



# 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. 1721—VOL. XXXIII.

FRIDAY, NOVEMBER 5, 1920.

PRICE TWOPENCE.

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At 6-30, MR. E. W. BEARD.  
TUESDAY, NOV. 9TH, 7-30, MR. ERNEST HUNT, 3rd Lecture.  
WEDNESDAY, NOV. 10TH, at 7-30, MR. ROBERT KING.  
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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1721—Vol. XXXIII.

FRIDAY, NOVEMBER 5, 1920

PRICE TWOPENCE.

## Original Poetry.

### Love's Open Gate.

THE Gates! the gates are opening!  
The light is streaming wide,  
My spirit's eyes have caught a glimpse  
Of that fair "other side."  
The air is full of fragrance,  
Of beauty and of song,  
Clearer the vision grows—behold!  
The loved ones parted long.  
I hear the well-known accents,  
I gaze on that dear face,  
The loved form, once so thin and worn,  
Now full of youth and grace.  
In radiant health and beauty  
Behold my loved one stands,  
And into Love's sweet Paradise  
Draws me with tender hands.  
We walk amid the lilies  
And roses sweet and fair,  
The scent of myriad jewelled blooms  
Perfumes the pure, sweet air.  
E'en in this world of sorrow,  
My spirit ne'er is lone.  
Since angel hands have oped the gates,  
And linked earth with their home.

—"FRANCESCA" (North Wales).

## Some Facts About of the Wealth of Spiritualism.

Satisfies Perfectly Every Demand of the Heart, the Conscience and the Intellect of Humanity for a Perfect Religion.

Rev. H. W. B. Myrick, U.S.A.

[CONCLUDED FROM LAST WEEK.]

Christianity is a product of an age when men were ruled by the imagination, when scientific accuracy was unknown, but Spiritualism is the product of an age when facts are the only foundation on which thinking men and women are willing to base a conclusion.

The facts of Christianity—if it ever had any facts—were so buried in the obscurity of the past that it is impossible to bring them to the light and subject them to a critical examination, but the facts of Spiritualism are right here and can be tested right now and shown to be either false or true. Christianity comes to the men of science and says, "My witnesses have all been dead for nearly two thousand years, but I have a lot of things which they are supposed to have written and which we believe, and we do hope you will accept them just as we do."

But Spiritualism comes to the man of science and says, "Here are our witnesses, alive and ready to speak for themselves, and our facts can be demonstrated right here in the science room."

Solomon is credited with the proverb, "A living dog is better than a dead lion," and Spiritualists are inclined to believe that the testimony of a living Sir Oliver Lodge and the findings of the Societies for Psychical Research will actually outweigh the ancient reports of the fishermen of Galilee.

What, then, is the great fact upon which Modern Spiritualism is builded? What are its tenets and affirmations, its facts and its philosophy?

The National Spiritualist Association has given us an official definition that is perfectly clear and comprehensive, and which reads as follows: "A Spiritualist is one who believes, as a part of his or her religion, in the communication between this world and the spirit world by means of mediumship." In other words, we believe it is possible to communicate with departed spirits, to get messages from our beloved ones who have entered upon the life beyond the grave. That is what constitutes the principal difference between our religion and a Christian's religion—they believe, just the same as we do, that the spirits of the people who pass out of the body still live in a conscious condition, but they do not consider it possible for them to come back to us and communicate with us. They believe there is a spirit world where our loved ones go at death, but they think of it as Shakespeare described it, "That bourne from whence no traveller e'er returns."

I heard K. B. Randolph, a prominent attorney of the city of St. Joseph, Mo., in a memorial address say, "We stand by the side of the river of death, waiting for the coming of that boatman who never carries passengers but one way." That is the orthodox idea. When death removes our loved ones to the higher life we shall never see or hear from them until we follow them to the spirit world.

But Spiritualists insist as a part of their religion, that the departed spirits do come back, and that they are able to deliver intelligible messages to us, thereby proving conclusively their identity and personality.

Now, I am willing to admit that such a claim is startling and almost incredible, and I do not blame any one for refusing to give it their assent unless the very strongest proof can be presented to establish it. A man is not a fool for doubting a hard proposition, but in these days of marvellous achievements he may well be called foolish if he denies it. "The word 'impossible,'" said Napoleon Bonaparte, "is the adjective of fools." So many things that were once called impossible have become actual every-day realities, that now, if a thing is pronounced impossible, I expect to see it accomplished almost immediately.

We say, with Mr. Hereward Carrington, in his late book, "The Physical Phenomena of Spiritualism," "It is useless to deny them off-hand, since we know far too little of this universe to say just what phenomena are possible and what are not."

Say you do not know it to be a fact and you can retain our respect; say you do not believe it and we still will respect you and commend your caution; but if you arrogantly deny it and pronounce it false, then you become unworthy of serious consideration.

Mr. Huxley, the great English scientist, coined the word agnostie from the Greek, and it means one who does not know. In his great debate with Bishop Wace, in which the existence of spirits was made a point, he said, "I do not believe in the existence of spirits, but I do not know about it; for all I know and can prove to the contrary the atmosphere may be full of spirits all about us." That was a proper and dignified attitude for a scientist to take, or for you to take, and say, "I do not know." Too many people are like Mr. Clodd in their position on this subject.

Mr. Clodd is a Materialist, and he wrote a book in which he reviewed "Raymond," the book written by Sir Oliver Lodge, in which he allowed his pen to scribble this statement, "The evidence has no value in face of the impossible demands which it makes upon our intelligence."

I venture to say that there cannot be found in all the bombastic literature of Materialism a more amazing, insolent and egotistical statement than that. He flatly informs us that the mass of evidence so laboriously collected by such men as Sir Oliver Lodge, W. F. Barrett, Prof. Crookes, Prof. James H. Hyslop, and other men of science "possesses no value." And why? He says, "Because of the impossible demands which it makes upon our intellect." In other words, the phenomena of Spiritualism seem impossible to his intellect, therefore, they do not happen. Because he thinks they are impossible, therefore, they are impossible. If he thinks a thing cannot be done, then it cannot be done. Such is the reasoning of a leading Materialist, a bright and shining light among the apostles of the dirt philosophy. Can you beat it? How appropriate is his name—Clodd! Nothing can ever happen in this old universe provided it "makes too great a claim on the intellect" of Mr. Clodd and his fellow clods.

According to this a fact is not established by testimony but because it does not strain the "intellect" of a Materialist to the breaking point. When it was first suggested that wireless telegraphy might be accomplished the clods exclaimed, "No, it cannot be; such a notion makes too great a demand on our intellect," but wireless messages are being sent daily from city to city and from country to country. And when Prof. S. P. Langley began to experiment with the flying machine at Washington, all the clods assembled and began to exclaim, "It can't be did, a heavier-than-air flying machine makes too great a demand on our feeble intellects." But nevertheless, in the air to-day a great fleet of aeroplanes are wheeling and flying and will soon be as common as the automobile.

So let us believe that in spite of the fact that some of our friends cannot accept spirit return as a fact just yet, that it is nevertheless a comforting fact just the same. Spiritualism has outgrown the "ghostly" period of its existence and has entered upon a stage of scientific recognition.

As a writer in the "Toledo Bee" has recently written, "There has been, especially in the last thirty years, an ever growing interest in the possibility of establishing coherent and intelligent communication with the spirit world. Scientists of repute have been collecting data and information on mediums and mediumship, and the list of those who believe there is something supernatural attained through these channels is steadily increasing."

"That is the significant thing about it, and the thing that gives me greatest pleasure—science is establishing the fact of Spiritualism. Behold what science has done!

Science proved that the earth is not flat, that it revolves about the sun and was not created in six days, but has evolved from nebulous matter through countless ages of time. Science read the symbols in the skies, and gave us astronomy; tore open the pages of earth's granite library and gave us geology; deciphered the story of cells and nerves, and gave us biology.

Science gave us the secrets of surgery, and placed in the physician's hands a hundred remedies for pain. Science took the wild and rudimentary plants in the soil, and by selection and skilful breeding gave us the magnificent fruits and flowers that nourish and delight us to-day.

Science sowed the bosom of the ocean with ships, filled the sky with aeroplanes, and covered the land with rushing railroad trains to carry the commerce of the world. Science bored tunnels through the mountain ranges, hung bridges across the flowing rivers, and harnessed the power of the flashing waterfalls to turn the wheels of a thousand factories.

Science built great irrigating dams, caught the melting snow as it came gurgling down the mountain side, and spread it over the sandy plains, causing the desert to blossom as the rose. Science took the lightning dart from its home in the thunder cloud, and put it to work carrying messages over land and sea, and illuminating our homes and cities with a glow that rivals the morning sun.

Science put a magnifying glass to our eyes, a telephone to our ears, and a telegraph key in our hands, thus multiplying the power of our five senses and making us the masters of time and space.

Science created fingers of iron and eyes of glass, and nerves of steel, and imparted intelligence to cold matter, so that machinery does man's work a thousand times more

quickly and with greater precision than he could do it with his hands alone. Science has been the creator of civilization, having given us our art, and commerce, and literature, and all the things that are essential to human life.

And now, at last, science is taking up the study and investigation of the occult—of the human spirit and its possibilities—and we are now to have a scientific religion.

In Article 5 of our "Declarations of Principles," we say, "We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism."

"SCIENTIFICALLY PROVEN."

Not based on the traditions, unverified sayings of men who lived twenty centuries ago, but on the facts and truths scientifically demonstrated by a body of earnest investigators of international reputation, who are living and doing their work right now, in our own day and millennium.

Spiritualism comes to you as a science and asks you to prove, to demonstrate its claims, just like chemistry, biology, electrical engineering, or any other branch of scientific work. Spiritualism is the only religion in the world that can be proved by science, or that claims to be based on scientifically demonstrated phenomena. Ours is a religion of fact and not of faith, a religion of reason and not of revelation, a religion of science and not of superstition, a religion of to-day and not of the remote past.—"PROGRESSIVE THINKER."

## "All the World's a Stage."

Lewis S. Coleman.

WHAT is mankind? Mankind collectively is a huge crowd surging across the stage of life, forming in the vast majority the chorus of creation's drama, each member enacting the insignificant but nonetheless necessary role allotted to him or her by the Author-Producer of the universe known as God. Each player makes his or her entrance in the same way (it is only the setting which differs), but the diversity of the parts played is beyond the power of tongue or pen to relate. No two players perform alike during their brief and only appearance on the stage of human experience called life. Ever and anon some few performers draw apart from the crowd and stand revealed in the bright and fierce light of fame, popularity, or even notoriety. Here away from their fellows they quickly become the centre of all eyes. The heedless, hurrying crowd pauses and views them with interest, all eagerness to know what they have to do or say.

Many and varied are the actions of these men and women who stand out for good or evil upon the stage of the world, and whatever those actions may be some of the lookers-on will applaud and imitate. Perhaps it is a drama which is being performed. The spectators watch breathlessly, but are too blind to read the hidden warning conveyed thereby. The few who among them do take heed are laughed at and derided for declaring it. The drama quickly gives place to tragedy—a tragedy of horror and death. Even while humanity staggers at the awful climax a comedy is started in another corner of the stage by some irresponsible fools, and before the last act of the tragedy is finished it is forgotten and its lesson lost.

But they are not wholly mad, for hark! a sweet singer stands before them, and with golden notes touches the heart-strings of her audience. The chords of memory are painfully stirred, and many an eye gleams unnaturally bright, while strange lumps form in many throats. But alas! the song dies away, and is remembered no more. The things of the world clamour for attention, and the sweet echoes of the song are drowned by the harsh discords of selfishness and jealousy. The regrets for the past and the half-formed resolutions for the future are banished, and the singer, her work accomplished, is called to higher service. But, perchance, in some heart her song still lingers. Who can say? Surely the Author had not introduced her into His glorious opera of life without a purpose?

Now it is a poet who stands revealed under the searching rays of the light of truth, but the world calls him a dreamer, a visionary, and only laughs and jeers. The poet, his message delivered in words of living fire, is well nigh heartbroken at

reception, until he suddenly remembers One who also spoke to a careless and wayward audience, and in love and pity called upon them to follow Him, not by the highway of luxury and power, but up a steep and narrow winding path, overgrown with thorny brambles and strewn with stones, terminating in a garden of sorrow, where the cup must be drained alone. The poet remembering this, entered into his garden to drink the cup also.

The other end of the garden  
Is God's eternal day,  
But no one partakes of its glory  
Except he pass that way.

And so the players are streaming by, still pursuing the golden myth, still worshipping at the shrine of temporal power, unheeding the poets, the singers, and the prophets. They who spend their days in the search for pleasure are quickly forgotten. They who become great at the expense of their fellows are remembered with fear or loathing. But they who by their lives and teaching exhorted their fellow-men and women to lead nobler lives, they are still remembered, and in many a heart their names are honoured and watered by honest tears, while they from their high heaven send on wings of love spiritual strength to those who are striving to emulate them.

When the play of life will end and the curtain fall we know not, but of this we are assured: Some day when our own brief part is played, and we have made our exit, we shall be permitted (as we are worthy) from our higher vantage ground to comprehend some of the wondrous, stupendous whole of the tragedy-drama-comedy now being enacted on this stage of life. Until then let us see to it that our little contribution is well and nobly played, our "lives" helpful and our "actions" clean, and in trying as we are able to do that which we were sent to do, earn in some measure the "well done" of our Divine Author and Creator.

## Mumbo Jumbo and Spiritualism.

Horace Leaf.

MUMBO JUMBO is among the critics! Harold Ashton, Stuart Cumberland, Maskelyne, Sir Ray Lankester, and Edward Clodd have all couched aloud and tilted at Spiritualism with more or less success, but none could surpass this new champion.

Mumbo Jumbo belongs to the newspapers. He is a real journalist, and wields his pen with effect. He has proclaimed through the columns of a leading newspaper that he does not like spooks on the stage; nor does he like them.

This last fact is the key to the inspiration which led him to write his criticism. What right, he asks, have theatre managers to introduce ghosts and mediums upon the stage? How can actors justify themselves in participating in any way with the slightest tincture of Spiritualism in it—unless he be against this wretched belief!

Let Mumbo Jumbo speak for himself: "Where the Spiritualism or hypnotism is used frankly as a means to produce horror, I do not object much; when the medium is exposed before the final curtain I welcome the jest, and should be prepared to share in it. But where this modern bogey-bogey business is assumed as eternal truth, I kick."

Isn't that nice? Did ever a critic enter the controversial lists with better qualifications! It would be interesting to know how old Mumbo Jumbo is. He certainly would have figured well as an Inquisitor or a witch-finder during the 16th and 17th centuries. What a pity he is so much out of date. He doesn't object to Spiritualism being presented on the stage so long as it is lampooned and lied about. Make a jest of it and he will laugh loud and long; present it solemnly, tell the truth about it, and he will stumble and write it down, curse the playwright, and condemn the manager.

"Drama," says he, "is so powerful an instrument, it is so easy to prove anything on the stage, that we ought to rule debate on disputed questions out of the drama if we, the people, are to be saved from endless delusion."

Therefore leave out Spiritualism and mediums unless you make a jest of them. Would you like to know why Mumbo Jumbo writes thus? It is probably because he has

preconceived religious ideas. He appears to give himself away delightfully in the following sentence:—

"The modern Spiritualist play . . . does not argue, it states as a dogma what I believe with all my heart, and what most playgoers believe with all their hearts, to be a lie. We do not believe the spirits of the blessed can be brought into a parlour by putting a medium in a trance. Some of us believe that is all rot, some of us believe that it is 99 per cent. rot and 1 per cent. devilry."

There you have it. One doesn't need to be clairvoyant to see Mumbo Jumbo seated solemnly in his pew on Sunday among the "unco' guid." He forgets to mention one thing, namely, that some of us believe Spiritualism is not all rot and devilry. Indeed, there can be no doubt in the mind of the informed person that Spiritualism and mediums are much less rotten than Mumbo Jumbo's arguments, and much less devilish than his poor ideas.

In respect to this subject Mumbo Jumbo is a "throw-back." He represents the state of mind that made Galileo recant, laughed Columbus out of court, told Harvey he was a fool, said Galvani was a madman, and declared trains never could run because steam was of no use and the rails would melt through the friction of the revolving wheels.

"We have our own ideas of God and His angels." Of course we have, Mumbo Jumbo. That is half our trouble and all of yours. If you could only get rid of those ideas you would make a much better critic. But you wax more funny than eloquent when you say "these monstrous fakes" of Spiritualism horrify and do not make you laugh. That's the rule; you want to laugh at them and the actors and playwrights won't always let you. They, at least, are sometimes serious, and out for the truth.

"The miracle plays of the Middle Ages are coming back," you say, "but they are miracle plays of the devil." That should please you, Mumbo Jumbo, because it is obvious that you are more suited to criticise things of the Middle Ages than the Twentieth Century.

## Earthbound: A Spiritistic Moving Picture.

Ancient and Modern Thought.

IT has long been visioned that the moving picture has possibilities for education, material, moral, mental and spiritual, more far-reaching than school, pulpit, book or stage. We have seen some attempts to give suggestions of the life after death and the idea that man lives many lives on earth, but all these instances of the potential value of the motion-picture are, we like to think, but sign-posts guiding in the right direction.

"Earthbound" is the most prominent sign-post yet arrived at, showing what can be done in respect to teaching of the life beyond. Taken from the stories and psychic experiences of the noted author, Basil King, the picture gives us a wonderfully realistic presentation of the efforts of a man to right the wrongs he had done on earth after his body has been killed by his best friend. Bound to the scenes of his earthly life until this is accomplished; hurtled into the next world with startling suddenness; utterly disbelieving that such a future life was possible, his situation is distinctly and realistically unenviable. It is a lesson sorely needed by the happy-go-lucky, thoughtless mass of humanity of the present age.

The occult student will probably find some fault with details; as, for example, the spirit's success in eventually making himself seen and heard by his friends; and they will ask why the man has to put on an opera cloak just before he is killed in his club at 3 p.m., so that he may appear in it in all the subsequent scenes. They may cavil a little at the objection of the dead man to his wife praying at a crucifix, but these are concessions which perhaps have to be made to an unenlightened public.

The whole picture is a story of thrilling interest, of moving pathos, and is most artistically produced and well acted. It is being shown now in New York and Chicago, and is now showing at the Royal Covent Garden Opera House, London. We strongly recommend every reader to take the first opportunity of seeing it. Messrs. Samuel Goldwyn and Rex Beach are to be congratulated upon this production.—AZOTH.

## The Super-Physical Universe : Its Origin in Nature.

Sixth Lecture under the Auspices of the CALIFORNIA PSYCHICAL SOCIETY, delivered at Armory Hall, San Francisco, California, Sunday, January 5th, 1896. by

J. J. Morse.

THE development of the conception of immortality marks the at present high stage in the evolution of the consciousness of the race. That that conception varies widely, as different nations have evolved it, is, of course, beyond question. The idea of the Bushman contrasts apparently most unfavourably with the conception of the highest phase of Christian or spiritual thought to-day. And in between those wide extremes, what an infinite number of various opinions and conceptions can be found. So strange do these varying opinions appear that men have considered that because of such confusion and variation, there is no foundation for this conception of man's immortal nature. Yet, if we bear in mind that science is constantly conquering all the difficulties that beset the pathway of human progress, and by the application of the lights of comparison to the various experiences of man upon the different planes of his life and being, is gradually evolving a coherent and sequential philosophy, it may be that the application of this method to the doctrines of immortality as entertained by the race at large, will eventually show that, while the opinions may seem to vary, the basic fact in all cases is one and the same; and, looking for that unity of thought that belongs to this question, rather than to the divergences, may ultimately find the means of welding all this matter into one concrete whole, giving to the world at last a clear and comprehensive understanding of what this conception of immortality means and what it implies.

It means a great deal to man, it implies a great deal for the universe. If what it implies in the universe, and what it means for man, can be placed on satisfactory and rational foundations, then, indeed, a triumph will be achieved that will be the lasting glory of future ages and the magic touchstone that will bring order out of the chaos of the past, and illumine the pathway by which man has grown from his ignorant and savage conceptions up to the higher and clearer thought that will presently occupy his mind.

So far as we have travelled along this particular road, we have dealt more particularly with the doctrine of immortality itself. Now we commence a slight deviation or departure from that main line of argument and follow out certain consequences that logically and naturally arise from the considerations we have previously addressed to you. And, having dealt as far as the limits of space permitted us with the possibility of the existence of an immortal man, we are now face to face with a certain series of necessities concerning that postulate which, for the sake of our argument, we will consider as having been proved, namely, that man does exist as an entity, and a conscious entity, after the death of his physical organisation.

This being the case, the thought that naturally associates itself with this assertion is, where does he live? What kind of man he is may be well left alone until the succeeding lecture. The place where he must be, the condition under which he must exist, is certainly a double question that we must face and deal with. The world has been asked to believe that there is a future state. This future state has been hitherto the peculiar property and possession of the theologian, who has applied certain rules and regulations to it, beyond and outside of which he denounces all argument and inquiry. Whosoever you have endeavoured to suggest to him that there is something more than mere assertion necessary, that the advancing hosts of scepticism will vanquish him utterly, root and branch, if he still adheres to his old method concerning this question of a future state, he has met you with—what? With a calm Christian spirit of conciliation; with an earnest desire to join you in fathoming the mystery of all mysteries? Not so. He has met you with lofty scorn, with revilings and contumely, with fierce opposition, that in former ages has not stopped short of attempting to silence the truth by murdering the truth-teller. And the consequence has been that theology has fenced and walled this question all about

with a series of fears and penalties, until at last free men have taken themselves away from the precincts of the Church, gone out into the realms of nature, and, thinking that nature was all, as they understood it from the material point of view, have come to the conclusion that there is no future state, that it is only one of those beautiful dreams that flash across human vision, colour it and beautify it for a time, but in the hour of trial fades away like a wreath that leaves nothing substantial behind.

It is idle to denounce such an attitude in men. It is folly to denounce it, and to say that those who cannot, or will not—or do not, let us say more gently—believe in the possibility of a future state for man, are evil people, wicked in heart, in mind, enemies of God and of the race. Such a puerile and childish objection to free and honest inquiry into the whole realm of life's possibilities, is entirely out of date to-day. And it is because such opposition has been indulged in that the more powerful and resolute and daring intellects of the world look with somewhat of a contemptuous eye upon what is called religion to-day.

If there is one thing that we must plead for again, it is that this question and all that belongs to it is a legitimate matter of human inquiry; that God has set no boundaries to the activity of the human intellect, either in the race or in the individual, save those boundaries which time and circumstance and condition impose; and in each succeeding age the time and circumstance and condition of the past is transcended by the new times and the new circumstances and the new conditions of the evercoming future. So naturally, the little of to-day grows to be the more of to-morrow. And, as men feel their powers and realise their abilities to comprehend the problems that press upon them on every side, no wonder that they are saying, as we say good-night, it is man's bounden duty to solve every problem that concerns his well being, whether that problem pertains solely to this stage of being or to any possible future phase of being that may lie beyond him.

If we are to take this ground, then the theologian's position is indefensible, and the pursuit of the knowledge sought for, leading to its ultimate discovery, will benefit the world at large. If it does nothing else than to make the question of the future universe a settled, demonstrated fact in the science and philosophy of humanity, it will have achieved more than all the theological and dogmatic assertion of the past.

In regard to the future of the man after he is dead, one of the objections raised against the possibility of a super-physical universe is, that there is no room for such a universe in the constituent order of nature; that nature fills all there is. Universal space is occupied by her laws and forces, so to speak; she is all, and all is she. The inevitable consequence of which argument is that we are brought face to face with the startling assertion that matter and its modes of operation and manifestation constitute the whole of existence—there is nothing else beside. If this be the case, and we assume that man has a soul, that he lives after death, he must live somewhere; and if the universe is strictly a mechanical and material universe, we shall have to argue that man's soul must correspond to the conditions of that universe and be material also. Thereby in one blow would be toppled over the superstructure of a spiritual universe that has been so laboriously erected by the theories of the past. And once again we are open, as they would say, to the charge of being grossly materialistic.

The idealist will at once say there must be another side to the universe; there must be a spiritual side; and in it there must be the fitting elements; in the constitution of being, if God is, such a condition must necessarily exist. What are we to do in the premises? How are we to meet these conflicting thoughts? Says one, "To pry into these mysteries is wicked." Says another, "There are no mysteries to pry into." Says a third, "There are these mysteries; they do exist in spite of these good gentlemen." How are we to escape from this triangular difficulty? There is only one escape, we must go to nature herself; we must interrogate her, inquire of her what she can tell us, and discover from her answer if possible what this super-physical universe is, whether it is a concrete, separate, and distinct existence that the idealist and the theologian alike conjure in telling humanity it is, or whether it is something that is a part of the possibilities of this material universe, and

therefore, across the boundaries of physical life, beyond the limitations of the present development of human consciousness, and open up a wide vista of possibilities in a realm that is practically virgin soil to the great majority of the world's thinkers to-day.

By adopting this latter course we should certainly be coming into harmony with nature. By adopting this course we should be combatting the materialistic antagonism; by adopting that course we should be overcoming the objections to the idealism of the idealist, and we should also be defeating the imperfect spiritual philosophy of the theologian. If we successfully accomplish the object we are striving to attain, the triumph will be a great one, and we shall have won a new victory for the cause of the human intellect. And whoso can add, be it ever so small a matter, to the sum of the knowledge of the world, is more worthy of a monumental record than those who slew their thousands for the benefit of human glory.

The super-physical universe: we have chosen this title advisedly, because we believe that this expression means the logical outcome of the possibilities of the material or physical universe; that there is a point, for instance, where the activities and evolutions of the physical universe cease, where the journey of the evolution doubles upon itself, as it were, and the great mill of being regrinds the materials already imparted. But whether this is to be constant and everlasting, re-commingling all the elements of being, or whether, when the point of their highest development on one plane of existence has been reached, that becomes a starting point of a still higher plane of development, is one of the questions we shall have to offer a solution of hereafter.

(TO BE CONTINUED.)

## Bilson Visits a Lyceum!

John G. Wood.

CERTAINLY it was one of the greatest surprises I have ever experienced. And though it may appear paradoxical, yet to me the mysterious thing about it was its simplicity. I should never have dreamed of inviting my friend to visit one of our Lyceums, at least not yet. Personally I would prefer a delay of years rather than that the conversion of anyone to our truths should be in any degree advanced beyond what I may describe as the natural and logical outcome of thought and demonstrated facts. I am a believer in the believer who does not rest on belief; a supporter of the apostolic injunction, "Add to your faith, knowledge"; though I find it difficult to accept another of St. Paul's dictums, "Suffer fools gladly." Still, the fact remains, Bilson's attitude has changed wonderfully and surprisingly quick, as it seems to me, and to be quite frank, I cannot claim any credit for it either.

A pattering of light footsteps behind me, an excited and impulsive calling of my name, and there in the street was the youngest daughter of my friend.

"I knew it was you ever so far away," said she. "Father and mother are both in, if you would like to see them. Won't you come in for a few moments?"

"Very well; lead the way, Daisy my dear, and I will be your follower for once."

So there I was once again in the home I had visited rather frequently of late. Daisy explained our encounter, and we settled ourselves down for a few moments' chat. It appeared we had broken in upon some sort of discussion, for the two elder daughters were emphatic in expressing their sentiments.

"Well, father," said Lily, the eldest daughter, "if you tell us to go, we shall do as you say. We have not the least desire to act in any way contrary to your wishes, but I do hope you won't tell us that we must go."

Like Paul Pry, I had, of course, to apologise and to express my "hope that I did not intrude," but Bilson said, "Oh, well you might as well hear all about it," and then Rose, the remaining daughter, said, "Oh, Mr. Wood, it is all about the Sunday-school. Our regular teacher is away on holiday, and we have had a new teacher for the last three weeks, and on Sunday afternoon she actually said, and insisted, that we were little children, even babies, in hell; they had not

been baptised, she explained, and were therefore necessarily lost for ever. Oh, it was enough to make your blood go cold to hear her, and when she insisted upon it, and we expressed our horror, she beckoned to the minister to come to our class, and he actually agreed with her statements."

"Oh, father," the two girls cried out, "it can't be true—don't ask us to go again."

"But," said Bilson, "really you ought to go to some Sunday-school, you know, and I don't know any better one than where you have been going."

Then I chimed in. "Now what do you say, my friend, about my taking your girls to a Sunday-school, just for once, as an experiment? I won't ask them to pay a second visit unless you consent and they wish to go."

And it was arranged, and the following Sunday I called by arrangement, and took them to a new kind of Sunday-school, one which some people know better by the term of "the Children's Lyceum."

I told them on the way that I would not say a word until we returned home, unless they wished me to say something. I would prefer not to say anything, but leave them to give their impressions in their own words to their parents upon reaching home.

The usual procedure was followed—pearls, recitations, hymns, readings, calisthenics, etc., etc.—when finally we emerged into the street, the three girls were in a high state of excitement, and were simply bubbling over, and having a real difficulty in restraining themselves, and they actually rushed the last few yards, and burst in upon my friend and his good wife. "Oh, dad, it's great, it's great, it's great." Their sparkling eyes and their whole-souled interest was self-evidence of the pleasure their visit had afforded them. Then followed, in their own words, a description of what they had observed, and the impressions produced upon them.

Then Bilson said, "You have evidently introduced them to something which they have found pleasure in, and in fact delight, and I thank you."

"I wonder," said I in a musing tone of voice, "whether you would like to go again—some day."

Then three lusty young voices affirmed that they wanted to do so, and on the following Sunday, too.

"Now," said I, "I really think you ought to supervise your children's education, you know. Think of the dangers they may be plunging into. It is manifestly your duty to pay a visit yourself, and to judge for yourself."

"Yes, dad, do; and mother, too, eh?" And so it was settled.

"You sarcastic old beggar," said Bilson, when parting with him at the door. "Yes, I will go and supervise my children's education. Are you at home next Sunday?"

"No, I am away for three weeks."

"All the better," said he. "I will tell you what I think about it on your return. Au revoir!"

The next article on "Bilson Receives Promotion" will be the last of the present series.

## SPIRITUALISM IN EAST ANGLIA.

THE report of the Spiritualist meeting held in Great Yarmouth on the 3rd of September appearing in THE TWO WORLDS, brought an offer of help from Mrs. Goddard, of Gloucester, who wrote that she would be spending a few days during October in Norwich or Yarmouth, and would be willing to help in any meetings. A meeting was therefore arranged for Wednesday evening, Oct. 13th, when to a large congregation in the Unitarian Chapel an address on "Spiritualism," followed by clairvoyance, was given by Mrs. Goddard. On Sunday, the 17th, Mrs. Goddard took the service at the Unitarian Chapel, and again gave clairvoyance after her address to a large congregation. On Monday, the 18th, a special seance was held in the vestry, and 26 or 27 persons were given readings by Mrs. Goddard, when great satisfaction was expressed by all who were present. On Tuesday, the 19th, a special meeting was held in the schoolroom, about 100 being present. After an address from Mr. G. F. Brown, in the chair, and an appeal by Mrs. Goddard, about 30 or 40 expressed themselves desirous of forming a Society, details to be arranged on the following Tuesday, when I promised to give my personal experiences and lay the details of the proposed Society before them. On Thursday, the 21st, a largely attended meeting was held in the Martineau Memorial Hall, Colegate-street, Norwich, under the auspices of the newly-formed Norwich circle for the study and investigation of Spiritualism. On the request of the Norwich friends I went over and took the chair, and Mrs. Goddard gave an address and clairvoyance.—GEO. T. BROWN.

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FRIDAY, NOVEMBER 5, 1920.

## The Old Standard or the New.

THE Church Congress is again over. Spiritualism loomed large in the discussions and the attitude manifested towards it was, on the whole, friendly. The closing remarks, however, of the Bishop of Chelmsford showed the adoption of the parochial rather than the universal view. "If Spiritualism does not lead to Christ, to Calvary, I have no time for it. The centre of our creed is Christ. Does Spiritualism lead us there?" At the risk of repeating what we have previously written, we must allude to the ambiguity of such a statement. There are two concepts which stand out plainly above the mass of detail. Firstly, the adoration of the man Christ Jesus, and secondly, the adoption of the principles of life associated with His name as laid down in (for instance) the "sermon on the mount."

Now, it is plain even to the superficial thinker that it is quite possible to adopt either of these without the other. Evangelistic theology of a decade ago, and the practices of the Roman Church would have us believe that mere belief upon His name and faith in the power he possessed, in other words, the acknowledgment and adoration of his personality, was sufficient for salvation. We have in mind a personal argument with a vicar of the Church of England, who frankly told us, "The man who believes that the sacrifice of Jesus Christ cleanses from sin and its consequences is a Christian and is saved, whatever his life may be—the man who does not is lost, however good his life." Is this what the Bishop of Chelmsford means when he says the centre of our creed is Christ. Is the vital centre of Christian faith the mere hero worship and adoration of a great name, or is this, where it is manifest, but a mere approach to something infinitely greater, viz., the incorporation into human life of certain great principles of which he was the exemplar and advocate? Let there be no mistake, Christ-ethics have a power of appeal to the human mind, and are acceptable to right thinking men, whether they be Christians or not.

The one thing which differentiates Christianity from other great spiritual ideals is the worship of a person. It is the easiest thing in the world to worship a hero. It is the most difficult thing in the world to be really heroic. The first is a plaything for babies, the second a task for strong men. The argument of the Bishop of Chelmsford savours too much of a special pleading to deal at "my shop" rather than an inspiration to obtain the best service. The whole world knows to-day that one does not obtain a higher standard of living from Christians than non-Christians. The good and the bad are found amongst both, whilst the Churches have always been ready to lower their ideals to expediency. "They have watered down the sermon on the mount until it is weak enough for utterance from a fashionable pulpit." They worship self-sacrifice at a safe

distance of nineteen hundred years, and are amazed when it is practiced before their eyes.

The Bishop's plea is virtually expressed in the words—we may accept this if it strengthens our hands—but if not we must deplore it and ignore it. The standard is a false one! The first point to be settled concerning Spiritualism is "Is it true?" If that question is decided in the affirmative, then another arises, "Does it in practice contribute to the spiritual efficiency of life?" Given an affirmative answer to those questions—and we do not hesitate to say they can be so answered—then the thing should be fostered and propagated.

We claim out of long experience that there is nothing in Spiritualism antagonistic to the life and teachings of Jesus as far as the records of that life are available. On the other hand we do not attempt to disguise the fact that there are many points of antagonism between Spiritualism and the mass of crude beliefs, opinions and creeds which the medieval and modern Churches have aggregated round His name. The practices of the Churches are not the practices of Jesus! The Bishop of Chelmsford tells us that with the rank and file of Spiritualists Spiritualism had become their whole religion. This we cannot deny, but it is due to the fact that the Churches for sixty years have had no place for us, and have spared no pains to persecute us.

But think what necessarily follows, i.e., that in Spiritualism and outside the Churches men have found all that is necessary to answer their spiritual needs, satisfy their heart's longings, and reply to their intellectual questionings. They have found bread instead of stones. As long as man-made creeds and theological interpretations—the survival of the dark middle ages are used to obscure the admirable principles of a great life—as long as sartorial trappings take precedence of the beating of the spiritual heart within the ideal—so long will there be a difference between us.

The object of religion is to promote, not the worship of a name, but the practice of spiritual living, and it is a sad commentary on the work of the Churches when men can find this as well outside as inside their ranks, and we feel that if that gentle soul who spent himself for humanity could speak through us to-day, he would say in soft but penetrating tones, "Forget me if you will, ignore me if you like, wipe my name from your books if you care, but strive! oh strive to put into practice the principles I exemplified, and copy my life. The world needs lifting up; my name is but a compilation of material sounds, but spirituality of life, love and service for humanity, are never dying virtues."

The Bishop may quarrel with us concerning names and titles, but these are men's labels attached to eternal truths, and when Spiritualism is sifted to its last atom, it means the union of the spirit within man to the spiritual world out of which he came, and which is even now reaching out its arms to claim him back again. Let us forget masks and faces and realise that behind the stage play of mortal life there is a realm of eternal principle. Toward this we tread with set eyes and steady feet. Doubtless the laggards in the paths of conventionality will come up with us sometime, but they must not be allowed to obstruct our progress.

### 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.

**NORTHERN COUNTIES UNION.**—Rev. Beatrice Mytton has just concluded one week's tour in this district with very satisfactory results. Her addresses on each occasion have been very helpful, whilst her clairvoyance and messages have been both convincing and comforting to those receiving them. The interest her visit aroused was very gratifying indeed, and I think she accomplished what she said she came to do, "win new enquirers and encourage and enthuse old workers."—A. H. BAIN.

## CURRENT TOPICS.

MR. G. BERNARD SHAW is always shocking someone by his bizarre statements. Recently, at Walsall he expressed the opinion that it was necessary to take the

Baptists and the Congregationalists and make them Christians, and, what he considered even more difficult, to convert the Church of England into a Christian Church. This may or may not be true, but we wonder what type of conversion is necessary for Mr. Shaw!

WE note that the British College of Psychic Science are bringing Mr. Wm. Phoenix to London for a short visit. We hope and believe that the venture will result in added credit to this fine medium.

The college is also conducting a correspondence course on Vital Magnetic Healing. To those endowed with the healing touch such a course should be valuable, whilst many who have not such power would find a knowledge of the laws operating useful in the maintenance of personal health.

THE discussion of Spiritualism at the Church Congress appears to have taken a very high level. Even Rev. A. V. Magee was subdued, and must have felt a very small man when confronted with the broad views taken by men of wider experience. Sir Wm. Barrett seems to have adopted the sound attitude of looking at prayer as an extension of telepathic power. "If telepathy be indisputable and our creaturely minds can silently impress other minds—the Infinite and indwelling Spirit can thus reveal itself in all-ages to responsive human hearts."

REV. M. A. BAYFIELD endeavoured to show that Spiritualism was altogether an ally of the Christian Church. He argued from the realm of incredibility, and made them possibilities or actualities of man's experience. It brings spiritual forces into the domain of law. This is well said. The Bishop of Chelmsford rather begged the question when alluding to the evidence regarding continuity after death. "Christians did not want any more evidence," said he. He evidently does not know Christians. They besiege mediums and circles by the thousand—in huge numbers they are leaving the Churches in search of these evidences. They do want the evidence, and it should be the province of the Church to provide it.

THE Bishop of Chelmsford shows himself by such a statement to be out of touch with public opinion (which is usual with Bishops). The Churches are asking their adherents to accept certain great principles on the word of the Bible or the clergyman. Both standards have been shown to be fallible, however great their virtues. This has opened the way to doubt. The only method which can successfully resolve such doubt is by appeal to fact. Hence, Church members are taking up investigation, and rightly so. They are appealing to the spiritual world for first-hand information, and are getting it. They are becoming convinced that the dwellers in that world know more of its conditions than does the Bishop. Where there is a divergence between the two views they are finding that the spirit world is the more reliable of the two. At any rate the "ostrich policy" of pretending that the average church member is satisfied about the after life is a foolish policy, and when satisfaction is obtained outside the Church, is it any wonder that the seeker prefers to stand by the system which gives satisfaction?

WE regret to report that there is no improvement in the condition of Mr. Hanson G. Hey. He is still suffering partial paralysis as a result of successive attacks. Will all Societies and friends who have money in hand for the testimonial fund kindly forward same to Mr. T. H. Wright, 10, Victoria Avenue, Sowerby Bridge, Yorks.,

as it is desired now to close the fund. There is still time for those who are late to forward their "mites."

## A New Illuminant!

OUR contemporary, "Light," was out last week in its new and enlarged form. The contributors form a galaxy of talent. The illustrations are good, and the matter attains a high standard. We wish our companion all success.

## The Hanson G. Hey Testimonial.

SIR,—I have much pleasure in submitting a further list on behalf of the above fund:—

Amount brought forward, £423 9s. 8d.; St. Peter's Spiritualist Church, Huddersfield, £2 2s.; St. Paul's Spiritualist Church, Halifax, £10; Mrs. and Miss Hirst, Halifax, 6s.; A Friend, Halifax, 1s.; Ramsden-street Spiritualist Church and Lyceum, Huddersfield, £20 10s.; Raven-street Spiritualist Church, Halifax, £4 10s.; Mexborough Spiritualist Society, £1 7s.; Mrs. J. Butterworth, Blackpool, £1 1s.; Hull Psychological Society, Holborn Hall, £10; Meersbrook Spiritualist Church, Sheffield, £3 3s.; Mr. and Mrs. P. Smythe, London, £2 2s.; Darwen Spiritualist Church (balance of £10), £2 10s.; per Mrs. Brown, Walsall (balance of £25 2s. 6d.), £14 12s. 6d.; Mrs. M. H. Wallis, London, £1 1s.; Mr. and Mrs. Warrington, Halifax, 2s. 6d.; per Mr. L. E. Pinkney, Newcastle-on-Tyne, £4 0s. 6d.; Mr. W. Jones, Glamorgan, 5s. 3d.; per Mr. G. F. Berry, £3; A Friend, Halifax, 2s. 6d.; Ystrad Spiritualist Church, £1 10s.; Mrs. J. Storey, Cullercoats, 10s.; Wolverhampton Spiritualist Church, Temple-street, £2 2s.; per Mr. R. Davies, collection at Denton, 10s.; per Mr. S. Lidgett, Parkgate, 5s.; per Mr. and Mrs. R. Hill, Alberta, Canada, £7 7s. 6d.; Leicester Spiritualist Church, Rupert-street, £5 5s.; Glossop Spiritualist Church, £2; per Mrs. A. Jamrach, London, 16s. 6d. Total, £524 11s. 11d.

T. H. WRIGHT, Hon. Treasurer.

10, Victoria Avenue, Sowerby Bridge, Oct. 22nd, 1920.

## Ancient and Modern Thought.

THE actualities of to-day have once been thoughts in the minds of individuals, not necessarily people with honoured titles, but illustrious men and women, who achieved fame by their own energy and genius. The pages of history disclose to us many memories of days that are accomplished and faces that have vanished, combined with wars of departed ages, which reveal to us the fact that many things were known before history was born, before tradition had being—things that were and forms that moved—leaving the strong dreamer solitary in the heart of a strange new age of uncomprehended scenes. Yet these ancient thoughts have been left behind, and modern thoughts have actualised them and brought them into being. Even the singing birds of the air enchant the ear with sweet melodies, inspiring the mind with thought, leading us on in modern thought to meditation and repose, till we come to this conclusion, viz., "Education is the food of the mind, as bread is the food of the body." Towns, cities and villages, once desolate and dull, are now filled with inhabitants of many peculiarities. Some think for themselves, others never think, because thinking to many individuals means excitation of their cerebral brain cells. Our praise is due to the martyrs of bygone days, who suffered many Calvaries that we might enjoy in fullest measure the results of their labours.—ADA ELKIN.

THE "Psychical Research Quarterly," for October, (Kegan, Paul & Co., 3/6) contains a very useful article by the late Dr. Crawford on "The Psychic Structure at the Goligher Circle," with 8 illustrations showing photographs of the plasma of which the "psychic rods" are composed, and which splendidly illustrate the processes of exteriorisation necessary to the psychic results. Other articles include a Test Seance with the same circle. An "In Memoriam" notice of the late Jas. Hyslop, and articles by Rev. A. R. Whately, D.D., E. R. Dodds, Lady Troubridge and others. A very good number deserving wide circulation.

## 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 S.N.U FUND OF BENEVOLENCE.

SIR,—I have pleasure in forwarding the income for September. It is as follows: Cardiff 1st Society, £1; Mrs. Pickles, Post Cards, £1; Hounslow Society, £1 6s.; Mr. and Mrs. Apedaile, York, 5s. Total, £3 11s. Society collections are coming. I wish the officers could see their way to send the whole of collections on behalf of the old workers. One district council suggests that speakers give their fees once a year for this good cause. The secretary is grateful for all help. We are likely to have a hard winter.  
14, North St., Keighley, Yorks. M. A. STAIR.

## "A PEOPLE'S GOD."

SIR,—I have read the article by Arthur Lamsley, entitled "A People's God," that appeared in your issue of Oct. 15th. Clearly our friend has no knowledge of the existence of God. This is, of course, extraordinary in view of God being so obviously manifest in Nature. Might I suggest to Mr. Lamsley that under the new rules that come into operation on Jan. 1st he is not entitled to remain a full member of any Spiritualist Society that is affiliated with the S.N.U., as it is obligatory on every full member of every Society so affiliated to accept what are called the Seven Principles of Spiritualism, the first of which is "The Fatherhood of God." I would suggest to him that seeing that he does not really recognise the existence of God, well, let it remain at that until he does indubitably recognise.

W. GREGORY.

## THE BRITTEN MEMORIAL.

SIR,—I have much pleasure in gratefully acknowledging receipt of 13s. 6d. sent by a lady (who desires to remain anonymous) for the Memorial Fund, and on behalf of the Trustees I beg to appeal most earnestly to the Presidents and members of all Spiritualist Societies and to every sympathiser with the Spiritualist movement to give the Memorial undertaking their warmest support by sending contributions to the fund.

The great need for a large number of additional efficient exponents and demonstrators is admittedly of the highest importance, seeing how wide a field there is waiting to be cultivated and made rich by the sowing of the seed of spiritual truth. It is our privilege as well as our duty to unite in supplying the means to meet this need, and in this way to co-operate with those eager though unseen workers who long for the opportunity of spreading the knowledge of spiritual truth, man's spiritual nature and all that follows therefrom.

The 31st inst. is All Souls' Day. Shall we make it "Our Day," and consecrate it by sending to Mr. E. A. Keeling, 8, Knoctaid-road, Tue Brook, Liverpool, or to me, contributions from special collections or personal donations, in aid of the Memorial scheme, for the training of public workers and the establishing of a National Spiritualist Centre in Manchester? An united effort can accomplish much.

A. W. ORR, Hon. Sec.

2, Wilmington Gardens, Eastbourne.

## "THE BIBLE AND PSYCHIC PHENOMENA."

SIR,—In answer to your correspondent, Mr. H. T. Whorlow, who replies to my question arising out of his statement (page 518): "Paul wrote beseeching them to renew the cultivation of their spiritual gifts, and to place in the church such ministers capable of speaking under spirit control—trance." He refers me to I. Cor. xii., and quotes certain verses, but I fail to see any authority for his statement that Paul advocated ministers of Christ speaking under spirit control either in the Authorised Version or the original Greek. If Paul cast out the control at Philippi

(Acts xvi. 18) and advised them at Corinth not to do so, it would make Paul a bit of a humbug. The fact is our friend blunders over the meaning of the gift of tongues, which does not mean control or entrancement. Friend Whorlow cannot give me the test to prove that it does, or to qualify his statement that Paul beseeches them to use entrancement, i.e., control, as a form of mediumship.

Re Mark xvi. 17, to heal the sick is one thing, but to cast out devils (i.e., demons, Greek) is quite another, and again, all sickness is not produced by demons carnate or discarnate. But to say that when Jesus said "in my name they shall cast out devils," he was not referring to devils, passes all comprehension.

My advice is, do not make statements without they can be proved, otherwise our Spiritualism is not benefited, people are not enlightened, and angels are hindered in their ministry.

H. GAPPER.

## NORTH-EAST LANCASHIRE UNION.

THE annual meeting of the above was held at the Spiritual Temple, Manchester-road, Accrington, delegates being present from 18 churches, in addition to 20 associates and a good number of visitors. Mr. H. Hopper (Blackburn) presided. It was agreed to apply for powers to form a District Committee under the new National Union Constitution. It was also agreed to recommend to the churches (for them to instruct their delegates in time for the next quarterly meeting) to form Study Groups and Healing Classes. The churches are also asked to express their opinions on the question of holding demonstrations at different centres in the district.

The following officers were elected (to hold office until January, when in conformity with the N.U. Constitution the new District Committee will be elected): President, H. Hopper (Blackburn); Vice-President, W. Rae (Preston); Treasurer, J. Nightingale (Darwen); Secretary, E. O. Mason (Preston); E.C. members, A. Smith (Blackburn), J. Shuttleworth (Darwen), W. Sellers (Brierfield), and T. Almond (Clayton Moors).

The propaganda report showed that Mrs. Mary Gordon's month's visit to the district had done good, and at the same time financially of benefit to the Union. We are looking forward to a return visit. The January tour of Mr. Jack Page, of New Zealand, was appreciated, and we hope in the future to again have his services. The E.C. have staffed 17 platforms during the year for churches who were disappointed at the last moment.

The Union's greetings were sent to our New Zealand friends, per Mr. W. T. Anderton, who shortly leaves to take up the duties as resident lecturer at Wellington Church, N.Z.

## THE GREAT PYRAMID.

ON Sunday evening, Oct. 24th, at the Athenæum Hall, Brighton, by the invitation of the Brighton Spiritualist Church, Mr. W. P. Swainson, President of the British section of the ancient hermetic fraternity, the Brotherhood of Light, and author of "Swedenborg," "Paracelsus," and other works, gave a remarkable address to a large and appreciative audience, on "The religious symbolism of the Great Pyramid." He stated that it was the most wonderful structure ever erected on the face of the earth, being a synthesis of mathematical, geographical, astrological, and all manner of scientific knowledge, as well as an epitome of occult principles. The edifice consisted mainly of a solid mass of masonry, originally 486 feet high, covering over 13 acres. There were certain passages and chambers in it which the lecturer described, the only furniture in the building being an empty lidless stone chest or coffer. Its geographical position was unique, for it was situated in the centre of all the dry land of the earth. It is referred to more than once in the Bible. In various ways this remarkable structure squared the circle, while the coffer in it doubled the cube. It also gave the distance of the sun, the size and shape of the earth, the number of the days in the year, the number of years in the precession of the equinoxes, etc., also a scientific system of weights and measures. Mr. Swainson asserted that it was built at least 20,000 years ago by the ancient Magi, and he adduced astrological evidence in support thereof. The Great Pyramid typified creation, or manifestation proceeding from the Supreme. It symbolised life on three planes: Physical, astral and spiritual. It was a record of cosmic happenings, and, at the same time, a history of the pilgrimage of the soul in its evolutionary journey. The Great Pyramid represented mother earth, the imprisoning womb wherein the immortal soul undergoes its period of gestation. Through what is called death the soul enters into fullness of life, leaving its cast-off sarcophagus, the physical body, symbolised by the empty lidless stone chest or coffer in the Great Pyramid, when, for the first time, it realises the meaning of a deathless and progressive immortality.—A. J. H.

**REPORTS OF SOCIETARY WORK.**

1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 100 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-meetings 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 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.

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

**Special Reports.**

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

**BIRMINGHAM: SMETHWICK.**

We were favoured with a visit from Arthur Clayton, the young blind seer of Nottingham, who again demonstrated his spiritual gifts. His particular mode of locating the person to whom he wishes to delineate is most interesting. Full names and details were given in most cases and recognised. Large audience.

**HIRST.**

A FEW days' special mission was commenced at the Hirst Spiritual Church by Mrs. Gardner, of Shildon, on Saturday, Oct. 23rd. There was a good attendance, and Mrs. Gardner took as her subject "What is this Spiritualism?" and gave a very comprehensive view of this great movement. She dealt with every phase of the subject in a practical and common sense manner, which strongly appealed to the reason of every fair-minded person. She told how even the most sceptical people were being compelled to admit the truth of its phenomena. A high-placed official of the police force at Durham, whose chief motive in life seemed to be to persecute mediums, had been convinced by his own son, who was demonstrating his presence in spirit life. He attended more meetings than on holiday, and among complete strangers got ample proof of spirit return. He is now a great worker in the movement. Mrs. Gardner greatly pleased our members by the very intelligent and eloquent way she put our principles before the people. Her clairvoyance was also very convincing.

**KIRKCALDY.**

SPECIAL services were held on Sunday, Oct. 24th, the speaker being Mr. Howard, of Hamilton, who was accompanied by Mr. Porteous, of Motherwell, his friend giving his motor car as a means of conveyance, the distance both ways being nearly 140 miles, which goes to prove the enthusiasm of both these workers, as home would not be reached until after midnight. The inspiring addresses given morning and evening were listened to with earnest attention by the large audiences present. At the evening service Mrs. Arneil, of Motherwell, well-known as an earnest worker and trained singer, gave a fine rendering of the solos, "In God's Own

Keeping" and "Nearer, My God, To Thee." Mrs. Hendry (President) gave clear descriptions and messages. This Sunday will be remembered as a day of great spiritual blessing in the Lang Toun. Mr. Seath (Vice-President) presided at both services.

**HORDEN.**

ON Sunday, Oct. 17th, Mr. A. H. Bain took for his address "Brethren, I would not have ye ignorant concerning your brother that sleepeth," which was of the highest order, and was greatly appreciated. Mrs. Bain gave clairvoyant descriptions and spiritual messages, which were recognised.

**NUNEATON.**

THERE was a good rally at the organisation of a new Spiritualist Church at Nuneaton on Oct. 24th, over 40 persons putting in an appearance. With gladness they hailed the opportunity, and the promise of a fair future of the new effort was present. Officers and committee were appointed.

**WOMBWELL.**

ON Saturday, Oct. 23rd, a large oil-painting of Mrs. R. Roberts (who passed away Nov., 1919) was unveiled by Mr. C. Haywood, of Mexboro', who, assisted by Messrs. Rawlinson, G. and J. Kenning, spoke of the good work done by our arisen sister. The picture was subscribed for by friend from Mexboro', West Melton, Wombwell, and Goldthorpe, to show their respect for Mrs. Roberts' labours in their Societies. A good attendance of relatives, friends, and public. Mrs. C. Haywood gave the benediction.

**LONDON: CENTRAL.**

MR. H. J. OSBORN has been made the first President of this Society, and Mr. Arthur Lamsley, late of Portsmouth, is chosen as chairman, in succession to Mr. Osborn, both appointments having regard to Mr. Osborn's early departure on a lengthy tour in Canada and America. Last Friday's meeting was in part one of "good-bye," and to Mrs. Jennie Walker, who is also leaving for Canada, a group of members presented a handsome copy of Ella Wheeler Wilcox's poems. Mr. Osborn welcomed Mr. Lamsley to the chair, and gave a brief but telling charge, placing in his hands the "dear interests" of the Society and of Spiritualism in Central London. Mr. Lamsley made a fitting and optimistic response, promising to give his best service to maintain as far as possible the high standard set by his predecessor. Mrs. Harvey gave many psychometric messages.

**SOUTH LONDON.**

ON Sunday, Oct. 17th, the South London Spiritualist Mission devoted the day to the S.N.U. Fund of Benevolence. In the morning a circle was conducted by Mr. C. J. Williams, who made an appeal on behalf of the F.O.B. At the Lyceum in the afternoon the entire collection was for the same purpose. In the evening our speaker, Mrs. Annie Brittain, spoke of the good work of the F.O.B., and urged for its support, afterwards giving an address on "A practical religion." She also gave clairvoyance. At the close our President, Mr. C. J. Williams, then made an appeal. When the result of the collection was made known Mrs. Brittain, not being quite satisfied, made a further appeal, which brought in the total for the day to £3 4s. 6d.

**SUNDERLAND.**

ON Sunday, Oct. 17th, under the auspices of the Northern Counties Union, united services were held in the large Co-operative Hall, Green-street, the occasion being the visit of the Rev. Beatrice Mytton, Chicago, U.S.A., when large audiences listened to her addresses on "Spiritualist Steps: Meditation, Concentration, Creation or Realisation" and "Spiritualism: A science, a philosophy, and a religion," which were dealt with in a striking manner. She also gave well-recognised descriptions. Miss E. E. Blacklock rendered a solo with delightful effect. Mr. W. Dowell Todd acted as chairman, and Mr. Wm. Moore presided at the piano. Representatives of the four Societies occupied seats on the platform. A retiring collection for the F.O.B. realised £1 7s. 8d.

**SUTTON-IN-ASHFIELD.**

ON Sunday, Oct. 10th, we had for our speaker Mr. J. G. Wood, of Birmingham, who gave two fine addresses, followed by clairvoyance. Also meetings on Monday and Wednesday, and it was then that he excelled himself in replying to Rev. J. Bradbury, of Middlesboro. The Spiritualists answered it through the local paper. Mr. Wood, who is a native of Sutton, also wrote, and in his letter issued a challenge to debate the question, but no answer was forthcoming. Mr. C. Dove presided over a good gathering. We had questions, and a fair number were asked, which caused a good discussion. The lecturer dealt with them in a most capable manner. Mr. H. G. Hibbins, B.Sc., of Sheffield, gave two really fine lectures: in the afternoon, "Dreams and visions," and in the evening, "A dead man's discovery." We had good audiences, who listened with rapt attention.

**SOUTH WALES PUBLIC PLATFORM WORKERS' UNION.**

THE first of a series of lectures on "The harmonial philosophy," delivered by Mr. W. H. Evans, of Merthyr, took place at River-st., Pontypridd, on Saturday, Oct. 23rd. A goodly number of students were present, and followed the lecturer with intense interest. Much interest was also shown in the questions and answers at the close of the lecture, which augurs well for the future of the class. All seemed to agree upon the following: (1) That there is a general and widespread belief in a Divine Power. (2) That human personality limits conceptions of God. (3) That God is considered scientifically as the greatest fact in the universe—that He is considered philosophically as the Primal Cause, and theologically as a Father. Mrs. W. H. Piper chaired the meeting.

Owing to industrial unrest it was thought good to postpone the lectures until the coal strike was settled.

**GREENOCK CAMERA CLUB.**

A LECTURE on "Psychic photography" was delivered on behalf of The Society for the Study of Supernormal Pictures, by Prof. Coates, on Thursday evening, Oct. 21st. The lecture was well illustrated by slides, supplied by the S.S.S.P. The screen effects were excellent, as the operating member of the club was efficient, an important matter. About forty members were present. Courteous attention was given and comments on each picture shown were quite in order and interesting. The subject of the supernormal picture was new to them, but the criticisms were fair. The President called

attention to the lighting of some of the psychic forms from that of the visible subject or sitter, to which the lecturer replied. The proceedings terminated with a cordial vote of thanks being given to the speaker. The next lecture to photographers will be given by Prof. Coates in Edinburgh in December.

#### LONDON : N.L.S.A.

ON Wednesday, Oct. 27th, we had another visit from Mr. W. R. Sutton, of Sheffield, proving to be the most successful of anything previous. The descriptions and messages given were all clearly recognised. The hall was packed to the utmost. Very many strangers were in the audience and had messages given and acknowledged. It was their first time at a Spiritualist meeting.

#### LONDON : LEWISHAM.

MRS. GRADDON KENT attended at Limes Hall on Wednesday, Oct. 27th, and gave a demonstration of psychometry. These weekly public meetings are a new phase of our work since our removal to our new hall. The attendance on this evening was not large, but even so Mrs. Graddon Kent had more work to do than time to carry it out. Twenty readings in all were given, and in most cases helpful messages were given.

#### SOUTH SHIELDS.

ON Sunday, Oct. 24th, we had the pleasure of hearing Mr. H. Christiansen, of Dunston. Our thanks are due to him for the most beautiful definition of the word "Love." He explained its dependence upon a good spiritual life. His address was very much appreciated. Mr. Norman Ainley gave a beautiful rendering of "There's Rest for You at Home" on his cello accompanied by Miss M. Dixon on the organ. The meeting was brought to a close with a few choice remarks from our worthy president, Mr. J. Ridley.

#### ILKESTON.

A SUCCESSFUL ten days' mission has just finished, in which Rev. George Ward, hon. sec. of the Home Circle Federation, gave some 20 addresses on "The philosophy and phenomena of Spiritualism" to appreciative audiences. For the first time in the town the "vital message" was preached in the open air, and the Co-operative Hall on Sunday evening was well filled. Questions and discussion were invited. Two lectures were given to the Hill Top (Eastwood) Church, and a contingent from Ilkeston accompanied the missionary.

Mr. Ernest Clarke, President (and the newly elected treasurer of the North Derby Spiritualists' Council) was an efficient organiser. Mrs. Alton, of Derby, gave excellent clairvoyance at intervals. Specimen TWO WORLDS were distributed, and a good quantity of literature disposed of.

ON Tuesday, Oct. 19th, we had a visit from Mr. and Mrs. Taylor, of U.S.A. Our church was taxed to its utmost capacity. Everybody enjoyed the evening programme, and much good was done as a result of their visit. Last week, Saturday, Sunday and Monday, we had a visit from Mr. Robert Davies, of Manchester, and the same interest was maintained, each service being attended by a crowded church. Both addresses and phenomena were highly appreciated. Mr. E. Clarke presided.

#### BIRMINGHAM : ASTON.

UNDER the auspices of the above church a special propaganda service was held in the Town Hall, Birmingham, on Tuesday, Oct. 26th. The speakers were Mr. Geo. F. Berry, of Worcester, Pres. S.N.U., and Mr. W. G. Hibbins, B.Sc., Lecturer of Sheffield University. Mr. Berry has never delivered a finer address than "Ourselves and the spirit world," and Mr. W. G. Hibbins delighted the audience with his address on "Psychic science and human immortality," logical and practical, and, of course, scientific. Mrs. Cannock was accurate and successful with the numerous clairvoyant descriptions that were given. Mr. Wilfred Green gave an organ recital from 7-30 to 8, playing with all his well-known ability. Mr. J. G. Wood (President of the Aston Spiritualist Church) presided. A retiring collection on behalf of Mr. Hanson G. Hey realised £2 16s. Probably the present unrest and strike had something to do with the poor attendance at this meeting. The opinion was freely expressed that the character of the addresses and the clairvoyance was well worthy of a much larger audience. However, Aston is not discouraged; we shall, as before, keep on keeping on.

#### PLYMOUTH.

At the Kent Unity Hall, Stonehouse, the Spiritualist Church held commemorative services to those connected who had fallen in the great war. Solos were sung by Mrs. Herd entitled "The Rosary" and "The Better Land," and Mrs. Cornelius sang "The Promise of Life." Mr. Cornelius gave "Let There Be Light." Mr. and Mrs. Cornelius sang a duet "Oh, Love Divine." Special anthems were rendered by the choir. Mr. John Dennis was the organist. A substantial sum was handed in with the silver collections toward the Building Fund. Mrs. Letheren, of Exeter, gave two trance addresses and spiritual visions. Mrs. Joachim Dennis, President, re-dedicated the large Bible given to the church in memory of those who had fallen. The hall was crowded. The Roll of Honour was read by Mr. Henry Pearce, of Saltash. \* Afternoon chairman, Mr. Hawkins. Evening chairman Mr. Newton Hearn. The "Dead March" being played, brought the memorial services to a close.

#### HARVEST FESTIVALS.

ABERTILLERY, Queen-st. — Our harvest festival services were held on Oct. 24th, when Mr. Fred White, of Abercynon, delivered three telling addresses and convincing clairvoyance to a large congregation, creating a good impression. The after meeting was very ably assisted by Mrs. Eastwood and Mrs. Reid. Excellent clairvoyance greatly appreciated. We are looking forward to a return visit from Mr. White.

BRISTOL, SPIRITUALIST TEMPLE. — On Sunday, Oct. 24th, we held our harvest festival services, which were much enjoyed by members and friends. The hall was tastefully decorated. Addresses by Miss Mills and Mr. Haywood were listened to with great attention, followed by clairvoyance. Solos were rendered by Miss Cuzner and Mr. Vallance, and were much appreciated. At the close the members held their communion circle, when thanks were rendered to the angels for their help and guidance.

CHESTER, COMMON HALL-ST. — The harvest thanksgiving services were held on Sunday, Oct. 24th. Mr. Verity, of Manchester, conducting. He devoted

the afternoon service to clairvoyance, and at the evening service the subject of his address was "Nature, the expression of God," which was admirably suited to the occasion. The clairvoyant descriptions were very convincing. Four of our Lyceumists sang "Seeds of Promise." The church was tastefully decorated, and great credit is due to the lady workers. Our best thanks are also due to the friends who so kindly supplied in abundance the fruit, vegetables, flowers, etc. Mr. A. Richardson (President) occupied the chair at both meetings.

SKIPTON. — We held our harvest festival services on Sunday, Oct. 17th, in the Co-operative Hall, when Prof. Timson conducted the services. On Monday the professor gave his requested address, "Psychic Science and Spiritualism," illustrated by lantern. Fairly large audience again assembled, and afterwards the sale of vegetables, fruit, etc., took place.

#### MEETINGS HELD ON SUNDAY, OCTOBER 31, 1920.

BARRY, Atlantic Hall. — Mr. Albert Stark gave an address on "What is man?" followed by clairvoyance.

BEDWORTH. — Mr. G. Passant gave addresses on "Death, a return home," and "Who maketh His Angels Spirits." The choir sang "Waiting on the Other Side."

BIRKENHEAD, Hamilton. — Addresses through Mr. Tyrer by his control, "Dr. Barcroft" on "The religion of to-day" and "From the Adam to the angel." Special collection at both services for the Hanson G. Hey Fund. Mr. R. G. Roberts presided.

BIRMINGHAM, Aston. — Services were conducted by Mrs. Gilbert, of Derby. Good addresses and clairvoyance was given.

BRIGHTON, Athenæum Hall. — Morning, Mr. J. Jackson gave an address on the sympathetic and healing side of Spiritualism. Clairvoyance was given by Miss Marks. In the evening, under the title "The hope of the race," Mr. Jackson dealt with the world activities of Spiritualism throughout ancient and modern history.

BRISTOL, Universal. — Mr. Miles Ord gave an excellent address and good clairvoyant descriptions. Mr. Stanton presided.

DIGHTON HALL: Service conducted by Mr. F. T. Blake. Addresses and clairvoyance at each service. The choir rendered an anthem at the evening service. Mr. Hicks presided.

UNITED: Mrs. Wheatley, of Belper, conducted morning and evening services. Mr. Pritchard presided.

CLIFTON: Admirable addresses by Miss Mary Mills followed by excellent clairvoyance.

CHESTERFIELD. — Mrs. Macroft conducted services. Collections for local hospital.

EASINGTON LANE. — Mr. W. Hall of Hetton, gave an address on "Biblical Spiritualism," followed by convincing tests. Mr. Rogerson, of Hetton, also gave clairvoyance. Many spirit friends were recognised. Mr. Jones, President, occupied the chair.

EASTBOURNE, W.T.S. — Mrs. S. G. Heath gave addresses and delineations, all the latter being recognised. Mrs. Sills occupied the chair.

HIRST. — Mrs. McDonald, Benwell, a very eloquent lecturer, impressed her audience with the vital need of accepting "The brotherhood of man." Her clairvoyance gave great satisfaction.

LIVERPOOL. — The S.N.U. Executive Council occupied the platform of Daulby Hall. Afternoon, Mr. Wright and Mr. Gush addressed the congregation. Mrs. Stair gave clairvoyance. Mr. Berry occupied the chair. Evening, Mr. Membury spoke on "Man and his bodies." Mr. Berry spoke on "A truly

religious mind." Mrs. Stair presided. Good congregations at both services.

LONDON, Battersea. — Good morning circle. Evening, Mrs. Crowder gave an address and clairvoyance.

Brixton: Mrs. Clempson gave an address on "God and man," followed by clairvoyance.

Clapham: Miss Violet Burton gave an address on "The art of loving."

Croydon: Address by Mr. Tayler.

Grimm.—Pros.: Sunday next, at 11, Mr. Scholey. At 6-30, Mr. Scholey.

E.L.S.A.: Mrs. Marriott gave an address full of good matter on "Living pictures," following with some excellent clairvoyant descriptions, all of which were recognised.

Lewisham: Mrs. Mary Gordon gave an address and showed that the trivialities of which our critics complain demonstrate to us of a certainty the personality of our loved ones. Clairvoyance was also given.

Little Ilford: Mr. G. Prior delivered an address on "Canon Barnes and the Fall" to an interested audience.

Spiritual Mission: Morning, Miss Violet Burton spoke on "Lord, he whom Thou lovest is sick." Evening, Mr. Ernest Hunt gave an address on "The unknown soldier."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum received a visit from Ilford Lyceum. Evening, Mr. Brownjohn gave an address on "The lost doctrine revived," followed by clairvoyance by Mrs. Brownjohn.

N.L.S.A.: Evening, address by Mr. W. F. Smith on "Modern Christianity or Modern Spiritualism." Clairvoyance by Mrs. Smith.

South London: Morning, circle conducted by Mr. S. Clarkson. Evening, Mrs. Podmore addressed the audience, taking for her subject "Spirit voices," and afterwards giving clairvoyance.

LOUGHBOROUGH. — Mrs. Pearl gave addresses on "The sowing," and "The prodigal said, 'I will arise and go to my father.'" She also gave clairvoyance.

LIXBOROUGH. — Mrs. Collins, of Sheffield, spoke on "The beauties of Spiritualism," and also gave clairvoyance.

MORECAMBE. — Mrs. Lofthouse, of Bradford, paid us a visit, and we have had crowded houses every meeting.

NEWPORT, MON. — Charles-st.: Mrs. Groom, of Cardiff, gave an address on "Workers," which was much appreciated.

NORTHAMPTON. — Services conducted by Mr. Metcalfe, of Kettering. Clairvoyance. Good audiences.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Johnson, of Kettering. Mr. F. W. Rickett presided.

PLYMOUTH, Morley-st. — Mrs. F. W. Ireland gave address on "Spiritualism and communism." Miss B. Last sang a solo. Mrs. Trueman gave clairvoyance.

Stonehouse: Meetings conducted by Mr. Arnold. Soloist, Mrs. Sampson, "The Lost Chord." Address by Mr. H. Pearce on "Shall we live forever?" Clairvoyance by Mrs. Pollard.

PORTSMOUTH, Temple. — Mr. Punter of Luton, paid a return visit and gave two addresses and clairvoyance.

TREDEGAR. — Morning, Mr. R. T. Price opened discussion on continued subject, "Vibrations' enthusiasm." Evening, Mr. Marshall gave trance address followed by a naming ceremony of the children of Mr. and Mrs. Price and son of Mrs. Smith by Mrs. Halestrap, who gave the three suitable spirit names.

YORK, National. — Addresses were given by Mrs. Geld, who also described spirit people and conveyed messages.

**Society Advertisements.**

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

SUNDAY, NOV. 7TH, at 2-30, LYCEUM. At 6-30 and 8-15, MR. ROBINSON.  
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.  
TUESDAY, at 8, Public Developing Class, Mrs. FORREST.  
THURSDAY, at 3 and 8-15, Medium, Mrs. SHAKESHAF.

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

SUNDAY, at 6-30.  
Nov. 7.—Circle for Members only.  
,, 14.—Mrs. E. GREEN.  
,, 21.—Circle for Members only.  
,, 28.—Miss F. MORSE.

**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.

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

SUNDAY, NOV. 7TH, at 6-45 and 8-15, MR. LAPPIN.  
TUESDAY, at 8-15, Mrs. SHEARSMITH.  
THURSDAY, at 8-15, Miss WALLWORK.  
SATURDAY, at 7-30, OPEN CIRCLE.

**Moss Side Progressive Lyceum Church,**  
66, RABY STREET.

Bright and Instructive Services held every Sunday Afternoon at 2-30.  
You are always welcome.

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

SUNDAY, NOVEMBER 7TH, at 6-30, MR. BRUMMITT.  
Subject:  
"The Life of a Spiritualist."  
All are Welcome.

**Pendleton Spiritualist Church,**  
FORD LANE.

SUNDAY, NOV. 7TH, at 10-30 and 2-30, LYCEUM. At 6-30 and 8, LOCALS.  
WEDNESDAY, at 3, Ladies' Meeting, Mrs TAYLOR.  
THURSDAY, Mrs. HOLDEN.  
SUNDAY, NOV. 14TH, Mrs. BENTLEY.

**South-West Lancashire & Cheshire District Union.**

THE QUARTERLY MEETING  
of the above Union will be held at CHESTER COMMON HALL STREET, on SATURDAY, NOV. 6TH. E.C. meet at 2 p.m. Business at 3-15. Will all Delegates and Associates please attend. Business Important.

**British Magnetic Healers' Association**

The above Association will open a  
**CLASS FOR SICK NURSING**  
on Nov. 24TH, to commence at 7-30.  
Instructor: MR. G. VERNON, JUNR.  
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**Society Advertisements.**

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

SUNDAY, NOV. 7TH, at 11-15 and 6-30, Mrs. S. G. HEATH, of Brighton. Address and Clairvoyance.  
MONDAY, at 3 and 7-30, Mrs. HEATH. Circle.  
WEDNESDAY, at 7-30, Public Circle.

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

TUESDAY, NOVEMBER 9TH, Mrs. S. G. HEATH. At 3, Select Circle.  
At 7-30, TRANCE ADDRESS, followed by Clairvoyance.

**Bristol Spiritualist Temple,**  
16, BERKELEY SQUARE, CLIFTON.

SUNDAY, NOV. 14TH, at 6-30, Mr. E. ATKINSON. Speaker and Clairvoyant.

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

SUNDAY, NOV. 7TH, at 11-15 and 7, Mrs. CROWDER. Address and Clairvoyance. At 3, Lyceum.  
WEDNESDAY, at 8, Mrs. CURRY.

**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, MONDAY, and TUESDAY, NOV. 7TH, 8TH, and 9TH, Mrs. MARRIOTT, Speaker and Clairvoyant.  
SUNDAY, NOVEMBER 14TH, Mrs. JAMBACH.

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

SUNDAY, NOV. 7TH, at 11-15 and 6-30, Mrs. HOSKINS, of Bristol.  
THURSDAY, at 8-15, Mrs. EDEY. Silver Collection taken at all meetings at the door in the future.

**Battersea Spiritualist Church,**  
640, WANDSWORTH ROAD, LAVENDER HILL.

A SERIES OF FOUR ADDRESSES  
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On Sunday Afternoons at 3-on  
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"Religion and Art."  
"Religion and Science."  
"Religion and Poetry."  
Tickets 1s. each from Hon. Secretary.

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

SUNDAY, NOV. 7TH, at 11, CHURCH SERVICE.  
At 6-30, MR. J. OSBORN.  
SUNDAY, NOV. 14TH, at 11, Mr. G. PRIOR.  
At 6-30, Mrs. BEAUREPAIRE.  
WEDNESDAY, NOVEMBER 17TH, Mrs. FAIRCLOUGH SMITH.

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

SUNDAY, NOV. 7TH, at 3, LYCEUM.  
At 7, Address and Clairvoyance.  
THURSDAY, at 8-15, Mr. ELLA.  
Trance Address.  
SUNDAY, NOV. 14TH, Mrs. NEVILLE.  
Other Circles as usual.

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

SUNDAY, NOV. 7TH, at 11, QUESTIONS  
ANSWERED BY A SPIRIT CONTROL.  
At 3, LYCEUM.  
At 7, Mrs. A. JAMRACH.  
Address and Clairvoyance.  
FRIDAY, at 8, Mrs. MILES ORD.  
SUNDAY, NOVEMBER 14TH,  
Mrs. GRADDON-KENT.

**Ealing Spiritualist Society,**  
5A, UXBRIDGE ROAD,

SUNDAY, NOV. 7TH, at 7,  
Mrs. CANNOCK.  
WEDNESDAY, NOV. 10TH, at 7-30,  
Mrs. GRADDON-KENT.

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

SUNDAY, NOV. 7TH, at 7,  
MR. MUSPRATT.  
SUNDAY, NOV. 14TH, at 7,  
Mrs. GEORGE.

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

SUNDAY, NOV. 7TH, at 7,  
MISS. WELBELOVE and MR.  
HUMPHRIES.

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

SUNDAY, NOV. 7TH, at 6-30,  
Mrs. CARRIE SEYFORTH.  
TUESDAY, at 7, A SOCIAL will be held  
All Spiritualists are invited.  
Lyceum at 3.

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

SUNDAY, NOV. 7TH, at 11,  
MR. HUMPHRIES.  
At 3, LYCEUM.  
At 6-30, Mrs. NEVILLE.  
WEDNESDAY, at 7-30, Mrs. CROWDER.

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

SUNDAY, NOVEMBER 7TH,  
MISS VIOLET BURTON.  
WEDNESDAY, Mrs. MARY GORDON.  
SUNDAY, NOVEMBER 14TH,  
MISS MARY CLEMPSON.

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

SUNDAY, NOV. 7TH, at 6-30,  
MR. WILKINS.  
MONDAY, at 3, LADIES' MEETING.  
WEDNESDAY, at 7-30, Lantern Lecture  
on "Spirit Photography" by  
Miss FELICIA R. SCATCERD.  
In the Public Library, Romford Rd.  
Tickets, 1s. 3d.  
THURSDAY, NOVEMBER 11TH, at 7-45,  
COMMITTEE MEETING.  
SUNDAY, NOVEMBER 14TH, at 6-30,  
Mr. T. W. ELLA.  
Lyceum every Sunday at 3.

**Society Advertisements.****Manor Park Spiritualist Church,**  
SHREWSBURY ROAD.

SUNDAY, NOV. 7TH, at 11,  
Healing Service conducted by  
MR. MEAD.  
At 3, LYCEUM OPEN SESSION.  
At 6-30, MR. GEO. PRIOR, Address.  
THURSDAY, at 8, Mrs. JAMRACH,  
Address and Clairvoyance.

**Putney Spiritualist Society,**  
55, LACEY ROAD, off HIGH STREET.

SUNDAY, NOV. 7TH, at 3,  
ENQUIRERS' CIRCLE (Medical).  
At 7 and 8, MR. & MRS. PULLMAN.  
THURSDAY, at 3 and 8, Mr. WALKER.  
Will Mediums please send Open Dates  
to Secretary, 2, Winthrope-road,  
Putney.

**Iford Psychical Research Society,**  
ASSEMBLY ROOM, BROADWAY CHAMBS'S.

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

SUNDAY, NOV. 7TH, at 7,  
Mrs. GRADDON KENT.  
THURSDAY, NOV. 11TH, at 3,  
Ladies' Meeting, Miss L. GEORGE.  
FRIDAY, NOV. 12TH, at 8,  
Mrs. M. CROWDER.  
SUNDAY, NOVEMBER 14TH,  
THE MAULVI SADR UD DIN.  
Lyceum every Sunday at 3.

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

Every Friday, 7 to 9.

FRIDAY, NOVEMBER 5TH,  
MR. R. BODDINGTON,  
Address.  
FRIDAY, NOVEMBER 12TH,  
Mrs. N. BLOODWORTH.

**Woolwich & Plumstead Spiritualist  
Church,**  
INVICTA HALL, CRESCENT RD.

SUNDAY, NOV. 7TH, at 11, CIRCLE.  
At 3, LYCEUM, Mrs. A. BODDINGTON.  
At 7, Mrs. A. BODDINGTON.  
MONDAY, at Perseverance Hall,  
LYCEUM ANNIVERSARY TEA.  
THURSDAY, at 8, Mrs. NEVILLE.  
WEDNESDAY, NOVEMBER 24TH,  
At the Co-op INSTITUTE,  
MR. HORACE LEAF.  
Chairman, Mr. R. BODDINGTON.  
Reserved, 1s. Admission Free

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

SUNDAY, NOV. 7TH, at 6-30,  
MR. G. R. SYMONS.  
Annual General Meeting at 8.  
WEDNESDAY, NOV. 10TH, at 3,  
Ladies' Meeting, Mrs. RAINBOW.  
THURSDAY, NOV. 11TH, at 8,  
PUBLIC CIRCLE.  
SUNDAY, NOV. 14TH, at 6-30,  
Mr. PERCY STREET.  
Forward Movement at 11.  
Lyceum every Sunday at 3.

SUPPORT OUR ADVERTISERS.

**Society Advertisements.****Plalstow Spiritualist Society,**  
BRAEMAR ROAD, BARKING ROAD.

SUNDAY, NOV. 7TH, at 6-30,  
Mrs. H. BRYCESSON.  
MONDAY, at 8, Mr. H. WRIGHT.  
WEDNESDAY, at 3, Mrs. A. GEORGE.  
THURSDAY, at 8, Mrs. MARY GORDON.

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