



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. 1824—Vol. XXXV.

FRIDAY, OCTOBER 27, 1922.

PRICE TWOPENCE.

MARYLEBONE SPIRITUALIST ASSOCIATION LTD.,
REGISTERED OFFICE AND PSYCHICAL RESEARCH INSTITUTE,
4 AND 5 TAVISTOCK SQUARE, W.C.1.

Sunday Evening Services in AEOLIAN HALL, 135 NEW
BOND STREET at 6-30 P.M.

SUNDAY, OCT. 29TH, MR. ALFRED VOUT PETERS,
Speaker and Clairvoyant.

Tuesday Services at 7-30, doors closed 7-45, for SPIRIT
DESCRIPTIONS AND MESSAGES at M.S.A. INSTITUTE, 5,
TAVISTOCK SQUARE, W.C.1.

TUESDAY, OCT. 31ST, MR. ALFRED VOUT PETERS.

THURSDAY, NOVEMBER 2ND.

Free to members and associates. Visitors by ticket, 1s.
Membership invited. Apply Hon. Secretary.

WIMBLEDON SPIRITUALIST CHURCH,
BROADWAY HALL (THRO. PASSAGE BETWEEN 4 & 5 THE
BROADWAY).

SUNDAY, OCT. 29TH, at 11, MRS. M. CLEMPSON.
At 6-30, REV. R. KING.

WEDNESDAY, NOVEMBER 1ST, at 7-30, MRS. E. CLEMENTS.

THURSDAY, NOVEMBER 2ND, ALL SOULS' DAY.
At 7-30, HOLY COMMUNION SERVICE, MR. R. A. BUSH

LEWISHAM SPIRITUALIST CHURCH,
LIMES HALL, LIMES GROVE, LEWISHAM (op. Electric Theatre)

THURSDAY, NOV. 2ND, at 7-30, OPEN MEETING
FOR ENQUIRERS.

SUNDAY, OCT. 29TH, at 11-15, CIRCLE. MR. COWLAM.
At 2-45, LYCEUM. At 6-30, DR. W. J. VANSTONE.

WEDNESDAY, NOV. 1ST.

LONDON SPIRITUAL MISSION,
13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

FRIDAY, OCT. 27TH, at 7-30, MR. A. PUNTER.
SUNDAY, OCT. 29TH, at 11, REV. G. WARD.
At 6-30, MR. ERNEST HUNT.

WEDNESDAY, NOV. 1ST, at 3-30, CONCENTRATION CLASS
(Members only). At 7-30, MR. A. PUNTER, Clairvoyance.

THURSDAY, NOV. 2ND, at 7-30, OPEN MEETING for ENQUIRERS

SOUTH LONDON SPIRITUALIST MISSION,
LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD,
PECKHAM, LONDON, S.E.

SATURDAY, OCT. 28TH, at 8, SUNDAY, OCT. 29TH, at 11-30 & 7
and MONDAY, OCT. 30TH, at 3, MRS. L. HARVEY.

THURSDAY, NOV. 2ND, at 8-15, MRS. JAMRACH,
Address and Clairvoyance.

SUNDAY, NOV. 5TH, at 7, MR. G. TAYLER GWINN.

THURSDAY, NOV. 9TH, at 8-15, MRS. F. KINGSTONE.

SUNDAY, NOV. 12TH, at 7, MR. A. T. CONNOR.

SUNDAY, NOV. 19TH, at 7, MRS. M. CLEMPSON.

Lyceum every Sunday at 3.

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SATURDAY, OCT. 28TH, at 5-30, TEA AND SOCIAL
(Men's Effort). Tickets 1s. Proceeds to Building Fund.

SUNDAY, OCT. 29TH, at 11, MR. GEORGE PRIOR.

At 3, LYCEUM. At 7, LYCEUM SERVICE.

MONDAY, OCT. 30TH, MEMBERS' DEVELOPING CIRCLE.

WEDNESDAY, NOV. 1ST, at 8, MRS. ANNIE BODDINGTON.

Speaker and Clairvoyant.
THURSDAY, NOV. 2ND, at 8, MR. A. PUNTER, Clairvoyance.

All receipts to Building Fund. Healing as usual,
Thursdays and Fridays.

SALE SPIRITUALIST CHURCH SERVICES.

SUNDAY: 10-45, LYCEUM. AFTERNOON at 3. EVENING
at 6-30 and 8, at ROEBUCK LANE, WASHWAY ROAD, SALE.

SUNDAY, OCTOBER 29TH. MISS BARTON.



**THE UNIVERSAL
BADGE OF SPIRITUALISM** (Reg.).
Oxydised and Blue Enamel Brooch or
Pendant, 3/-. Bronze ditto, 5/6.
Gold ditto, 36/-. Sent post free with
symbolical meaning on application to
MRS. MONTGOMERY IRVINE,
115, Ladbroke Grove, London, W.11.



The New Hair Grower.

To meet the demands of the present day

Safe and Sure for All Ages.

Prevents Greyness.

Let "Samboy" Put Fresh Life

into your scalp and start

A New Growth.

Only one sample to each person.

PRICE 4/6 (postage extra).

Sample, 1/6 (post free).

"Samboy," 22, Strand, Ryde, I.W.
Dept. T.W.5.

ELLA WHEELER WILCOX'S COLLECTED POEMS.

| | | | |
|---------------------------------|----|------|-----------|
| Full Padded Morocco, gilt edged | .. | 11/3 | post free |
| Limp Morocco, gilt edges | .. | 9/9 | post free |
| Full Cloth | .. | 6/9 | post free |

WHY SUFFER?

We Succeed Where Others Fail.

THOUSANDS OF TESTIMONIALS FROM THANKFUL
HOMES ALL OVER GREAT BRITAIN.

Burchell's Six Golden Remedies

WHICH PROVE THEIR VALUE BY ONE TRIAL ARE:—

Burchell's Special Stomach and Liver Pills.

Burchell's Famous Tic and Nervine Pills.

Burchell's Special Indigestion Pills.

Burchell's Special Cough and Bronchitis Pills.

Burchell's Special Diuretic and Gravel Pills.

Burchell's Wonderful Rheumatic Pills.

The above are not "Cure-Alls," but for the complaints specified guaranteed remedies.

Sold in Boxes, post free 1/4

Three Boxes, post free 3/9

Six Boxes, post free 7/-

Forming a Valuable Medicine Chest in any Home.

Burchell's Medicine and Pills

Are composed of the finest extracts of the Finest Herbs, Barks and Roots obtainable.

They tone up the Stomach, Liver and Blood by removing all impurities, thereby making life worth living.

Our medicines are made especially for each individual case, so that a remedy of the highest value is obtained.

Every description of ailment prescribed for by CORRESPONDENCE.

State your case plainly and enclose stamped envelope.

NO HOME SHOULD BE WITHOUT

Burchell's Wonderful Re-embellisher for the Hair.

It Stops Falling, Thinning and Greying.

It nourishes the roots and should be given a trial by all desiring a smart appearance.

PRICES 1/9, 3/- and 5/- per Bottle POST FREE.

Remember we have been established over 40 years, and all our remedies have stood the vigorous test of time.

OUR ONLY ADDRESS—

J. & J. BURCHELL,

HERBAL SPECIALISTS,

2, Gardner Road, Morecambe,

W.E.
Late 65, GILLINGTON ROAD, BRADFORD.

Please mention "The Two Worlds" when writing.

BRITISH COLLEGE OF PSYCHIC SCIENCE,
59, HOLLAND PARK, LONDON, W.11. Tel.: Park, 4708.

HON. PRINCIPAL, J. HEWAT MCKENZIE.

SPECIAL ATTENTION TO COUNTRY VISITORS TO LONDON
(Syllabus and particulars on application.)

DIRECT { MRS. B. COOPER. PRIVATE APPOINTMENTS
VOICE { GROUPS, WEDNESDAY at 8. FRIDAY at 5.
PUBLIC CLAIRVOYANCE: TUESDAY at 3-30; FRIDAY at 4.

"PSYCHIC SCIENCE" (OCTOBER ISSUE).

The New College Quarterly (Editor, MR. F. BLIGH BOND
F.R.I.B.A.).

2/6, Post Free 2/9. Special Prices for Spiritualist Societies.
Contains valuable first-hand Records of Present-day
Phenomena.

ARE YOU A SPIRITUALIST ? IF SO, YOU SHOULD READ
ARE YOU AN ENQUIRER
ARE YOU A SCEPTIC

"SPIRITUALISM IN THE BIBLE."

IT HAS A MESSAGE FOR YOU. Stiff Boards, 1/8. Cloth Bound, 2/6.

"A GUIDE TO MEDIUMSHIP."

BASED ON EXPERIENCE SINCE 1872.

Cloth Bound, 7/- Complete,

or in Three Separate Parts (stiff boards), 2/2 each.

I.—Mediumship Explained. II.—How to Develop. III.—Psychical Self Culture.

PERTINENT
AMPHLETS IS SPIRITUALISM DANGEROUS ? 2/6
DEATH'S CHIEFEST SURPRISE
DEATH AND BEYOND
WHAT SPIRITUALISM IS
40 YEARS OF MEDIUMSHIP } 3/6
EACH

By E. W. AND M. H. WALLIS.

MRS. M. H. WALLIS, 83, STANHOPE AVENUE, FINCHLEY
Post Free. LONDON, N.3. Remittance with order.

Prove the Truth of Spiritualism in Your Own Homes.

Try the "ALPHAGRAPH."

Only 5/9 post free. Colonies 6/9.

It is both PLANCHETTE and ALPHA-POINTER. Two
INSTRUMENTS IN ONE. Testimonials from all parts.

Raysal Manufacturing Co., 153, Duke St., Liverpool.

JUST ISSUED.

D. D. HOME.—HIS LIFE AND MISSION.

By MADAME HOME.

Edited by SIR ARTHUR CONAN DOYLE.

The Life Story of the Most Wonderful Medium of the
Twentieth Century.

Large 8vo. 250 Pages. Full Cloth.

Price 9/6 post free.

THE TWO WORLDS OFFICE, MANCHESTER.

THE HYMN BOOK

OF THE

SPIRITUALISTS' NATIONAL UNION.

Contains 600 Hymns, a specially compiled Funeral
Service, Indices of Members and Subjects for every form of
Service.

FULL BLACK CLOTH, 1s. 6d. per copy, post free 1s. 9d.

TERMS TO SOCIETIES AFFILIATED WITH S.N.U.:

12 copies - 0 14 0 25 copies - 21 7 0
50 copies - 22 12 0 100 copies - 25 4 0

TERMS TO NON-AFFILIATED SOCIETIES:

12 copies - 0 15 0 25 copies - 21 11 0
50 copies - 23 0 0 100 copies - 25 18 0

CASH WITH ORDER. CARRIAGE EXTRA IN ALL CASES.

Stamped in Gold "For the Use of Visitors," 3s. per
doz. extra.

Special Binding.—Well bound in Limp Roan, gilt
edges, 6s. 4d. Red edges, 5s. 4d. post free. Full Black
Morocco, 8s. 10d. post free.

Special stamping of name of Society can be arranged.
Hymn Books can be supplied in RED CLOTH if desired
and we advise this where books are stamped for Visitors.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1824—Vol. XXXV.

FRIDAY, OCTOBER 27, 1922

PRICE TWOPENCE.

Original Poetry.

The Passing of Mrs. Jennie Walker.

Oh, soul, look up! Thy guide is near, hold fast!
Thy spirit finds its haven-home at last.
No more shall pain and suffering rend thy frame
Thou'rt re-born, sister, an immortal flame.

Thy deathless soul still lives to love and bless
The dear ones who on earth thou didst caress;
Thy kindly thought for little folk still haunts me—
The little "king" and "queen" ask for and want thee.

Ah, Jennie, life is sweet, but God knows best!
We do our duty—leave to Heaven the rest.
Yet sweet the knowledge that "to die is gain"!
'Tis but a little while—we meet again.

—POPPY GRAINGER.

The Moral Power of Spiritualism.

No Other System of Religion Contains the Elements
or Inducements to Righteous Living that are
Found in Modern Spiritualism.

Rev. H. W. B. Myrick in "The Progressive Thinker."

THE true test of every religion, philosophy, system of thought or form of government is its moral quality, its ethical effect, its influence on character. Not does it make a man wiser, but does it make him better? Not does it make a country more wealthy and powerful, but does it make its people more kind, just, honest and conscientious?

Does it refine a man's soul, spiritualise his nature and endow him with high and holy qualities and ambitions? Will it make us better men and women, and the world a safer and purer place in which to live?

Those are the questions by which every system of human thought and endeavour must be tested. No matter what temporary attractions or gains may pertain to a particular form of religious belief or philosophy, its final rejection or acceptance by humanity will depend on its ethical content and its "power to make for righteousness."

In the end every life and every action must be measured by a moral yardstick. Heart and conscience are the final arbiters of human conduct, even though force and cold reason may sway the sceptre of fate and rule the lives of men for a season.

"Nothing is ever settled until it is settled right," said Abraham Lincoln. He was right. You may idolise evil, but you cannot deify it. You may whitewash a devil, and you may smear a saint, but eventually the whitewash and the smear will both wear off, and then the saint or the devil are revealed for what they really are.

"Truth crushed to earth will rise again;
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amidst her worshippers."

It has been said, "You cannot keep a good man down forever," and the converse of that proposition is also true. "You cannot keep a bad man up forever." A poor superstitious system of teaching, backed up by good living, will command the respect of men more than the truest system of philosophy ever promulgated by man or God, if this is accompanied by evil and unworthy living. I don't

care of what ingredients a medicine is composed that so it heals the sick; and the world will not quibble long as to whether we are tagged Christian, Buddhist, Mormon or Spiritualist if we bring a cleaner, kinder type of life than our contemporaries and competitors. We must not present to the world a philosophy only that is beautiful and attractive, but a way of living that will correspond perfectly with our teaching. Paul counselled the converts to "adorn the doctrine." That is a fine figure of speech. As gems accentuate the beauty of a lovely woman, so we should adorn our beautiful philosophy with the precious jewels of righteous conduct.

Gibbon, in "The Rise and Fall of the Roman Empire," gives a number of reasons why primitive Christianity made such headway against all opposition, chief of which was the fact of their "purity of life and morals." And may we not hope that some future historian, looking back through the fleeting ages and beholding the advent and triumphant progress of Modern Spiritualism, will be driven to say, "Their greatest element of strength was the singular purity and freedom from corruption of their conduct. They introduced a higher type and standard of life and character to the world."

Such a tribute to our "manner of life," if well deserved, will commemorate, as nothing else could, the imperishable glory of our cause and its philosophy.

When elaborately carved monuments of brass or marble bearing their fulsome eulogies to the lives of forgotten heroes, shall have crumbled to impalpable dust, then in blossoming action and thought the fruit of our goodness will appear in the transfigured lives of our children and children's children for countless generations. So mote it be!

The question of questions is not, "If a man die, shall he live again?" but, "If a man live again, shall he live more worthily?" To live on, indefinitely, at the same level, is not worth an effort. Unless it is better farther on, I don't care whether there is any farther on. If we cannot or will not improve, then let us be annihilated. Better that the earth should roll through eternal space, lifeless and uninhabited, than that it should bear upon its bosom a race of men incapable of making infinite progress. Better that eternal oblivion take us to her dark and silent embrace than that some grim and malevolent fate should arrest our moral development and hiss through her iron lips, "Thus far shalt thou go and no farther." Better, far better, had our Modern Spiritualism never been born into human thought and knowledge if it does not make men better, purer and nobler. Tennyson exclaimed:—

"O for a man to arise in me,

That the man I am might cease to be."

And Emerson said a wonderful truth in this: "The soul of all improvement is the improvement of the soul."

To grow better, to become purer, to be filled day by day with higher and holier aspirations, should be our aim and desire, and everything that will help us to develop our characters in this way should be utilised.

Now, Spiritualism offers the greatest of all possible inducements to people to live their very best. In fact, I affirm that the facts of Spiritualism constitute the greatest incentive to holy living known to humanity. No other system of religion contains the elements or inducements to righteous living that are found in Modern Spiritualism. If Spiritualism is true, then we ought to be not only the happiest but the best and noblest people on earth. We have more reasons for living right than others do.

First, Spiritualism proves conclusively that we live right on and maintain our conscious identity after the change called death. Instead of death ending a life, it

just transfers it to a different sphere of existence, where it is continued under new and more favourable conditions. Death is not an end, but a junction. Death is a gate, and when we pass through it we will find a road on the other side. As the poet Lytton wrote:—

"There is no death. The stars go down,
To rise upon some fairer shore;
And bright in heaven's jewelled crown,
They shine for evermore.

"There is no death. An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then we call them dead."

Ella Wheeler Wilcox also wrote some very beautiful lines on the subject:—

"There is no death. There are no dead.
From zone to zone, from sphere to sphere,
The souls of all who go from here,
By hosts of living thoughts are led.

"And dark or bright, those souls must tread
The paths they fashioned year on year;
For hells are built of hate and fear,
And heaven, of love our souls have shed.

"Across untraced worlds of space,
And through God's mighty universe,
With thoughts that bless, or thoughts that curse,
Each journeys to his rightful place.

Oh! truer words no man has said:
'There is no death. There are no dead.'"

Christians believe they will live after they die, and on this belief is founded their morality. It makes a real good foundation, too, and the moral precepts of Christianity are unexcelled. But Spiritualists know they will live right on after death, and by just so much as knowledge is better than mere belief, so is the foundation of our morality superior to that of the believer.

And either a belief or a knowledge of immortality is essential to any permanent morality or righteous conduct. That is absolutely certain. If men think there will be no hereafter, they will not long remain moral. Convince a man that he will die like a hog, and he will live like a hog. The continuity of morality depends on the continuity of life. Man will not endure the restraints of morality, nor conform his life to the exactions of a righteous standard, if he becomes satisfied his life and conscious being will be hopelessly extinguished by death. Why should he?

We all agree that it is a difficult thing to practise strict morality. In order to be good, one has to make a fight. Righteousness is only attained by warfare. To be good, to be kind, to be just or generous, calls for continual struggle and sacrifice. We cannot live pure and righteous lives without tremendous opposition. To strive for the highest attainments we must face malice, apathy, many trials and disappointments. It has been said that "eternal vigilance is the price of liberty." And we may surely say that eternal care and anxiety, and struggle and self-sacrifice, is the price we pay for purity and nobility of character.

And even at that we fail so often. Our lives do not measure up to our ideals. We are unable to be as good as we want to be, or as we try to be. We strive to be righteous, to do exactly the right and good things, and we fail, or at the best, only half succeed. Our toil and effort to attain perfection of character results in partial or complete failure and disappointment.

Besides this we do not make other people perfect either. How many people thank you for your good advice? How many seeds fall in good soil and grow, of all the good seeds that you sow? What a prodigious amount of pleading and urging it requires to get people to be just even a little bit better! How we try to get people to accept the truth and are met by persecution and unbelief and silent contempt! What a mountain of effort to get only a molehill of result!

Now, what is the use of it if death ends all? If you and your neighbour are both going to be nothing after death—not even a fading memory—why should you care for him or he care for you? Why weep over another's sorrow, or bear a burden of anxiety for anybody if we are going to be nothing but unconscious dust to-morrow?

Let us make it personal, bring it right home to our selves. If we knew, all of us, could be absolutely sure that death would end our existence, would we, a single one of us, go right on and try just as hard as ever to be good and honest? Would we continue to struggle on and restrain our passions, and sacrifice our pleasures and bear burdens as we do?

I doubt it. We would do just as we pleased. Every one would seek to get all he could out of this life without any special regard for the rights or privileges of others. The strongest would take what they wanted, the weak would take what they could get. Morality, virtue, charity, self-denial, all of the finer characteristics of the soul would disappear from the earth, and civilisation to a savage and degrading barbarism would descend swiftly and inevitably.

That there have been some noble men and women whose lives reflected every moral beauty, and who did not believe in a hereafter is true. We may safely admit it. And we may also cheerfully acknowledge that many people who do believe in a future life are yet very immoral and wicked.

The explanation is a simple one. The unbeliever in a future life, who lives a moral life, is influenced thereto by a natural goodness of heart, which is possessed by a few only of our race, and they are also governed largely by a respect for public opinion. I do believe there are a few people—a noble few—who would do right just for the love of right. They would be good anyway, without a hope of reward and regardless of whether there is a future life or not. But not many such royal souls are to be found, I fear. Most of us need and must have a spur of some kind to goad us into morality and the practice of righteousness.

And that spur, stimulating men to righteous conduct, is found in overflowing measure in Modern Spiritualism. The "Ohio State Journal," a political paper, recently gave a word of praise to Spiritualism for bringing the two worlds together, and then added, "The soul and moral qualities, a truer and higher self, are developed by the exercise of spiritual science."

That is true. Spiritualism proves that we live right on after death, and that the consequences of an action do not stop at death.

"Our acts our angels are, or good or ill,
Our fatal shadows that attend us still."

We cannot be free of them. They follow us beyond the grave, and bring us reward or punishment, pain or pleasure, over there. Spiritualism teaches with the apostle Paul the truth that "Whatsoever a man soweth, that shall he also reap." There is no escape. No death-bed repentance, no magical atonement can avail to cheat justice of its due. If we do evil we will pay the penalty and take the consequences, not only here but hereafter.

And this certainty of future life and retribution makes Spiritualism a power for morality that is well nigh irresistible.

Another reason why Spiritualism is and should be a powerful incentive to righteous living is because it teaches us that the so-called dead are not only alive, but are right with us. And when I say with us it is to be understood in a far more intimate way than you realise, perhaps. They are closer to us and know a great deal more about us now than they did when in the flesh. Sir Oliver Lodge, the President of Birmingham University, addressing the great British Association for the Advancement of Science, said this to that body of intelligent men:—

"I tell you with all of the strength I can that we do persist, that those in the beyond still continue to take an interest in us and what is going on, and that they know far more things on this earth than we do, and are able from time to time to communicate with us."

That is a great testimony from a great man before the greatest scientific gathering of recent years, in favour of Modern Spiritualism. But his statement which I wish to emphasise just now is this: "They know far more things about this earth than we do." That is true. The spirit friends know much more about us now than when they were right with us here in the body. They not only know what we are doing, but they actually know our very thoughts. You can keep your thoughts to yourself among people here on

easy enough, but you cannot deceive the spirit friends. Your hidden plans are all revealed to them at once.

I know a man who was about to engage in a flirtation or clandestine affair with a woman, and he felt sure that neither his wife nor anyone else knew of it. Well, this man went into a trumpet seance near Kansas City with a medium who was a stranger to him, and where every other person in the circle was a total stranger to him. And yet a voice spoke to him through that trumpet and said:—

"Father, I am C——," and that was the name of his dead son. "Father, I am C——. You be true to mother, for she has always been as true as steel to you."

Well, that man was simply thunderstruck by the revelation of his secret. He was instantly convinced that it was his supposed-to-be-dead son who was talking to him, and it so affected him that he just sat there till the end of the seance and cried. More than that, he dropped the affair with the "other woman," and gave himself more faithfully than ever to his wife and the mother of the dear son who came from beyond the grave to kindly reprove and admonish him. It was a solemn experience for him, and he will always realise how near the angel world is.

And that is a good answer to those who say it is all the work of the devil. The spirit urged the man not to do wrong, and really kept him from pursuing an evil course any farther. If the devil is engaged in doing that kind of work, I hope he will be kept busy all of the time. In fact, if the devil will keep up that kind of work I believe we ought to build a few churches for him and give him some of our praise.

The point I make is this: Our spirit loved ones are ever near us, and they are not only acquainted with our actions but they know our very thoughts. This is almost unbelievable to one who has never investigated our work, but Spiritualists know it to be a fact. You can sit in the circle with a good medium or psychic and ask a question "out loud," as we say, or you can just think it to yourself, ask it silently in your mind, and it will be answered just the same, no matter which you do. This shows that spirits can read our thoughts before we put them into the spoken or written word.

Thoughts are things and are communicated by vibrations, and the vibrations are exceedingly fine and subtle. In our bodies of flesh these vibrations are too fine to penetrate our coarse skulls and register on our brains, so we have to make sounds for the ear or signs for the eye, and convey our ideas in a more material way.

But the disembodied spirit can catch those finer vibrations with the sensitive organisation of the spirit brain, just like a wireless telegraph instrument picks up the finer vibrations that go through the ether instead of over a coarse wire. Now and then a psychic or sensitive person here in the flesh can catch another person's thought that way briefly, and we call that telepathy or thought transference. A spirit, however, can pick up a thought vibration as easily as you can sense the vibration of a gong or church bell, and so they know the secrets of our very hearts. How careful we should be!

I have a dear favourite daughter on the spirit side of life. Once when I was starting away to hold a protracted meeting she said to me: "Papa, I wish I could go with you always, wherever you go, and see just who you are with and hear everything that is said."

We laughed together, and I promised to tell her all when I returned. But now, since she has gone into the spirit condition, I know she is with me much of the time and her wish has been realised. She always knows where I am, who I am with and whether I am behaving right or not. Every page of my heart, with either a guilty or an innocent record upon it, is open to her inspection. Nothing is hidden from her. She knows me for what I am. If I deceive others, still she is not deceived. If I practise righteousness she is well pleased, but if I cover my soul with guilt she grieves for me. So I am always conscious of her presence, and it is a great incentive to better living on my part. And I am sure that the certainty of the continual presence of our spirit friends is a great factor in Modern Spiritualism for making a man good.

Not the least of the moral powers of Spiritualism is its teaching, its beautiful philosophy of life. "We believe the

highest morality is contained in the Golden Rule: 'Whatsoever ye would that men should do to you, do ye even so to them.'"

Every good taught in the Bible Spiritualism accepts and makes a part of its system of philosophy. It adopts every wise suggestion, every moral precept, every sound principle advocated by any or all of the great teachers of earth. We do not limit our morality to the sacred writings of any age or nationality, but cull from the literature of all ages and sages the true and the beautiful thoughts that uplift and inspire. From Moses to Plato, from Plato to Jesus, and from Jesus down to the last speaker, who shall ever stand on a platform and address his fellow men, Spiritualism catches every uplifting thought and word and adds it to her spiritual treasures.

All Bibles are hers, all poetry, all the great orations, every fact of history, every discovery of science, every flash of wit and humour, every throb of love or impulse to generosity—all good things belong to Spiritualism. Whether falling from the lips of a kneeling slave or proceeding from out the mouth of a sceptred monarch, whether bubbling from the soul of pleasure or whether wrung from the tortured heart of pain—every great thought added to wisdom's mighty storehouse belongs to Spiritualism, and with them she endows the minds and purifies the hearts of her believers.

The teaching of Spiritualism includes and enforces all the good things that are contained in the Christian religion and all other systems. It leaves out nothing that will make men better or happier. If men live up to its principles we may say with Mrs. A. E. Larson:—

I NEED NOT FEAR.

"If I live a life that is clean and square,
And I love my fellow man,
And lend him a hand to help him bear
His burden whenever I can,
I need not fear what the future holds,
Nor what the reward shall be;
For the mighty love that all enfolds
Will surely care for me.

"If I speak a word of cheer to one
Whose sorrows have borne him down,
And I give him new hope to journey on,
And change to a smile his frown,
I shall not dread when the shadows fall,
And the end of life draws near,
For the wonderful love that shelters all
Will drive away my fear."



An Ancient Spiritualist.

"If a man die, shall he live again?" Youth asks the question half in hope, half in dread. But old age hardly asks it at all. Quietly, peacefully, conviction creeps into the spirit as a staying guest. The assurance of another life lies deeper than the Scriptural texts. Half a century before the birth of Christ, in "pagan Rome," as we are wont to speak of it, wise, brooding, old Cicero looked deep into his own heart and read the answer to his hopes. You remember, he said: "I do not wish to deprecate life, as many men and good philosophers have done; nor do I regret having lived, for I have done so in a way that lets me think that I was not born in vain. But I quit life as I would an inn, not as I would a home. For nature has given us a place of 'entertainment,' not of residence."

"But I quit life as I would an inn." Was ever a finer sentence penned by the hand of man? We sit here, you and I, in this room. In an hour I shall check out and go to meet my next engagement, in a year, or five years, or ten, or twenty at the uttermost, I shall check out of this hotel, which I call my body, and start on the last and greatest and most thrilling trip of all. And I am ready. My bags are packed, my friends have all gone ahead. I shall be going to those I love . . . leaving the inn and going home.—R. H. CONWELL.

Bible Studies.—No. 4.

Prophets and Prophesying.

Alfred Kitson.

THE term "prophet" is derived from the Greek, "prophetes," and means one who foretells coming events. According to Cruden the early Hebrews called them "Videns," or seers; afterwards they called them "Nabi," which comes from the root "nabbi," to foretell or divine.

People were said to be prophesying when they were under control or influenced by spirit power (I. Sam. xviii. 10). Also, when they were influenced to sing and play on instruments they were said to be prophesying (I. Sam. x. 5-12). Paul uses the term to signify the power to preach and exhort the people to repent (I. Cor. xii. 1-2). He also says, "The spirits of the prophets are subject to the prophets" (I. Cor. xiv. 32).

Samuel was a seer and hearer of the Lord's (Yahveh's) voice, and because of his psychic powers he was called "a man of God." If Samuel were living to-day he would be called a clairvoyant and clairaudient medium, for we are informed in I. Sam. ix. that he was told by Yahveh of Saul's visit a day before it took place; and as Saul appears to have acted on the suggestion of the servant who was helping in the search for the lost asses, the seer must have been told a day before it entered into Saul's mind to consult the prophet. So this is not a case of telepathy but genuine foretelling the future. In the following chapter we are informed that when Samuel was about to part with Saul he described unto him all the incidents that would take place on his homeward journey (verses 2 to 6).

Here we have in the Bible a case of foretelling the future even to the extent that Saul would be made the King of Israel. If such a case occurred to-day it would be called "fortune-telling," and the prophet Samuel would be liable to a fine or imprisonment as a rogue and vagabond. But the ancient Hebrews did not treat their mediums so rudely, but honoured them as "men of God," and the act of consulting them in order to obtain their help or advice was called "inquiring of the Lord," that is, their tutelary God (ix. 9). We also learn from the seventh verse that it was customary for those who sought to "inquire of the Lord" to take a present with them as payment for services rendered.

It is quite evident that Saul was fully aware of this, for he asked the servant who suggested the visit, "What shall we bring the man? For the bread is spent in our vessels, and there is not a present to bring to the man of God!"

This custom of bestowing presents on the prophets for services rendered continued a long time, for we find that Jeroboam, the King of Israel, who reigned 139 years after Samuel's time, instructed his wife "to disguise herself and then go and consult the prophet, Ahijah, as to what would become of their child, who was ill, and ascertain whether it would recover or not," and she was instructed to take as a present for the prophet ten loaves and cakes and a cone of honey (I. Kings xiv. 3). Here we learn that even the king was not above consulting prophets who had power to foresee whether a sick person would live or die.

Having learned that the term "seer" was used by the Israelites to signify a "foreteller" of coming events, we need not be surprised that they used the term "prophet" and "prophesying" to signify other things than "foretelling." For instance, we read in Exodus vii. 1, "See, I have made thee as a God to Pharaoh, and Aaron, thy brother, shall be thy prophet." The reason for this remarkable statement will be found in Exodus iv. 10-16, where we learn that Moses was slow of speech, and so Aaron was to be his spokesman or prophet. Here we also incidentally learn that the term "God" does not specially mean the creator of the heavens and the earth, as is generally assumed, but a person in authority, as was Moses in his mission to deliver the children of Israel from bondage. The term prophet in this case meant a spokesman.

If we now turn to I. Sam. x. 5-12, we shall see the term "prophet" used in another sense, namely, to signify min-

strels. Here is a band of prophets coming down from the "high place," or hill where the sacrificial altar was built, where they had been officiating as minstrels at the sacrifices; they had a psaltery (a large harp), a timbrel (or tambourine), a pipe (a reed instrument), and a harp (the harp was an instrument generally of ten strings), and with those instruments they were said to be "prophesying." Perhaps this will sound strange to the casual Christian who does not take the trouble to study his Bible. Miriam, Aaron's sister, was a "prophetess," and took a timbrel in her hand and "prophesied," that is, sang the praises of the Lord (Yahveh), something after the manner of a Salvation Army lass with her tambourine (Exodus xv. 20, etc.). We shall find further instances of this kind of "prophesying" if we read I. Sam. xix. It is quite evident that these people were sensitive to spirit power, and were worked upon to sing and play in the manner indicated. The services of 248 of these kind of prophets were engaged to render service in Solomon's Temple at Jerusalem (I. Chron. xxv. 6, 7).

Saul is said to have prophesied when the evil spirit from God was upon him (I. Sam. xviii. 10). We suppose the "prophesying" in this instance consisted of dancing, shouting and raving like a madman, for under the frenzy he threw his spear at David with intent to kill him.

In the book of Isaiah we find the term "prophet" used in its ordinary sense. He (Isaiah) charges both the prophet and the priest with erring in vision and judgment through using strong drink and wine (Isaiah xxviii. 7).

There also appears to have been jealousy of one another's powers amongst the prophets, for in Jeremiah xxviii. 11, Hananiah makes a prophecy concerning the yoke of Nebuchadnezzar, and in verse 15 Jeremiah accuses him of having prophesied falsely. In xxix. 8, he further charges all the prophets and the priests in Israel with prophesying and divining falsely.

Ezekiel, in chapter xiii., also accuses the prophets of following their own spirit of vain visions and lying divinations, etc. Much more of a similar nature might be quoted to show they were jealous of one another's psychic powers. But the foregoing must suffice for the present.

In the New Testament Jesus uses the term "prophet" in conjunction with the "law" as follows: "Therefore, all things whatsoever ye would that men should do to you, even so do ye also to them, for this is the law and the prophets" (Matt. vii. 12). Here is given a moral rule or guide whereby all may be a law unto themselves without the aid of either priest or scribe. Evidently the term "prophet" is here used as Paul uses it, as having reference to the understanding of mysteries relating to the hidden meaning of the Scriptures, and in preaching or expounding them (Cor. xiii. 3). By this means the unlearned who attended their meetings or seances would be convinced (Cor. xiv. 24). And even the prophets (those subject to spirit control, in this case) themselves could be edified and comforted by listening to each others' controls as they explained the spiritual mysteries, instead of several of them trying to talk at once, for, he adds, "The spirits of the prophets are subject to the prophets" (verses 31 and 32), which is to say that the mediums could hold their controls in check so that they would not all be talking together.

John gives the following warning against untruthful or misleading spirits, "Beloved, believe not every spirit, but try the spirits whether they be of God, for many false prophets (preachers under spirit influence) are gone out into the world" (I. John iv. 1). This is good advice to-day, and if acted upon would save much regret to many young inexperienced mediums who love to have spirits control who claim to be some person with high-sounding names, who come from very high spirit spheres or zones.

My next article will be devoted to the consideration of the Biblical account of the Creation.

*—

It was part of the divine plan that man should be subjected to and immersed in the difficulties, temptations and failures incident to the earth life, in order that he might develop as a free and responsible agent.—REV. CHAS. L. TWEEDALE.

In Memoriam—and God Speed!

Unique Double Farewell.

H. J. Osborn (London).

MORTIMER HALL, the well-known West End rallying place of Spiritualists on special occasions—newly re-decorated, chaste and beautiful, bright and of a perfect atmosphere—afforded on Tuesday, October 10th, peculiarly appropriate setting for a gathering as unique as it was representative, and fit in all respects for its primary—and secondary—purpose.

Originally conceived as a loving tribute, "In Memoriam" of Mrs. Jennie Walker, in her transition to the fuller life, its purpose was, at short notice, expanded to include a "God speed" to the writer, her husband, on his consequent departure to America.

Organised primarily for the London Central Spiritualist Society,

IT BECAME A JOINT EFFORT,

shared in most cordially by the North London Spiritualist Association. This was quite appropriate, as both the subjects are members of both the Societies named.

A large gathering honoured the call of Mr. Maurice Barbanell, Chairman of London Central, and the honorary organiser, and the larger number of prominent Spiritualists whom short notice and press of other fixtures kept away would make a quite too long list. They were, however, represented by many sympathetic communications, and no less by those present, for these came from all quarters, and evinced a keenness of interest and a degree of love and sympathy that left nothing to be desired.

The platform also was highly representative. In the chair, that "Grand Old Man" of Spiritualism, Professor James Coates, from the pinnacle of

HIS EIGHTY-TWO YEARS' YOUTH

radiated geniality, goodwill and shrewd advice, and gave the true key note to the proceedings by his ample tribute to the quality and form of Mrs. Jennie Walker's mediumship. Of the speakers, three are presidents of foremost Societies: Dr. Abraham Wallace (Society for the Study of Supernormal Pictures), Mr. George Craze (Marylebone Society), and Mr. H. Pulham (N.L.S.A.). Of the others, Mr. Barbanell is Chairman of London Central, and Mrs. Podmore, Mrs. Neville and Mrs. Clements well represented the body of mediums of which Mrs. Walker was so choice an ornament.

The addresses were lofty in tone, at once

SYMPATHETIC AND TRIUMPHANT,

and all paid high tribute to one who was held in such high and widespread love and esteem.

For kindly and appreciative reference to himself the writer can find here no better words than were spoken—heartfelt "Thank you." That the "God speed" to him was no mere formality was very evident, and heart spoke to heart as hand gripped hand at Mr. Barbanell's final—And now, Mr. Osborn, God speed and God be with you all we meet again!—"Au Revoir," not "Goodbye," was the prevailing note.

Of the musical numbers it must be said they were only too few, for each and all struck chords of feeling. To Mrs. Baines, Mrs. Lewis, Miss Thomas, Mrs. White and Mr. Pinkwater cordial thanks were extended.

The refreshments were all "home made," a tribute of love by the London Central ladies.

One striking feature remains to mention. Mrs. Clements' clairvoyance put an excellent finish on a gathering that was of choice interest. Her messages were all well received, and nearly all recognised. But

THE BEST WAS A SYMBOLIC ONE

and gave first—from Mrs. Jennie Walker—and it fell to the writer at the end to give the interpretation, of which he was certain as of life itself.

Mrs. Clements was well aware of the presence of Mrs. Jennie Walker, and of her powerful influence. She saw in a direction indicated, holding a bunch of roses—red and light red—and got the impression of a "Ray—

an incomplete name of someone she seemed to want to do something for or give something to, and this all had some connection with a portrait!

The explanation came clearly to me. A lady, not of us, but very near the kingdom, present there, the first syllable of whose name is "Ray—", had lost an only son just after my wife and I went abroad two years ago. He was fond of us, and our names were on his lips at the last. The one great wish of the mother is to have communication with her son. She wears, and was then wearing, on her breast a medallion portrait of her boy. Jennie wants to bring to her the great gift for which she longs.

No ending more fit could have been devised than this impromptu one, and it was crowned by all singing "God Be With You Till We Meet Again." Then I was impelled to do what SHE would have done—I stood at the door and gave a last handshake to each in, for the time, a last and grateful farewell.

A Case of Spirit Healing.

At a private trumpet seance held on July 3rd at Norton Lees House, Sheffield, the residence of J. Higginbottom, Esq., the medium was Mrs. Johnson. The advice of the controlling spirit, "David," was asked concerning Mary Staton, twelve years old, whose parents were present. The child had been ill for a considerable time suffering from neuritis and heart trouble, and her medical attendant took a pessimistic view of the case.

"David" said he would ask Dr. Wilson, who has passed over, to visit the patient and let the parents know his opinion at the conclusion of the seance. Faithful to his promise "David," through the medium, informed the father and mother that he had received a report from Dr. Wilson who had been to see Mary, and that improvement would be found in their daughter's state upon their return home. There was a most decided change for the better, and that night, the first for seven weeks, Mary slept free from pain.

The next morning she was able to walk downstairs without assistance, which she had not been able to do for weeks previous. Her parents and friends attribute this wonderful result entirely to the good offices of spirit helpers, for the child had no other professional help but that of Dr. Wilson after his first visit.

The facts would not be complete without the introduction of the able assistant of Dr. Wilson's, "Eagle Chief," who was and still is unremitting in his attention, and who has been seen several times about the house by Mary's mother.

"The child is now again attending school regularly and taking part in the usual class study—after the opinion expressed that she would never attend school again and would be, in all probability, an invalid for life.—JNO. E. STATON.

Translated—Mr. Geo. Vernon.

We regret to have to announce that Mr. Geo. Vernon, the well-known Manchester healer, has obeyed the call to fuller service. A severe attack of pneumonia was fought through, but diabetes and toxemia followed, and he passed to spirit life on Friday, Oct. 20th. The interment at Manchester Southern Cemetery on Wednesday, Oct. 25th, was conducted by Mr. Ernest W. Oaten. Portrait and sketch next week.

"THE heroism of life is the doing of great things for those who shall live after us, and seeking no reward save what fruition shall mean to those we have thus served to help."—MONCURE CONWAY.

WE are sorry to hear of the continued illness of Mrs. E. Eastwood (Manchester). Her condition gives rise to great anxiety, and the prayers of her many friends are asked. She was one of the first members of the Magnetic Healers' Association and the British Mediums' Union, and has rendered very faithful service. She asks us to convey to all her fraternal greetings.

Spiritualists' National Union.

Spiritualists and the General Election.

To many of our younger Spiritualists, and to most of those who were drawn into our ranks because of the terrible bereavements arising from the late war, the incidence of a General Election now clearly to be thrust upon us may seem far removed from Spiritualism. But to the older Spiritualist the coming Election will be like the cry of battle to the warrior. It is one more opportunity to strike a blow for recognition and religious freedom.

The ever-recurring attacks on the private and professional psychic practitioner are an indication of the persistent hostility to the existence of our Movement. The now carefully ascertained fact that every prosecution of recent years has been secured on the evidence alone of police spies and witnesses, and not on genuinely-grounded complaints from supposedly victimised persons, reveals an unscrupulous intention to damage our Cause at any cost. It reveals further that the activities of the police are inspired from sources which prefer to remain in the background. These hidden enemies are very probably the emissaries of our ancient religious foes.

In the King's Bench Divisional Court on October 25th, 1917, Mr. Justice Sankey gave a decision that "an intention to deceive" must be proved to secure a conviction. That was an advance towards elementary justice, and for a time was accepted as an adequate defence. It still left much to be desired, and the S.N.U. carried on a persistent campaign to secure either an alteration of Statute Law, or alternately a petition to Parliament for a Charter enabling us to control the exercise of mediumship, and to protect public exponents from unjust prosecutions. Many Spiritualists will recall the Monster Petition prepared by the S.N.U., with the thousands of signatures secured at our church meetings and elsewhere.

Not the least significant of the many efforts made by the S.N.U. was the famous Test Case with our esteemed President, Mr. E. W. Oaten. He claimed exemption from military service under the Military Service Act, April, 1918, as a minister of religion. The case was carried to the High Courts, and it was hoped to secure from the learned judges a declaration that we were a religious body, as fully recognised as other Nonconformist denominations. Our case was ably presented by counsel, and the very illuminating remarks from the learned judges concerning the features which must distinguish one religious body from another should be carefully studied by all Spiritualists. The case is fully reported in the pamphlet, "On the Side of the Angels." Suffice it to say that we did not secure recognition as a religious body.

Quite recently, apparently because of the continued growth of our Movement, the High Court Judges have reversed the decision given in the earlier appeal, and mediums can once again be declared rogues and vagabonds without reference to any question arising of an intention to deceive. It is evidently the plain intention of this last pronouncement to establish in law that the practice of psychic faculties are fraudulent and impossible.

Herein lies the significance of the coming General Election. Redress can now only be looked for as the result of an appeal to Parliament. We have a Parliamentary Fund expressly created to carry our petition to the floor of the House of Commons. We have our case already prepared and the thousands of signatures to our Petition. We have a righteous cause. But none of these things will avail unless we have Spiritualists determined to leave no stone unturned until victory is won.

Between now and the date of the Election every candidate at the Polls must be interviewed, and every effort made to get from him a written pledge to support our case when it is presented to Parliament. Spiritualists should make a point of attending adoption meetings and asking the candidates publicly for their support if returned.

Every candidate must be made to realise that Spiritualists have votes, and that these votes will be cast only for those who are prepared to see justice done to us. It has been estimated that we can influence one and a half million votes in the country.

Now is the time to use that tremendous power on behalf of our freedom. No candidate and no Party can afford to ignore 1,500,000 voters. The Spiritualist who casts a vote for a candidate who has not pledged us his support is voting against his own religious freedom, and is perpetuating the attack on Spiritualism and mediums.

We propose to present our Petition as early as possible during the first session of the new Parliament while the pledges of the successful candidates are fresh in their minds. If we do not make a real big effort on this occasion the opportunity may be lost altogether. The moment the Church accepts the phenomena openly they will themselves seek just such power to control the exercise of mediumship as we desire. Which will you have: Mediumship shackled with outworn creeds and theologies, or the freedom of Spiritualism?

If Spiritualism is a great revelation to you, if you have received comfort and assurance from the spirit world, then strike a blow for Freedom. The Ballot Box knows no intimidation.

Vote for SPIRITUALISM and FREEDOM FOR MEDIUMSHIP.—GEO. F. BERRY, General Secretary.

—*—

The "Catholic Herald" and Spiritualism

WE have pleasure in publishing the following letter, which we have received in reply to our "Current Topics" of October 6th:—

London, Oct. 18th.

SIR,—Your comments (October 6th) on my article in the "Catholic Herald" are most interesting. I can assure you my only desire is to get at the truth. The editor of the "C.H." has asked me to make a few remarks on your reply, and I have tried to do so in as open-minded a way as I can. If, however, you can insert this letter in your "Correspondence" page, I should like to say:—

1. When I said that if many illustrious minds believe in Spiritualism a similar remark applies to Catholicism, I did not mean by this that that mere fact proves anything as to objective truth. Mr. Blatchford had dwelt at great length on the fact that Lodge, Doyle, etc., believe in Spiritualism, and I merely said that if that proves anything for one belief it proves it for every creed whatsoever. In short, the argument "proves nothing because it proves too much."

2. In reply to my argument that it is impossible to verify the identity of any "spirit" because spirits (not being bound) can, or may, simulate other identities than their own, you answer that this leads to disbelief in the evidence of our sense and destroys all knowledge. Surely you miss the point! Our world and the "spirit world" are different spheres. I never said that in this sphere we cannot trust our senses. Neither do I say that when we get to the next world we shall not be able to understand what happens there. My point was that the phenomena of spirits cannot be proved by evidence which is only valid (or which we cannot PROVE to be otherwise valid) in relation to THIS WORLD. If (as cannot be disproved) spirits can change their forms and acquire knowledge in ways that would be impossible here, then how can we here believe anything that is heard or seen in seances? There can be no satisfactory proof of identity or veracity at all. At least, so it seems to me.

I apologise for having, by a slip of the pen, written "Holmes" for "Home." In your article you also quote me as referring to Catholic "credulity." I wrote "credibility."

Yours sincerely,

J. W. POYNTER.

We rejoice at the friendly tone in which this letter is couched. We agree with the writer (r) that names prove little except that where a number of prominent people associate themselves with any particular cause there is evidence that such cause is at least sufficiently well founded to be worth study.

We, however, insist (2) that it is by no means impossible to be satisfied of the identity of a spirit. Mr. Poynter says that there are two worlds, and that individuals in each may trust their senses in relation to the world they function in. The actual fact is, however, that both worlds

part of God's Universe. The difference between the two is not an actual difference, but is due entirely to our limitations. As we possess the inherent qualities which will presently enable us to take our places on the other side of death, it follows that we inherently possess the faculties which, if developed, will enable us now to apprehend that world. The unfoldment of such faculties will enable us to rely upon our perceptions concerning the spirit world.

It is easy to say that "spirits" are not bound by the same laws as us, but until the differences are determined it is impossible to say how far such differences hinder proper apprehension. We may tell Mr. Poynter that there are some laws which apply equally to both worlds, some laws of this world which have "correspondences" in the other, and some laws which seem to have only a relationship to one of the planes. But Spiritualists have the advantage of knowing some of the laws pertaining to the spirit world, and this enables them to gain some approximation to reliability.

True (3) spirits can and do change their form and occasionally simulate other spirits. This is true of this world, too. Our courts are full of cases of false pretences, the uttering of cheques by men who have no banking account, the simulation of anticipated wealth by people who borrow money. Men do deceive one another, but as a rule they have a short run, and deception entails penalties. It is nonetheless true that the trade of the world is conducted on credit and on faith in human nature. Simulating spirits are not a greater proportion of the spirit world than rogues are of this world, and in both cases it is quite possible and generally very easy to bowl them out.

The "Catholic Herald" takes up the case in its issue of the 21st inst., and says we confuse natural knowledge with supernatural revelation. Frankly, we do not like that term supernatural. Everything which obtains within God's Universe is part of the divine order. God's methods are always natural to Himself. The Catholic Church claims, of course, that it has a special function as a special messenger. That may well be, but Deity, by reason of its infinity, must be infinite in its manifestation, and we contest in the strongest manner its claim to be the only voice of God.

The "Herald" says: "However much an apparition might resemble a dead person, we could never know it was really that dead person. It might be a false spirit deceiving us. No number of instances would avail to do away with the danger!" This would, of course, apply to Thomas, who put his finger into his Lord's side; it would apply to Peter and Paul, who had evidences of the Lord's resurrection; and to the two who walked to Emmaus. It would apply to the "angels of the Lord" at the Annunciation, and if the "Herald's" statement is true, then the whole case for the Churches rests on sand. We can, therefore, repeat the "Herald's" finding: "We say this in no sectarian spirit, but as a plain piece of logical fact."

Sale of Work at Marylebone.

The Marylebone Spiritualist Association held a very successful Sale of Work at their rooms at 5, Tavistock Square, on Saturday, October 7th, in aid of their Psychical Research Institute.

It was opened by Mrs. M. H. Wallis, who made a very graceful little speech in which she referred to the work the Association had done in the past and her long connection with it. She further remarked on the pleasure it gave her to see the spirit of harmony and good feeling which prevailed amongst the members of the Association, and said she was glad she was to be present on such an occasion.

The chair was occupied by Mrs. Annie Brittain, and at the opening ceremony Mrs. Craze made a short speech thanking Mrs. Wallis, and Mrs. Brittain's little daughter presented her with a silk and jet wrist bag.

Those who came to buy found many beautiful and useful goods on sale, which had been kindly presented by members and friends, and Mrs. Florence Kingstone, Madame and Mrs. Marston were good enough to help

very extensively by giving psychometry and palmistry. The total profit on the sale amounted to over \$60.

In the evening a most enjoyable social was held, which greatly added to the pleasure of those present. The following artistes kindly gave their services: Miss Nellie Dimmick, Mrs. Gray, Miss Burley, Mr. Linnell, Mr. Harmer, Mr. Spencer, Mr. Saunders and Mr. Gummer. Miss G. Haisman also gave some extremely clever dancing.

Rev. Chas Rouse Again.

The Rev. Chas. H. Rouse has been at it again, this time at Queen's Hall, Wigan, the Rector (Rev. C. C. Thicknesse) being in the chair.

Rouse persists in his campaign of calumny, and although traducing the characters of Spiritualists and bearing false witness against his neighbours, systematically refuses either to answer questions or make good his statements. He repeats the statement that "Spiritualism is a religion without God," and claims that "Bolshevism and Communism provided the atmosphere in which Spiritism flourished best, an atmosphere in which the morality of the young was undermined." We shall have to set some of our Lyceumists after him. We should be glad to test the morality of our young people against that of any of the creeds, and we challenge Mr. Rouse that if he will enter into one of our Lyceum Liberty Groups he would be swamped both in knowledge and intelligent argument.

The Rector, who was in the chair, was evidently infected by the company he kept, for he claimed that "this devilish religion" was undermining the Christian religion.

Rouse is going to Sheffield, and the friends there are preparing for him. Since he will not play a man's part and face debate or question time, the friends there organised a reply meeting as soon as Mr. Rouse's meeting was announced and handbills will be distributed to Mr. Rouse's audience politely requesting them to "hear both sides." Mr. Rouse's visit to Sheffield should do the Cause much good. He should be tackled wherever he appears.

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.

"IS IT HONOURABLE TO BREAK ENGAGEMENTS?"

SIR,—Re my recent letter on the subject called forth by "Current Topics" as to mediums keeping their engagements. I tried to show there was something to be said on the other side—that churches have not in all cases considered the platform workers—but it occurs to me that I may have also overlooked something that ought to be said on the other side. I mentioned several instances where churches might have acted differently, but really they are very few in comparison with the number of those who have done everything possible for the visiting speaker. As compensation for these few there are hundreds of cases where one has been brought into contact with those dear, kind souls who daily live their Spiritualism. One cannot but feel it a privilege to have met such kindness.

JOHN G. WOOD.

SUCCESS depends more on self-reliance than on external help.—LINCOLN.

WHEN you have read this issue of THE TWO WORLDS pass it on to one of your friends.

A CAREFUL examination and full consideration of the various accounts of the appearance of the Christ after his crucifixion during the "great forty days," shows that they are records of the materialisations of Christ's spiritual body, and NOT of the reappearance of his mortal body. It is impossible for anyone conversant with, and experienced in, the facts set forth in this chapter, to hold any other conviction or belief.—REV. CHAS. L. TWEEDALE.

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 two Sundays old will be inserted.

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

SPECIAL REPORTS.

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

ABERGAVENNY.

ON Sunday, Oct. 8th, Mr. Taylor, of Chester-st., Newport, gave a good address on "Brotherhood of man." Clairvoyance was given. The hall was packed.

On Monday our first members' tea was given by the President, Mrs. B. Hedley.

On Wednesday Mrs. Jones, of St. Margaret's, Merthyr, gave a beautiful address on "Liberty," followed by convincing clairvoyance. The hall was packed.

On Thursday floral services were given, when Mrs. A. Jones, of Merthyr, gave excellent clairvoyant descriptions and advice. We had a record attendance. Mr. A. Jones and the committee placed at the foot of the War Memorial all the flowers that were left.

On Sunday, Oct. 15th, Mrs. A. Shepherd, of Rogerstone, gave a beautiful address on "Liberty," followed by clairvoyance. The hall was packed.

SPIRITUALISM AT BROMLEY.

THE Rev. C. Drayton Thomas presided over a well-attended meeting held under the auspices of the Bromley Circle of Psychic Study at the Literary Institute recently. The speaker was Mrs. Kelway-Bamber, well known as the editor of several works of evidential psychology. She spoke of the necessity for Spiritualism in the present day, saying the fate of mankind hung in the balance, and unless they realised the gravity of the situation and tried to remedy it civilisation was doomed.

Three courses were possible in nature: balance, evolution and degeneration. The first was almost impossible to achieve, evolution meant progress, and degeneration meant decay. Their own progress had been somewhat one-sided. The spiritual faculty which would have balanced the over-developed and materialistic side had been neglected. Therein lay the importance of Spiritualism to the age. Spiritualism was not a religion, but it was the basis of all religions. It asserted that man was a spirit, and that there was continuity of life beyond the grave. It differed from orthodox religion because it sought to prove that assertion, and that led them to reason instead of to faith.

The chairman emphasised the need for a study of Spiritualism, which, he said, was bound to have a tremendous power upon the larger life of society and of nations. He believed that if these things were realised widely and deeply they would colour their national outlook as well as their private life. Notwithstanding all the churches had striven to do for so long, there was a great deal of uncertainty as to whether death ended everything. Those who believed that it did not wondered what was on the

other side. At the present time the best way to spread a knowledge of Spiritualism was as Christianity was spread in the early days—by people telling their neighbours as opportunity arose. He did not think the time was ripe for teaching it in the market place, but he was sure they were doing right in giving the information to friends and putting them in the way of getting personal intercourse with those who had passed over.

FENCEHOUSES.

RECENTLY we had for our speaker Mrs. Drude, of Gosforth, who, in accordance with a resolution of the Northern Counties' District Union, gave in commemoration of Pioneer Sunday a reading from the "Lyceum Manuel," "Pioneers of Freedom," following with an address, "Wisdom, love and power." A very illustrative and instructive address, with which she dealt quite ably. She afterwards gave some very good phenomena clairvoyance.

MEETINGS HELD ON SUNDAY, OCT. 22nd, 1922.

BARROW-IN-FURNESS, Dalkeith-st.—Mrs. Wilkinson, of Millom, conducted the service, giving addresses and clairvoyance. Mr. Dobson presided.

BARRY, Atlantic Hall.—Mr. J. W. Crago, of Cardiff, gave an address on "Render unto Caesar the things that are Caesar's," followed by clairvoyance. The subject was chosen by the audience.

BLACKWOOD, Pentwyn-road.—Mrs. Hodges, of Abertillery, addressed a large congregation on Sunday, Oct. 15th, on "Thought," which she very ably expounded. The address was followed by well recognised clairvoyance. The President, Mrs. Berry, presided.

BRISTOL, United.—Mrs. R. Darby, S.D.C. missionary, was the speaker morning and evening. Mr. Pritchard presided.

Cave-street Addresses by Mr. Powell. Clairvoyance by Mr. Oaten, who also presided.

Clifton: Mr. Eddy gave an address on "The unknown God," also gave clairvoyance.

CARDIFF, First.—Mr. E. A. Taylor, of Barry, took the morning service, his remarks being much appreciated. In the evening Mr. Stockwell delivered an address to a good audience.

DERBY, Forester-st.—Mr. Rae, of Birmingham, gave an address on "God is a Spirit." Clairvoyant descriptions all recognised.

DEVONPORT, Ker-st.—Mr. F. Ireland gave an address on "The ministry of angels." Mrs. Claxton gave clairvoyance.

Albert-road: Mr. S. H. Ealm gave an address and clairvoyance. Messrs. John and Lavis obliged with a violin duet.

EXETER, Market Hall.—Mrs. Jamrach, of London, discoursed the afternoon on "What is religion?" and in the evening before a crowded audience on "What is Spiritualism?" Also clairvoyance.

LIVERPOOL, Daulby Hall.—Mr. Harrison, of Bradford, spoke on "The meaning of Creation" and "The glory of man." Both addresses were treated by the speaker in a masterly manner. A solo by Mr. Kealing.

LONDON.—Battersea: Mr. Humphries gave an address, followed by clairvoyant descriptions by Mrs. Humphries.

Brixton: Mrs. M. Maunder gave an address followed by clairvoyance.

Central: Friday, Mrs. Podmore gave an excellent address on "Do not value our communion too lightly," followed by clairvoyant descriptions. Sunday, an address on "Life everlasting," and spirit descriptions and messages by Mrs. Edey.

Clapham: Mr. and Mrs. Lund gave an address on "This freedom," and clairvoyance.

E.L.S.A.: Mr. Sewell gave an address on "First-hand thoughts."

Fullham: Morning, circle. Evening, Mr. Flood gave an address and Mrs. Zita gave clairvoyance. — P.D.S. Sunday next, at 7, Mr. G. TAYLOR GWINN. Thursday, Nov. 2nd, at 8, Miss THOMAS.

Hounslow: Mr. A. White gave an interesting address on "Spiritualism and the Bible."

Lewisham: Morning, Mr. Cowley. Evening, Mr. Woodward Saunders gave an address on "Church civilisation and Christ." Clairvoyance followed.

London Spiritual Mission: Morning, Mr. E. W. Beard spoke on "The way of life." Evening, Miss F. Morse gave an address.

Manor Park: Morning, Mr. McConducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Mr. G. Prior gave an address on "Progressive illumination."

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mrs. S. Podmore gave an address followed by clairvoyance.

MANCHESTER, Moss Side.—Afternoon, annual prize distribution. Mr. J. Bell gave an address on "On animal natures." Mr. Bell then, at the pleasure of presenting the prize, assisted by the President, Miss Hanson. Evening, fine lecture on "Liberty" by Mr. Eastwood. Mrs. Hart, Mr. L. Moulton and Master H. Braconer rendered solos.

NEWTON ABBOT.—Mr. Moore, of Plymouth, gave an address on "Investigation." Mrs. B. Moore, of Exeter, gave clairvoyance.

Children's Coughs

Bronchitis & Whooping Cough

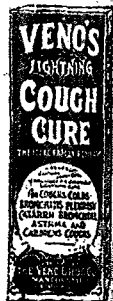
Your children's coughs and colds need not be alarming if you have Venos at hand. It is the finest remedy ever offered for Children's Bronchitis and Whooping Cough. You'll have no trouble to get them to take it. It is composed of pleasant balsamic essences—with no injurious drugs—and the children like it—they actually beg for it.

Always have a bottle of Venos in the cupboard. Bring it out at the first sign of a cough, whether it is the children or yourself. You'll save lots of distress and anxiety like that.

All chemists and stores sell Venos, at 1/3 and 3/- per bottle.

Be Sure to Ask Distinctly for

VENO'S LIGHTNING COUGH CURE



PETERBOROUGH. — Addresses and clairvoyance by Mr. F. W. Rickett. W. B. Gantry presided.

PLYMOUTH, Morley-st. — Mr. Loom addressed on "Spiritualism in the Bible." Mrs. Trueman (President) presided.

CLAIRVOYANCE. — Meeting conducted by Mr. Arnold. Soloist, Mrs. Roberts. Large address by Mrs. Short on "Spiritual enlightenment," who also gave clairvoyance.

PORTSMOUTH, Temple. — Mrs. Miles of Bristol, gave addresses and clairvoyant descriptions to good audiences.

Lake-road: Mrs. Orłowski, of London, was the speaker at the afternoon service. She named a baby, giving it the spirit name of "Sunshine."

York, Spens-lane. — Helpful spiritual addresses were given by Mrs. Crowther, who also described spirit friends.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, OCT. 29TH, at 2-30, LYCEUM.
At 6-30 & 8-15, MR. CHANDLEY.
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 & 8-15, Mrs. HALL.

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

SUNDAY, at 6-30.
OCT. 29.—MRS. M. LLOYD.
NOV. 5.—MISS LINDA-F-HAGEBY, Ardwick Picture Theatre.
12.—MRS. MARCROFT.
19.—Circle for Members only.

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

SUNDAY, OCT. 29TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. LEIGH CAUNT.
MONDAY, at 8, Mrs. SHARPLES.
WEDNESDAY, at 3 & 8, Mrs. LANGFORD.

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

SUNDAY, OCT. 29TH, at 2-30, LYCEUM.
At 6-30 and 8-15, S.N.U. COUNCILLORS, Mr. R. BODDINGTON (London) and Mrs. JAMRACH (London).
Silver collections.
TUESDAY, at 8-15, Miss M. SMITH.
THURSDAY, at 8-15, Mrs. ROBERTS.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, NOV. 5TH, Mr. CHAMBERLAIN.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, OCT. 29TH, at 10-30, LYCEUM.
At 6-30 and 8, Miss WALLWORK.
MONDAY, at 3 and 8, Miss MILES.
WEDNESDAY, No Meeting.
SUNDAY, NOVEMBER 5TH, Mr. and Mrs. WHYMAN, of Hanley.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, OCT. 29TH, at 2-30, LYCEUM.
At 6-30, Mr. W. ROOKE.
At 8, Mrs. ANDERSON.
WEDNESDAY, at 3, Mrs. WOLFENDALE.
THURSDAY, at 8, Mrs. CORNS.
SATURDAY, at 7-30, Mr. W. ROOKE.
Subject, "Cranial Psychology."

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

SUNDAY, OCT. 29TH, at 10-30, LYCEUM.
At 6-30, Miss ELLIOTT.
WEDNESDAY, at 8, HEALING CIRCLE.
SUNDAY, NOV. 5TH, Miss HARRISON.

SOCIETY ADVERTISEMENTS.

Salford Spiritualist Society,
WEST HIGH STREET.

SUNDAY, OCT. 29TH, at 10-30 and 1-45, LYCEUM.
At 3, 6-30 and 8, Mr. F. W. BACON.
MONDAY, at 3, Mrs. FOLT.
WEDNESDAY, at 8, Mrs. VOST.

New Shaw St., West Craven St.,
REGENT ROAD.

SUNDAY, OCT. 29TH, at 3, 6-30 and 8, Mrs. CASTLE.
MONDAY, at 3 and 8, Mrs. SPENCER.
WEDNESDAY, at 3 and 8, Mr. REEKIE.

Eccles Spiritualist Church,
ALDRED STREET, PATRICROFT.
(late Barton Rd.)

SUNDAY, OCT. 29TH, at 3, 6-30 and 8, Mrs. BULL.
TUESDAY, at 3 and 8, Mr. ROSCOE.
THURSDAY, at 8, Mrs. HOPE.
SUNDAY, NOV. 5TH, Mrs. SPENCER.

British Magnetic Healers' Association.

The above Association will hold a
PROPAGANDA MEETING
at STOCKPORT SPIRITUALIST CHURCH
LORD STREET,
on SATURDAY, OCTOBER 28TH.
Demonstrations of Magnetic Healing
will be given.
Commence 7-30 prompt.
Tea at 5 o'clock at a nominal charge.
All are invited.

South West Lancashire and Cheshire
District Group

THE QUARTERLY MEETING
of the above Group will be held on
SATURDAY, NOVEMBER 4TH, 1922;
in the
DRUIDS' HALL, WARRINGTON.

E.C. meet at 2-15 prompt; Business at
3-20 p.m.
Will all Delegates and Associates
please attend. Business important.

Worthing Spiritualist Mission,
17, WARWICK STREET, WORTHING

SUNDAY, OCT. 29TH, at 5-30,
ALD. D. J. DAVIS.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, OCT. 29TH, at 7,
Miss V. BURTON.
NOV. 5TH, Mr. G. TAYLER GWINN.
NOV. 12TH, Mrs. CANNOCK.

Brighton Spiritualist Church,
ATHENAEUM HALL, NORTH ST.
(Affiliated to S.N.U.)

SUNDAY, OCT. 29TH, at 11-15 and 7,
MR. R. BRAILEY.
At 3, LYCEUM.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, Mr. H. J. EVERETT.

Little Hford Christian Spiritualist
Church,
CHURCH ROAD, Corner of THIRD AV.
MANOR PARK.

SUNDAY, OCT. 29TH, at 3, LYCEUM.
At 6-30, MR. WATSON and
Mrs. SELF.
MONDAY, at 3, Ladies' Meeting,
Mrs. CLEMENTS.
WEDNESDAY, at 8, Mr. P. SMYTH.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Battersea Spiritualist Church,
TEMPERANCE HALL, WANDSWORTH RD.
NR. QUEEN'S RD., LAVENDER HILL.

SUNDAY, OCT. 29TH, at 6-30,
Mrs. EDITH CLEMENTS,
Address and Clairvoyance.
SUNDAY, NOV. 5TH, Mr. BLACKMAN.

Bowes Park Spiritualist Society,
SHAFTSBURY HALL,
Adjoining BOWES PARK STATION, N.22

SUNDAY, OCT. 29TH, at 11,
MR. MOORE.
At 7, Mr. and Mrs. PULHAM.
SUNDAY, NOV. 5TH, Mrs. EDEY.

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

SUNDAY, OCT. 29TH, at 11-15, CIRCLE
At 3, LYCEUM. At 7, Mr. G. PRIOR
Address.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE
THURSDAY, at 8, PUBLIC CIRCLE.
WEDNESDAY, at 8, Mrs. M. MAUNDER,
Psychometry Reading in aid of
Lyceum Fund.

Church of the Spirit, Camberwell,
GUARDIANS' OFFICE, HAVIL STREET
PECKHAM RD., S.E.

SUNDAY, OCT. 29TH, at 11, SERVICE.
At 6-30, Rev. GEO. WARD.
SUNDAY, NOV. 5TH, Mrs. REDFERN.

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

SUNDAY, OCT. 29TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Miss THOMPSON.
FRIDAY, at 8, MEETING for ENQUIRERS.
NOV. 5TH, Mr. H. BODDINGTON.

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

SUNDAY, OCT. 29TH, at 11,
MR. PERCY SCHOLEY.
At 6-30, Mr. T. W. ELLA.

East London Spiritualist Association,
No. 7 ROOM, EARLHAM HALL, EARL
HAM GROVE, FOREST GATE (pass thro'
Main Building to Second Door on Left).

SUNDAY, OCT. 29TH, at 7,
MR. BRYCESON.

Eltham Spiritualist Church,
CO-OP. HALL, WELL HALL PARADE

SUNDAY, OCT. 29TH, at 7,
MADAM GERALD,
Address and Clairvoyance.
At 8-45, CIRCLE (Members only).
WEDNESDAY, at 8, Mrs. A. E. CANNOCK.

Forest Hill Christian Spiritualist Society
FORESTERS' HALL, RAGLAN ST.,
DARTMOUTH ROAD.

SUNDAY, OCT. 29TH, at 6-30,
MR. W. A. CODD.
WEDNESDAY, at 8, Miss B. BOYD,
Psychometry.

Hackney Spiritualist Church,
240A, AMHURST ROAD.

SUNDAY, OCT. 29TH, at 7,
Mrs. GRADDON KENT.
MONDAY, at 8, CIRCLE.
FRIDAY, at 8, LITERARY CIRCLE.
SATURDAY, NOVEMBER 4TH, at 7,
GRAND SOCIAL.

COLLYHURST SPIRITUAL CHURCH, COLLYHURST STREET, MANCHESTER.

SATURDAY, Nov. 11th, at 7-30, LANTERN LECTURE on Spirit Paintings, Spirit Photos and Psychographs
By WALTER HUTCHINSON, of Nelson.

Chair to be taken by ALBERT WILKINSON, Esq., of Blackpool.

TICKETS ONE SHILLING, obtainable at The Two Worlds Office.

Proceeds in aid of

Purchase and Renovation Fund.

Manchester Spiritualists' Central Propaganda Committee.

SPECIAL MONTHLY SERIES OF MEETINGS.

Sunday, Nov. 5th, 1922, at Ardwick Picture Theatre, Ardwick Green.

Speaker: Miss LIND-AF-HAGEBY, of London.

Subject: "The Place of Spiritualism in the Evolution of Humanity."

Chairman: ERNEST W. OATEN, Esq.
(Editor, THE TWO WORLDS).

Soloist: MADAM GERTRUDE EDGARD (Milan).
GOLD MEDALLIST.

Doors open at 6.

Commence at 6-30.

Silver Collection.

Hymn Sheets Provided.

Sunday, Dec. 3rd, Ernest A. Keeling, Esq. (Liverpool).

List of Speakers for 1923 will be announced later.

MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, RABY STREET, MANCHESTER.

PRESIDENT: Miss M. M. HARRISON.

SERVICES EVERY SUNDAY AT 2-30.

SUNDAY, Oct. 29th, at 3, Mr. YARKER, subject "Thought." Discussion.

At 6-30, OPEN CIRCLE, Conducted by Miss SMITH. Chairman: MR. BELL.

SUNDAY, Nov. 5th, at 2-30, LYCEUM; at 6-30, OPEN CIRCLE, Conducted by Mr. JEPSON.

Mediums and Investigators Specially Invited.

All Welcome Here.

Silver Collection.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 29TH, at 11, SERVICE

At 3, LYCEUM. At 6-30, MRS. MELLODY

MONDAY, at 7-45, Dr. VANSTONE,

WEDNESDAY, at 7-30, Mrs. G. PRIOR

Heanslow Spiritualists' Society,
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, OCT. 29TH, at 3, LYCEUM.

At 6-30, Mr. A. FRUIN.

TUESDAY, at 7-45, Mrs. M. MAUNDERS.

WEDNESDAY, at 3, GUILD.

Maner Park Spiritualist Church,
Corner of SHEWSEBURY RD. and
STRONE RD.

SUNDAY, OCT. 29TH, at 3, LYCEUM.

At 6-30, Mrs. PODMORE.

THURSDAY, at 8, Mrs. BODDINGTON.

NOV. 5TH, Mr. R. BODDINGTON.

Romford Christian Spiritualist Society,
BROADWAY CHAMBERS, SOUTH STREET.

SUNDAY, OCT. 29TH, at 6-30,

Mrs. GARRATT, President.

Followed by PUBLIC CIRCLE.

MONDAY, at 3, Ladies' Meeting.

Mrs. GARRATT.

THURSDAY, at 8, Mrs. GARRATT.

Clairvoyance at all meetings.

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

SUNDAY, OCT. 29TH, at 6-30,

MR. R. STURDY.

WEDNESDAY, NOV. 1ST, at 3,

LADIES' MEETING.

THURSDAY, NOV. 2ND, at 8,

PUBLIC MEETING.

SUNDAY, NOV. 5TH, at 6-30,

Mrs. M. CROWDER.

MONDAY, NOV. 6TH, at 8,

COMMITTEE MEETING.

Lyceum at 3.

SOCIETY ADVERTISEMENTS.

London Central Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOL-
BORN, W.C. (Corner of Bury St.)

FRIDAY, OCT. 27TH, at 7 for 7-30,

MRS. G. PRIOR.

SUNDAY, OCT. 29TH, at 6-30 for 7,

MRS. G. PRIOR.

SUNDAY, NOV. 5TH, Miss SCATCHERD.

SALISBURY HALL PROPAGANDA
MEETINGS,

ROMFORD ROAD, STRATFORD, E.15.

SUNDAY, OCT. 29TH, at 6-30,

MR. AND MRS. MUSPRATT,

Address and Clairvoyance.

Followed by PUBLIC CIRCLE.

WEDNESDAY, Dr. W. J. VANSTONE.

SUNDAY, NOV. 5TH, Mr. FREER, JR.

BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations when printed under the above
heading will be inserted as follows: Six lines, 1s. 6d.
Above six lines, 2d. per line. Payment must be sent
with the intimation. Poetry not accepted.

TRANSITION.

BERRY. — On October 17th, at 36,
Sale-street, Derby, Frederick Berry,
61 years. There is no death, and our
arisen brother fully realised it.

VERNON. — On the 20th October,
at 610, Stockport-road, Manchester,
Geo. Vernon, Senr., passed to the higher
life after a short illness. Aged 64.
Interred at Southern Cemetery on
25th inst. "Ever remembered by
what he has done."

IN MEMORIAM.

In loving memory of Lily, Hilda
and Selina, the three dearly beloved
daughters of Mr. and Mrs. Lamb, of
71, Clayton-st., Jarrow, Durham, three
of our Lyceumists, Ever remembered
by FATHER, MOTHER, BROTHERS and
SISTER DORIS, and all LYCEUMISTS of
Jarrow-on-Tyne National Spiritualist
Church:—MRS. R. OVERTON, Hon. Sec.

NEW SECRETARIES.

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

CASTLEFORD NATIONAL SPIRITUALIST
CHURCH, LOWER OXFORD STREET.—
MISS E. A. FIELD, 25, Wellgate, Glass
Houghton.

HALIFAX, RAVEN ST. — MR. H.
GREEN, 3, Wainman-street, Hansor-
lane, Halifax.

JAMES COATES,
AUTHOR AND LECTURER,

will (D.V.) reside in London from Sept-
ember, 1922, till March, 1923. He
has a few dates vacant for lantern and
other lectures.

CATALOGUE OF WORKS, including
new editions of "Photographing the
Invisible," "Seeing the Invisible," etc.,
with special terms to book-stalls,
libraries, forwarded post free on
application.

Personal interviews to inquirers
and others desiring help granted by
appointment only.

James Coates, c/o Messrs. L. N. Fowler
& Co., Publishers, Ludgate Circus,
London, E.C.4.

NOTICE TO SPEAKERS.

THE MILTON NATIONAL SPIRITUALIST
CHURCH AND LYCEUM, BRADFORD,
lately meeting at Ivy Rooms and
Whetley-lane Council School, Man-
ningham, NOW HOLDS ITS SERVICES at
Belle Vue Girls' School, Manningham
Lane.

This Church is affiliated to the S.N.U.
and Speakers in any doubt as to its
standing should write to the GENERAL
SECRETARY of the Union.

President, E. RAMSDEN.

Secretary, W. P. BOTTOMLEY,
11, Ashgrove, Bradford.

I CAN DEVELOP YOUR PSYCHIC GIFTS
Send stamped envelope for particulars
of Home Instruction. — PROF. MOSS,
133, Wellington-street, Winson Green,
Birmingham.

Palmistry Simply Explained. With
numerous Diagrams. By James Ward.
Price 10d.