



THE TWO WORLDS.

Registered at the
G.P.O. as a Newspaper.

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

No. 1718—VOL. XXXIII.

FRIDAY, OCTOBER 15, 1920.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1718—VOL. XXXIII.

FRIDAY, OCTOBER 15, 1920.

PRICE TWOPENCE.

Original Poetry.

"At Evening Time It Shall be Light."

BEHOLD! at evening time it shall be light!
Brighter than at the dawn of earthly life,
For then we knew not how the worldly strife
Would fare, nor if our path would lead to right!

We knew not whether flower-strewn was our way,
And with the husks of bitterness be fed,
Or if through barren wastes we should be led,
Nor through what trials would dawn the eternal day!

We did not know that we should have to give
For our dear land such sacrifice of tears,
That we must through the lonely future years
Without some loving friend or comrade live!

But when life's evening comes there shall be light—
Light bright as noon, and through the darkness drear
That we have walked in through this passing year,
Their radiant forms shall greet our unveiled sight.

The old year passes—some we love must pass
Through death, to live on other planes anew
A life more full and fair, more pure and true—
Their flesh alone is covered by the grass.

The new year comes; as their new life draws near
"There is no death for such as us," they say;
"You, too, shall follow where we lead the way,
Those whom we loved on earth we love more here."

And so at eventime there shall be light
Such as there never was on sea or land,
And our slain heroes lead us by the hand
Until we, too, shall conquer in the fight!

—IRENE TOYE WARNER, F.R.A.S.



Some Miscellaneous Observations on Life.

E. Bishop.

THE problem of life, its whence, why and whither, has exercised the minds of the most profound thinkers throughout all ages. The numerous philosophies bearing on this matter are pregnant evidences of the untiring quest in this direction. A philosophy naturally appeals more strongly to one when it is in accord with one's preconceived speculations. We conjecture with sufficient justification that the older and other systems were formed out of extremely attenuated matter, after much travail during aeons of time.

The views of the 19th and earlier centuries' materialists were, no doubt, influenced by the supposedly sufficient conclusion that chemical and electrical processes were the powers explaining the meaning of many hidden problems. The more impartially this subject is investigated, however, the more is one driven to the conclusion that these are media or agents for the utilisation of a superior or spiritual power. Present-day revelations have advanced our knowledge to a startling degree with regard to the nature of matter, and it is now understood that what is seen in the universe is constituted of electrons or focussed electric energy. This carries us far beyond the atom, and what

was previously regarded as matter is now proved to be, in its ultimate analysis, a form of energy.

Perhaps it would not be too bold a speculation to state that all matter, as commonly understood, is spirit working on various planes—on the lower planes it would manifest automatically in accordance with fixed laws, whereby we witness the orderly procession of nature's marvels. The conception that matter, so-called, is impregnated with the higher essence or spirit of the universe is one which to many is acceptable, as it allows latitude for the creation of a foundation on which one may bravely endeavour to speculate on the ultimate issues of existence.

It is difficult to conceive of protoplasmic activities without postulating that "behind the scenes" there are powers and consciousness working with a preconceived programme; and by evolution of the spirit content continuously operating, we are cognisant of material evolution.

The degree of manifestation of "individualised" spirit is in proportion to the media through which it functions, and thus we comprehend that in the highly organised human we witness a full realisation of the oneness of spiritual life, the inward and the outward. Materialists would have us believe that food is the means whereby energy and thought are created. To this view many advanced thinkers take exception. If an accumulation of stone, timber, cement and iron is made, we cannot conceive of these items building an edifice of their own accord. An intelligence and power are necessary. Similarly with our bodies; the food is utilised by inherent powers influxed from the reservoir of universal spiritual energy, and we thus see that suitable aliment only indirectly creates energy in that it enables the spirit to maintain the medium whereby it performs its wonderful operations.

Will this not explain the miracle of life being prolonged, after adverse diagnosis on the part of physicians, through conceiving the higher powers of spirit overruling merely mechanical considerations? Men who have made a profound study of the human body express the opinion that it is difficult to understand, in many ways, why life, as generally understood, expires. By the constant process of dissolution and reparation of the cells, physiologists fail to see the necessity of bodily extinction. The records of the past bear unmistakable evidence as to extreme longevity of certain individuals.

It may appear to some as a startling statement that death takes place in numerous instances on account of the fixed expectation of dissolution which acts as a permanent self-suggestion to that end. An assertion that will repay careful consideration is that a hypnotised person, in a small space of time, can be influenced to such an extent that profound mental and physical perturbations will ensue. Now, self-suggestion operates in a similar manner, with this difference, that whereas its influence may necessitate a longer period for its fulfilment than by the more direct method; nevertheless the result eventually is equally as potent.

The imperative necessity of inculcating optimistic thoughts will, therefore, be evident, and the submerging of all poisonous and far-reaching negative thought encouraged. The trend of our thoughts is, amongst other considerations, the outcome of a prenatal legacy and carry with it, potentially, the bias to a life of health and freedom of pessimism and decay. In support of this hypothesis one has only to remember that in fifty per cent. of cases insanity is inherited, showing unmistakably the devastating influence of transmitted idiosyncrasies.

We now arrive at the conclusion that the influx of universal spirit into matter, as generally understood,

postulates the building up of a spiritual individuality which on the dissolution of the body becomes detached and enters into that sphere and plane for which, by its development, it is fitted.

We have already noted that the universe is inexplicable unless we accept the belief that behind all forces there must be an omnipotent and omnipresent urge working with a preconceived plan. And may not the assumption be rational that the discarnate ego, when existing in a more refined medium, may be capable of spirit contact with souls attuned on this side, and support the evidence of countless beings as to the inter-communication of individuals discarnate, with incarnate spirit life here?

A People's God!

Arthur Lamsley.

MANY clerics seem to be shocked over the saying in Mr. Somerset Maugham's play, "Who is going to forgive God?" Some years ago Mr. Arthur James Balfour, the philosopher ex-Prime Minister, said in his Gifford Lecture at Glasgow, that what we wanted was "a New God, a Social God, one that will take sides."

This new play, "The Unknown," has unearthed once again the old eternal questionings of the justice of God. They had to come at some time or the other. The war was responsible in a large measure for destroying the last remaining shreds of a worn-out faith in thousands of people, and try as they will, our academic bench of Bishops cannot for ever hide behind the sacred walls of Lambeth Palace, but must come out into open controversy and allay the frenzied doubts of a spiritually hungry people.

There have been many instances during the past six years to shake one's faith in God. We have been up against the logic of life. Many of us have been led to reason upon these lines: "God either can but will not stop this ruthless destruction, or He would but cannot stop it." This seems to be the real issue raised by the play.

Thousands of well-meaning men and women to-day have been forced to one of two positions. To become agnostic and entirely indifferent to orthodox religion, or to still hold their belief in God, only seeing in Him not a loving Father, but a tyrant, ourselves as mere playthings in His scheme of life—innocent, powerless and helpless.

Take for instance those mothers on the ill-fated Lusitania who held up their babies in the water for God to come and save from drowning. Imagine their feelings! One may say that they had simple faith and were emotional in the hour of tragedy. But they were only calling upon the Being of their Church, with every justification and faith that, at least, He would save the innocent little ones. Does anyone for a moment think that these mothers "forgave God"?

Argue from the other side if you will, and say that it is God's will, His wisdom, that things should have happened thus. The question naturally arises, would any human parent do such a thing as to watch the sport of a world war and witness the bloody massacre of millions of innocent boys, if he had power to stop it? The old answer to this terrible heart-searching question "that God works in a mysterious way," will not satisfy a bleeding, torn, and storm-tossed world. Our Churches made great play with the catch words that we were being "purged" and "purified" by the war, and that many thousands were turning to God.

This modern world does not show much evidence of a New Spirit, unless it be the re-renewed spirit of selfishness. When one knows of the disgusting state of thousands of our ex-soldiers and the widespread misery that exists wholesale through the continent, the disaffection in India, Ireland and Egypt, it does not inspire us with much hope for a "great turning to God."

Many of us still remember the old text that used to hang in our homes and upon the schoolroom walls, "God is Love," and simple as this statement of what God is may be, it does seem to answer, after all, the deep soul-searching question of our times. Here is a new God, Love, a power that we all understand with our human sense, a social God, one that takes sides—a people's God.

Love is the life of the world! It is the only hope for the world. Human love can become the New God.

It is when we are in love and being loved that our happiest days are spent. This may be simple fare for our complex world, yet it is the greatest fact of life for every human. Apply this great human power universally, supplant a distant myth in some far off azure sky, and enthrone in the hearts of all the power of human love as God, then we shall have a power that "takes sides, a Social God, one who understands."

This conception of Deity would go far to remove the multitude of age-worn and entirely useless superstitions. We should become a more tolerant and comprehending people and forgiveness would be the natural outcome of our humanity.

Humanity is God, and God is Humanity. We still can learn a masterful lesson from the Chinese, "Let us be the truest of true lovers, nearest to God, when we are nearest to each other." A people's God means human brotherhood. Brotherhood is a fact in nature and life. We want an extended consciousness of human love as the only God, and then—the New World!

The Bible and Psychic Phenomena.

H. T. Whorlow.

[CONCLUDED FROM LAST WEEK.]

It is clear, then, as the Rev. Henry M. Young says, that "the Bible is not the word of God, but the word of God is in the Bible," as it is in every book, every act, every thought in which spiritual truth is manifest. There is an abundance of spiritual truth in the old Book, mostly in the New Testament, but much of it is hidden among labyrinthian errors due to lack of knowledge (not necessarily of veracity) in the original writers or their spiritual controls, and to faulty translations and expositions founded upon superstitious doctrines and mysticisms introduced in the early middle ages.

We see, then, that the Bible is not inspired by God direct, but by many different angelic spirits, who, at various times and on various occasions, inspired or controlled the prophets, priests, patriarchs, and the Apostles to speak, to write, to perform acts of healing, and to do other good works. All the so-called miracles and wonders are natural events due to spirit power and influence.

It may be reasonably asked, if the greater part of the Bible was so inspired, how is it there are so many mistakes, contradictions, and so many misrepresentations of God? The explanation lies in the human character of the various spirits who inspired the different writings. There is every degree of mentality, of knowledge, and of spirituality among incarnate spirits, as there is among ourselves in this life. Any one of us may make a statement in perfectly good faith and with good intent; nevertheless, it may be an erroneous statement, and consequently not true. Incomplete knowledge of a subject, or over-anxiety about someone or something, often leads to incorrect conclusions and erroneous statements. When we pass into spirit life we are just ourselves with our own grade of intellect, memory, knowledge, and our own standard of spirituality. Some advance rapidly to higher conditions of knowledge and power, while others remain a long time, so we are a tremendous time, possessed of the same propensities and beliefs as the took over with them. So we see how it is that a spirit may honestly make or inspire a statement, warning or prediction which is not true, and may be distinctly unspiritual and misleading. No doubt some of the Old Testament authors who inspired certain of the prophets to glorify the horrible acts of immorality and human slaughter as the will and purpose of God, were the spirits of war-like and immoral prophets, kings, or priests who were still obsessed with such unspiritual propensities. Paul said, "The spirits of the prophets are subject to the prophets," and Matthew records a warning by Jesus to "beware of false prophets."

In I. Kings xxii. we read that "the Lord hath put a lying spirit" in the mouths of the prophets, and in Jeremiah xix., "they (the prophets) prophesy falsely unto you."

John knew the human imperfections of the unenlightened working spirits, and that it was easy and natural by communing, as the Apostles did, in spiritual conditions and pureness of mind and purpose to receive the influence and advice of those more advanced spirits who had become the true messengers of God.

In his pastoral letter to the churches in Asia, where John spent the last 30 years of his life, he wrote, "Beloved, believe not every spirit, but try the spirits whether they be of God." Trying the spirits is merely excluding undesirables by communing in earnestness of purpose and in pure and honest conditions in which they are powerless. In the reverential home circle it is those spirits who are known to us who come with comforting and helpful messages, and it is there we receive spiritual aid from the high and holy ones. The angelic spirits who attended Jesus and helped him in his incomparable life work were of that high order of spiritual workers, whom he spake of as "ministering spirits." There would be a truly Christian church if its ministers were psychic, and if instead of preaching "The doctrines of men," they sought angelic influences in spirit communion, as the ministers of the Apostolic churches did, and as the Jewish High Priests did in the "Holy of Holies," which was reserved for that special and sacred purpose. We can well exclaim with Moses, "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them" (Num. ii.). The Church would then understand the meaning of "The communion of saints."

Much more could be said, but we must conclude with the assurance that the Bible throughout sustains the reverential practice of spirit communion, and that the religion of Jesus is the religion of present day Spiritualists. By Spiritualists we do not mean the astrologers, mystery mongers, fortune-tellers, who hang on to the skirts of Spiritualism as incompetent quack doctors do to the medical profession, but the true Spiritual mediums who seek only the highest and best, and the true spiritual religion which teaches human brotherhood and love, the spiritual Fatherhood of God, the reality of the spirit world, and the ever open path of progress for every prodigal son of God, and last but not least, the inestimable benefits and blessings of spirit communion. "For He shall give His angels charge over thee, to keep thee in all thy ways" (Psalm li.).

We wish there was time and space to quote from the hundreds of testimonies of eminent men in science, literature, art and religion, from Socrates to Lord Bacon and Dr. Johnson; from Kant to Bergson, Dr. Alfred Russel Wallace, Darwin, Sir William Crookes, Sir William Barrett, Sir Oliver Lodge, Sir A. Conan Doyle, Gerald Massey, Dr. Carpenter, Huxley, Longfellow, Maeterlinck, Marconi, Cardinal Manning, Vice-Admiral Moore, Ruskin, Rev. Scott Holland, Archdeacon Wilberforce, Sir Alfred Turner, Ella Wheeler Wilcox, Florence Marryat, Rev. Beecher Stowe, Rev. John Wesley, and very many others who have testified to the facts and the religion and beauty of Spiritualism. These, however, are dealt with in another article.

Here are one or two extracts to finish with:—

"The psychic phenomena of the Scriptures are in every respect identical with those of the present day, and the parallel between the mediums of the Bible and those of today is complete in every particular."—Rev. H. Bingham,

"Spirit communion has been a blessing to me and to many friends of mine, and so many of the workers for humanity are Spiritualists."—SIR W. E. COOPER, LL.D.

"Spiritualism has improved my character, and has brought me out of the darkness of Agnosticism."—ALFRED RUSSELL WALLACE, LL.D.

"Spiritualism points us to life, not to death. It leads us to the centre and source of life; it reveals to us the mighty galaxy of ministering spirits. Yes, Spiritualism has given us back our Bible; given us back our Christ; given us back our immortality; and given us back our God."—Rev. H. R. HAWES, M.A.

Mr. WALTER HOWELL, of Birmingham, conducted the evening service at Daulby Hall, Liverpool, on Sunday, October 3rd, and his address consisted of a reply to Father Bernard Vaughan. Mr. Howell pointed out very clearly and definitely in his reply the absurdity of the points which are tried to use against us on Spiritualism.

Book Reviews.

Convincing Spirit Photography.

"IS MODERN SPIRITUALISM BASED ON FACTS OF FANCY?" By Jas. Coates. Svo., paper. 2s. net. Fowler & Co.

Professor Jas. Coates is no stranger to readers of *THE TWO WORLDS*, and his latest book, "Is Modern Spiritualism Based on Facts or Fancy?" has a particular interest for Manchester. The Standfast Case, which is here dealt with at length, is one of the most remarkable and convincing cases of spirit photography on record. It was briefly referred to in Professor Coates' previous work, "Photographing the Invisible" (pp. 286-290), but is now presented in extended form, with the addition of the spirit photographs belonging to it. The first account of this wonderful case appeared in *THE TWO WORLDS* on April 21st, 1911.

The author says, "Since writing 'Photographing the Invisible' I have had many striking cases of the facts of spirit photography, and of the genuineness of the medial gifts of the late Edward Wyllic, but I do not think it has ever before been my privilege to come across such an array of evidence for the reality of spirit communion—through three psychics—as that presented in the Standfast Case." He considers the case unique; not so much for the evidence presented, as for how it was obtained, and for the persistence shown by the departed wife, Harriet Standfast, in getting in touch with her husband. The husband, it will be remembered, was in British Honduras, South America, and the psychic photographer in Manchester did not know him. A letter and a lock of hair were the only psychometric connections, yet an excellent portrait of the deceased wife was obtained.

Students of psychic photography will do well to secure Professor Coates' most interesting book; indeed, they cannot afford to be without it. In addition to the case mentioned above, it gives a wealth of facts and observations which are invaluable. He also includes interesting contributions to "Light" and *THE TWO WORLDS*, which are thus made available to new readers. Particularly instructive is the chapter on Psychographs. All Spiritualists are under a debt to Professor Coates for his fine research work.

The Next Step in Our Evolution.

"CHILDREN OF THE DAWN." By Katharine Bates. Illustrated. Cloth, 12mo. 2s. 6d., net. Kegan Paul, Trench, Trubner & Co.

It is pleasant to find that the passing of years, and much authorship, have not deprived Miss E. Katharine Bates of any of her old enthusiasm for psychic things, and in this latest book her idealism and her impulsive feminine wit have free play. In it she touches on a wide range of subjects, many of them most tempting to enlarge upon, some controversial, some personal, and one in particular which gives its beautiful title to the whole.

But the idea approached in the author's note, and dimly outlined in the Introductory Chapter, may be a little perplexing in its novelty to the general reader. It is true that she makes but the modest demand that it shall not be considered utterly impossible, but she forgets that very few have been, like herself, familiar with it for fifteen years, or can have the data which she claims as a foundation.

Briefly, the argument is this: The general speeding up of modern life is producing a strain which our actual nervous mechanism is not equal to, but we learn from the latest teaching of physical science—and the facts are corroborated by psychic testimony—that we possess a duplicate mechanism of far greater durability and higher range, named here the Etheric Body. When the union of such spirits as are in affinity takes place through this medium, then are begotten the Children of the Dawn.

When a race as a whole is thus renewed, there will be, indeed, new heavens and a new earth. But that is a land which is very far off at present. It may be, as she says, the next step in our evolution, but those steps are measured by "the process of the suns," in which a thousand years are as one day. In the meanwhile few human

beings with the divine instinct of paternity will wish to replace their off-spring with Dream Children; and what mother would exchange the exaltation of spirit that comes with the wondrous hour of birth for a "shadowy consciousness" merely? Miss Bates tells us dogmatically that the birth of Jesus would in the ordinary way have been "purely etheric" (p. viii); but would Mary, as she held the beautiful, tender Child against her full breasts, have had it so?

Nevertheless, the book opens out vaster and grander conceptions, provocative of a deep interest, which more than justifies its publication, even at the risk of those curious personal dangers which are alluded to in the Dedication. The idea of the spirit—pre-existent and travelling downward through the spheres, is not new in itself, it is, in fact, part of that Ancient Wisdom which Theosophy claims to be, but that pictures should have been taken of it on the way (some of which are reproduced) will no doubt be as new to some in this generation as the idea itself is. It is also of interest to find that these pictures were obtained through the English psychic photographer, Mr. Bournsnel, who was well-known to Miss Bates. It is personal reminiscences of this sort, drawn from a long and rich psychic experience, which add much to the pleasure of our reading, though its special value lies perhaps in its appeal to women. For the absence of high conceptions in matters so essentially committed to them as the marriage relationship, is fatal.

It is theirs to awaken and direct the reverence which nature teaches to the man standing in the presence of his lady love; to direct it, not to themselves, but to that which claims the allegiance of both, as in the inspirational picture described on page 99. The authoress, in spite of much rambling round her central theme, has seen clearly to the heart of the matter, that the *raison d'être* of the natural attraction of the sexes to each other is not the production of more bodies, to eat, drink and be merry through earth's little day, but the increase of that greater body, described in St. Paul's letter to the Ephesians (ch. iv) of which, worthy or unworthy, our humanity makes us members.

[Any of these books can be obtained from THE TWO WORLDS Office at published price, plus postage.]

Brotherhood.

Received Inspirationally.

If the Kingdom of Heaven is to come to earth, many and obvious must be the changes. The world unrest is the dread result of grave misunderstanding of the objects of life. Such misunderstandings are often wilful. The object of life is gain—but alas! gain in modern translation is only too oft a matter of mere merchandise. Wealth, position, power—such are the standards of life to-day. Now, spiritual power does not acknowledge any such ultimate. The Kingdom of Heaven knows nothing of gold and silver, bonds, shares, or any such symbols of position. To be rich in God's sight means a pure heart, a clean mind, a devoted spirit to all the divine impulses. Fundamentals are wrong to-day, and upon a false foundation nothing permanent and nothing beautiful can be built.

One may theorise on this topic endlessly, but God expects man to put to practical purposes his urges towards better life; for it cannot be gainsaid that all men at one time or another experience the striving of the spirit. To set right a wrong, one must first know the nature and character of that wrong, and then set out to correct it. Until universal brotherhood be admitted as something more than an empty phrase, little headway can be made towards the establishment of God's Kingdom on earth.

If men held all other men the wide world over as brothers, wars would cease; plunder and oppression would cease; illicit trading would cease. At present all peoples outside one's own country are held to be "foreigners," and thereby understood to be legitimate objects for plunder.

In other words, nationality is meant to mean the necessity to worship self at the expense of any other. It assures superiority, but one cannot imagine for a moment that such distinctions are part of the Divine Mind. Awkward questions naturally arise—Which peoples are God's

elect?—and if salvation be God's reward and recognition for such peoples, what of the countless millions outside that fortunate circle of His grace? And from what particular period did such selection commence? No! No! All men who ever were, who are, or will ever be, are God's children, all specially precious to Him. There can be no "foreigners" to God.

Shall we not, therefore, for a start, try to get hold of the idea that there is something better and bigger than Nationality, which too often means "ourselves first." Christ's Gospel was not parochial, it was not for this people or that people, it was for all mankind. The Church admits that. Let it insist on compelling its countries' leaders to that truth. Then will all men of whatever colour or creed be regarded as brothers, whom duty to the Christ ideal compel us to love and serve.

To us, as humble and very ordinary individuals, may the same test be applied. Let us regard all we come in contact with in our daily lives as brothers; treat them as such; and then, within our own small circle, shall we do something towards eliminating those conditions where men prey upon one another.

When men pass on into the great unseen, one can scarcely conceive of distinctions of race, colour or creed. Who has heard of black souls, copper coloured souls? The Kingdom of Heaven on earth must surely be such a condition as admits men to be spiritual beings, clothed in physical bodies, suitable to earthly conditions. Thus we arrive back at our starting point. To correct the world's confusion and chaos, what is needed is a belief that man is a spirit, bound for an Eternal future, preparation for which is goodness, sympathy, generosity, truthfulness and honesty, and not a merely natural being sent upon earth solely to accumulate wealth, none of which he may carry forward.

Halifax and Huddersfield District Committee.

THE above D. C. have just concluded a twelve days special propaganda mission, covering all areas between Marsden and Hebden Bridge. Mrs. Mary Gordon, of London, officiated as lecturer at these meetings, and as a lecturer she passes all records. Those of us who had the good fortune to listen to her were given plenty of solid food for thought, and left the hall physically and spiritually better than when they entered it. Mrs. Mary Gordon was fully appreciated at all meetings, and we are all looking forward to a return visit in the near future. On the whole we had good audiences, and we feel that good work has been done. All District Committees and Societies would find it to their gain to engage such a fine propaganda speaker as Mrs. Mary Gordon, as she fully expresses the philosophy of Spiritualism.

The monthly conference was held in the Ramsden Spiritualist Church, Huddersfield, on Sunday, Sept. 26th. Mr. Rastall (President) occupying the chair. The business meeting commenced at 10-30 with a real good ring. Mr. Knight invoking the aid of our spirit friends. A lengthy agenda was got through expeditiously, the fifteen minutes spirit communion again laying the foundation of good fellowship and harmony. The report of Mrs. Mary Gordon's mission was unanimously accepted, the opinion being that it was good work well done. Conference expressed willingness to co-operate with other D.C.'s through the C.S. in any propaganda work. The D.C. urgently recommended all speakers to take up the diploma examination of the S.N.U. It was thought advisable that the fifth course of the B.S.L.U. education scheme should be taken up by the D.C. A splendid dinner and tea was provided by the lady friends at Ramsden-street, tastefully set in their own premises, and taken full advantage of by the visitors. We had enjoyable meetings both in the afternoon and evening, some splendid thoughts and truths being given by some of our young friends who were attentively listened to by good congregations. A hearty vote of thanks to our Ramsden-street friends brought the close of another good day.

THE true mystic has no vices, hence no virtues; knowing that all is good, he requires not even to exercise charity.

Clacton-on-Sea Activity.

Mr. WM. FORD, of Reading, writes us as follows: It will interest many Spiritualists to hear that at Clacton-on-Sea efforts are being made to form a Society. Sunday services at 11 a.m. and 7 p.m. are now being held at Delphic Lodge, 6, Marine Parade, Clacton, the home of Mrs. Robinson and Mrs. Symonds. These ladies have opened their doors to truth-seekers with commendable selflessness. A large drawing-room, tastefully decorated, is used for the meetings, a small reading-room with fine collection of psychical and other works is being prepared. The whole of the expense (including local advertisements) is being borne by these ladies, no collections are taken. The services are usually conducted by Mrs. Symonds, but known workers would be welcomed. A hearty invitation was accorded me to give an address, which I accepted. With the Eastern Counties yet untilled ground, spiritual and moral support should be whole-heartedly bestowed on these efforts by all of us.

Peterborough.

OUR harvest festival on Sunday and Monday, Sept. 26th and 27th, was the most successful meeting we have had since our Society started four years ago. Our President saw clairvoyantly a rainbow over the congregation, and on it was the word "Progression," and indeed we have progressed. The people poured out their gifts in abundance. The hall on the Sunday was crowded, and was beautifully decorated, the platform being a picture of fruit, flowers and vegetables, not one of the orthodox churches have had anything like it. Miss Leverington, of Leicester, was the gifted speaker and clairvoyant for the occasion. Mr. W. Last, of London, rendered two charming solos on his 'cello. Mrs. E. Last sang with beautiful effect "The End of a Perfect Day." Miss Rickett presided at the piano, Mr. Crawthorpe the violin. Mr. Rickett presided. On Monday 200 sat down to a beautiful tea, and after the sale of the vegetables, fruit, etc., we finished with a social evening. The hall was crowded, and to see the happy looks on all faces gave the lie to General Booth's libel, that the results of Spiritualism is an infinity of doubt, misery and despair; he should have seen us, we were on the delectable mountains. He should hear them talk of God the Father, and the brotherhood of man, as they mingle from their cottage to this hall. If a brother is in trouble they will help him if they can. Oh, there is something in the Movement after all! He ought to have Mrs. Wilcox's lines in front of him: "So many Gods, so many creeds, so many paths that wind and wind, while just the heart of being kind is all this sad world needs."

British Union of Phrenologists.

ON Thursday evening, Sept. 30th, at the Memorial Hall, Leicester, Dr. Henri Léon, Ph.D., LL.D., F.S.P., of London, secretary of the Societe Internationale de Philologie, Science and Arts, delivered a very interesting lecture to a large appreciative audience on "Memory Scientifically Considered."

He traced the history of memory from the ancients, when it was assumed that the brain was like a waxen tablet, or a clean sheet of paper receiving impression. He then proceeded to the great discovery of Drs. Gall, Spurzheim and Combe, the localisation of mental functions, and to-day it has become a recognised scientific fact. About 150 years ago Gall advanced the theory that the intellectual organs of the brain were in the frontal lobes, these discoveries fixing the exact position of many of the faculties of the mind.

The speaker also dealt with the various systems of memories or memory training by artificial means. He also beautifully presented the natural inference of the capacity to recall memories of childhood as an inference of the fact of memory residing in the soul which would be carried onward into the life beyond, and its relationship to the Universal Spirit that men named God.

The chair was taken by the Mayor of the city, Ald. Jabez Chaplin, J.P., who, in his opening remarks, said that

"the last word had not been said on Phrenology." A delineation was given by Prof. Timson, F.B.P.S., M.S.P., and a hearty vote of thanks was accorded to the lecturer and chairman.

CORRESPONDENCE.

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

THE BIBLE AND PSYCHIC PHENOMENA.

SIR,—In answer to your correspondent, Mr. Gapper, here are some extracts from I. Cor. xii, in which Paul appealed to the spiritually debased, sensual and luxurious Corinthians to cultivate their spiritual gifts (psychic powers) which are "given to every man to profit withal"; and to practise a reverential communion with angelic spirits; and in which he details the mediumistic qualifications of trance speaking, clairvoyance, spiritual healing, etc., for ministers of the church:

"Now, concerning spiritual gifts, brethren, I would not have you ignorant." "Now, there are diversities of gifts, but the same spirit." "But the manifestation of the spirit is given to every man to profit withal." "For to one is given by the spirit the word of wisdom, to another the word of knowledge, to another faith, to another the gift of healing, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues." "And God hath set some (such psychics) in the church. Firstly Apostles, secondly Prophets, thirdly Teachers, after that Miracles, then Gifts of healing, helps, governments, diversities of tongues"; "Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts." The foregoing covers all the usual phases of mediumship.

As to Mark xvi. 17, Jesus was instructing the Apostles to continue his work by "healing the sick," i.e., casting out devils; overcoming evil influences which cause mental and bodily infirmity. It is not at all a question of translating the word "devil" into that of "sickness." Nor is there any question as to devils speaking with tongues. When Jesus said "In my name shall they cast out devils; they shall speak with tongues; they shall take up serpents," etc., he was not referring to "devils" but to his Apostles and others whom he desired should continue his work in "healing all manner of sickness" by angelic power passed through them as mediums. "And these signs shall follow them that believe."

With reference to Mr. W. Gregory's letter, I am sorry to say I am too dense to discover exactly what he means. It seems to be a quibble over terms, and if that be so we may be in agreement on fundamentals.

H. T. WHORLOW.

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.

ONE of our "pearls" last week should be amended to read: "Affectation is the child of selfishness, begotten of weakness, and its punishment is disappointment."

In another column Mrs. Jennie Walker announces her departure for a year to Canada and the United States and her prospective return for service here in 1922.

WE are pleased to be able to announce that Mr. Cecil Husk, the well-known materialising medium, passed into the larger liberty of spirit life at 1 a.m. on Monday morning. The fetters which so long curbed him have at last fallen away, and we congratulate him on his release.

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FRIDAY, OCTOBER 15, 1920.

Mechanical Communicators.

THERE have been many rumours of the interest taken in psychic subjects by Mr. Thomas Edison, the great inventor, and quite recently the "Weekly Dispatch" gave prominence to the following item:—

Thomas Edison, the great inventor, announces to-day that he has perfected a mechanical instrument by which he expects to establish free communication with the dead.

The details of Edison's latest and most unusual endeavour are set forth in an authorised interview in the "American Magazine" by B. C. Forbes.

They include a challenge by the inventor to the exponents and the supporters of hitherto accepted theories of spirit communication, coupled with a prediction that the establishment of successful communication with the spirit world can never be achieved "through any childish contraptions, which seem so silly to a scientist."

In brief, Edison's key to communication with the dead consists in a super-sensitive instrument so responsive to spirit impulses as to register and to transmit them to mortals.

"I have been at work for some time," he says, "building an apparatus to see if it is possible for personalities who have left this earth to communicate with us. If this is ever accomplished, it will be accomplished not by occult, mystifying, mysterious, weird means such as are employed by the so-called mediums, but by scientific methods.

"If those who have left the form of life we have on earth cannot use or affect the apparatus I am going to give them, then the chance of there being a hereafter of the kind we think about and imagine disappears. On the other hand, it will cause a tremendous sensation if the apparatus is successful."

Though carefully concealing the technical details of his invention, Edison expresses the conviction that electricity will be utilised in thousands of ways yet undreamed of.

It may well be, he thinks, that his super-delicate instrument will be most readily located, grasped, so to speak, by those possessing expert knowledge of the power and versatility of electric waves.

Edison proceeds to discuss the old theory of the mind existing after the "death" or "dissolution" of the body. If this theory be correct, he says, then the memory or personality ought to be able to function beyond the grave. He contends, therefore, that "by producing the right kind of instrument to be operated by this personality we can receive intelligent messages from it in its changed habitation and environment."

We cordially welcome every attempt in this direction. The "human element" in mediumship is the unreliable element, and since both communicator and the medium are human, the unreliability becomes the greater in proportion to the number of factors engaged. Every true experimenter recognises this fact.

A long experience leads us, however, to the opinion that between a discarnate spirit and inert matter there is a gulf fixed, the former being powerless to influence the latter unless there be established a "nexus" or bridge across that gulf. Theories are very nice, but experience goes to show that at present such nexus is provided only by a "psychic force" drawn from the human medium. Particularly sensitive instruments may be invented which will reduce the amount of such required power to a minimum, but experience shows that we have not yet been able to dispense with it entirely. In Mr. Wilson's late experiments with the "Dynamistograph," we incline to the opinion that this was the element which determined success or failure. Certain it is that the presence of Mr. Wilson heightened the results, whilst his absence weakened them or brought negative results.

We have known a planchette placed in a locked cupboard to write a name when no one was nearer to it than in the next room to that which contained the cupboard, but this is probably merely an extension of the phenomenon of motion without physical contact, or action at a distance. It is possible, too, for psychic force to be drawn from suitable persons, stored or accumulated and subsequently used when the said person was not present. We have often had reason to suppose that, in a circle sitting for the development of materialisation, for instance, a certain amount of power was drawn from the sitters and medium at each regular circle and accumulated against the time when results appeared, in which case the observed result would not be an immediate production, but a cumulative effect of previous preparations. The late Dr. Crawford did valuable work in his attempts to determine the quantity of psychic (or other) force drawn from (1) the sitters and (2) the medium, and he several times expressed to us the opinion that there was a definite relationship between the power drawn from (or weight lost by) the sitters, and the dynamic effects produced.

We have had a number of conversations with operating intelligences upon this very topic, and the general opinion seems to be that though the future may lead to the discovery of an alternative "medial substance" for the production of physical effects, for the present, at least, the operators are dependent upon the power supplied by "human mediums."

If Mr. Edison's wonderful inventive faculty can give us a mechanical apparatus which will produce reliable communications with the minimum of psychic power, we shall be delighted to pay tribute to his genius; but we are of opinion that if he is looking for an instrument which can be acted upon directly by spirits without a psychic nexus, then he is searching for the equivalent of perpetual motion.

Nonetheless, it is along these lines that research should run, and every such attempt will win the approval equally of the investigator and the faithful. It is easy to sit in one's chair and determine a priori how spirits ought to communicate, but it is a class of speculation productive of the maximum of error. The scientific method is to first observe that a given effect is produced, later to determine how it may or does take place, and in the last case to vary the conditions of experiment in order to improve results. In this way progress may be speedy, but no great measure of success can be expected by ignoring the most important factor in the securing of results.

We have confidence in the future of spirit communion. We believe that the time is not far distant when the human element will be reduced in its incidence, and that messages across the void will be at least as reliable as our telephonic system—if they are no better there will still be the army of grumblers, since Jeremiah has his natural successors.

MONEY can only buy material things. It is of the earth, and has no part in eternity. This is one of the truths the Catholic Church is contending against.

CURRENT TOPICS.

WE are pleased to observe Mr. W. H. Grant, President of the Foleshill Spiritualist Church, has accepted an invitation to become Chief Magistrate of Coventry. He has for many years been a stalwart Spiritualist, and has never attempted to hide his principles or to apologise for them, and the result of his fearless and outspoken attitude is that he has won the confidence and esteem of his fellow citizens. We have pleasure in extending to Councillor Grant the best wishes of our readers for a happy and successful year of office.

WE are glad to hear that the Merthyr friends have done honour to one who has laboured amongst them for years. On Sept. 27th a large gathering attended a social tea and meeting in the Temple, at which a handsome leather wallet, suitably inscribed, and a cheque for about £10 was presented to Mr. Evan Powell, the resident speaker. Mr. H. W. Southey was in the chair, and the speakers included Messrs. H. Engholm (London), E. Spencer (Glasgow), J. Woodland and J. W. Jones (Cardiff), in addition to local friends. The gathering was a happy one, and was given full justice by the local press. 'Tis always a delight to honour faithful workers.

WE recently saw Mr. Hanson Hey, the late secretary of the S.N.U. He has been affected by another slight seizure, but his wonderful recuperative powers have seen a gradual recovery from its effects. While not confined to his bed he is very helpless and his speech is much impaired. He bade us send his thanks and that of his wife to his numerous friends and sympathisers. That testimonial fund in his behalf is steadily growing. Has our Society done its bit? If not—why not?

THE Annual Collection for the National Fund of Benevolence will take place on Oct. 17th, and, to paraphrase an ancient motto, "The spirit world expects that every Spiritualist will do his duty." Many ancient workers who have borne the heat and burden of the day when scant appreciation was meted out to them are now in the "sere and yellow leaf," and the F.O.B. is keeping them outside the (none too tender) walls of the poorhouse. The pensions granted to old workers have been increased consequent upon rising prices, and a good collection is necessary.

MRS. STAIR, the hon secretary, is asking for at least £300. Since we have over 300 Societies in existence, the sum aimed at is ridiculously low. Remember! you can be a Spiritualist in comfort and ease, because of the faithfulness of those who laboured in persecution was the only reward. "It's up to you!" The fund is administered at no expense other than printing and postage. There are no reservations other than that a recipient of benefits shall have laboured for Spiritualism. There is no taint of charity either. No names are divulged to the officers of the fund and the qualified auditor.

WE have been many times asked to publish in pamphlet form the series of articles by Mr. H. J. Osborn, which appeared in our columns, on "Spiritualism and Lunacy." We have had these articles revised in the light of the latest statistics, and shall shortly issue same as one of our propaganda pamphlets at 3d. To Societies, 3d. per doz., carriage extra. How many dozens will you order?

AN amusing situation has arisen in the U.S.A. His Honour Judge Long, of the Probate Court, recently expressed the opinion that "the belief in hell is out of fashion among modern churches, and clung to only by Catholics." As a counter blast, Rev. Father Thomas McGovern

has demanded his removal from his position "because the Judge refuses to believe in hell." The Rev. Father will consign him there in his postmortem state, so why this impatience to penalise him now? Such incidents show us what we have escaped from. It is quite probable that if some churches had the power, the stake, the thumbscrew and the rack would be used to-day in order to "persuade" us into conformity. Freedom has its dangers and difficulties but it is still man's greatest treasure.

Comparisons Are Useful.

"POLONIUS," writing in the "Merthyr Express," compares Spiritualism with other religious bodies in the town in the following words. It is quite refreshing to find a detached view expressed in favourable terms:—

"With the object of stimulating an interest in the religious services of the town, most of which are neglected, on Sunday mornings especially, I sent out twelve months ago a circular to all the churches of the district inviting them to send to the 'Express' a history of the place of worship, to be accompanied by a sketch of the minister, and any particulars likely to appeal to lovers of religion. Not only did they refuse to appreciate the immense advantages likely to accrue from this publicity, but not a single one had the courtesy to acknowledge the receipt of the circular. Can anyone wonder, after this, at the lethargy of our religious institutions?"

THE GROWTH OF SPIRITUALISM.

"I attribute the growth of Spiritualism in our midst largely to the fact that its advocates and followers have encouraged and fostered the fullest possible publicity. I have only recently been able by the environment of a new set of circumstances to pay serious attention to the subject, but I am convinced from my very brief acquaintance with its adherents, that the majority of them are earnest seekers after truth, and that their object is to attain to a deeper knowledge of God. There are some, no doubt, who are attracted to the Movement merely because of the excitement it provides, and attend seances in the eager hunt for sensation. This type is to be found in all branches of the Christian religion. They interest themselves in nothing beyond the phenomenal side of the subject. But Spiritualism should not be judged by its lowest, but by its highest side. If so regarded it has claims which cannot be lightly set aside.

A LOCAL MEDIUM.

"I chanced to attend the other night a presentation to a local medium whose wonderful psychic gifts have earned for him something like national renown. Mr. Evan Powell is in charge of the Temple, a very vigorous centre of local Spiritualism. As belief in the future life is one of the tenets of Christianity, proved by Christ's own teaching and resurrection, I cannot for the life of me see why Christian Churches and some of their ministers should regard Spiritualism with disfavour."

Invocation.

O, GOD, our Heavenly Father, wilt Thou send forth Thy light and dispel from our minds the dark clouds of fear, ignorance, intolerance, pride, prejudice and superstition.

Brighten our pathway, O Lord, and guide our steps by the light of truth and knowledge into the realm of righteousness; enable us to realise that to be, to do, to give, and to serve will lead through spiritual unfoldment to true religion.

Implant in our hearts the germs of love, morality, purity and wisdom; guide and direct us in all our undertakings with our fellowmen, and grant that the prevailing social unrest and industrial warfare may be allayed, and that, by Thy Divine aid, the spirit of brotherhood, concord, goodwill, happiness and universal peace may be established throughout the civilised world.

EACH gift we possess is a gift from God.

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.

BRISTOL.

ON Sept. 28th, the British Spiritualist Temple held their first business meeting, and resolved that the time had come when the Society should appoint a committee to aid Messrs. Haywood and Atkinson and Miss Mills in the work connected with the Temple. The members were accordingly elected and it is hoped that the Society will be strengthened by this means. Although the Society has been in existence for four months only, much all-round progress was reported, and a great deal of activity is expected during the coming winter.

The harvest festival is to be held on Oct. 24th, whilst a social is being arranged for November 21st, at Holne Ray, Iron Acton. It was also agreed to hold Sunday morning services. The meeting closed with many expressions of appreciation for the work done by Messrs. Haywood and Atkinson in starting a new church at Clifton.

EARLESTOWN.

SOME weeks ago our late brother, Mr. Lord, chose Sept. 26th for the Lyceum Anniversary, and prior to his transition had partly trained the children. Therefore it was decided to dedicate this day to his memory. In the afternoon the children held their anniversary. Mr. Thompson, Lyceum delegate, gave an address and appealed for workers to come forward and take up the work left by Mr. Lord. In the evening we held a memorial service, conducted by local workers. Miss Larney, on a visit to the district, was asked to take part. She spoke for a time on "The fruits of their labour." Mr. Davies, President, added his testimony to the memory of our brother. The church was beautifully decorated with flowers, roses and lilies being most prominent. Mr. Atherton presided.

KIRKCALDY.

ON Sunday, Oct. 3rd, we were favoured with a visit from Mr. James B. Skelton, hon. secretary of the Belfast Association of Spiritualists. At the forenoon service an instructive and spiritual address on "Is it worth while being a Spiritualist" was given. In the evening, to a large audience, Mr. Skelton referred to the great hope

held forth in our glorious truths, and strongly advised the study of good books on the subject (the library benefited by those remarks). Mr. Hendry, President of the Society, gave convincing clairvoyance. Miss Brown sang sweetly "Oh, love, that will not let thee go." Mrs. Salisbury presided in the morning and Mrs. Anderson at night.

HULL.

ON Sept. 28th, 29th and 30th, and Oct. 1st, at Holborn Hall, Mr. Rex Sowden, of Newcastle, gave clairvoyance of a fine order, names being given and recognised. The guides also gave some good addresses.

LONG EATON.

ON Sunday, Sept. 26th, a very impressive dedication service was conducted by Mrs. Gladys Davies, of South Africa. The child dedicated was the daughter of the secretary of the Society. At the close of the service really good clairvoyance was given. On Monday an inspiring address of a high spiritual order was given, and most convincing clairvoyance. On Tuesday evening a flower service was arranged.

NEWPORT, MON.

ON Sept. 21st, the Central Society received a visit from Miss Mary Mills, of Bristol, who delighted a full hall with her address and convincing clairvoyance. On Sept. 28th, Mrs. Mary Gordon, of London, visited our hall, and her address on "What Spiritualism is" was very much to the point, and went home to the many regular attenders and visitors present. Our hall is proving too small, particularly when we get such sincere exponents of our Cause as Miss Mary Mills and Mrs. Mary Gordon.

SOUTH SHIELDS.

ON Monday, Sept. 20th, at the South Eldon-street Spiritualist Society, a social evening was held as a farewell gathering to one of the members who sailed for America on Sept. 22nd. The chair was taken by Mrs. Parker, who gave the toast of the evening. Mr. Melvin spoke of the friendship of the two nations. Mrs. Patterson replied to the toast and said she would always remember the friends at South Shields. Solos were rendered by Messrs. Lugo and Hesser and Mrs. Wharton.

WOLVERHAMPTON.

RESPONDING to an invitation from the Wolverhampton Spiritual Mission, the Rev. Walter Wynn, of Chesham, on Friday, Sept. 23rd, gave a brilliant and instructive lecture in the Co-op. Hall, Wolverhampton, before a large assembly on "How I found my son, Rupert."

Mr. W. H. Weaver, President of the Mission occupied the chair. The speaker held his audience for an hour and a half. He first declared he was there as an Evangelical Christian, as he proceeded he stated that although he was Pastor of the Chesham Baptist Church, he was a Christian Spiritualist.

Dwelling largely upon his visits to Miss McCreddie and Mr. Vango, he related his experiences with each. One incident spoken of, that was not in his book, was as follows: Miss McCreddie, after describing his son, said, "I see him now going along a passage to an outhouse. He shows me a box containing two white mice. He

is crying bitterly. Do you understand the meaning of this?" Mr. Wynn then explained to the audience that the incident referred to occurred when his son was eight years old, and it was his own son who was manifesting.

At the conclusion the chairman proposed a vote of thanks to the lecturer. This was ably seconded by Mr. A. W. Johnson and carried with acclamation.

TUNSTALL.

ON Oct. 3rd and 4th our services were taken by Mrs. Blanche Petre, of Shelton, who gave a spirit painting exhibition, and also named two infants, Enos Royston, whose spirit name was "Hope," and Silvera Unis Rose Baker, whose spirit name was "Aurora." The guide left a remarkable impression on all who heard him.

SOUTH WALES.

Two public meetings were held at the Public Hall, Gwaen Cae Gurwen, on Sunday, Sept. 26th, in commemoration of the late Mr. D. Thomas who was a faithful member of the Spiritualist Movement, and who met his death by a motor car accident. The meetings were presided over by Com. D. D. Davis, and commenced by singing a Welsh hymn of "Fryniau Cae Salem," followed by an impressive prayer by Mr. E. J. Powell, of Merthyr. Afterwards a trance address was given by Mr. Powell's control on "The dead man's home." In the evening Mr. Powell's control addressed his audience on "The tales that dead men tell." He also made an appeal for the formation of a Spiritualistic Society in the district.

WOOLWICH & PLUMSTEAD.

A GREAT gathering of Spiritualists and friends were seen at the Co-op Institute, Woolwich, on Wednesday, Sept. 22nd, it being the occasion of a visit of the Rev. B. Mytton, U.S.A. and the Propaganda Committee and to be complimented upon the organization of the meeting. The chair was taken by Mr. H. Boddington, others seen on the platform being prominent members of the local Society. The subject was "Spiritualism: a science, philosophy and a religion." After an interesting address of an hour, clairvoyance was given. The collection reached a sum of £6 9s. 3d.

HARVEST FESTIVALS.

BEDWORTH. — On Sunday, Oct. 3rd, our harvest festival was conducted by Mrs. Pears, of Coventry. The church was beautifully decorated. Mrs. Pears named a baby of two of our members Mr. and Mrs. Day, and also gave addresses on "A little child shall lead them" and "The harvest home," also clairvoyance. The Lyceum leaders and scholars sang special harvest hymns.

BIRMINGHAM, SALTLEY. — Harvest festival services held on Sunday last the speaker being Mrs. Harris. The platform was decorated by a large array of choice flowers brought by few members and friends. Mrs. Harris gave us a most inspiring address on "Sowing and reaping," giving us some beautiful thoughts on the spring-time of hope of the earth, but pointing out the most real was the spring-time of the soul, also pointing out the harvest we were reaping and enjoying today was that sown by the pioneers of the great Movement, Spiritualism. At the address our speaker gave special messages of hope and comfort to our friends. Our vice-president, Mr. Collett, presided. On Monday

had our usual harvest tea (given by members and friends) which was well attended. The room had been tastefully decorated by two of our lady members, which gave it the appearance of the festive season. After tea we had a public meeting, the room being crowded, when we again had the pleasure of listening to a beautiful discourse from our gifted speaker, Mrs. Harris. Our President conducted the meeting in a most able manner, which brought to a close a most successful and helpful week-end. Our best thanks are due to all who helped to make our services such a success.

BIRMINGHAM, SMALL HEATH. — The fifth harvest thanksgiving service was held on Sunday, Oct. 3rd. Mrs. A. Sharpe delivered a lecture on "Sowing and reaping." The altar was arrayed with a large quantity of flowers.

BRISTOL: DIGHTON HALL. — On Sunday, Sept. 26th, we held our harvest festival. There was a splendid display of fruit, flowers and vegetables. We had a very fine orchestral band, which greatly assisted the singing. Our speaker was Mrs. Jessie Barnstable, of Cardiff. Her addresses were most uplifting, and her clairvoyant descriptions were very convincing. On Monday evening a social and dance was well attended, the produce being sold, the proceeds going to the Building Fund, and this fund was increased to the extent of £5.

COVENTRY. — At the I.L.P. Rooms, Broadgate, on Sunday, Oct. 3rd, we held our harvest festival. The services were taken by Mr. Ayriss and Mrs. Ayriss. In the evening Miss W. Ayriss sang a solo. Good clairvoyance was given and easily recognised. There were a plentiful supply of flowers, fruit, vegetables, etc.

DAISY HILL. — On Sunday, Sept. 26th, we held our harvest festival, the same being conducted by Mr. W. Blackshaw, of Leigh. In the afternoon some splendid clairvoyance was given and well recognised. At the evening service our speaker discoursed on "The word of God" (Thomas Paine). Members and friends gave liberally of fruit, flowers, etc., which made the church resemble a perfect orchard. On Monday evening the commodities were disposed of for the benefit of our Building Fund. Miss N. Farrimond kindly obliged with a solo, making above a most enjoyable evening.

DONCASTER, WOOD-ST. — The harvest festival was held on Sunday, Oct. 3rd, Mrs. Cook, of Sheffield, conducting our services. She gave good addresses and clairvoyance, in some cases both names being given.

NORTHAMPTON. — On Sunday, Oct. 3rd our harvest festival services were taken by Miss Bartnell, of Birmingham. Suitable addresses and good clairvoyance were given. Large audiences attended throughout the week-end. On the Monday evening a tea was given, after which the fruit, vegetables, etc. were sold with good results.

LONDON, MANOR PARK. — On Sunday, Oct. 3rd, we held our harvest thanksgiving. The morning service was conducted by Mr. Mead. In the afternoon we had the Lyceum Session, when Mrs. Podmore addressed the children. In the evening Mr. Thorp, Mr. Wills, Mrs. Podmore and Mr. Mead each expressed in a few well chosen words a tribute to nature and the miracle of the harvest. A flute solo was given by Mr. Chapman entitled "The Lost Chord," and a vocal solo was rendered by Mrs. Stephens entitled "Reaping," both beautifully rendered.

LONDON: PECKHAM. — On Sunday, Oct. 3rd, we held our harvest festival. Thanks are due to the many members and friends for their gifts and for their efforts in arranging them so tastefully. The morning circle was taken by Mr. A. Clarkson, and appropriate prayers and hymns of thanksgiving were offered up for the occasion. In the evening

Mrs. Wesley Adams addressed us, taking for her subject "What shall the harvest be?" and afterwards giving clairvoyance. A solo was sung by Miss Nellie Walker entitled "Bringing in the Sheaves." At the conclusion of the service part of the gifts were given to the sick, the remainder being sold and the proceeds going to our Building Fund.

JARROW. — Harvest festival services were held on Sunday, Oct. 3rd. Mr. J. Gills, of Whitley Bay, gave an inspiring address. Solos were rendered by two Lyceumists. The hall was beautifully decorated, and the services were thoroughly enjoyed.

LONDON: CLAPHAM. — On Sunday, Oct. 3rd, we held our harvest festival. The hall was beautifully decorated by the gifts of fruit, flowers, etc. The church and Lyceum were united. A most appropriate address was given by Mrs. Neville, followed by clairvoyant descriptions and spiritual messages, all being recognised. The hall was crowded.

PLYMOUTH. — The harvest festival of the Stonehouse Spiritualist Church was held on Sunday, Sept. 26th. The hall was beautifully decorated with fruits, flowers and vegetables, which has since been sold in aid of the Building Fund. Mr. Prout occupied the chair. Solos were sung by Mesdames Dennis and Herd. Anthems and special singing was done by the large choir. Addresses were given by Mr. H. Pearce, of Saltash, Cornwall, and the President, Mrs. Joachim Dennis, who also gave spiritual visions which were all recognised. The hall was crowded out, many not being able to gain admittance. At the close of the service Mrs. Dennis was presented by Mrs. Vosper and Mr. Prout on behalf of the committee with a handsome bouquet of carnations and heliotrope, to which the President ably responded.

SHEFFIELD, CENTRE. — On Sunday and Monday, Oct. 3rd and 4th, we held our harvest festival. Mr. and Mrs. Tozer were the speakers, all the services being a splendid success. On Monday evening we disposed of the harvest offerings, which realised the sum of £5 10s.

WOLVERHAMPTON. — The Temple-st. Spiritualist Church held their annual harvest festival on Sunday, Oct. 3rd. Our hall was tastefully decorated. Mrs. L. Bailey spoke on "The voice of God," speaking to the children through nature. She afterwards gave clairvoyance. After the sale of fruit, etc., on Monday evening, a donation was allocated to the Hanson G. Hey Fund.

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

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.

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.

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.

Society Advertisements.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, OCT. 17TH, at 2-30, LYCEUM. At 6-30 and 8-15, Mrs. BENTLEY.
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. WORTHINGTON.

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

SUNDAY, at 6-30.
OCT. 17.—MR. F. HEPWORTH.
" 24.—Circle for Members only.
" 31.—MR. R. C. GRANT.
NOV. 7.—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.

Collyhurst Spiritual Church, COLLYHURST STREET,

SUNDAY, OCT. 17TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30 and 8, Miss COTTERILL.
MONDAY, at 3 and 8, Mrs. E. NOBBS.
WEDNESDAY, at 8, Mrs. FARRER.
SUNDAY, OCT. 24TH, Mr. C. E. TIMMS.

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

SATURDAY, OCT. 16TH, at 7-30, OPEN CIRCLE.
SUNDAY, OCT. 17TH, at 6-45 and 8-15, Mrs. SHEARSMITH.
TUESDAY, at 8-15, Mrs. APPLEBY.
THURSDAY, at 8-15, Miss WHALLEY.

Moss Side Progressive Lyceum, 66, RABY STREET.

Bright and Instructive Services Every Sunday Afternoon at 2-30.

FRIDAY, OCTOBER 22ND, at 7, SELECT DANCE. Tickets 1s. 6d. each.

SUNDAY, NOVEMBER 7TH, at 2-30, GREAT MUSICAL AND SHAKESPEAREAN FESTIVAL.

At 6-30, SPECIAL SERVICE. Everybody Welcome.

Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, OCT. 16TH, at 7-30, MR. ROSCOE. Clairvoyance and Psychometry for Sickness.
SUNDAY, OCT. 17TH, at 3 and 6-30, Harvest Festival, Miss SANDIFORD.
MONDAY, at 3 and 7-45, Mrs. HALL.
WEDNESDAY, at 7-45, OPEN CIRCLE.

Hyde Spiritualist Church, CLARENDON STREET.

SUNDAY, OCT. 17TH, at 2-45 and 6-30, MR. R. SUTTON. Silver Collection.

Bristol Spiritualist Temple, 16, BERKELEY SQUARE, CLIFTON.

SUNDAY, OCT. 24TH, HARVEST FESTIVAL SERVICES. Special Musical Service. Miss MARY MILLS, Speaker and Clairvoyant.

Society Advertisements.

W.T.S. Spiritual Unity Centre,
114, SOUTH ST., ROOM 2, EASTBOURNE.

SUNDAY, OCT. 17TH, at 11-15 and 6-30,
MRS. JENNIE WALKER.

SATURDAY, OCT. 16TH, CIRCLE,
MRS. J. WALKER.

MONDAY, at 3 and 7; Floral Messages,
MRS. J. WALKER.

WEDNESDAY, MISS FLORENCE MORSE.

W.T.S. Spiritual Unity Centre,
PRINCE'S CAFE (FIRST FLOOR), 11,
NORMAN RD., ST. LEONARDS-ON-SEA.

TUESDAY, OCT. 19TH, at 3 and 7,
MRS. JENNIE WALKER
will give Addresses and Floral
Delineations.

Brighton Spiritualist Church,

ATHENÆUM HALL, NORTH ST.

Affiliated to the S.N.U.

SUNDAY, OCT. 17TH, at 11-15 and 7,
MR. P. SCHOLEY, Pres. Croydon Ch.,

Address and Clairvoyance.

Lyceum at 3.

WEDNESDAY, at 8, Mr. S. W. ROE.

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. 17TH, at 11-15 and 7,
MRS. M. H. WALLIS

MONDAY and TUESDAY,

MRS. BLOODWORTH.

THURSDAY and FRIDAY, at 7-30,

Mr. W. R. SUTTON.

SATURDAY, at 7-30, Dr. W. J.

VANSTONE.

Lyceum every Sunday at 3.

Meditation Group every Sunday, 6-30.

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."

MRS. 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. 17TH, at 11-15,
CIRCLE SERVICE.

At 6-30, Mr. CALEY.

THURSDAY, at 8-15, Mrs. EDEY.

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

SUNDAY, OCT. 17TH, at 3, LYCEUM.
At 11-15 and 7, Mrs. HARVEY,

Address and Clairvoyance.

THURSDAY, Mrs. PODMORE.

SATURDAY, FIRST SOCIAL OF SEASON.
Silver Collection.

SUNDAY, OCTOBER 24TH,

Mr. RICHARD BODDINGTON.

MONDAY and TUESDAY, Circles as usual

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

SUNDAY, OCT. 17TH, at 11,
MR. G. PRIOR.

At 6-30, Mrs. BEAUMONT SIGAL.

SUNDAY, OCT. 24TH, at 11 and 6-30,
Miss VIOLET BURTON.

Public Meeting every Wednesday, 7-30.

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

SUNDAY, OCT. 17TH, at 11,
PUBLIC CIRCLE. At 3, LYCEUM.

At 7, Mr. TAYLER GWINN.

FRIDAY, at 8, Meeting for Enquirers.

SUNDAY, OCT. 24TH, Mrs. M. Q. GORDON

Ealing Spiritualist Society,

5A, UXBRIDGE ROAD,

SUNDAY, OCT. 17TH, at 7,
MR. G. PRIOR.

WEDNESDAY, at 7-30, Mrs. NEVILLE.

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. 17TH, at 7,
MISS GEORGE.

SUNDAY, OCT. 24TH, at 7,
Mr. SEWELL.

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

SUNDAY, OCT. 17TH, at 7,
MRS. BEAUREPAIRE.

LYCEUM at 3.

WEDNESDAY, at 7, Mr. MASKELL.

Hounslow Spiritualist Society,

ADULT SCHOOL, WITTON RD.,

SUNDAY, OCT. 17TH, at 6-45,

MR. T. W. ELLA.

TUESDAY, OCT. 19TH, Mrs. PRICE.

Kingston Spiritualist Church,

BISHOP'S HALL, THAMES STREET.

SUNDAY, OCT. 17TH, at 11 and 6-30,
MR. FORD, of Reading.

At 3, LYCEUM.

WEDNESDAY, at 7-30, Mrs. STARR

BUSH.

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

SUNDAY, OCTOBER 17TH,
MRS. GRADDON KENT.

SUNDAY, OCTOBER 24TH,

Mr. G. PRIOR.

Society Advertisements.

Ilford Psychical Research Society,
ASSEMBLY ROOM, BROADWAY CHAMBER.

Hon. President:

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

SUNDAY, OCT. 17TH, at 7,
MR. R. J. JONES.

THURSDAY, OCT. 21ST, at 3,
Ladies' Meeting, Mrs. M. CROWDER.

FRIDAY, OCT. 22ND, at 8.

SUNDAY, OCTOBER 24TH,

Mr. and Mrs. BROWNJOHN

Lyceum every Sunday at 3.

Little Ilford Christian Spiritualist Society,

CHURCH ROAD, CORNER OF THIRD AV.
MANOR PARK, E.

SUNDAY, OCT. 17TH, at 6-30,
MRS. PODMORE.

MONDAY, at 3, Mrs. CLEMPSON.

WEDNESDAY, at 8, Mrs. MAUNDER.
Flower Readings.

SUNDAY, OCT. 24TH, at 6-30,

Mrs. A. BODDINGTON.

Lyceum every Sunday at 3.

London Central Spiritualist Society

(SPIRITUALISTS' RENDEZVOUS),

3, FURNIVAL STREET, HOLBORN.

Every Friday, 7 to 9.

FRIDAY, OCTOBER 15TH,
MISS FLORENCE MORSE,

An Evening's Clairvoyance.

FRIDAY, OCTOBER 22ND,
MRS. L. HARVEY.

Manor Park Spiritualist Church,

SHREWSBURY ROAD.

SUNDAY, OCTOBER 17TH, at 11,
Spiritual Healing Service conducted by

Mr. A. MEAD.

At 3, LYCEUM.

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

Address and Clairvoyance.

THURSDAY, at 8, Mr. T. W. ELLA.

Plaistow Spiritualist Society,

BRAEMAR ROAD, BARKING ROAD.

SUNDAY, OCTOBER 17TH,

MR. A. W. WHITE.

MONDAY, Mr. H. WRIGHT.

WEDNESDAY, Mrs. H. SELF.

THURSDAY, Mr. A. WILLS.

Woolwich & Plumstead Spiritualist Church,

INVICTA HALL, CRESCENT RD.

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

At 3, LYCEUM. At 7, Service.

THURSDAY, at 8, Mrs. M. CROWDER.

Stratford Spiritual Church,

IDMISTON ROAD, SIXTH TURNING DOVE
FOREST LANE GOING FROM 7 MARYLAND

POINT STATION.

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

MRS. GOLDEN.

WEDNESDAY, OCTOBER 20TH, at 8

Ladies' Meeting, Mrs. PRINCE.

THURSDAY, OCTOBER 21ST, at 8,

PUBLIC MEETING.

SATURDAY, OCTOBER 23RD, at 7,

GRAND SOCIAL AND DANCE.

In aid of the Renovation Fund.

SUNDAY, OCTOBER 24TH, at 6-30,

Mrs. NEVILLE.

Forward Movement at 11.

Lyceum every Sunday at 3.

MANCHESTER AND DISTRICT UNION.

SPECIAL ENGAGEMENT OF THE FAMOUS CLAIRVOYANT.

Mr. W. Rex Sowden,

Who will conduct meetings at the following Churches and Neutral Halls:—

SUNDAY, OCT. 17TH, at 3, 6-30 and 8, at **OLDHAM**, Wilkinson Street, Glodwick. CHAIRMAN: MR. FRANCIS.
 MONDAY, OCT. 18TH, at 7-30, at **OPENSHAW**, Local Board Buildings, 915, Ashton Old Road. CHAIRMAN: MRS. ADCOCK.
 TUESDAY, OCT. 19TH, at 7-30, at **ARDWICK**, 38, Maskell Street. CHAIRMAN: MR. CHANDLEY.
 WEDNESDAY, OCT. 20TH, at 7-30, at **SOUTH MANCHESTER** (Princess Hall). CHAIRMAN: MR. CHAPPELL.
 THURSDAY, OCT. 21ST, at 7-30, at **PATRICROFT**, 20a, Barton Road. CHAIRMAN: MR. D. MORGAN (Hon. Sec. M.D.U.).
 FRIDAY, OCT. 22ND, at 7-30, at **WESTHOUGHTON**, Carnegie Hall. CHAIRMAN: MRS. HOLDEN (Vice-Pres. M.D.U.).
 SATURDAY, OCT. 23RD, at 7, at **PENDLETON** (Ford Lane). CHAIRMAN: MR. JOHN JACKSON (Pres., M.D.U.).
 SUNDAY, OCT. 24TH, at 3, 6-30 and 8, **PENDLETON** (Ford Lane).
 MONDAY, OCT. 25TH, at 7-30, at **GLOSSOP**, Fauvel Road. CHAIRMAN: MR. D. MORGAN (Hon. Sec. M.D.U.).
 TUESDAY, OCT. 26TH, at 7-30, at **DENTON**, Market Street. CHAIRMAN: MR. BACON.

WEDNESDAY, OCT. 27TH, at 7-30, at **STOCKPORT**, Central Hall, Lower Hillgate (Labour Church).

CHAIRMAN: MR. E. W. OATEN (Editor of THE TWO WORLDS)

Reserved Seats, 1s. Body of Hall, 6d. Sides of Hall and Gallery, Silver Collection. Tickets may be obtained from Mr. C. LEEMING, 10, Merton Road, Cheadle Heath, Stockport, or at the Hall.

THURSDAY, OCT. 28TH, at 7-30, at **COLLYHURST**, Collyhurst Street. CHAIRMAN: MR. LAWRENCE.

SILVER COLLECTION at each of the above Meetings to defray expenses. HYMN SHEETS PROVIDED.

Do not fail to hear MR. SOWDEN when in your District.

D. MORGAN, Hon. Sec.

MANCHESTER AND DISTRICT UNION.

The **ANNUAL MEETING** will be held in the **PENDLETON SPIRITUALIST CHURCH** (Ford Lane) on **SATURDAY, Oct. 23rd, at 3-30 p.m.**

IMPORTANT AGENDA including Election of New Churches and Associates, President's Address, Presentation of Balance Sheets, Reports of Secretary, Treasurer and Auditors, Election of Officers and S.N.U. Representatives, etc.

A Presentation will be made to the Hon. Sec. (Mr. D. Morgan) in token of Services rendered.

TEA will be provided at a nominal charge at 5-30. All Delegates and Associates are requested to attend.

In the evening at 7, a **PUBLIC MEETING** will be conducted by **MR. REX SOWDEN**.

Mr. JOHN JACKSON (President, M.D.U.) will preside.

A Hearty Welcome to all.

D. MORGAN, Hon. Sec.

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

HON. PRINCIPAL: J. HEWAT MCKENZIE.

COMING EVENTS.

FRIDAY, OCTOBER 15TH, at 8, Clairvoyance by **MRS. BRITAIN**.

TUESDAY, OCTOBER 19TH, at 3-30, Clairvoyance by **MISS FLORENCE MORSE**.

FRIDAY, OCTOBER 22ND, at 8, Clairvoyance by **MISS PETERSON** (Yorkshire).

WEDNESDAY, OCTOBER 20TH, at 8, **LANTERN LECTURE** by **MR. WM. HOPE**, of the Crewe Circle, on
 "RECENT EVIDENCES OF THE TRUTH OF PSYCHIC PHOTOGRAPHY."

"THE SOCIAL BEARINGS OF SPIRITUALISM." Three Lectures by **STANLEY DE BRATH** (V. C. Desertis) with illustrations. THURSDAY, OCT. 14TH, 21ST, 28TH, at 3-30. Valuable to all Students and Exponents.

Single Tickets, 2s.

Course Tickets, 5s.

SOUTH WALES PUBLIC PLATFORM WORKERS' UNION.

A SERIES OF LECTURES will be delivered by **MR. W. H. EVANS**, of Merthyr, at **RIVER STREET SOCIETY, PONTYPRIDD**, at 6 p.m., commencing **SATURDAY, October 23rd**, under the auspices of the above Union.

Fee for course of Twelve Lectures: Members 2/6. Non-members, 10/-. Questions and Discussions to follow each lecture. Tickets obtainable from the Hon. Sec., **MRS. W. H. PIPER**, Forest View, Oakland St., Miskin, Mountain Ash.

Births, Marriages and Transitions.

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