in before the Lord." That is, when he goes alone into the sanctuary to acquire or receive the visions "of God." Clairvoyant visions in crystals are quite a well-known phase of psychic phenomena, but many mediums to-day use the crystals for less sacred purposes than the Old Testament priests did.

Jehoram, king of Israel, received an automatic writing from the spirit of Elijah warning him of the consequences of his misrule (II. Chron. xxi. 13).

We cannot in this article exhaust the psychic phenomena of the Bible. The old Book teems with instances of spirit communion; of trance speaking under control, clairvoyance, clairaudience, levitation, healing, spirit lights, and auric emanations. All the phases of angelic influence as operated through present day mediums. And we have these two important facts: That it is natural for man's spirit, while in the body, to commune with spirits out of the body, and that in Scriptural times it was held to be sacred duty. Jesus is our exemplar above all others, and we, as good Christians, should follow his teaching, and do as well as we can what he did, and what he wished that all men should do. His beautiful but too short life was unselfishly devoted to the salvation of men by drawing them to a pure and personal worship of God in prayer and in good works, and bringing them into contact with angelic spirits who are in close affinity with the Father of Spirits. Not only did he bring spiritual aid to those who needed it, but he relieved all kinds of physical and mental suffering with the aid of ministering spirits, the angel messengers of God. After the deplorable tragedy of his death, Jesus came again and again in his spirit body to help his disciples in their work. He appeared to them at their seances, and continued to exercise his wonderful psychic powers. John says of these meetings that the disciples were in their room with the door closed when Jesus appeared to them, saying "Peace be unto you." After mentioning other particulars John says, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book." We are familiar with the fact that Paul was converted to Christianity by the spirit of Jesus on the road to Damascus. Paul saw the glorious spirit "around which there shined a light as from heaven," and he heard the message. His attendants "saw the light, and were afraid," but they were evidently not clairaudient, for they did not hear the voice. When Paul had submitted himself to angelic influences, he prayed and preached in trance and exercised his other psychic gifts; the scribes testified to his powers, saying, "If a spirit or an angel hath spoken to him, let us not fight against God" (Acts xxiii. 9).

The announcement of Mary respecting the coming birth of Jesus has been treated by Biblical commentators as if it were an isolated and miraculous event. It was a spirit message to comfort a devout and anxious mother. Such announcements were made to Hagar as to the coming birth of Ishmael (Gen. xvi.), to Manoah's wife concerning the birth of Samson (Judges xiii.), to Zacharia's wife concerning John (Luke i.). In those times people were more susceptible to angelic influences than we are to-day. Anxious and expectant mothers would draw these influences to them, and a spirit messenger would announce, as in the foregoing instances, the sex and the name of the child, and promise a successful accouchement. It is curious that the announcements were made in the same form, the same words as Isaiah used when he prophesied the birth of a child who was to become the king and deliverer of the Jews. The Old and New Testament writers each made use of this formula when recording the messages. Anyway, all these angelic announcements were spirit messages.

Inspiration. The Bible is popularly held to be the inspired word of God Himself, but the student of Biblical Psychology knows that is wrong. The prophets and other writers were inspired, controlled, influenced to write and to do the things they did by angelic spirits. And as the spirits were still human and the mediums through whom they operated were human, it accounts for the human element of error which permeates these old writings. Burgon, the scholarly Dean of Chichester, declared that "Every Book of the Bible, every word of it, every letter of it, is the direct utterance of the Most High." And Voetius, the eminent theologian, went even further, and maintained that the "very punctuations were inspired by God Himself." It is amazing that such incorrect and absurd statements can be made by learned theologians. The effect of this contention is to make the All Wise and All Powerful God responsible in His own work for mistakes, contradictions and errors which no single human being of to-day would commit in the compilation of such a book. It savours of blasphemy to say that God did not know that this earth of His own creation was not a flat earth immovably fixed in the centre of the vast stellar Universe, or that it was not "made" in six days instead of occupying hundreds of millions of years to develop to maturity under His own designs. Or that He condemned the whole of His human family to sin and suffering, and placed them under the dominance of an absurd creature called Satan because the first human pair he placed on the earth did what He Himself commanded them to do and what they were placed there for. Can we say that God, the Father of humanity, declared Himself to be the God of only a particular people, or that He said in one place what He flatly contradicted in another? Here are a few of the many conflicting statements said to have been made by the God of wisdom and truth. In Exodus xx., "Thou shalt not kill;" in Exodus xxxii., "Go and slay every man his brother." In Chapter xxxiv., "Visiting the iniquity of the fathers upon the children, and upon the children's children;" while in Ezekiel xviii. 20 we read that God said "The son shall not bear the iniquities of the father." In Exodus, "The Lord God" is "merciful and gracious, longsuffering and abundant in goodness and truth;" in II. Chron. xviii., "The Lord hath put a lying spirit in the mouth of the prophets." In Jer. xxxi. 33, God says of the Israelites, "I will be their God, and they shall be My people;" but in Hosea He says the reverse, "Ye are not My people, and I will not be your God." In many instances God is rightly described as "Great and merciful, and full of loving kindness," while in as many others He is declared to be "Jealous, revengeful and terrible," and all the worst instincts of a degraded human being are attributed to Him.

In some places we are exhorted to love God and to worship Him with all our hearts, and others we are to fear Him and tremble at the mention of His name. Are these and other conflicting texts, in which one or the other statement is untrue, are these the direct word of God, or are they even inspired by God? Certainly not! Can any sane Christian believe that God inspired and glorified human slaughter and the wholesale murder of innocent children? Did God at one time tell Moses "Thou shalt not kill," and at another time command him to kill all the brothers and the children of the Midianites, reserving the young virgin,

for the lustful use of His soldiers? Did He inspire one Pekah to kill 120,000 men in one day; and is it true that "the Lord slew all the first-born in the land—and there was not a house in which there was not one dead?" (Ex. xii. and xiii.) Was it God's design and purpose to send plagues of flies, lice, and other abominations to torment His human family, or to inflict people with boils because they were naughty? Did the spirit of the Lord (God) command Samson, whom He had blessed, to slay 30 men and steal their clothes? Did God inspire the lascivious love song of Solomon? Or gather young virgins for the use of kings? Or inspire the abominable incest of Amnon, of Lot's daughters, and others? No one but a bishop or a parson whose mentality is clouded by a base superstition would attribute all this wickedness to God, or say that God made statements in one place which He contradicted in another. Nor can any one who knows what he is reading about say that God is revealed only in the Bible. God has revealed Himself all down the ages hundreds of thousands of years before the first word of the Bible was written. He is being revealed now, and as men grow in knowledge of physical and spiritual things in which God is manifested, a wider, better, and more true understanding of the Author of the Universe will be acquired. There was no Bible at all until the time of Ezra, 500 B.C., which is quite a recent date in the world's history, and that collection of writings has been so altered and varied that our modern version does not accord with it.

Moreover, if these writings are held to be a revelation of God to mankind, why were they given in a language which was the most difficult to translate into other languages, and how is it that even to-day there are teeming millions of people in the world who have never heard of them and probably never will? The Rev. Dr. Gladden asks "How can we suppose that divine wisdom gave to man an infallible book in a language so obscure, so defective, and so eminently liable to misinterpretation, that a thousand years afterwards its meanings had in many instances to be conjectured." There were no vowels in old Hebrew words, and as late as the 5th century a system of points and dots had to be devised in order to assist the copyists and translators.

TO BE CONCLUDED.]

The Uplifting.

Abigail Home.

It was Sabbath evening. The four young people had gone to church, and the mother was left sitting in front of the drawing-room fire.

"Quite cheery, dears," she had said. "Quite happy, and I'll rest and read."

It was pleasant in the firelight, and with a gleam of sunset still on the window. By-and-by she would close the curtains and light up the room. But now she would sit still, and let thoughts come to her. All was quite right. Husband and youngest child had slipped off this life within a few months of each other, but she had not lost them. It was good to sit still and feel that love never fails.

It got darker. Hardly a gleam was on the window now, but the fire was bright, and it was good to sit still and feel enclasped by love. Suddenly there came a sharp, quick tap on the shoulder. "Not this physical shoulder," she said afterwards when telling her tale. But the tap was a familiar one. Often had her little boy in his bright, loving way tapped her just so! He took her hand. He encircled her with his arm. He was leading her up, up, up. Through blueness that was intensely real they went. Cold and raw was the air, but oh! so life-giving was it. The mother felt young again, and her boy was so strong, so kind, so protecting, yet so adoringly affectionate. He mounted with her swiftly, and ever as they ascended she realised more and more a new atmosphere in which her mind and heart lived. The blueness was interpenetrated with rose colour, and the rose colour was symbolic of the divine love which is the origin and support of all that lives. Higher and deeper they entered into this atmosphere of love and perfect bliss. She was conscious of other beings surrounding them, but she saw them not, nor heard them. The moment was one of intense realisation of her boy and of the love that

willed their love. Darkness in the room, light in her heart. "I did not know that I was sad until joy found me," she declared afterwards.

"Mummie, mummie, you did light up! But your fire is poor," cried a merry voice.

"Oh, but see what a table I have spread for you, and what a fire in the dining-room," called mother, with laughter in her voice.

"It's a regular Christmas spread! Why did you bother, Oh, mother, you've left nothing for us to do!"

They sat down, and as mother poured tea she chatted and recalled old stories of nursery days. Fun and laughter prevailed for a merry hour.

"You've had a rest surely, after all," said Mary, looking earnestly at her mother.

"Yes, dear, such a rest," said mother, smiling. And later she told the story.

Education.

Crom. H. Warren.

EDITORIAL NOTE.

The suicide of a 15 years old Grammar School boy at Manchester gives point to the succeeding article. Frank Barlow was a bright and promising scholar who gave promise of a successful future. His tutor was able to state that he was always a satisfactory student. His work was apparently done with ease. Yet at 15 years of age he drank poison, leaving behind him a letter with the following statement:—

"I hope the verdict won't be suicide while temporarily insane, for so long ago as last January I determined to kill myself at the end of the summer holidays if I had not left school by then."

It is a sad pity that excessive study should not have been balanced by other occupation, and the incident ought not to be allowed to pass without fuller investigation into our educational system.

WHAT a word! It covers a multitude of sins; sins of the educators, narrow conventional pedants, who sadly want educating themselves, with the minds of fleas and the importance of bloated balloons. How can we expect the rising generation to advance and get beyond the narrow groove bounded by the red-tape and conventionalism their fathers were trained in if the modern so-called educator is allowed to continue in the same hide-bound course.

How the marvels of ineptitude glory in "William the Conqueror, 1066; William II., 1087," etc., ad lib, pages of utter rubbish with severe impositions if these trumpery dates are not known exactly, instead of trying to instruct in the social events which lead up to the mere incident that William the Robber landed in England a thousand years after the time that Christ lived. Then Euclid, taught as if it were a piece of rhyming by the last mad poetaster, a string of nonsensical words without logic or life.

Where does the guilty madness of so-called educators end? The lunatic asylum sometimes; at others—suicide! What does a father hope for? That his boy is trained in the meaning of life, the broadening of outlook, the proportions of this tangled web, the governance of self to the advantage of all, including self; not that one boy should be taught tyranny by making another boy scrub floors for him, or that a boy should be driven about like a wretched galley slave under the lash until he feels he has no time to breathe, let alone think. No one but a born fool (or an educator) would dream of imagining that the thinking faculty can be hurried. The wiseacres know nothing about human psychology, or nervous tension; they forget their own trials, and develop, with glee, the natural aptitude all human beings have of terrorising others if they have the chance. It is natural to be cruel, that is our animal nature, which very few try to suppress, and all hope to get into the position of using on some poor victims at some time. Man's cruellest enemy is man.

As a relaxation from this brutality comes Sunday, which they blasphemously call the day of God, when they

jump more conventionalism into the poor boy, and teach him deliberate lies, because a Church which, existing by trucking to the rich and so-called powerful, having laid down its laws of the mechanism of their little tin God, tells them to do so. What a hideous blasphemy all life is. The Infinite and Almighty God never intended human beings to drive each other into the arms of dementia—with glue, mark you. Are we all born slaves for some one with more of the gorilla about him to lash around at his pleasure?

I, poor deluded mortal, have thought that even the funny little narrow faith called the "Church" believes that man has a soul somewhere, an imperishable something which is worth having, even to a grossly materialistic world, but they try to lash it out of him. The consequence is just mere lumps of palpitating flesh hungering to be cruel to other lumps. Such is education.

I can dream of a time when man has lifted himself out of the slime, and knows himself as alive with a soul, his most precious possession, which an infinite God has given him to develop here, to take its place in a hereafter, where only soul counts, and all conventionality ceases. All are transparent, and the human brute sinks to his Nemesis.

Another Knock for the Materialists.

ON Tuesday, Sept. 24th, a circle was held at 18, Red Lion Lane, S.E., for the purpose of developing the gifts of the spirit. The meeting was opened by the singing of a hymn, followed by prayer. In the course of the meeting a lady after remarked that she smelt fire, and eventually the smell of fire became so intense that all present remarked about it, and as they were talking another lady, a well-known local medium, was controlled. The controlling spirit said, "Yes, friends, I have brought the smell of fire with me in order to draw your attention, my passing out of the body was caused by the dropping of a bomb upon the Royal Mint in London. This took place on June 13th, 1917.). Of course I was not what you would call a religious chap, and I liked my glass of beer, but when the bomb that caused my passing over fell on me and severed the life cord, it was a long time before I could realise what had happened. I found myself in a large field and amongst the finest fruit I have ever seen, and a voice, said to me 'Eat,' and I ate. I ate until I had had my fill, and now I do not want any more." At this juncture the spirit offered a prayer thanking God that he had been allowed to make manifest, and after resuming the seat, the spirit asked to be allowed to shake hands with someone still in a physical body.

While the leader of the circle was shaking hands with the spirit he asked if he (the spirit) would give us his name, the spirit's reply being as follows: "Ah, my friends, I have not yet forgotten my name, it was George Cavell, and I live at 105, Herbert Road," and after thanking us for our sympathy he wished us good-bye. Now comes the sequel. Various members of the circle were discussing this manifestation at their work in a local factory, when a manager said to them, "Let us prove this," and straightway placed a man on leave to go to the address given by the spirit and make inquiries. The investigator, during his conversation with the spirit's mother, found that all details were correct, and the mother has promised to attend our local hall where proof of life after death is given, instead of to churches where it is not. This has caused great consternation amongst some of our antagonists, seeing that one of the most prominent of them belongs to the same church as this lad's mother.

No member of the circle knew of Geo. Cavell, or was in any way conversant with the facts.

We, the undersigned, hereby certify that this report of the circle held on August 24th is correct.

William Parker.

T. B. Perkins

A. Williams

J. Hercombe.

H. Hartley

A. Hartley.

B. Gilbert.

A. J. Hercombe.

T. B. Perkins (Mrs.)

H. Timberlake.

AFFECTION is the child of selfishness, begotten of weakness, and the punishment is disappointment.

Transition of an Old Worker.

WE should like to record the passing of an old and valued worker, Mrs. Elenor Sagels, who passed away on September 23rd, from heart failure. A medium who had been a stalwart to the Lancaster Society, and also a speaker and demonstrator to many Societies in the North and East Lancashire Districts, she always commanded good audiences, although of late years she was unable to travel owing to physical inability. She has done much valuable work. The interment took place on Saturday, September 25th, Rev. Channing-Pollard, Unitarian, officiating. A memorial service was held on Sunday evening, September 26th, an old worker presiding. Messrs. Hodgson, Townly, Stephenson, Smith, Kirk, Towers and Foe bearing testimony to the good work done by our arisen sister during her 30 years in the Movement.

Earby.

ON Sunday, Sept. 26th, our services were conducted by Mr. H. B. Tyrer, of Preston, who kindly gave his services for the Hanson G. Hey Fund. In the afternoon he gave some good advice to Spiritualists, followed by clairvoyance, which was very good. In the evening Dr. Barcroft, through the instrumentality of Mr. Tyrer, delivered a splendid lecture on "God's flowers." He portrayed how truly we were buds of the earth and flowers of Heaven. In dealing with the horticultural side he pointed out as the large leaves protected the smaller ones in the tempestuous winds, so should we protect our weaker ones when the winds of adversity lay them low. We are indeed grateful to Mr. Tyrer, not only for the good time we had together, but for the good he is trying to do unto others. "As we sow, so shall we reap." The collections realised for the two services were £1 10s.

Inspiration, Love and Language.

ON Wednesday evening, September 29th, at the Athenæum Hall, the Brighton Spiritualist Church held a service in Esperanto, to which the Brighton and Hove Esperantist Group had been specially invited. The President, Mr. Herbert J. Everett, after addressing a few words of welcome, in Esperanto, to the visiting Society, introduced Mr. A. J. Howard Hulme, a member of the British Esperanto Association, and a Diplomée of the B.E.A., the London Chamber of Commerce, and the National Union of Teachers, who gave an address on "The Passing of Babel." Mr. Hulme, after a few preliminary remarks, fluently delivered to the Esperantist section of the congregation, spoke of the tongues of fire, the rushing wind, and the inspirational speaking of the first outburst of Christianity, and cited modern instances of such phenomena.

One of the instances of persons speaking under control in a language unknown to them was the case of Mrs. Gladys Davies, from whose lips he had taken down the utterances of Pharo, an ancient Egyptian, and it was not until he had succeeded in getting a translation that it was definitely known if the utterance really was Egyptian. He was prepared to assert that not three men in the world could speak that language, and not one at the rapidity at which these words were uttered. The speaker described a "pentecost," at which he, with thousands of other Esperantists, was present, forty nationalities being represented; the first really international congress, in Boulogne, in 1905.

He stated that such congresses had been held annually since, each time in a different country. He contrasted the bungling methods of interpretation used by the statesmen and rulers in their so-called international tribunals, with the direct method and quick comprehension existing in gatherings of Esperantists, where even infants had a better understanding than the "mighty." He showed how man, with every conceivable mechanical means of communication, was yet a deaf mute to those beyond his frontiers, and that it was inevitable that a common, auxiliary language should be used to complete these links. He urged his hearers to keep before their eyes the shining emerald star of a great hope—perfect understanding between the nations of the earth—to trust God and the ultimate triumph of the necessary and the good, and to work for this lofty international ideal; leaving the results in God's care and for His glory. The President of the Esperanto Group read out a short passage from the New Testament in Esperanto, and the secretary of the group translated it to show the understandability of the language. Mrs. Ormerod gave some very convincing clairvoyance, and the meeting concluded with the doxology and benediction.

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.

ABERCYNON.

UNDER the auspices of the above Society Mr. Conolly, of Caerau, on Sunday, Sept. 19th, conducted three meetings. The evening meeting broke all records for attendance. There were over 500 people present, who sat and listened with rapt attention to the burning words of the speaker. We took the Workmen's Hall, advertised well, and it paid us. The subject matter, the power of delivery, and the masterly way in which the speaker presented our truths to the people present, has created a profound impression. We are looking for a return visit of this most powerful and convincing speaker and apostle of Spiritualism.

BRISTOL : UNIVERSAL.

THE harvest festival services in connection with the above church were held on Sunday, Sept. 19th, and were conducted by Mr. F. Blake, of Bournemouth, President of the Southern Counties' Union. The church was tastefully decorated, and there were a good show of vegetables, fruit, etc., given by members and friends. Mr. Blake, in the evening, gave a splendid address to a packed house, many having to be turned away. At both services Mr. Blake gave most convincing clairvoyance. The services were continued on the Monday evening, when Mrs. Bevan gave floral messages. Mrs. Sims gave Cornish readings, which were much appreciated, and Miss Dorothy Jenkins rendered solos at each of the services. At the close the goods were sold by Mrs. Miles Ord. Mr. A. C. Lewis presided. The festival was a great success, over £20 being realised.

CHESTER.

On Sunday, Sept. 26th, Brook-street Society held their harvest festival services, each meeting giving a thorough illustration of the progress of Spiritualism in this town. Packed congregations heartily and reverently acknowledged the Divine goodness towards us. The church was tastefully decorated with fruit, flowers, etc., given by kind donors who welcome the progress of our Movement. A musical programme, arranged by Mr. and Mrs. Harris, included the rendering of the anthem "Ye shall Dwell in the Land."

The bass solo was sung by Mr. Harris himself, and the soprano solo by Mrs. Adamson. In the evening Mr. Powell, of Birkenhead, gave an excellent address on "The spiritual relationship of Christ and the Apostles," and the parable of the sower who went forth sowing.

CHORLEY.

ON Saturday, Sept. 25th, we had a splendid seance for spirit floral messages conducted by Mrs. Jennie Walker, of Canada. Over sixty messages were given. A marked feature was the large number of messages rendered in part in rhymed verse. Each person brought a flower, and each was given a spiritual message and an automatic motto, and many were the warm remarks offered at the close by recipients to Mrs. Walker. Mr. Pearson, vice-president, conducted and Mrs. Heald, our secretary, occupied the chair. Afterwards a most enjoyable evening was spent.

On Sunday, Sept. 26th, Mrs. Jennie Walker gave excellent addresses on "What have you done to-day" and "Bible Spiritualism," which made all feel blessed and enlightened. This is Mrs. Walker's second visit here. In the evening our secretary, Mrs. Heald, conducted the service (clairvoyance), which was marked and clear. A large audience assembled at every service.

DURHAM : CRAGHEAD.

UNDER the auspices of the above Society a special service was held in the Co-operative Hall, Craghead, on Saturday, Sept. 18th, when a most enjoyable evening was spent. A most eloquent address was delivered by Miss Amy Fitzpatrick, the girl medium, of Helmsford. Miss Fitzpatrick gave the invocation, and from that time held her audience. A solo was sung by Mr. Alf. Greenwell entitled "Nearer, still Nearer." In her address our young friend dealt admirably with the Spiritualist Movement, giving evidence of her capabilities as a speaker, and doing justice to her guides. After the address Miss Fitzpatrick gave clairvoyance, and in every case the spirit friends were recognised. Let me thank Miss Fitzpatrick through the medium of THE TWO WORLDS, on behalf of the members of the Craghead Society.

MIDLAND DISTRICT UNION.

THE above Union held their annual gathering on Sunday, Sept. 26th, in the Town Hall, Birmingham. Owing to the unfortunate accident to Mr. P. Street, who was the planned speaker for the evening service, the programme for the day was somewhat altered. Fortune favoured us with the services of the Rev. Beatrice Mytton, U.S.A., who delighted an appreciative audience in the morning with a address on "Spiritualism: a science, a philosophy and a religion." Mr. Croshaw gave convincing clairvoyance. Coun. W. H. Grant, of Coventry, presided. The afternoon service was presided over by the President of the Union, Mr. A. Cook, the speakers being Mr. J. S. Biggins, of Brownhills, on "The position of Spiritualism in modern thought" and Mr. J. G. Wood on "The claims of Spiritualism," an able presentation of our position being given. Mrs. Brooks, of Birmingham, gave clairvoyant descriptions.

At the evening service considerably over 2,000 people were present, the Town Hall being crowded. Mr. W. Green, the organist, gave a recital prior to the opening of the service. Mr. W. H. Grant presided, being supported on the platform by Mr. A. Cook (president), Mr. T. Atkinson (secretary), Mr. Biggins, Mrs. Grant

and Mrs. Brooks. Mr. Frank Blake, of Bournemouth, was the speaker, his subject being "Why Spiritualism appeals to the modern mind"; and in an address of great power appealed for a united effort to find a final solution for the difficulties of mankind in the brotherhood of man as shown in the revelation given by Spiritualism. Man, not only here but in the eternal reaches of life, was companioned by his fellows, and when that was realised in upon all, they would realise the necessity for living in companionship. Rev. B. Mytton gave clairvoyance. Altogether a splendid gathering and a profitable time was held. The catering arrangements were in the care of the Birmingham Spiritualist Church, and were carried out to the satisfaction of all.

EXETER.

THAT there is deep and widespread interest in Spiritualism held by the people of "The City of Churches" was evidenced in striking fashion once again when Sunday and week-night meetings were conducted by Mrs. Ruth Darby, the popular speaker and clairvoyant from Manchester. Her powerful and convincing speaking made a marked impression on keen but sympathetic audiences, while her clear and successful clairvoyance gave a touch of demonstration to her spiritual oratory. Our Sunday meetings were crowded out, also large audiences on Monday and Wednesday. On Friday we hired a big hall in the city, and a large audience of over 500 people assembled to give the speaker what proved to be a very sympathetic hearing. Mrs. Darby's address on "The light of Spiritualism" was a fine effort, and deserved the applause it received at the end. Her clairvoyance following was well recognised, and a fine meeting was concluded with a conviction shared by all that the Cause was coming into its own.

HIRST.

THE Hirst Society held their first harvest thanksgiving in their new church on Sunday, Sept. 26th. The church was splendidly decorated for the occasion by a band of willing workers. There was a profusion of fruit, vegetables and flowers kindly given by members and numerous friends of the Society. Mr. King, of North Shields, was the speaker. In the morning he spoke on the unfolding of flowers. In the evening Mr. King's control named the child of Mr. and Mrs. Turnbull, the grandson of our late chairman, Mr. Holland. His subject for the evening's address was "The evolution of life." Mr. King dealt with this great subject in a simple yet very scientific manner. Credit is due to Mrs. Holland and Mrs. Roulledge for their great endeavours. Mr. N. Shears very pleasingly rendered a solo. Mr. S. Shears occupied the chair.

MONKWEARMOUTH.

WE now occupy commodious premises in the Co-operative Buildings, Green-street. Since our migration our attendances have been exceedingly good. We are, in every way, in a prosperous condition, but we feel it rather awkward when speakers, after we have advertised them in the press, do not put in an appearance. Two weeks in succession the appointed lecturers have failed to attend. Fortunately, on Sunday, Sept. 19th, we secured, at the last moment, the services of that worthy veteran, Mr. J. Rutherford, of Roker-by-the-Sea, whose subject was "The scientific and spiritual meaning of grace," which commanded the

attention of the large congregation present. The President, Mr. Wm. Bradford, occupied the chair. Mrs. Bradford also took part in the service. It is a rejoinder to an attack on spiritualism by a Bradford Christian, which took place in the same building the previous Sunday, Mr. T. Jones, on Sunday, Sept. 26th, propagated the Spiritualists' interpretation of the subject taken by the former, viz., "Life, death and immortality." Life, he said, was not understood. The Spiritualist conviction was the involved spirit of God in human flesh. Did not Christ say that God was manifest in flesh; yea, every form of life is a manifestation of eternal life. The abundant life is that of the Spiritualist, though even now there are countless vibrations unregistered which are most beautiful, but too fine and quick for mortal ear-drums to receive the most entrancing and lovely music. Life's feature was quality not quantity, and corresponding with environment. Death was an experience of life, a transition. Immortal we are because we are. We shall walk hand-in-hand with angels by making life holy, grand and clean.

LONDON: BATTERSEA.

This week-end meetings with Mr. Sutton, of Sheffield, on Sept. 26th, were very successful, bringing many enquirers into our hall. Mr. Sutton's clairvoyance and psychometry were again of a very high order, eliciting applause from the strangers within our gates, and provoking interest and wonder from experienced Spiritualists. We hope to have another visit from this gifted worker before long, and we are pleased to hear that he intends settling in London.

PUTNEY.

SUNDAY evening, Sept. 26th, was the opening of the Putney Spiritual Mission Hall, and a fair audience was present. Madame Rose gave a trance address entitled "The power of the spirit," her control being "Demos-thenes," the greatest orator in history, born in the Atticborough of Pxauiia, B.C. 385; died B.C. 322. The address was very impressive. After the address Mr. James Stevens gave spiritual delineations, which were all recognised. One great feature of the Mission Hall was noted, the peace and spiritual atmosphere which prevailed, thus giving great hope in the near future for the Putney Spiritual Mission Hall to be one of the foundation stones of the spiritual religion.

MEETINGS HELD ON SUNDAY, OCTOBER 3, 1920.

ABERAVON AND PORT TALBOT — A visit from the boy medium, Mr. A. Clayton, who gave two addresses and remarkable clairvoyance, all recognised. We held our first Lyceum social, which was a great success.

AMERDEEN. — Mr. A. M. Duncan, President, gave addresses to good audiences. Mr. Hill, vice-president, occupied the chair.

BARRY, Atlantic Hall. — Mr. A. Clark gave an address on "The mission of Spiritualism," which was followed by good clairvoyance. Mr. Millard presided.

BIRKENHEAD, Hamilton. — Mrs. Holt gave address and clairvoyance. BIRMINGHAM, Aston. — Miss Swadlow, the popular Nottingham medium, gave good addresses and clairvoyance to exceptionally large and appreciative audiences. Mr. Tozer presided.

KING'S HEATH AND MOSLEY: The Lyceum service was well attended.

Mr. Brampton (leader) gave an address. Evening service taken by Miss Randall, who gave an address.

BRISTOL, Universal: — Mr. B. P. Membury, of Birmingham, gave intellectual addresses to an attentive audience, also clairvoyance. Mr. A. C. Lewis presided.

DIGHTON HALL: Morning, address by Mr. Hicks and clairvoyance by Mr. W. C. Fare which was greatly appreciated by all. Mr. H. E. Oaten presided and also gave clairvoyance.

CHESTERFIELD. — Mrs. Barton, of Leicester, gave addresses and demonstrations. Good attendances.

EASINGTON LANE. — Mr. T. Best, of Houghton, gave an address on "Where Spiritualism first commenced." Mr. Hall, of Hetton, gave clairvoyance. Mrs. Simpson presided.

EASTBOURNE. — Mrs. Mary Crowder gave addresses followed by helpful messages to appreciative congregation.

GOOLE. — Mrs. Halstead and Mrs. Dennison gave addresses, and many felt the spiritual blessing. Mr. Broughton gave clairvoyance.

LONDON — Battersea: Good morning circle. In the evening crowded audience to hear Mrs. Jennie Walker give address and clairvoyance.

Brixton: Mrs. Maunder gave an address on "Sleeping and waking," and followed with convincing descriptions and messages.

CROYDON: Addresses by Mrs. Scholey and Mr. Gysen. Harvest festival. — Pros.: Sunday next, at 11, Mr. P. Scholey. At 6-30, Mr. Robert King.

E.L.S.A.: Mrs. Beaumont Sigal gave an address followed by clairvoyance.

HOUNSLOW: Rev. G. Ward gave an address on "Can Spiritualism support Christianity?" to an interested audience.

LEWISHAM: Mr. G. R. Symons gave an address on "Spiritualism, what is the good of it?" He showed how it brought us nearer to God, and helped us to live a life of service for our fellows.

LONDON SPIRITUAL: Morning, Mr. E. W. Beard gave an address on "The scientific discovery of God." In the evening Dr. W. J. Vanstone spoke on "The scientific and spiritual aspect of prayer."

N.L.S.A.: In the morning an address by Dr. W. J. Vanstone on "The superman of Christianity and the progress of Spiritualism." Evening, a packed audience listened with rapt attention to an address through Miss V. Burton on "Golden opportunities and the Christ Spirit within all." "Light," "Two WORLDS" and "Psychic Gazette" sold out.

MEXBOROUGH. — Mr. B. Davis, of Rawmarsh, spoke on "Spiritualism: its teachings and practices." Questions were invited and answered in an efficient manner.

PETERBOROUGH. — Addresses by Mrs. Heath, of Brighton. Mrs. Last sang "What Shall the Harvest Be?"

PORTSMOUTH, Temple. — Mr. W. R. Sutton, who is conducting a nine days' mission here took both Sunday services, giving addresses and clairvoyance to crowded audience.

PLYMOUTH, Morley-st. — Mr. T. Day gave an address on "There is no death." Mrs. Trueman gave clairvoyance.

STONEHOUSE: Meeting conducted by Mr. H. Pearce. Soloist, Mrs. Joachim Dennis entitled "Pass It On." Address by Mr. W. H. Watkins on "The 12th anniversary of our Church." Clairvoyance by Mrs. Pollard.

SHEFFIELD, Attercliffe. — Mr. T. Timson, of Leicester, strongly appealed for all Spiritualists to make themselves efficient and have a complete knowledge of the teachings of Spiritualism, and thus be able to combat with the many untrue statements made by out opponents.

SUTTON-IN-ASHFIELD. — Harvest festival. Mrs. Radage, of Kirkby, con-

ducted our services. A good display of fruit and vegetables was given by members and friends, and among the gifts was some coal. The takings for the week-end amounted to £13 10s.

YORK, St. Saviourgate. — Addresses by Mr. A. E. Beety, whose subjects were, "The purposes of phenomena" and "Spiritualism as a religion," followed by descriptions of discarnate friends and messages.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 6d. be forwarded with the information

COVENTRY SPIRITUALIST MISSION, I.L.P. Rooms, Broadgate. — (Mrs.) E. BUDD, 97, Highfield-street, Foleshill, Coventry.

LONDON UNION OF MEDIUMS. — MRS. CAROLINE SEYFORTH, 167, Seymour Place, London W.1.

Births, Marriages and Transitions.

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

TRANSITION.

RICHARDS. — On Monday, Sept. 20th, Mr. Walter Richards, a member of the N.L.S.A., passed to the higher life, his mortal remains being interred in Kensal Green Cemetery on Monday, Sept. 27th. A service was held at the house and also at the graveside, Mr. E. J. Pulham, President, very ably officiating at both services. The hymns chosen were "Nearer, My God, to Thee" "Abide with Me" and "There Is No Death."

IN MEMORIAM.

In loving memory of Kate Louisa Richardson, who passed to the higher life on Oct. 10th, 1919. The beloved wife and mother of Thomas and Dorothy Richardson, Rosyth, late of Portsmouth. Sweet memories.

Society Advertisements.

Burton-on-Trent Spiritualist Society,

SUNDAY, OCT. 17TH, and MONDAY, TUESDAY and WEDNESDAY, OCT. 18TH, 19TH, and 20TH, Special Services by the Old Worker, G. A. MORLEY WRIGHT, of Pontypridd.

Swadlincote.

FREE LIBRARY LECTURE HALL.

On SUNDAY, OCTOBER 24TH, and MONDAY, TUESDAY and WEDNESDAY, OCT. 25TH, 26TH, 27TH, G. A. MORLEY WRIGHT, Speaker and Psychometrist.

PRESTON PROGRESSIVE SPIRITUALIST SOCIETY AND LYCEUM. (attached to N.E. Lanc. Dist. Council and the B.S.L.U.)

Will Speakers and Mediums (within a radius of 60 miles) willing to book with the above Society, forward particulars of dates, fees, etc., for 1920-21-22. — MR. ERNEST MASON, 93, Ribbleson Lane, Preston.

BRISTOL UNITED. — Sunday, Oct. 10th, morning and evening, Speaker and Demonstrator, Mrs. Bloodworth, of London. Monday evening, at 7-45, Public Meeting conducted by Mrs. Bloodworth.

LONDON, PECKHAM, Lausanne Hall, Lausanne-road. — Sunday, Oct. 17th, at 7, Mrs. Annie Brittain. Address and Clairvoyance. Collections to go to the S.N.U. Fund of Benevolence.

FOR SALE.—Good Palmist business in best position in Manchester.—Apply Box "X," Two WORLDS Office.

Society Advertisements.**South Manchester Spiritualist Church,**
PRINCESS HALL, MOSS SIDE.

SUNDAY, OCT. 10TH, Visit of the Management Committee of the BRITISH LYCEUM UNION.

At 2-30, LYCEUM. At 6-30, Mass Meeting. At 8-15, Mrs. BENTLEY. MONDAY, at 3 and 7-30, Mass Meeting.

TUESDAY, OCTOBER 12TH, at 7-30, MR. WILLIAM HOPE, of Crewe, will give his CELEBRATED LANTERN LECTURE on "Spirit Photography." Tickets 9d. Reserved Seats, 1/-

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

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

SUNDAY, at 6-30.

OCT. 10.—Circle for Members only.
" 17.—MR. F. HEPWORTH.
" 24.—Circle for Members only.
" 31.—MR. R. C. GRANT.

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.

Collyhurst Spiritual Church,
COLLYHURST STREET,

SUNDAY, OCT. 10TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30 and 8, MR. R. MCCOMMON. MONDAY, at 3 and 8, Mrs. ROBERTS. WEDNESDAY, at 8, Mrs. WORTHINGTON. SUNDAY, OCT. 17TH, Miss COTTERILL.

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

SATURDAY, OCT. 9TH, at 7-30, OPEN CIRCLE. SUNDAY, OCT. 10TH, at 6-45 and 8-15, Mrs. SPENCER. TUESDAY, at 8-15, Mrs. SHAKESHAFT. THURSDAY, at 8-15, Mrs. RICHARDS.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, OCT. 9TH, at 7-30, MR. VERITY. Demonstration on Healing. SUNDAY, OCT. 10TH, at 3 and 6-30, Mrs. HOPE. MONDAY, at 3 & 7-45, Mrs. BUXTON. WEDNESDAY, at 7-45, OPEN CIRCLE.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, OCT. 10TH, at 6-30 and 8, Mrs. SHEARSMITH. WEDNESDAY, at 3, Mrs. H. ELLIS. THURSDAY, at 8, Mrs. CHARNLEY. SUNDAY, OCT. 17TH, Mrs. TURNER.

Moston Spiritualist Lyceum Church,
ASHLEY LANE (nr. Conran Street Car Terminus).**HARVEST FESTIVAL**

SUNDAY, OCTOBER 10TH, at 6-30, Speaker: MR. MARKS.

SATURDAY, OCTOBER 16TH, at 7, MRS. ETCHELLS' CLEVER YOUNG FOLK. Proceeds in aid of Building Fund.

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

SUNDAY, OCT. 10TH, at 11-15 and 6-30, MR. A. FRISE.

SATURDAY, OCT. 9TH, Mrs. MANSELL, Seance.

MONDAY, at 3, CIRCLE.

WEDNESDAY, at 7-30, PUBLIC CIRCLE.

Brighton Spiritualist Church,
ATHENEUM HALL, NORTH ST.
Affiliated to the S.N.U.

SUNDAY, OCT. 8TH, at 11-15 and 7, MR. ALFRED PUNTER, Address and Clairvoyance.

At 3, LYCEUM, at 30, North Gardens.

MONDAY, at 8, MR. PUNTER.

WEDNESDAY, at 8, Messrs. J. W. HOSKINS and A. GOCHER, Healing Service.

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 meetings, First Wednesday in every month at 3.

SUNDAY, OCT. 10TH, at 11-30 and 7, MISS FLORENCE MORSE, Address and Clairvoyance.

Also on MONDAY, OCT. 11TH, at 7-15 and TUESDAY at 3 and 7-30.

London Central Spiritualist Society

(SPIRITUALISTS' RENDEZVOUS),
3, FURNIVAL STREET, HOLBORN.

Every Friday, 7 to 9.

FRIDAY, OCTOBER 8TH,
MR. A. PUNTER,
Address and Clairvoyance.

FRIDAY, OCTOBER 15TH,
MISS FLORENCE MORSE.

In connection with the **ASTON SPIRITUALIST CHURCH**, and with the kind co-operation of several other Spiritualist Churches in the district a

SPECIAL PROPAGANDA SERVICE

will be held in the TOWN HALL, BIRMINGHAM, on TUESDAY, OCTOBER 26TH, at 8, **PERCY R. STREET**, Of Reading, will deliver a lecture entitled "Wireless Messages from the Living Dead."

MR. A. E. CANNOCK, of London, will give Clairvoyant Descriptions. Chairman: Mr. J. G. WOOD.

TICKETS (free of tax): GALLERIES, 1/6 FLOOR, 1/- may be obtained at nearly all the Spiritualist Churches in Birmingham and District. Also at Dale Forty's and Priestley's Music Warehouses, and from

JOHN G. WOOD, 49, Gerrard Street. Organist: MR. WILFRED GREEN. Organ Recital, 7-30 to 8.

Ticket holders will be admitted by early door at 7, Door G. Ordinary doors open 7-30, Door J, for 1/- Tickets. Door E, 1/6. A retiring collection will be taken in aid of the Hanson G. Hey Fund.

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

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

At 6-30, Mr. and Mrs. PULHAM.

THURSDAY, at 8-15, Mrs. P.

Ealing Spiritualist Society,
50, UXBRIDGE ROAD,

SUNDAY, OCT. 10TH, at 7.

MR. G. TAYLER GWINN.

WEDNESDAY, at 7-30, Mr. M.

East London Spiritualist Association

No. 13 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (pass the Main Building to Last Room on Right)

SUNDAY, OCTOBER 10TH, at 7.

MR. and MRS. PULHAM

SUNDAY, OCTOBER 17TH, at 7.

MISS GEORGE

Hounslow Spiritualist Society,

ADULT SCHOOL, WITTON RD.

SUNDAY, OCT. 10TH, at 7.

MR. W. R. SUTTON, of Sheffield. TUESDAY, Mr. JONES, of Wimbledon.

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

SUNDAY, OCT. 10TH, 3RD ANNIVERSARY. MR. ERNEST MEADS.

SUNDAY, OCTOBER 17TH.

Mrs. GRADDON KENT.

Hampton Hill Spiritualist Society

3, HIGH ST. (close to Uxbridge Road Tram Stop.)

SUNDAY, OCT. 10TH, at 3, LYCEUM.

At 7, Mrs. MAUNDERS.

WEDNESDAY, at 7, Mrs. KENT.

Plaistow Spiritualist Society,

BRAEMAR ROAD, BARKING ROAD.

SUNDAY, OCTOBER 10TH.

Mrs. M. SUTTON.

MONDAY, Mr. H. WRIGHT.

WEDNESDAY, Mrs. LAWS.

THURSDAY, Mr. A. MUSPRATT.

Woolwich & Plumstead Spiritualist Church,
INVICTA HALL, CRESCENT ROAD.

SUNDAY, OCT. 10TH, at 11, CIRCLE. At 3, LYCEUM. At 7, Mr. P.

THURSDAY, OCTOBER 14TH, at 8. Address and Clairvoyance.

Kingston Spiritualist Church,

BISHOP'S HALL, THAMES STREET.

SUNDAY, OCT. 10TH, at 11 and 6-30, Mrs. CANNOCK.

MONDAY, at 7-30, at the Assembly Rooms, Surbiton.

MR. R. BODDINGTON, Speaker. Mr. SUTTON, of Sheffield, Clairvoyance.

TUESDAY, at 7-30, at Bishop's Hall. MEMBERS ONLY.

WEDNESDAY, at 8, at Polytechnic Club, Fife-road, Mr. SUTTON.

THURSDAY, at 7-30, at Bishop's Hall. Mr. SUTTON.

Tickets for Monday, 2/6 and 1/6 (including tax).

Tickets for Wednesday, 1/4 (including tax).

To be had at the door.

Palmistry Simply Explained

numerous Diagrams. By James W. 10jd.

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

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

Mr. ALFRED KITSON

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

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

and others.

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.

YORK NATIONAL SPIRITUALIST CHURCH.

HARVEST FESTIVAL SERVICES & OPENING OF NEW CHURCH, Kendrick Rooms, Spen Lane

On SUNDAY, OCTOBER 17th. Speaker: **Mr. R. H. YATES** (Huddersfield).

Services at 3 and 6-30 p.m. : : A cordial invitation to all old friends and new. : : Collections.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE, 59, HOLLAND PARK, LONDON, W11.

COMING LECTURES OF INTEREST to all STUDENTS & EXPONENTS.

THREE LECTURES on "THE SOCIAL BEARINGS OF SPIRITUALISM," by STANLEY DE BRATH.

THURSDAYS, OCTOBER 14th, 21st and 28th, at 5-30 p.m. SINGLE LECTURES 2s.; COURSE TICKETS 5s.

October 13th, 8 p.m., "HEALING: ANCIENT AND MODERN," by Mr. W. S. HENDRY. Non-members 1s.

October 20th, 8 p.m., LANTERN LECTURE, "PSYCHIC PHOTOGRAPHY," by Mr. W. HOPE (Crewe). Non-members 2s.

Tickets for all the above should be secured at once, as space is limited.

UNIQUE EXHIBITION of the most charming INSPIRATIONAL JAPANESE PAINTINGS

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October 18th to 20th, 2-30 to 5-30 p.m. (Sunday included), Living Representations of Japanese Life and Work. Non-members 1s.

THE BRITISH SPIRITUALIST LYCEUM UNION.

TWO PROPAGANDA MEETINGS on SUNDAY, OCT. 10th,

South Manchester Spiritualist Church, Princess Hall, Princess Road, Moss Side.

AFTERNOON, at 2-30, OPEN SESSION.

EVENING, at 6-30, PROPAGANDA MEETING.

Mrs. M. E. PICKLES (President) in the Chair, supported by the Management Committee.

A Hearty Welcome to all.

Silver Collections.

Society Advertisements.

London Spiritual Brotherhood Church
POWELL PARK RD., Brixton, S.W.

SUNDAY, OCT. 10TH, at 3, LYCEUM.
At 7, Mr. H. BODDINGTON.
SUNDAY, OCT. 17TH, Mrs. HARVEY.
Circles: MONDAY, 7-30, LADIES.
TUESDAY, at 8, MEMBERS; THURSDAY,
at 8-15, PUBLIC.

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

SUNDAY, OCT. 10TH, at 11,
PUBLIC CIRCLE. At 3, LYCEUM.
At 7, Miss. L. THOMPSON.
SUNDAY, at 8, Meeting for Enquirers.
SUNDAY, OCT. 17TH,
Mr. G. TAYLER GWINN.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, OCT. 10TH, at 11,
Healing Service conducted by
Mr. A. MEAD. LYCEUM at 3.
At 6-30, Mrs. G. PRIOR,
Address and Clairvoyance.
TUESDAY, at 8, Mr. F. THERAUF,
Address and Clairvoyance.

Society Advertisements.

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

SUNDAY, OCT. 10TH, at 6-30,
MR. G. R. SYMONS.
MONDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 8, Mrs. CROWDER.
THURSDAY, at 7-45, COMMITTEE
MEETING.
SUNDAY, OCT. 17TH, at 6-30,
Mrs. PODMORE.
Lyceum every Sunday at 3.

Ilford Psychical Research Society,
ASSEMBLY ROOM, BROADWAY CHAMBERS.

Hon. President:
SIR ARTHUR CONAN DOYLE, M.D., LL.D.

SUNDAY, OCT. 10TH, at 7,
MR. W. T. NORTH.
THURSDAY, OCT. 14TH, at 3,
Ladies' Meeting, Mrs. GOODE.
FRIDAY, OCT. 15TH, at 8,
ANNUAL GENERAL MEETING.
SUNDAY, OCTOBER 17TH,
Mr. R. J. JONES.
Lyceum every Sunday at 3.

Society Advertisements.

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

SUNDAY, OCT. 10TH, at 11,
CHURCH SERVICE.
At 6-30, Mrs. CROWTHER.
SUNDAY, OCT. 17TH, at 11,
Mr. G. PRIOR.
At 6-30, Mrs. BEAUMONT SIGAL.
Day's Collections for the F.O.B.S.N.U.
Public Meeting every Wednesday, 7-30.

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING DOWN
FOREST LANE GOING FROM 7 MARYLAND
POINT STATION.

SUNDAY, OCT. 10TH, at 6-30,
Miss V. BURTON.
MONDAY, OCT. 11TH, at 8,
COMMITTEE MEETING.
WEDNESDAY, OCT. 13TH, at 3,
Ladies' Meeting, Mrs. SCOULDING.
THURSDAY, OCT. 14TH, at 8,
PUBLIC CIRCLE.
SUNDAY, OCT. 17TH, at 6-30,
Mrs. GOLDEN.
Forward movement at 11.
Lyceum every Sunday at 3.

YOGA CRYSTALS.For Developing **CLAIRVOYANCE** and **PSYCHIC FACULTIES**

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

A Hearty Invitation to all.

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For full particulars send stamped envelope to **A. SIGNA, 12, Newton St., GLASGOW.****PSYCHIC DEVELOPMENT.**All who wish to Develop their Mediumship under **EXPERT TUITION** should join at once**HORACE LEAF'S PSYCHIC CORRESPONDENCE CLASS**

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(NOT DISPLAYED)

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

WALLSEND SPIRITUALIST SOCIETY has postponed the Draw for the **GOLD WATCH** until **CHRISTMAS**, as not many lists have come in.—**THOMAS GEDDES MORPETH.****ANYONE** who suffers in mind or body please write and enclose 2d stamp to **J. BLACKBURN, D.M., 35, Chapelhouse-rd., Nelson, Lancs.****BUNIONS CURED.** Cure at once or money returned. P.O. for 3/.—**PEDICURIST, 55, Queen's-road, Bayswater, London, W.**If you have any toilet worries I can help you. Wonderful secrets. 2d. stamp. — **BETA, Cafe, Victoria-road, Barnoldswick.****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-road, Portsmouth.****SUFFERERS** in Mind and Body and all matters on health and business, and how to become successful in life. Send photo or letter in own handwriting, enclosing 2s. 6d. Stamped addressed envelope. Healing by appointment. Hopeless cases cured. Hours: 6 to 8. Consult "NEBAT," 76, Aberdeen Place, Lidget Green, Bradford, Yorkshire.**SPEAKERS' OPEN DATES, Etc.****JOE DICKENSON**, the Yorkshire Clairvoyant and Clairaudient, begs to inform Secretaries that on and after Oct. 8th, 1920, all communications should be addressed to **JOE DICKENSON, 73, Shay Lane, Ovenden, Halifax.****MRS. WHEATLEY**, Trance Speaker and Clairvoyant, formerly of 11, London-road, Derby, is now residing at the Central Music Stores, Belper, and is booking dates for 1921.**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.**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.**WANTED.****SITUATION WANTED** by respectable Widow as working housekeeper or Cook-general, weekly, in Spiritualist family. London preferred. — "E.F.," Two WORLDS Office, Manchester.**WANTED** Comfortable Combined Room, ground floor preferred. Eccles or nice locality. Terms. — "K.," Two WORLDS Office, Manchester.**WANTED** Comfortable Bed-Sitting Room, ground floor preferred, near Lord-street, Southport. — "A" Two WORLDS Office, Manchester.**WANTED** Large Comfortable Combined room for two ladies. Neighbourhood of Eccles or Salford. Terms. Attendance. — "S.," Two WORLDS.**SOUL SCIENCE**, the Proof of Life After Death, by Franklin Thomas. The true religious philosophy, founded on a new fundamental basis. Facts, not theories. Just published, 12s. 6d., postage 9d.—**FOYLE, 121, Charing Cross-road, London.** Books (second-hand and new) on Occult and all other subjects. Catalogue 224 free.**Some Reminiscences.** An Account of Startling Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d. post free.**APARTMENTS.****BLACKPOOL.****MRS. CARTER**, 138, LYTHAM Road. Apartments with or without board. Trams pass door. Home comforts. Piano. 'Phone 553.**SOUTHPORT.****MRS. JOHN PEMBERTON**, BURNLEY VILLE, 4, IRVING STREET. Home apartments. Sea view.**SCARBOROUGH.****MRS. LAYCOCK**, NORTHLEIGH, 3, BLENHEIM STREET. Comfortable apartments. View of both bays.**THE MAGNETIC & HERBAL TREATMENT THAT CURES****PARTICULARS FREE.**

If sufferers from all kinds of disease no matter how long standing, chronic, or if given up by doctors, will send me a full description of their complaints, and stamped addressed envelope, I will send them free particulars of my Celebrated Herbal Treatment. By this Natural Method of Healing I have permanently cured hundreds of cases that have been pronounced incurable. I use no drugs or minerals, but Nature's Herbal Remedies, that find the seat of the Disease at once, and all my remedies are MAGNETISED by me before making up. This treatment gives quick relief and permanently cures. In the Twenty Years of experience before the public have been marvellously successful in permanently curing all kinds of diseases. Testimonials can be seen. Send addresses:—

Mr. GEORGE VERNON,**Magnetic Healer, Medical Herbalist & Masseuse.****Queen's Chambers, 5, John Dalton St., Deansgate, Manchester,**and at **610, Stockport Rd., Longsight,**

Hours of Attendance: 10 to 4 p.m.

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