



# THE TWO WORLDS

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

No. 1773—VOL. XXXIV.

FRIDAY, NOVEMBER 4, 1921.

PRICE TWOPENCE.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1773—Vol. XXXIV.

FRIDAY, NOVEMBER 4, 1921

PRICE TWOPENCE.

## Original Poetry.

### An Ideal Prayer.

Not more of light I ask, O God, but eyes to see what is ;  
Not sweeter songs, but power to hear the present melodies ;  
Not greater strength, but how to use the power that I  
possess ;  
Not more of love, but skill to turn a frown to a caress ;  
Not more of joy, but power to feel its kindling presence  
near ;  
To give to others all I have of courage and of cheer.  
No other gifts, dear God, I ask, but only sense to see  
How best the precious gifts to use, Thou hast bestowed  
on me.  
Give me all fears to dominate, all holy joys to sow ;  
To be the friend I wish to be, to speak the truth I know ;  
To love the pure, to seek the good, to lift with all my might  
All souls to dwell in harmony, in freedom's perfect light.

## Moses as Psychic.

### A Modern Interpretation of Ancient Phenomena.

I. Toye Warner-Staples, F.R.A.S.

(Société Astronomique de France; British Astro. Assoc.)

(CONTINUED FROM LAST WEEK.)

#### THE MEANS OF PSYCHIC COMMUNICATION.

WE now come to an extremely interesting passage in Exodus xxxiii., which informs us of the wise provision of Moses for the benefit of all who sought help and advice by psychic means.

Joshua, the medium, remained always in the Tent, which Moses placed well outside the camp in a quiet place. This he called "the Tent of Meeting." "And it came to pass, that everyone which sought the Lord went out unto the tent of meeting, which was without the camp." And when Moses went into the Tent the people from afar off saw a shining, cloudy, pillar-like form appear at the entrance of the Tent and confront Moses. Only Moses heard the words of this spirit being, who then talked direct to him.

The position of Joshua is very definitely stated. He was kept in the tent to provide the necessary psychic force whereby the Spirit could manifest to Moses. He was, in fact, the physical medium, not receiving the messages himself, but simply enabling Moses to have more direct communication. This passage is absolutely clear to anyone familiar with modern phenomena.

The psychic faculties of Moses were of a higher order than those of Joshua or most of the other mediums. In Numbers xii. we are given a very interesting and illuminating explanation of this difference. Aaron and Miriam had been annoyed with Moses over his marriage with a Cushite woman, and they said, "Hath the Lord indeed spoken only with (or by) Moses? Hath he not spoken also by (or with) us?"

This the Spirit "heard," and answered by commanding the three, "Come out ye three into the tent of meeting."

This they did, and the Being manifested as usual in the psychic cloud, and proceeded to give his instructions regarding clairvoyance in its different forms. He said, "Hear now my words: If there be a prophet among you, I the Lord, will make myself known unto him in a vision, I will speak with him in a dream. My servant Moses is

not so. With him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of the Lord shall he behold."

In modern language we should say that whereas usually clairvoyants had visions, and heard and saw things in dreams of a supernormal nature, and in symbols (i.e., dark speeches), Moses, on the contrary, was so highly developed that he talked to spirit intelligences just as he did to incarnate friends, not only could he hear the spirit voice (clairaudiently), but he saw the spirit form besides, on some occasions having been present at full materialisation phenomena, and hearing the "direct voice."

On one occasion Moses desired to see this wonderful and exalted Being who had appeared to him and spoken to him in a blaze of glory, and also wished to know the spirit leader who had been promised as his guide, who should "go with" Moses and give him rest. In answer the Lord (spirit) said, "I will do this also . . . for thou hast found grace in my sight, and I know thee by name." Now to be known by name was considered, in ancient Egypt (where Moses was educated) to give power over the person whose name was thus known. It implied far more than we should attribute to it to-day, and such is the meaning of this passage. Then, as a mark of favour, "the Lord" permitted Moses to behold as much as he could bear of the glory of his form—the wonderful lustre of the auratic colours which are too dazzling for the vision of incarnate man. In this case the Spirit Lord Himself proclaimed the reason why Moses could not "see His face" "Thou canst not see my face, for man shall not see me and live thou shalt see my back, but my face shall not be seen."

And thus even the gifted Moses could not behold the face of this Being, whose especial charge Israel was, but saw merely the outline of a form surrounded by an unearthly radiance. During this remarkable interview Moses was told to prepare two "tables of stone" like those which had been broken, and to meet "the Lord" on the day following on the mountain of Sinai (Ex. xxxiv.).

The Lord promised to write again the same "words" as had been on the first tables. He was directed to present himself alone. Others would have, probably, spoiled this supreme manifestation of spirit power.

Then, on the morrow, when Moses had done as directed, this angelic Being appeared as usual in a bright psychic cloud, and proclaimed the name of the God of Israel "Jehovah, by Name," and then passed by before Moses, saying that the God he proclaimed was "a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth."

Moses, as was most natural, bowed his head toward the earth in reverence and worship. Now we are distinctly told (Ex. xxxiv. 27) that on this second occasion the manifesting Spirit used Moses as the medium to record these commandments. "And the Lord said unto Moses, write thou these words. . . . And he wrote upon the tables the words of the covenant, the ten words" (compare Leviticus xxvi. 46: "by the hand of Moses").

The spirit was with the entranced or partially entranced Moses for forty days and nights, during which Moses required no food or drink. Such a long contact with this powerful Spirit caused the psychic (or spiritual, or "celestial" body of Moses to become visible, and his aura was seen to "send forth beams" or horns, as the Hebrew in the R.V. margin truly describes it. Compare this with the account of the Transfiguration where Christ's countenance was "altered" and his raiment became white and shining as he talked with this same Moses who came to Him from beyond the veil, and appeared in his glorified psychic body.

In this latter instance we have a case of the return and identification of the long "dead" for a very special purpose, and evidence that they still took an interest in human affairs and were accessible to those still incarnate. So bright was the face of Moses, as recorded in Exodus, after his state of exaltation, that we are told he "put a veil on his face" because the Israelites were afraid to come near him whilst the unusual phenomenon lasted.

#### THE TENT OF MEETING.

Moses had been commanded by "the Lord" (Spirit) to make a permanent Tent of Meeting where he or Aaron's descendants in the office of the priesthood could obtain guidance from a spirit being. In Numbers vii. 89, we are informed how Moses received his orders from the Lord. He entered the Tent and heard a voice "speaking unto him from above the mercy seat that was upon the ark of the testimony from between the two cherubim, and he spake unto him. Thus the voice was of a very definite and objective character, else its precise location would not have been given with such detail.

In Exodus xxxv. to xl. we have a very minute description of this holy and carefully-made meeting-place (or seance room, as we should call it), "the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle." So radiant was this Being that even Moses, on this occasion was "not able to enter" the tent, and all Israel saw the phenomenon, the psychic cloud shining as fire by night. And whilst the Spirit was present and manifesting thus, the Israelites remained where they were camped, but when no phenomena were visible, they knew they could continue their journey. A detailed account of how the cloud moved will be found in Numbers ix. 15-23, also x. 11-13.

Of the tabernacle we may say that its whole structure was designed to provide a favourable psychic atmosphere. It was thickly curtained and quite dark, except when the special oil lamps were lighted. Incense was burnt and other perfumes aided in creating a soothing and narcotic effect. In Leviticus xvi. 2, we are told that the Spirit would appear "in the cloud upon the mercy-seat," and that only on special occasions was it safe for Aaron to enter the holy place "within the veil."

On one occasion after the sacrifice had been laid upon the altar, "there came forth fire from before the Lord, and consumed upon the altar the burnt offering" (Lev. ix.).

Nadab and Abihu, the sons of Aaron, broke some of the requisite conditions enjoined on them by the manifesting spirit, and in consequence were killed by "fire from before the Lord" (Lev. x. 1-2). No one can transgress psychic conditions with impunity. Let the fate of these dabblers in psychic phenomena, as well as that of the tribe of Korah, be a warning to people of to-day who play with these things. Those students who do not understand modern psychic science are apt to regard this passage in Leviticus x. 1-7, as either coincidence, myth, or wilful revenge on the part of the manifesting "Lord," but I see it far differently. They perished through their own wilful ignorance of indifference to psychic rules, and Moses warns Eleazar and Ithamar (also sons of Aaron) to remain in the Tent because "the anointing oil of the Lord is upon you. Ye shall not go out lest ye die." Possibly they were in a supernormal condition, and so would, indeed, suffer had they broken it suddenly. They were to abstain from wine and drink also when in the Tent.

#### THE DEATH OF AARON.

After a long and, on the whole, glorious career, the psychic Aaron, the "mouth" of Moses, passed out of the body of flesh. On the heights of Mount Hor he and Moses had their last manifestation from the spirit-world together. During this interview Moses was told of Aaron's approaching death, and the continuation of his gifts in his son Eleazar.

In the sight of all Israel his priestly robes were taken off him and put on his son, and the old man died in the presence of his brother and son, who then descended the mountain whilst the people wept for Aaron thirty days. According to the promise, we find in Numbers xxvi. 11, that Eleazar was able to receive "the Lord's" commands even as his father had done for so long.

After the death of Aaron the people as usual "murmured against Moses," and complained because of the length of the way. Then came the plague of "fiery serpents" which bit the people. They repented and appealed to Moses, who asked help of the Spirit Being. The cure was then given, and was effected by what we should call "suggestion," "faith healing," or perhaps even spiritual healing, for a brazen serpent was set upon a standard and "it shall come to pass that every one that is bitten, when he seeth it, shall live." And it was so (Numbers xxi. 8). We must remember that charms used as protection against sickness or evil, etc., were well known and much used in ancient Egypt, and therefore would be familiar to the Israelites.

[TO BE CONCLUDED.]

## Spiritualists' National Union, Ltd.

### The Forward Movement.

THE measure of interest is determined by things done. The Union has provided a useful and cheap range of pamphlets.

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R. H. YATES, General Secretary.  
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### Mediumship and Health.

MR. ERNEST VICKERS, formerly President of the B.S.L.U., writes us from 7, The Meads, Letchworth, Herts., bearing his testimony to the value of mediumship in promoting health. Mr. Vickers suffered for some years with his leg, and this affected his general health. Many medical men and several specialists were consulted, but all failed both in diagnosis and treatment.

It was "Joey Grimaldi" (by direct voice phenomena) who first insisted that Mr. Vickers' path to health was through psychic development. For several years he has consistently followed spirit instructions, and the result has been the unfoldment of psychic perception, and a steady improvement in health has kept pace therewith.

Mr. Vickers asks us to record his conviction that psychic development is beneficial rather than, as often stated, injurious to physical well-being. He bids us convey his fraternal regards to all his old friends, and would be pleased to hear from them occasionally.

WE are pleased to hear that it is the intention of the Spiritualists' National Union to re-issue that remarkable book, "Psychic Philosophy," by V. C. Desertis. It presents Spiritualism in a rational and scientific form, and is looked upon by many as the Spiritualists' Bible.

MANY old Spiritualists will remember Mr. Jos. N. Greenwell, who left England some 35 years ago for Australia. Mr. Greenwell was formerly associated with the old Metropolitan Spiritual Lyceum, London, and with the British National Association, then situate at Great Russell-street, Bloomsbury. Despite several surgical operations and the snows of advancing years, Mr. Greenwell is still proclaiming the message of the spirit people, and desires to be remembered to his old friends.



## The Lord's Prayer and the "Kadish."

SIR,—I have pleasure in complying with Mr. Gregory's request for a translation of the Hebrew prayer called "Kadish" (I. Chronicles xxix. is the correct reference). If, however, this passage does not help him, I do not know how the Kadish can do so. I believe it has been established by Bible scholars that the "Kadish" and the "Lord's Prayer" are so similar that coincidence is an insufficient explanation. I give a free translation of the "Kadish," and will be glad if you, Mr. Editor, could print them side by side.

RUTH SCHWARTZ.

### THE KADISH.

(FREE TRANSLATION.)

Now therefore let the power of the Lord be magnified as Thou hast spoken, saying, "Remember Thy mercies, O Eternal! and Thy acts of loving-kindness, for they are of old."

Extolled and hallowed be His great name in the world that He has created according to His will; and may His sovereignty be extended in the days of your lives as in those of all the house of Israel, soon at a time that is at hand, and say ye

CONG.: Amen! Be His great name blest ever, and unto all eternity.

Blest and praised, glorified and exalted, extolled and honoured, magnified and adored be the name of the Holy One. Blessed be He who is yet beyond all blessing and psalmody, praises and consolatory assurances that are uttered throughout the world. And say ye Amen!

CONG.: Accept our prayer in mercy and in favour.

May the prayers and supplications of all Israel be acceptable in the presence of their Father in heaven, and say ye Amen!

CONG.: The name of the Eternal be blessed from now and until evermore.

May abundant peace and light from heaven be bestowed upon us and all Israel, and say ye Amen!

CONG.: My help is from the Eternal, the maker of heaven and earth.

May He who maketh peace in the high heavens grant peace unto us and unto all Israel. And say ye Amen!

In the Kadish said after the reading of a portion from the Talmud, the following is here inserted:—

Unto Israel, the Rabbis, their disciples, unto all who engage in the study of the law, here and elsewhere, to them and to you be granted abundant peace, grace, mercy and compassion, long life and ample sustenance and salvation from the Father of heaven and earth, and say ye Amen!

### THE LORD'S PRAYER.

(AUTHORISED VERSION).

Jesus said:—

After this manner therefore pray ye.

Our Father which art in heaven.

Hallowed be Thy name.

Thy kingdom come.

Thy will be done on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts as we forgive our debtors.

And lead us not into temptation.

But deliver us from evil.

For Thine is the kingdom and the power and the glory, for ever. Amen.

## Bishop and Spiritualism.

### Mr. Vale Owen Reproved.

#### An Unsanctioned Invitation to Sir A. Conan Doyle.

THE following letter has been sent by the Bishop of Liverpool to the Rev. G. Vale Owen, Vicar of Orford, Warrington, dated October 21st:—

DEAR MR. VALE OWEN,—However much I may regret your advocacy of Spiritualism and the articles you have published in the press, I have never lost my regard for you as a good man and an earnest clergyman. It was, therefore, a real grief to me to read in the Warrington press of October 15th that you had asked Sir Arthur Conan Doyle to speak in your church on Sunday evening, October 9th. You will remember that you gave me your word that whatever might be your opinions about Spiritualism, you would not preach them from the pulpit or teach them to your Bible classes, or to your confirmation candidates.

It seems to me scarcely consistent with this promise that you should have invited a layman whose views on the subject are so wellknown, and who may be regarded as one of the protagonists of Spiritualism, to address your people, and though he did not actually speak on that subject, yet, as reported, he used words directly bearing upon it when he said, "He and those of the same faith who desired to restore the spirit life to England regarded Orford Church as 'The Lighthouse' to lead them to higher and purer realms."

I most deeply regret that such words were addressed in one of the parish churches of this diocese to a congregation of churchpeople, and that you should have allowed them, as vicar of the parish, to have been spoken.

Moreover, in permitting a layman to speak in church without the permission of your Bishop you have committed an ecclesiastical offence, which I must request must not be repeated. It has caused great distress and scandal in many directions, and is likely, if suffered to pass unnoticed, to do real harm to the church in which you are an ordained minister.

I am sending this letter to the Warrington press, that the people of your neighbourhood may know that you have acted without the concurrence and to the great distress and surprise of your Bishop. LIVERPOOL

### Mr. Vale Owen Replies to the Bishop.

Mr. Vale Owen replied as follows: "My Lord Bishop,—I beg to acknowledge receipt of your letter. In sending a copy of it to the Press you appeal to the judgment of the public. I will, therefore, leave the matter where you have placed it.

"I feel I must, however, protest against your lordship's statement that I promised you I would not preach my opinions of Spiritualism from the pulpit. I refused to give you any promise in that form.

"This is not the only item of that interview which you have mis-stated. After you had preached at the Warrington Parish Church in Lent last year it was my painful duty to write to the Press and correct several statements you made which were inaccurate. You probably read that letter. I am still awaiting your acknowledgment of these errors and your expression of regret for having made them public."

G. VALE OWEN.

WHEN we have lived a thing, it becomes part of us, and we no longer require to think of it.

We beg to acknowledge with many thanks the receipt of £5 towards the appeal issued for a Spiritualistic Centre in Manchester, from Mrs. Alice Goodall, in memory of her son "Beech," who was killed by falling from a third floor window in Manchester in 1915. Mrs. Goodall says, "He has since returned to me, and is anxious that his friends should know that the accident occurred as a result of walking in his sleep, and was not a case of suicide." We are glad to make public the facts.

I WOULD not depart without a word. I, too, have been with — on his expedition to-night, in an endeavour to stir men's hearts and minds (to use your terms) to practical and proper ends. Talk, talk, talk—how men do talk, and to what end or purpose, forsooth. Our business it is to put men's hearts into such speech, so that goodly deeds may follow. Prate, if you will, but practise. That was ever my motto, and still is.—From the Beyond, through A. H. WATKINS.

## British Mediums' Union.

THE annual meeting of the above Union was held at Crescent-road, Cheetham Hill, Manchester, on Saturday, October 15th. There was a representative gathering of members present. Business commenced promptly, Mr. Lee (President) in the chair. In his address he pointed out the useful work in propaganda which had been done, and thanked the members for their voluntary support to aid the success of the meetings. He outlined many things that had yet to be accomplished, and trusted that unity and loyalty would be fully maintained.

The secretary gave his annual report, showing the work done during the past twelve months—about 40 Societies had been supplied with speakers at short notice—and this could have been added to had the members kept him posted with their open dates, for he had to go to mediums outside the Union to make up the deficiency. This he much deplored. The Defence Fund had not come up to the previous year, but he trusted this would receive immediate attention. The education classes ought also to receive immediate attention. They had given so much pleasure and satisfaction, that there was a general request for another session. This was agreed should be proceeded with at once, and a meeting-room sought that would be convenient for all. The loss through the passing of Mr. Hart Bolton, Mrs. Wilfred Rooke and Mr. Fred Johnson, and the continued sickness of Mrs. Cropper were all sympathetically referred to. Letters were read from absent members, including one from Mrs. Rhodes, late of Oldham, which referred to the good work being carried on overseas, and the Lancashire workers she had met, which was received with applause.

The secretary proffered his resignation. He had held the office for 18 years (the Union had been in existence 24 years) and there were on the list those who had been continuous members during the whole of that period. He felt the time had come when a change was essential. No doubt another secretary might influence others to become members; and the good work could still go on. There was an unanimous feeling for Mr. Bentley to still continue in office, but pressure from all over the meeting failed to have the desired effect. He, however, promised to assist the incoming secretary. He also reported the pending departure of Mrs. Giggle, of Dukinfield, for Australia, and Mrs. Pilkington, of Bolton, for America. Credentials were offered.

The treasurer's and auditors' reports were also given, and after questions and fitting replies had been given, the whole of the reports were unanimously adopted.

The election of officers resulted as follows: President, Mr. W. E. Bentley; vice-president, Mr. Ridgway; treasurer, Mr. J. Knight; secretary, Mr. Bacon (Dukinfield); committee, Mr. Lee, Mrs. Ashton, Mr. Timms, Mr. James, Mr. J. J. Massey.

Votes of thanks were accorded to all retiring officers, and the Cheetham Hill Society and ladies for their kind hospitality and catering.

In the evening there was a good full meeting presided over by the newly-elected President and supported by quite a host of willing workers, which brought the annual meeting to a successful close.

## Psychic Photography.

MR. R. S. HIPWOOD, of Sunderland, sends us a fine specimen of spirit photography taken by the Crewe Circle. Mr. Hipwood, being a creditable amateur photographer, carefully supervised the proceedings and personally supplied the plates, filled the carrier and developed the negatives. Three plates were exposed, two of which were only partially affected. The third plate, however, shows a striking and recognisable likeness of Mr. Hipwood's son, who fell in France on August 27th, 1918. It has been widely recognised by those who knew him. The case was reported in "Light" for October 1st.

We can only say that it is an exceptionally clear photograph, and adds another stone to the edifice of evidence with which our Crewe friends are supplying us.

## Ten Days' Tour in South Wales.

W. Ronald Brailey.

UNDER the auspices of the South Wales District Council, whose genial secretary, Mr. James Richards arranged the tour, I have spent one of the most interesting periods of public life. From the start at Cardiff, where the hall was suffocatingly full, each place I visited provided crowded audiences—hundreds being turned away—so anxious to hear the gospel of spirit return. The outline sketches of spirit people were an additional attraction, and ninety-eight per cent. were instantly recognised. There is a deep spirit of enquiry in the valleys of South Wales was evident everywhere. There was no doubt in my mind that the Rev. G. Vale Owen script had prepared the minds of thousands for the conditions essential to the proof and test of Spirit return. At the same time I was also conscious that the seed-sowings of the innumerable workers attached to the various Societies, hidden away from the outside world between the hills, was bearing fruit.

At Maesteg I met the President, speaker and medium of the church at Caerau, who is responsible for establishing eleven churches in that valley. Another untiring worker Mrs. Lynch (President of the Treforest meeting place, and one of the Councillors of the Council) has to her credit the instituting of eleven churches.

I had a good test with one of my hostesses, Mrs. Alfred (Abertillery), who is possessed of a wonderful voice. She is known locally as the "Nightingale." I cannot wonder at it, for she trills and warbles like the "Queen of English songsters."

On Sunday morning, as she went about her household duties, passing in and out of the house, she sang in a perfect soprano voice hymn after hymn. The purity of the notes as she warbled and trilled was heavenly. At last she commenced to sing "Killarney" to perfection; when she had finished she sang as I had never heard it sung, "Nearer, My God, to Thee." Those two being sung together were evidence to me of my son's presence, who passed away on the "Titanic." Before going on the voyage that led up to his joining the orchestra, I asked him to play as a last piece "Killarney," which he did. The next which I heard he played was "Nearer, My God, to Thee" as the ship went down. We never know through what channel our loved ones may make their presence known or felt.

I had the pleasure of going down one of the coal pits at Caerau, permission being granted to Mr. E. E. Lewis, the manager. In one of the "roads" in a side cabin (dug out) ten or a dozen men were resting, and I had the interesting experience that the spirit people came down the shafts, which I proved by giving the usual sketches and descriptions to them. This I followed with a description of after-life conditions, obtaining a promise for investigation.

Physical mediums are increasingly being developed, and I am confident that South Wales will give to the world some of the finest of physical mediums. I heard of several cases of mediums being used for the demonstration of matter passing through matter, and also cases of levitation. The enterprising efforts of the South Wales District Council to help the various churches associated by instituting tours cannot be too highly praised.

In conclusion, the perfect freedom, the spirit of tolerance, the outspoken acknowledgment of Spiritualists—for I found they were possessed with an anxiety in case people did not know they were Spiritualists—how different one has found this in other parts, where the greatest anxiety is not to be known as a Spiritualist. South Wales leads the way in open confession. Will another spiritual revival, this time wholly and solely appertaining to spirit return, come from Wales? I think so, for while there I saw innumerable signs pointing in that direction, and I constantly felt the influence of the "coming inrush" from the hosts of returning spirits, all anxious to establish the truths of immortality on earth.

The mould of a man's fortune is in his own hands.  
BACON.



## The Late Mr. Charles Baker.

MANY of the older Spiritualists and readers of THE TWO WORLDS will remember the late Mr. Charles Baker, who passed to a higher sphere of psychic activity on June 10th last.

Mr. Baker was a most remarkable and many-sided man—an old-world philosopher, an ardent Spiritualist, phrenologist, poet, author, inventor and artist. Had he possessed a tithe of business ability as compared with his abilities in other directions, he would have been as rich in worldly goods as he was intellectually gifted, but being minus business ability, he died at the age of 74 a poor man. He never had the knack of making money, but he has done much as a pioneer in the study and advancement of Spiritualism and mental philosophy, and deserves a wider recognition than was accorded him during his life. With pen and voice he has ever been ready to defend the cause of Spiritualism and other progressive causes, often when it has been decidedly unpopular and against his pecuniary interests to do so.

Born in Birmingham in 1847, he has had an eventful life, and has industriously worked in many different occupations. He was apprenticed to church window painting, ornamentation and designing, became a clever draughtsman and artist, and for a number of years was a master printer, though most of his life a practising phrenologist, in which calling his popularity and business success was of a varied and fluctuating character.

In 1872 he and his family left London, and resided in Cardiff, where he lived for five years. The painful experience at the loss of his first child during his early residence in this city moderated his belief in religion, to the monopolising power of which he had given himself when only 18 years of age. His intuitive mind became alive to the able criticisms he read upon the forms and claims of various religious sects, and he studied every bit of worthy religious literature he could get hold of. Whilst at Cardiff he acquired a thorough knowledge of Spiritualism, and holding then a better position perhaps than at any other period of his life, he became a bit too popular, and the religious bodies being down upon him, a period of persecution set in.

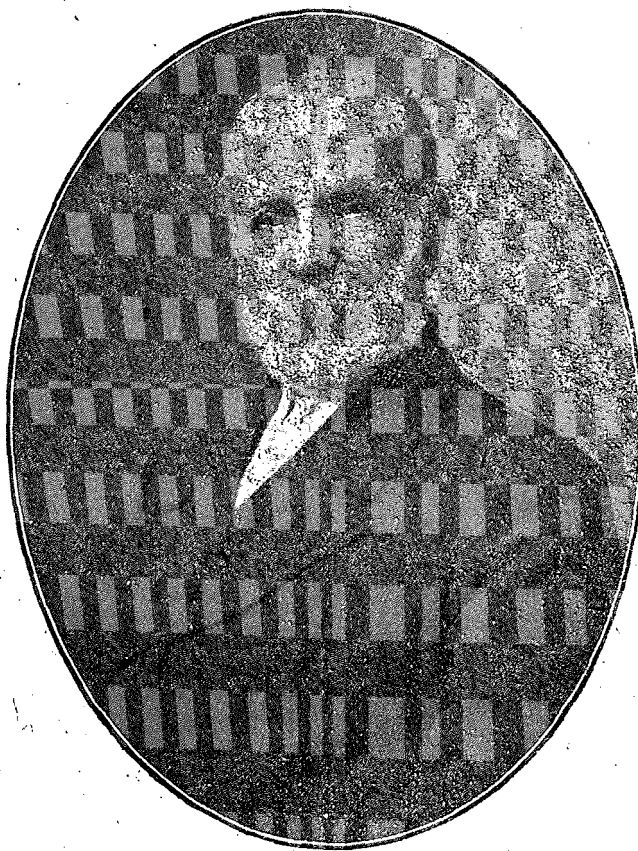
He was the first man to introduce Spiritualism to the famous medium, the late George Spriggs, and was instrumental in his development. At Mr. Baker's house in Cardiff the first six months' sittings were held, and Mr. Baker was organist for the "Cardiff Circle of Light" for nearly two years, of which circle he was one of the founders. He was the first to distribute publicly illustrated spirit handbills, the drawings being sketched by himself.

Mr. Baker was an enthusiastic phrenological practitioner, though in his most busy times his largest number of clients never exceeded more than 20 in one day. He also wrote and lectured on phrenology in the different towns and cities in which he lived and practised. I well remember calling on him when he was practising at Luton, more than 36 years ago, and though his fee for a verbal and short-written statement was only 1s. 6d., I still treasure that written delineation, as it is the most applicable and prophetic statement I have ever had of any phrenologist.

Mr. Baker was the inventor of the twenty-four hours clock, which he and many others regarded as a great public

convenience, which "If brought into standard use would do away with the a.m. and p.m., and all confusion in the difference of time throughout all countries of the world." He experienced much disappointment that his invention did not receive greater recognition by the British Government. He was, besides, the inventor of a safety wood-chopper, and which as regards its simplicity and practical utility ought to command a sale the world over, but lacking capital and the necessary commercial instinct, and his good nature causing him to sell too cheaply, this most practical invention never brought him much pecuniary reward. In this as in many other ways he was a public benefactor, but his beneficent mind always prevented him acquiring sufficient means to fall back upon in his old age. He states, "He never made his own troubles, but they would come upon him as thick as rain."

Space prevents my saying as much as I would like of this profoundly thinking fellow-worker, who has done much for many deserving causes, but who, in the whole of his long laborious life, never tasted the sweets that monetary advantages could bring; yet he leaves a splendid intellectual record behind him.



His latest work, "Thoughts in Verse," is decidedly characteristic of his specific trend of mind, and I would like everyone interested in this old philosopher and the cause of Spiritualism to send to his wife, Mrs. Charles Baker, 8, Morley-street, Swindon, for a copy of this work. The price is 2s. 11d., post free. I would besides also like to get up a subscription for his devoted wife, who so carefully nursed him during the last year of his life, when he needed a good deal of personal attention.

During all their married life Mrs. Baker has been a hard-working woman, and the help which would have been very acceptable during Mr. Baker's later years will nevertheless be some comfort and consolation as well as recognition of her gifted husband's services to humanity; and for this purpose I shall be glad to acknowledge all subscriptions, however small.

J. MILLOTT SEVERN, F.B.P.S.,  
68, West-street,  
Brighton.

ADVANCED SPIRITUALISM.—It will interest many Spiritualists in Birmingham to know that Mrs. A. Sharpe has been given the offer to speak and give clairvoyance at the Good Templars' Central Lodge, and also at the Small Heath Wesleyans, a branch of the Central Hall (Birmingham) Wesleyans. She has had splendid times amongst them. They all enjoyed her gifts.

MRS. TRUEMAN, of Plymouth, gave a series of private physical seances at Newport Central Church, Charles-street, in addition to her public work of propaganda of the truth of Spiritualism. At the seances, in addition to the sounding of harp-strings in sufficient light for all present to see distinctly, various interesting phenomena occurred in darkness; namely, voices being heard with the aid of a trumpet, very clear and all recognised; the floating about of an illuminated card round the circle resting on each sitter; sitters being touched; and the laying of a variety of articles on the table before each sitter (apples, flowers and hats, etc.). These were brought into the room (the door of which was locked) from other rooms in the house, and altogether we had crowded and very convincing meetings.

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FRIDAY, NOVEMBER 4th, 1921.

**Divine Revelation.**

ONE of the results of the abandonment of anthropomorphism is the modification of men's ideas concerning the nature of spiritual revelation. Under ancient conceptions the Deity was a magnified human being, at once a Father and a Lawgiver. A father, not in the modern sense, for the relationship between parents and children has considerably changed in the past few centuries—not to say years. The fathers of Israel were autocrats, ruling with a firm hand the destinies of their people, whose word was law, and whose administration of that law was severe. "A rod in pickle," was no idle word, even a century ago in England.

Given the conception of a Deity who presided over the destinies of men—when the nations were small and the tribe was the unit of national life—it was not difficult to imagine the interference of such a Deity in all the petty affairs of men, and miracles became the expected happenings of every day. Divine interference with the set course of life was a natural idea in the childhood of the race, and any coincidence or fortuitous circumstance was hailed as an evidence of Divine favour or displeasure.

In such circumstances it was not difficult for the priest—practically the only man in the tribe who was in any sense a student—to postulate a presiding genius whose WILL was revealed to his special favourites.

The people of medieval and ancient times had little conception of a world ruled by immutable law, and their conception of a benevolent autocrat replete with human virtues and passions, exaggerated to give a sense of greatness, was the most natural thing in the world to them. Given such a state of the human mind, it is not difficult to see how there arose the correlated idea of a perfect and final revelation, vouchsafed to man through God's chosen representatives—a revelation, too, which must not be questioned.

One of the results of modern scientific research is the growing recognition of the constancy of law, and the continuous effort by study and observation to determine what forms such law may take. Gradually, too, there is dawning upon us the sequential idea that this constancy of law must apply as surely in the spiritual as in the physical worlds. Hence, the fiat of God—the edict of Deity—is surely fading away, and in its place we conceive a universe so complete in itself that its laws are sufficient for its every need. Deity thereby becomes something grander than tribal man ever realised, and that this is so is evidenced by the fact that the largest minds now hesitate at definitions of God. Deity, as it is conceived in human minds to-day, is not an overbrooding personality, but an indwelling and dynamic spirit of life, manifesting itself through all forms in proportion to their ability to express it.

It is just in this sense that divine revelation assumes its new form. It is revealed from within outwards, rather than conveyed to us from external sources, and becomes

progressive in its nature because of the growing ability of successive ages to contain and reveal it. Whatever Infinity might be in itself, our knowledge of it must ever depend upon our capacity, and no finality can possibly apply to it until we ourselves have reached final development.

In this world our knowledge of nature's forces has depended largely on our search. Our ability to harness them has been dependent upon the provision of suitable vehicles for their expression. Ten thousand years ago it would have been possible to raise steam, had men but known how. Half a million years ago electricity existed, but only within this last century has it become our servant. We have discovered some of the laws which govern its operation, and it becomes our slave. "Seek and ye shall find" is the avenue leading into the recesses of eternal causation.

The spirit of modern science is the true doctrine of co-operation. Be the scientist an American, Japanese, Frenchman or German, his discovery is shared with scientists the world over. Franklin, Galvani, Röntgen, Curie, Marconi, Lister, these belong not to one country, but to every country, for in the discovery of the laws of life and being nationality becomes a lesser thing. Each is helped of all, adding his mite to the sum total of human knowledge, and the commonwealth of nations will ultimately emerge far more by such means than by political scheming. Similarly, in music and the arts, the greatest minds are more than nationals, they are brethren in the human race. The attainment and work of each is the property of all.

The opening up of communication with the spiritual worlds (which after all are not the ultimate destiny of humanity, but merely stages of our subsequent growth) has but added to the dimensions of the human family. We have not touched the perfect men—they are far ahead—but we have added new territories to the known universe. As Columbus added to the known world a territory hitherto unknown, so have we discovered a new country which always was part of this one, but of which we have long been oblivious—a world, too, which contains greater potentialities than America ever possessed. It is an extension of our world, even though it cannot be expressed geographically, and it makes available millions of human minds who, in their plane, are endeavouring to determine the laws of life that they may hand them on to us. Before the discovery of America its "Gulf Stream" sent its beneficent currents to our shores to modify our climate.

Before the scientific discovery of the spirit world, its thought-streams flowed to us, and it is difficult yet to determine the exact measure of the benefits thus conferred upon us. Possibly the revelations of the past were the flotsam carried upon those streams which, reaching our shores, seemed but the echoes of voices calling from a far country. Often misinterpreted, often mistaken for the voice of God Himself, we, nonetheless, benefited by them.

To-day, however, the gates are permanently ajar. We have tapped a realm where our fellow investigators, with larger vision and other instruments, are bent upon the same task as us—the task of deducing the Divine Will from the operation of nature's processes. The laws of nature constitute the Will of God—there can be no higher. No other is needed. But Nature must include something more than mere physicality, it must include the consciousness which pervades universal life.

Divine revelation, then, is the discovery and distribution of knowledge concerning nature's processes here and hereafter, and our kindred behind the veil are co-operators with us in the attempt to unveil them. From their higher vantage point they catch larger views of cosmic processes than we do, and they will reveal them in proportion as we are large enough (in capacity and will) to receive them.

Little minds may tell us if they will that the attempt to unveil God's laws involves penalties. Of course it does. Railways, aviation, electricity, Röntgen Rays, each had its martyrs; but the fact is clear that the men who suffered for such discoveries have been the benefactors of the race, and somewhere our debt to them will be paid. Let us get rid of the silly idea that we "know it all." That the fulness of the will of God HAS BEEN finally revealed to men. The first indication of real knowledge is that humility which confesses its ignorance, and from this starting point let us bide ourselves to the attempt to add to our faith, know-



Judge." In all such efforts it is an ever-present source of strength to know that from a higher life our co-operators are handing on their discoveries to us, for true knowledge—in the spirit of true science—is superior to any country, or any one plane of attainment. Divine Revelation, then, is not something which is or has been received. It is the great attainment to which we press forward.

## CURRENT TOPICS.

### A Bishop's Rebuke.

ONE of the results of Sir Arthur Conan Doyle's visit to Warrington is that the Rev. G. Vale Owen has been severely rebuked by his Bishop for a technical offence against Church discipline. Sir Arthur addressed a large meeting at Warrington on Saturday, Oct. 8th, and was due at Congleton on Monday, Oct. 10th. Spending Sunday in Warrington, he attended public worship at Orford Church. Many of the congregation had been at Sir Arthur's meeting on the previous night, and as "our knight" was invited to say a few words to the assembly, he gracefully acceded to the request, to the gratification of the worshippers. Technically, of course, the sanction of the Bishop of Liverpool should have been sought in order that a layman should speak in the church, and here Mr. Owen was at fault, but we can well understand the disappointment of the congregation had Conan Doyle's visit been allowed to pass without a word from him.

### The Result of Personal Antagonism of Spiritualism.

DR. CHAVASSE is a scholar, a sound Churchman and a gentleman, but he has never disguised his aversion to Spiritualism. We have seen letters which make that aversion clear, and he has been evidently much perturbed by the Rev. Mr. Owen's fearless advocacy of what he believes to be true. This was evidenced by a visit to Warrington some time ago, when a condemnation of Spiritualistic practice and a veiled hint at Mr. Owen's scripts formed a large part of his sermon. We are not surprised, therefore, at the rebuke which the Bishop administered to his vicar, published by the Warrington and Manchester press, and which we reproduce elsewhere. That a Bishop, above all others, should take offence at one of his churches being alluded to as a "Lighthouse to lead men to higher and purer realms" strikes us as distinctly humorous. What else are churches established for?

### Who is the Defender of the Spiritual Life?

LET us state the position bluntly. Sir Arthur is fighting for the re-establishment of the spiritual world in the thoughts and consciousness of men. He meets in debate Mr. McCabe, the champion of materialism, and handles his case well. We cannot imagine Bishop Chavasse taking such a stand, and if he did so the absence of facts from his argument would undoubtedly lead to his argumentative overthrow. Sir Arthur was able to face the position and argue strongly for immortality, which is surely the main plank in the Bishop's platform. Yet, this is the man who is objected to. What will the common people think? What will the parishioners of Orford think? Will they not come to the conclusion that licenses and discipline are more important in the eyes of a Bishop than telling the truth and establishing the verity of the spiritual worlds. It is surely this policy of pin-pricks, savouring of intolerance, which disgusts the common man.

### A Great Right and a Little Wrong.

GRANTED a technical offence, we can but think that a "blind eye" would have done less harm to the Church than this studied rebuke of a cultured clergyman, who, whatever his personal views may be, has won his way into the hearts of the common people by his transparent honesty and fearless advocacy of an unpopular cause, and who is the idol of his parishioners. We are quite satisfied that the zeal of the Bishop will be interpreted by many as a mild form of persecution and intolerance.

### The Difficulties of the Cleric.

THIS question has arisen through the action of Mr. Owen, but it illustrates a larger issue. There are quite a number of ministers and clergymen who, as a result of their personal investigation of Spiritualism, are convinced of its truth and its value. Their position is not enviable. The Bishop of Liverpool's action is mild compared with that of some Bishops, and a number of these clerics have been severely hounded and every effort made to remove them from their positions—in some cases successfully. We speak what we do know! Such facts undermine the position and influence of these parsons. When they attempt to re-state old beliefs rather than abandon them, they are always open to a suspicion which we have often heard expressed—that they are "merely trimming to keep their jobs." We believe that the vast majority are sincere and honourable, but the position is a difficult one, and when the persecution and authority of "higher powers" are knowingly brought to bear upon them, one cannot be surprised at such ideas gaining currency. Those who would impose such restrictions on freedom of expression are responsible if their actions are misinterpreted. A minister of God, above all men, should be free to express ripe opinions carefully and prayerfully thought out.

### A Snub for the Bishop.

FOLLOWING on the Bishop of Liverpool's letter to the Rev. G. Vale Owen, the Orford (Warrington) Church Parochial Council has unanimously passed the following resolution: "That this meeting approves of the action taken by the vicar and officers of the church in inviting Sir Arthur Conan Doyle to address the congregation on the evening of Sunday, October 9th, 1921."

### The Perils of Spiritualism.

THE "R.P.A. Annual" is a publication we always look forward to, and someone has sent us a specially-marked copy pointing very pertinently to an article by David C. Roose, bearing the above title, and which, it is claimed, is founded on fact. The latter is an elastic term, and sometimes scanty foundations are asked to bear a gigantic structure, with the result that collapse is sure and speedy. We imagine such is the case here, since a good deal of "special pleading" seems to be indulged in. The article tells the story of "Bobbie West," a Government servant who seemed to have little to do, and a vivid imagination which ran riot and peopled his environment with supposed spirits. We have no particular objection to this class of fiction, especially when (as in this case) it is at least amusing, and we are quite sure that the article itself will impress its readers with the virulent bias which pervades it. We are the last to suppose that in modified form such an event has not occurred. We have known so-called rationalists who regarded a Biblical text as the bull is supposed to regard a red handkerchief, but to generalise upon rare and isolated incidents is to abandon all that savours of real rationalism.

### Other Articles.

THE "Annual," whilst not attaining to the high standard of some previous years, contains several thought-provoking articles. Sir Ray Lankester on "Superstition" fails somehow to hark back to basic roots, and contents himself with the supposition that a medieval stage of human conceptions constitute a point of origin. Prof. Keith treats Darwinism very trenchantly. Mr. Wm. Archer seems to be overweeningly dogmatic on a series of negations—ever a dangerous attitude to take—whilst Mr. Joseph McCabe treats us to a true Macabean article on religious statistics, in which all his sharpness in debate is brought out. We should be inclined to agree with his conclusions even though we based them on other grounds. We believe that this issue of the "R. P. A." may convince the thinking reader that the Rationalist position is not as secure as it once appeared, and we are glad to have perused it.

### A New Monthly Publication.

WE are in receipt of the "Sussex Psychic Messenger," edited by J. J. Goodwin (Leader of the Brighton Spiritualist Brotherhood). It comprises 8 pages and covers 8vo. size, and is clearly printed, the price being one

penny-monthly. It is intended to be the monthly voice of the Brighton Spiritualist Brotherhood, but will also report the activities of other Societies in the district. In a short foreword, Sir A. Conan Doyle congratulates Sussex on being the first county to have a psychic paper of her own. We think, however, that we can remember at least two such ventures which were attempted. In these days, however, there is a larger circle of people interested in psychic subjects, and we trust the new addition to the ranks of Spiritualistic journalism will have a long and honourable career. A "Questions" page is a prominent feature of the "Messenger," and matters of Spiritual Philosophy are to be dealt with by Dr. W. J. Vanstone, whilst Mr. P. R. Peters, C.G.M., L.D. (Lon.), is in charge of the health section. A specimen copy may be had for 2 penny stamps from Mr. J. J. Goodwin, 3, Chesham-road, Brighton.

## 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.

### S.N.U. AND PIONEER SUNDAY.

SIR,—There is much to be said for A. G. Newton's suggestion re increasing the levy from sixpence to one shilling per church member. But I hardly think that to make it a separate item would work well in practice. It would be better, I think, to make it a permanent levy payable from the church member's annual subscription. A number of churches have only a 6s. annual membership subscription, others 12s., and even they have to have various functions to raise additional finance, but are not handicapped to the extent of giving valuable time away to social and other functions of a similar nature, when study groups and circles and research groups are demanding attention. These have to go largely to the board in the lower paid subscriptions, to the loss of the church and the Movement.

The lesson of this is that many of our churches ask too low a subscription, and a consequent impoverishment of the whole Movement is the result, both in cash and, most important of all, character. Therefore, to raise the subscription in the churches, and from there to the S.N.U. and its various committees (county and district) would be to place the Spiritualist Movement on a surer foundation than it has enjoyed for a considerable time.

A. K. B.

### CHRIST AND KRISHNA.

SIR,—May I add a word to the interesting correspondence between Mr. Gambier Bolton and Mr. de Brath over the alleged coincidences in the lives of Christ and Krishna? I have read Mr. Bolton's earnest little book, and I have read "Bible Myths." I spent a dusty morning in the London Library with the Hindoo sacred books endeavouring to find the references, but I was unable to do so. The books are very voluminous, however, and without an index, so I may have missed them, but I searched the chapter headings with diligence.

No one, of course, can deny that the final legends about Krishna coincide with the New Testament details, but there is at least a plausible case that these legends were after Christ's time, and were imported by the Manichean missionaries of the early centuries, and grafted by the natives into their own hero.

The most important exception seems to be the Herod or Khansa legend, with the slaying of the innocents, which even a conservative critic like Professor Weber admits to be pre-Christian, as allusions to it are found two centuries before Christ. This incident of the New Testament would certainly appear to be spurious, and on the face of it it seems unthinkable that in a country within the Roman Empire, occupying a position not unlike a protected state in India, so barbarous a massacre could have occurred. It would seem more in place in the days of Khansa, when autocrats ruled slaves. If this case be admitted to be pre-Christian, then it certainly strengthens the theory that the other parallel incidents are pre-Christian also.

I have personally examined the carvings of the temple of Elephanta, which are supposed to support the pre-Christian view, but the local opinion places 700 A.D. as the date of this curious structure, so that the argument falls to the ground.

ARTHUR CONAN DOYLE.

### "SPIRITUALISM: ITS RELATION TO SOCIALISM."

SIR,—I am much interested in the discussion in your columns whether a Spiritualist can be a Socialist, or perhaps, whether Spiritualism and Socialism are akin or otherwise in their principles or teaching.

They both enjoin the Brotherhood of Man, not simply in the "Sweet by-and-by," but deem it possible of practical application now. The Dictionary meaning is "The abolition of private enterprise or ownership in land and the instruments of production, as understood in modern society and the substitution of co-operative action or collective ownership."

I am surprised—nay, more, I am vexed—when your correspondent, J. Arthur Hill, writes of the employer passing sleepless nights, worrying over his business, but does not condescend to give a word of pity for the under-paid employed worker. I wonder if he has any regard for the emancipation of humanity, not only from creedal bondage but from chronic poverty—the common lot of working folks till their release by transition—more especially, when there could be abundance—or, to say the least, enough—to rear a healthy nation by scientific methods of production.

The pessimist, or interested party, is ever saying that selfishness being a constant factor, we will never be able to raze it. This statement is simply gross materialism or worldliness, with a pretentious veneering of Christianity, and is largely responsible; but the play of spirit forces, which are more and more apparent, will gradually shatter the "purse proud and 'unco guid." Let Spiritualists, therefore, hasten its glorious consummation, via', the twin brother of Spiritualism.

DAVID REID.

### "SPIRITUALISM AND SOCIALISM."

SIR,—In your issue of the 14th October, page 488, Mr. J. Arthur Hill asserts that "the majority of capitalists are also labourers, labouring with mind instead of muscle."

I think this misrepresentation of the actual state of affairs is well rebutted by the following statement in "The Daily Telegraph" (which nobody can suspect of Socialist leanings) of the 2nd December, 1920, page 12, column 3, that the directors of English railways are for the most part "entirely innocent of any special qualification for railway administration," that their fitness for the office of director is mainly judged by the amount of railway stock they hold. They are merely figure-heads.

Railways are not exceptional in this respect. The socially useful part of the work of all industries is carried on not by the shareholders, but by paid servants, the working class. Capitalists who cudgel their brains to devise schemes for increasing profits are not socially useful workers. They are analogous to gentlemen who live by betting.

Even if a capitalist were, out of crankiness, to spend his life as a coal miner, or chief locomotive engineer to a great railway, this would not alter the fact that the income which he receives as a capitalist is unearned by him, and it is value which other men have produced, but which he is allowed by the existing law to appropriate without giving a quid pro quo.

GEO. T. FOSTER.

As long as folks are content with half loaves, they will never get whole ones.

Thy body is thy steed? Then treat it well, and train it thoroughly, that at thy need it serve thee to its full ounce of strength. Thou lovest forms? For their own beauty, or for the life within? If for themselves, beware, such love betrays. Make thy form beautiful; its action rhythmical and fine. Shall the cup that holds the good wine of life be poor and mean? Make thy form beautiful; it is thy duty to enhance life's loveliness. Make it so that men will thank God they have seen thee. Yet know of a surety that no form is fair save as the life within it is pure, and strong, and high.—L. L. H. in "PARVUS."



## REPORTS OF SOCIETARY WORK

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

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

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

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

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

## SPECIAL REPORTS.

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

### GARW.

ON Wednesday evening, Oct. 12th, Mrs. E. L. Bloodworth, of London, visited Pontycymmer. The subject was "Death, the gateway of life." Mrs. Bloodworth dealt with her subject in a very masterly manner, showing that that, which seems dead is but the foundation of a new and a higher manifestation of a nobler and more elevated life. Numerous questions were asked, all of which were satisfactorily answered. Mrs. Turner, of Bridgend, very beautifully rendered "The Return." Mr. A. Lines presided. A very successful after-meeting was held, very many clairvoyant descriptions with messages being given.

### HUCKNALL.

ON Sunday, Oct. 23rd, a special service was held in the church for the unveiling of a photograph of our late President, Mrs. Pegg, who passed to the higher life on July 30th. Mr. Butlin conducted the ceremony in a very able manner. Mrs. Pegg and Mrs. Butlin were members of the Society since the formation. Our arisen sister was always a willing worker. Great tribute was paid to her memory at the service. The church was full. Mr. Hall, of Mansfield, occupied the chair. Mrs. Hawkes, of Nottingham, was the speaker. Miss Bird Dennis sang two solos entitled "O Rest In The Lord" and "He Shall Wipe Away All Tears."

### MANCHESTER : COLLYHURST.

SPECIAL visit from Mr. and Mrs. Arthur Whyman, of Stoke-on-Trent, on Sunday and Monday, Oct. 23rd and 24th. Mr. Whyman gave an inspiring address on "The psychic power of Christ," followed by remarkably convincing clairvoyance. Many full names and individual characteristics were given, which left a marked impression on a large audience. On Monday Mr. and Mrs. Whyman, working conjointly, gave psychometric clairvoyance. The result left very little doubt even to the most sceptical of the continuity of life after death.

### WELSH MEDIUM AT EXETER.

MR. EVAN J. POWELL, the well-known Welsh Spiritualistic medium, visited the Market Hall, Exeter, recently, and in the afternoon spoke on "The dead man's home."

In the evening a large congregation assembled, and many people were unable to obtain admission. Mr. Howell spoke on "Spiritualism, a religion," and impressed on his hearers the fact that phenomena obtained through mediumship, although serving the purpose of proving that existence continues after death, did not, however, in themselves constitute

religion. The experiences obtained through Spiritualism and the teachings resulting from its investigation must lead humanity to a higher conception of life, its possibilities and responsibilities, and bring man in closer relation to his brother man and to God. Mr. Powell also gave convincing clairvoyance at each service.

### WARRINGTON.

ON Sunday, Oct. 23rd, we held our harvest thanksgiving services. Mrs. Lomas, of Southport, gave a splendid address in the evening on "Sowing and reaping," and some clairvoyant descriptions, which were all recognised. Mrs. Lomas conducted the Monday services. Large congregations attended both services. A feature of the decorations was a table set out sacred to the memory of our late President, Mr. W. E. Stout, adorned with fruit and flowers, intermingled with ribbon and a photograph of the President in the centre. The sale of fruit and vegetables took place after the Monday evening service. The proceeds of the sale, £6 9s., was in aid of the building fund.

### LONDON: EALING.

ON Oct. 27th the physical remains of Mrs. Julia Ensor were interred at Southall Cemetery. The service was conducted by Mr. R. Boddington in a very impressive and sympathetic manner. At the grave-side hymns were sung, and as a large number of members and friends of the Ealing Church were present, the singing was well taken up. A large number of floral tributes were sent, showing the high esteem in which Mrs. Ensor was held. At her very special request none of her children wore mourning, so that the service might be said to be typical of what a Spiritualist's funeral should be.

### LONDON DISTRICT COUNCIL.

THE third of the series of propaganda meetings was held by the London District Council, in co-operation with the Ealing Church, on Wednesday, Oct. 12th. For this purpose the lecture hall of the Ealing Town Hall was engaged, and before the time advertised for the meeting to commence, the hall was filled to overflowing, even the staircase to the hall being crowded.

An address by Mr. R. Boddington was listened to by an appreciative audience, the argumentative points being well taken up. Mrs. Edith Marriott had previously kindly consented to give clairvoyance, but was unfortunately prevented by illness. Her place was taken at very short notice by Mrs. Clements, who gave a number of recognised descriptions and names. The President of the local church, Mr. Holloway, thanked the council for the fraternal visit, and hoped that it would soon be repeated. The council desire to thank the local friends for the arrangements made for their comfort and convenience, and for the valuable assistance rendered.

### MEETINGS HELD ON SUNDAY, OCTOBER 30th, 1921.

BARROW-IN-FURNESS, Dalkeith-st. — Mrs. Charley, of Leeds, gave addresses and clairvoyance.

BARRY, Atlantic Hall. — Mr. A. E. Taylor gave an address on "Spiritualism and politics," followed by clairvoyance.

BIRMINGHAM, Small Heath. — Miss Randall spoke on "Go forth and preach the gospel." She also gave clairvoyance. Mrs. Sharpe rendered a solo.

BRISTOL, Dighton Hall. — Mr. Eddy delivered addresses. Mr. Oaten presided and gave clairvoyance.

UNITED: Speaker and demonstrator, Mr. Jones, of Cardiff. Mr. Pritchard presided.

CLIFTON: An address by Miss Mary Mills. Members' communion circle followed.

BULWELL, Hazel-st. — Afternoon, Mr. W. H. Tate, of Bulwell, gave a short address and clairvoyance. Evening, Mr. A. Taylor, of Radcliffe, gave an address on "Man, know thyself," followed by clairvoyance. Mr. Pearl presided.

CARDIFF, Queen-st. — Mr. G. Harris gave addresses, followed by clairvoyance at the morning service.

EASINGTON LANE. — Service of song, "Into the Light," was read by Mr. W. Harrison, followed by clairvoyance by Mr. Jones. Mr. Reay officiated at the organ, and Mrs. Jones and Miss Robson sang.

EXETER, Market Hall. — Mr. E. Powell discoursed on "The dead man's home" and "Spiritualism, a religion," also giving clairvoyance. Hall crowded, many turned away.

HIRST. — Mrs. McDonald, of Benwell, spoke on the "Seven principles of Spiritualism." She also gave clairvoyance.

ILKESTON. — Meetings conducted by Mrs. Pepper, of Nottingham. She also gave clairvoyance.

LIVERPOOL, Daulby Hall. — Mr. Harrison, of Bradford, gave addresses on "Symbols of character" and "Ships that pass in the night," followed by clairvoyance.

LONDON. — Brixton: Mr. G. R. Symons gave an address.

CLAPHAM: Mrs. Neville gave an address on "Spiritual influences," followed by clairvoyance.

E.L.S.A.: Mr. G. Tayler Gwinn gave an address on "The ladder of progress," and answered questions relative to the address.

FULHAM: Morning, circle. Evening, Mrs. Bloodworth gave an address and clairvoyance. — PROS.: Sunday next, at 7, Mr. A. LAWRENCE. Thursday, Nov. 10th, Mrs. ORLOWSKI.

LITTLE ILFORD: Miss F. Morse gave an address, followed by clairvoyance.

LONDON Spiritual Mission: Morning, Miss F. Morse gave a trance address. Evening, Mr. E. Hunt spoke on "Who are the dead?"

MANOR PARK: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Mr. Nuthall gave an address on "Is it worth while?" Mrs. Clements gave clairvoyance and Mr. J. Ellis rendered a solo, entitled "Reaping."

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mr. H. Boddington gave an address.

LOUGHBOROUGH. — Mr. Rose, of Derby, conducted our services and also gave tests.

NEWPORT, MON., Harry-st. — Address by Mr. Alexander on "The Fatherhood of God and the Brotherhood of Man," and gave clairvoyance.

NORTHAMPTON, Colwyn-road. — Mr. Rea, of Birmingham, gave addresses and clairvoyance.

NOTTINGHAM, Basford. — Sunday and Monday we had the pleasure of the services of Mr. C. G. Botham, of Burton-on-Trent, whose addresses were very helpful. He also gave clairvoyance.

PETERBOROUGH. — Lectures by Mr. E. J. Osborn, of London, on "Jangled voices" and "Picture marvels from the spirit world."

PLYMOUTH, Morley-st. — Mr. T. W. Ireland gave a discourse on "Why am I a Spiritualist?" Mrs. Pollard gave clairvoyance.

STONEHOUSE: Meeting conducted by Mr. Arnold. Address by Mrs. Charles Osborn on "Spiritualism is the most



natural thing that exists." Clairvoyance by Mrs. Joachim Dennis.

PORTSMOUTH, Temple. — In the absence of Mrs. Marriott both services were taken by Mr. C. V. Tarr, of Exeter.

ROTHERHAM. — Miss Cotterill, of Manchester, gave trance addresses followed by clairvoyance.

TREDEGAR. — Morning, Mr. W. G. Halestrap gave an address on "Take heed when ye think ye stand, lest ye fall," which was followed by clairvoyance. Evening, Mr. E. Jones spoke on "We have here no continuing city." Mr. Halestrap presided.

YORK, National. — Mrs. Crowther gave addresses and clairvoyance.

### SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 6TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, Miss WALLWORK.

Soloist, Mr. HOMERSHAM.  
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.  
TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.  
THURSDAY, at 3 and 8-15, Mrs. HOPE.

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

SUNDAY, at 6-30.  
Nov. 6. — Hall closed. Meeting at ARDWICK PICTURE THEATRE.  
13. — Mr. R. H. YATES.  
20. — Circle for Members only.  
27. — Mr. W. HOWELL.

**Collyhurst Spiritual Church,**  
COLLYHURST STREET.

SUNDAY, NOV. 6TH, at 10-30, LYCEUM.  
At 3, 6-30 and 8, Mrs. WALTON.  
MONDAY, at 3 and 8, Mrs. TONGE.  
WEDNESDAY, at 8, Mrs. IRONS.  
SATURDAY, at 7-30, CONCERT.  
SUNDAY, NOVEMBER 13TH,  
ROLL OF HONOUR SERVICE.

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

SUNDAY, NOV. 6TH, at 6-45,  
MR. W. J. GRINDLEY.  
Subject: "Caiphass Speaks"—The Bishop of Liverpool and Rev. Vale Owen.  
At 8-15, Mrs. WOLFENDALE.  
TUESDAY, at 8-15, Mrs. BOOTH.  
THURSDAY, at 8-15, Miss WALLWORK.  
OPEN CIRCLE on SATURDAY at 8.  
Doors closed at 8-15.

**Moston Spiritualist Lyceum Church,**  
CO-OP. HALL, AMOS STREET.

SUNDAY, NOV. 6TH, at 6-30,  
MR. WILLIAMS.

**Pendleton Spiritualist Church,**  
FORD LANE.

SUNDAY, NOV. 6TH, at 2-30, LYCEUM.  
At 6-30 and 8, Miss COTTERILL.  
WEDNESDAY, at 3, Mrs. NORBES.  
THURSDAY, at 8, Mrs. MORGAN.  
SUNDAY, NOV. 13TH, OPEN CIRCLE.

### BRITISH MAGNETIC ASSOCIATION.

The above Association will hold a  
**PROPAGANDA MEETING**  
at DAISSY HILL SPIRITUALIST CHURCH,  
BOLTON.  
on SATURDAY, NOVEMBER 5TH.  
Tea will be provided at 5-30.  
Meeting at 7. Healing at 7-30.  
Meeting held at Manor St. as usual.  
All are invited. Collection.  
Come!

### SOCIETY ADVERTISEMENTS.

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

SATURDAY, NOV. 5TH, at 7-30,  
MISS LARNEY.  
SUNDAY, NOV. 6TH, at 3, 6-30 and 7-45,  
MRS. WOOD.  
MONDAY, at 3 and 7-45, Mrs. ELLIS.  
WEDNESDAY, at 7-45, Mrs. VERITY.  
THURSDAY, at 8, Members' Developing Circle.  
SATURDAY, Mrs. HOPE.

**Middleton Spiritualist Society,**  
GILMOUR STREET.

SUNDAY, NOV. 6TH, at 10-15, LYCEUM.  
At 3, 6 and 7-45, Mr. RENSHAW.  
MONDAY, at 3 and 7-30, Miss MILLS.  
WEDNESDAY, at 3 and 7-30, Mrs. MARCROFT.  
SATURDAY, NOV. 12TH, at 7-30,  
CIRCLE & POTATOE PIE SUPPER,  
conducted by Mrs. MARCROFT.  
SUNDAY, NOV. 13TH, Miss BROMLEY.

**Bristol Spiritualist Temple,**  
47, OAKFIELD RD., CLIFTON.

SUNDAY, NOV. 6TH, at 6-30,  
MR. EDDY.  
TUESDAY, at 8, Miss MARY MILLS.  
SUNDAY, NOV. 13TH, Miss MILLS.

### H. J. OSBORN,

Just returned from a year's lecturing tour in America, offers platform service—Sundays or week-nights, week-ends or extended tours. Also special lectures of wide range, with or without own Electric Lantern Equipment.

Mr. Osborn is a member of the Association for Psychical Research of Canada, of the National Spiritualists' Union, and of the Society for the Study of Supernormal Pictures, and is President of the London Central Spiritualists' Society.

Dates, subjects, terms, and all particulars in response to early enquiry. Address, H. J. OSBORN, 41, Cartwright Gardens, London, W.C.1.

Mr. Osborn's early fixtures are:—  
November.—2nd, Pembroke Place; 3rd, Hendon; 5th to 14th, Glasgow and Edinburgh; 20th, Tottenham; 21st, Brighton; 23rd and 24th, Sheffield; 26th to 29th, Blackburn.

December.—4th and 5th, Southampton; 6th, Winchester; 7th, Worthing; 8th, Grovedale; 9th, London Central; 11th and 12th, St. Leonard's.

1922.

January. — South Wales Tour; 29th and 30th, St. Leonard's.

February. — 1st, Worthing; 5th, Liverpool; 17th, Wimbledon; 24th, Wimbledon.

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

SUNDAY, NOV. 6TH, at 7,  
ABDUL QAYUM MALIK.  
NOV. 13TH, Mrs. GRACE PRIOR.  
NOV. 20TH, Mr. D. ALLEN.

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

SUNDAY, NOV. 6TH, at 11-15, and 7,  
MR. RONALD BRAILEY.  
LYCEUM at 3.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, Mr. F. CURRY.

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

SUNDAY, NOV. 6TH, at 11,  
MISS SMITH.  
At 6-30, Mr. J. OSBORN.  
WEDNESDAYS at 7-30.

### SOCIETY ADVERTISEMENTS.

**Brixton Spiritualist Brotherhood Church,**  
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, NOV. 6TH, at 11-15, CIRCLE.  
At 3, LYCEUM.  
At 7, Mrs. A. BODDINGTON.  
CIRCLES: Monday, at 7-30, Ladies; Tuesday, at 8, Members; Thursday, at 8-15, Public.

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

SUNDAY, NOV. 6TH, at 11, CIRCLE.  
At 3, LYCEUM.  
At 7, Dr. W. J. VANSTONE.  
FRIDAY, at 8, MEETING FOR ENQUIRERS.  
NOV. 13TH, Mr. & Mrs. PULHAM.

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

SUNDAY, NOV. 6TH, at 11,  
MR. PERCY SCHOLEY.  
At 6-30, Miss F. R. SCATCHERD.

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

SUNDAY, NOV. 6TH, at 7,  
MRS. GEORGE.  
NOV. 13TH, Mr. & Mrs. BROWNJOHN.

**Hackney Society of Spiritualists,**  
240A, AMHURST ROAD.

SUNDAY, NOV. 6TH, at 7,  
MRS. PODMORE.  
MONDAY, at 8, CIRCLE.

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

SUNDAY, NOV. 6TH, at 11,  
MRS. ROBERTSON. At 3, LYCEUM.  
At 6-30, MR. TAYLER GWINN.  
MONDAY, at 7-30, Mr. HENDRY.  
WEDNESDAY, at 7-30, Lantern Lecture by Mr. J. W. HUMPHRIES.

**London Central Spiritualist Society**  
FOOD REFORM RESTAURANT,  
3, FURNIVAL STREET, HOLBORN.

FRIDAY, NOV. 11TH, at 7-30,  
SPECIAL REMEMBRANCE DAY SERVICES.

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

SUNDAY, NOV. 6TH, at 6-30,  
MR. H. BODDINGTON.  
THURSDAY, Mrs. NEVILLE.  
SUNDAY, NOV. 13TH, Mrs. PODMORE.

**North Finchley,**  
ST. JOHN'S SPIRITUAL MISSION, WOOD BERRY GROVE (opposite Tram Depot).

SUNDAY, NOV. 6TH, at 7,  
MR. W. W. DRINKWATER.  
WEDNESDAY, Mr. B. PHELPS.  
SUNDAY, NOV. 13TH, Mr. T. AUSTIN.

**Richmond Spiritualist Church,**  
FREE CHURCH, ORMOND ROAD.

SUNDAY, NOV. 6TH, at 7-15,  
MR. AND MRS. MUSPRATT.  
Address and Clairvoyance.  
WEDNESDAY, at 7-30, Mrs. G. PRIOR.  
Address and Clairvoyance.

SUPPORT OUR ADVERTISERS.



**MANCHESTER & DISTRICT COMMITTEE of the LANCASHIRE DISTRICT COUNCIL, S.N.U.**

**The QUARTERLY MEETING will be held in the Spiritualist Church, Henry St., Bolton,**  
**On SATURDAY, Nov. 12th, at 3-30 p.m. prompt.**

Important Agenda includes applications of Associates, etc. Council meet at 2-30. Tea will be provided for Members at 5-30 at a nominal charge. All Delegates and Associates are requested to attend.  
 In the Evening at 7, a **PROPAGANDA MEETING** will be held in the above church conducted by the following workers:  
**Mrs. ADCOCK** (Bury), **Mrs. WILD** (Royton) and **Mrs. GRIMES** (Oldham). Addresses and Clairvoyance.

CHAIRMAN - **Mr. W. N. PLATT** (Oldham).

COLLECTION TO DEFRAY EXPENSES. Hearty welcome to all. **D. MORGAN**, Hon. Sec.

**MANCHESTER SPIRITUALISTS' CENTRAL PROPAGANDA COMMITTEE.**

**Second Lecture at Ardwick Picture Theatre, Ardwick Green,**

**ON SUNDAY, NOV. 6TH, AT 6-30 P.M. BY**

**H. ERNEST HUNT, Esq. (of London).**

SUBJECT: "SPIRITUALISM—ITS MEANING AND MESSAGE."

ADMISSION FREE.

SILVER COLLECTION FOR EXPENSES.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, NOV. 6TH, at 6-30,  
**MR. MASKELL.**  
 LYCEUM at 3.  
 TUESDAY, at 7-45.

**Little Ilford Christian Spiritualist Church,**

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

SUNDAY, NOV. 6TH, at 6-30,  
**MR. G. PRIOR.**  
 MONDAY, at 3, Ladies' Meeting.  
 WEDNESDAY, at 8, Mr. PODMORE.  
 THURSDAY, at 7-45, Committee Meeting.  
 SUNDAY, NOV. 13TH, Mr. G. T. GWINN.  
 Lyceum every Sunday at 3.

**Plumstead National Spiritualist Church,**

INVICTA HALL, CRESCENT RD.

SUNDAY, NOV. 6TH, at 11,  
**MISS BARNETT.** At 3, LYCEUM.  
 At 7, **REV. GEO. WARD.**  
 Committee Meeting.  
 THURSDAY, at 8, **Mrs. BLOODWORTH.**

**Co-Operative Institute, Parsons Hill, Woolwich.**

WEDNESDAY, NOV. 9TH, at 7-30,  
**MR. HORACE LEAF.**  
 Lantern Lecture on "Materialisations."  
 Tickets, 2/6, 1/3 and 9d. (and on admission).  
 Trams and bus to Woolwich Free Ferry.

**Stratford Spiritual Church,**

LOMBARD ROAD, SIXTH TURNING DOWN  
 FOREST LANE GOING FROM MARYLAND  
 POINT STATION.

SUNDAY, NOV. 6TH, at 6-30,  
**MR. G. R. SYMONS.**

WEDNESDAY, NOV. 9TH, at 3,  
**LADIES' MEETING.**

THURSDAY, NOV. 10TH, at 8,  
**PUBLIC CIRCLE.**

SUNDAY, NOV. 13TH, at 6-30,  
**Mrs. GOLDEN.**

Forward Movement at 11.  
 Lyceum at 13.

**Miscellaneous Advertisements.**  
 (NOT DISPLAYED).

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

A DRAWING-ROOM SERVICE is held  
 at 15, Sandmere-road, Clapham, S.W.,  
 near Clapham-road Tube Station. **Mrs. CLARA IRWIN**, the well-known Medium,  
 will give clairvoyance every Sunday,  
 at 7, for investigators. Developing  
 Class started.

**SPEAKERS OPEN DATES, Etc.**

**G. W. SHARPE**, late of Birmingham,  
 desires work of any description. Un-  
 employed 22 weeks. Also booking  
 platform or seances. Speaker and  
 clairvoyant. 81, St. Augustine-road,  
 London, N.W.1.

**G. A. MORLEY WRIGHT**, Speaker and  
 Psychometrist. Platform and Mission  
 work efficiently carried out. 41 years'  
 experience. — 30, Rickard-street, Ponty-  
 pridd.

**REV. GEORGE WARD** (Hon. Direc-  
 tor, Spiritualists' Correspondence  
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 to engagements. Evening, Sunday,  
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