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RELIGION and REFORM.

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# The Two Worlds

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FRIDAY, OCTOBER 11, 1929

PRICE TWOPENCE.

## Original Poetry.

### W A Y F A R E R S .

I STOOD in the dews of morning  
On a path of golden light,  
That led to the hills adorning  
A valley of darksome night;  
And I saw on the ground beside me  
A burden of sorrow and tears—  
Then I knew those hills were denied me—  
That load I must bear thro' the years!

I looked on the burden sadly,  
Till I heard a sweet voice say:  
"Arise! Take the burden gladly,  
For TOGETHER we tread the way!"  
Then I turned, and your soul came springing  
In love to your dear eyes divine—  
So we raised each our load with singing,  
And we journey . . . your hand in mine!

Omitsha, Nigeria.

J. M. STUART-YOUNG.

## What Seeketh Thou ?

By W. H. EVANS.

He that seeketh happiness does not find it. Happiness waits upon service, and is found only by those who spend their life furthering the well-being of their fellows. The age we live in is full of people possessed by a restless, eager longing, but who are unaware for what they long. Driven by the urge of the spirit, they seek for happiness in every form of pleasure. They are fleeing from self, and the questioning of the soul is drowned in scents and syncopated restlessness. Underneath their laughter one hears the echo of weariness. If one mentions the things of the spirit, they turn aside and drown the voice in riotous sound. They flee from self because they are afraid of self.

Pleasure is a commercial affair: companies are formed to exploit the restlessness of men craving for rest. The mind is stunned with signs and sounds. The heart becomes empty of life, and only the feeble echoes of laughter are heard therein. The empty life must be filled; the vacant mind must be amused: while the soul droops and languishes for the water of life and the bread that perishes not. Men seek to turn stones into bread, and to capture the kingdoms of the world. Our ears are deafened with clamour, and the great silences of Nature are feared because of their power to reveal man unto himself.

The curse has fallen upon them: "made them like unto a wheel." Man lies beneath the juggernaut of a machine-made civilisation. The machine dominates his mind. The results of his work are a machine-made article. His pleasures are also machine-made. He is sated, yet hungry; he is satiated, yet athirst. He is at the mercy of his desires, and his senses riot in revelry. He has no sense of balance in spiritual things, though he has understanding of profit and loss in his balance sheets. What is he seeking? He is like a man walking in his sleep. His nerves are frayed, and he drugs his mind with narcotics. And others laugh and make a profit out of his necessities, and huge dividends are made because civilisation causes man to clamour for something to steady his nerves and soothe his mind. Verily, he is a fool, and knows it not.

In the midst of it one pauses and listens, and a voice, deep and vibrant, sounds in his soul, "Come unto me, all ye that labour, and I will give you rest." "As a hen gathers her chickens under her wings, so will I gather you, and give you protection and shelter and strength to endure." That voice is about us ever, "as a sounding sea," but few hear and heed its urgent cry. The throng surges onward: the Christ ever stands waiting, waiting still, the "despised and rejected" of men. Yet if men will not turn to him, they must e'en keep their pleasures, "but keep them with repining restlessness, must be rich and weary; that if goodness lead them not, yet weariness might toss them to his breast." He still works and waits.

It is not alone amongst the people that this restlessness is seen. It has taken possession of the temples of religion, and the world of religious thought is full of confusion. Everything is in the melting pot it is said, and speculation is rife as to what will come out of it. In some respects the age we live in has close correspondences with the age when the Christian religion took its rise. Then there was a welter of conflicting opinions. Philosophy had degenerated into metaphysical quibbling, and religion was simply superstitious idolatry. Men were as eager for the truth then as they are now. But, as now, they wanted truth clothed in their own prejudices. In that age the Christian sounded the positive note. In the midst of the shifting sands of conflicting opinions he stood firm. And he stood on objective realities as well as spiritual truths. "If Christ be not risen, then is our preaching in vain," said Paul. The objective fact of the resurrection was the pivot around which revolved the spiritual life of the early church. To its members the reality of the presence of Christ and of the spiritual world was a constant inspiration. It made courageous men out of cowards and saints out of sinners. It gave vision, understanding, breadth, depth to life. Men became alive to the realities of their psychic life. They added to their faith knowledge, and their knowledge deepened their faith. Christianity survived as a world religion because it had vision, understanding of psychical realities and spiritual verities.

Where do we stand to-day? There is the same conflict of opinions. The light has died down. The vessels of the altar remain, but they are empty. Fundamentalism and modernism contend with each other. Even science is not exempt. It, too, is full of controversies. The placid assurance of the Victorian age has given place to the restless discoveries of to-day. With the disappearance of the atom men are endeavouring to stand on nothing. One goes from school to school, seeking, and is met with doubts, denials, maybes, perhaps, but with nothing certain. What is life? No one knows. What is the meaning of death? No one knows. Science and religion have no positive knowledge on these matters. The former doubts that man survives the change of death, the latter believes in a halting and hesitant fashion. At present, as a whole, both refuse to look through the psychic telescope to see the new world which Spiritualism has revealed to man, and in the midst of the doubts and denials and uncertainties the Spiritualist, emulating his early Christian brother, sounds the positive note. He knows, and says that he knows, man survives the change of death. He has discovered the background of life, and he views it in its right perspective. He is getting an understanding of real values. He is beginning to realise what he is seeking. He sees the futility of the materialism which has swamped this age. He sees the folly of much that to-day is worshipped. He sees the flux of life, and notes the flow of the tide, and he knows which way it is

setting, and remains calm in the midst of the day's turmoil. He knows the wheel will grind itself to dust. His tranquillity is one based upon the living consciousness of divine realities. He has a living faith: he has an understanding vision. What seekest thou? God or Mammon? Both may be found. The gift of God is peace, the gift of Mammon is restlessness. God gives rest, tranquillity and power. Mammon gives satiety and empty longings. God helps man to discover himself. Mammon makes man to flee from himself. Man will always find what he seeks. Have a care, then, that it be not said of you as it was of one of old, "Midas has asses' ears."

## Prophets and Prophecy.

By B. D. PLIMSOLL-MARCHETTI.

DURING the Great War these questions were often asked: Could not this serious calamity have been foretold in time to have been averted? Is this catastrophe the Armageddon, the war to end all wars? Is there no one capable of telling the whole truth about these things? Is it a natural and fitting question as to whether Elijah's warning to King Ahab that there should be no rain until the prophet himself should notify its coming has its parallel to-day? Before the question can be answered, it is necessary to consider the psychical relations which existed between the people of Elijah's time and the prophet himself, as though they occurred to-day.

Fifty years before the Great War of 1914-1918 John Ruskin not only prophesied that upheaval, but described in detail how the Germans would use poison gases and throw flames in our faces. But who, at that time, when reading Ruskin, believed for a moment that the written word would be literally fulfilled?

When Elijah approached King Ahab, and spoke the words of his prophecy, sure that his statements would in the near future be fully substantiated, the King gave them no other thought than that the speaker was a mad dervish. It was not until the drying of streams, the scarcity of grass, and the usual accompaniment of a very severe spell of drought, that King Ahab remembered the dervish and his wild sayings. Even then the King had no thought of the saying, either as a revelation from on high or as an astute penetration into the workings of Nature. King Ahab was angry on account of the inconvenience involved in the endurance of a long spell of drought, and his only desire was to injure Elijah for inflicting the punishment.

In reading the simple story of the Bible we wonder why the King rejected as preposterous so direct a message, and refused to take whatever steps he could if not to avoid, at least to mitigate, so terrible a catastrophe. We forget that these people had the same temperament and disposition as ourselves, and that they could not receive the truth unless it were palatable, or at least presented with such credentials as to COMPEL them to face the difficulties of the situation.

Who, sixty years ago, reading Ruskin's denunciations in his "Fors Clavigera," thought of the words as anything other than an outburst of a fiery imagination? How many students of Ruskin, even since that time, take seriously the other prophecies of his that are of a more serious character even than those foreseeing the world war?

One of Ruskin's students began a lecture by quoting the scriptural declaration: "There was a man sent from God whose name was John." The direct parallel between Ruskin and Elijah is striking evidence that the days of the prophet are not over.

### THE NATURE OF PROPHECY.

It is an interesting question as to whether prophecy is a special revelation received from higher spheres, or the result of a process of reasoning from facts and principles, which are hidden from the contemporaries of the prophet. According to most present-day scholars, prophecy is the manifestation of a combination of both these emanations from the Most High. It is a fulfilment of the Divine promise that "To him that hath shall be given, and from him

that hath not shall be taken away even that which he hath."

When the cable ship "Buccaneer" was sent out to connect the West Coast town of Africa with the submarine cable to Cape Town, tests were made in various areas to ascertain the currents in the waters. These tests were made by suspending lines, sunk to different depths, and attaching floating balloons to the top and weights to the bottom of each line. By this method it was found possible to decide the depths not only of the surface currents, but also those of greater immersion. A striking result was obtained, for whereas the surface currents were shallow and variable, subject to some degree to every change of weather, the currents of greater immersion were massive and more constant.

Precisely this state of affairs prevails in human life in all its ramifications—its national life, its culture, and its civilisation. The surface currents flow one way, the currents of greater immersion often flow in a totally different direction. The prophet's mission may be to observe these deeper currents, to ascertain their functions, and to foretell the nature of the results which they engender.

The prophet Isaiah lived in a period when his country was enjoying unprecedented prosperity. His people had become elated and proud to a degree, and they vied with each other as to whom should be judged to live in the most lavish style. They scorned light wines and simple diet, and lowly attire was an abomination to them. Their minds were clouded with a strange vanity, and their acquired tastes were disgustingly vicious.

When the prophet uttered his warning, pointing out the blatant signs of retrogression, exhorting his people either to avoid or to alleviate the awful catastrophe that would, in the near future, be inevitable should the same conditions continue, his words provoked at first a feeling distastefully insipid. As a result of his utterances, Isaiah was cast into prison, and received shameful treatment at the hands of those he was endeavouring to help. It was while he was enduring this unmerited punishment that Isaiah visualised a Holier and Greater One coming to them with a magnificent message, a message of world salvation, but alas! one who was to be rejected by a measure of gross stupidity.

### PROPHECY STILL EXTANT.

The days of the prophets are not past. There are men to-day who see as clearly, who interpret as faithfully, as any of their striking forerunners, and yet, unfortunately, the day does not appear to have arrived when the world will patiently listen to their pronouncements. Who, when reading Thomas Carlyle's French Revolution, following in wonder his description of the Court of Louis XIV., and observing how the members of that Court were filling the cup of iniquity, how the whole Government, from the King down to the lowest official, was corrupt, could be surprised at the calamity which followed in 1793. Thus far it is easy, and natural to accept Carlyle as a teacher and, in some degree, a prophet. But when he speaks of a bricklayer adjusting his bricks carelessly, neglecting to apply the mortar thoroughly, denouncing that bricklayer in the same terms as Louis XIV., and informing us that in the perspective of the Great External Creator there is no perceptible difference between the proud but corrupt King and the lowly but corrupt workman, who seriously follows him in his denunciations, and recognises the currents of greater immersion in this reasoning of Carlyle?

All who possess the spiritual faculty which enables men to observe and interpret the "wondrous ways of Nature," that precious gift by which man discerns the hand of God, are prophets. For whenever God's truth is expressed, in however limited a form, prophecy is present, interpreting and explaining the deeper currents of human nature, and its varied reactions to the marvellous environment in which "it lives, moves, and has its being."

PRAYER is a thought tending towards righteousness—a luminous thread which connects the dark worlds with the divine, the incarnate spirit with the free and radiant souls.—LEON DENIS.

## The Nature of Inspiration.

### TWO NOTABLE NEW BOOKS.\*

#### HANNEN SWAFFER GOES INTERVIEWING.

The faculty of inspiration has long been a subject of questioning and extensive controversy, and the appearance of two new books which present the problem in an original manner must be indeed welcome.

Mr. Hannen Swaffer, the famous journalist and Spiritualist, has been prompted to go amongst his colleagues and their views on the question. He tells, in typical "Swafferian" style, the opinions of Sir Hall Caine, St. John Galsworthy, Bernard Shaw, and other men of considerable reputation, and a very profitable hour can be spent in reading his book. Written in the style which has made it so famous, "Adventures with Inspiration" should have extensive circulation. As Hannen Swaffer has written the volume; however, this prophecy can be made with considerable ease.

"What is Inspiration?" asks Swaffer. "Biblical scholars are trying to explain the word away. Modern poets, artists, composers, dramatists and pianists tell me things which would seem to suggest that inspiration is a thing; that it comes from outside the human instrument which uses it. Do some authors get their ideas from outside themselves? Are instrumentalists swayed by influences they do not understand? Is 'genius' (that abused word) explained only by understanding psychic things? It would seem so."

George Bernard Shaw was induced to give his opinion. "Subjects come to me anyhow, and when I have chosen a subject the play writes itself," he told Swaffer. "I can begin without a subject, with the same result. The characters come and talk and define themselves, and explain their business; and there is the play for you. Thus, my plays must be classed as inspirations, not as constructions. They have their charm."

#### URGED TO WRITE NOVEL.

Swaffer tells of an experience of Shaw Desmond, who is said to rely a very great deal on inspiration. At a time when Shaw Desmond was in San Antonio, Texas, where he had gone to rest, he one day heard a voice say to him, "Write a novel on your life as a gladiator in old Rome under the name of 'ROMAN'." Desmond was impelled to commence a story, which is now, he says, admitted by authorities to be strangely accurate upon a period and subject unconnected with him. He did not want to write it at the time he heard the voice. "I wanted to laze in the sun instead," he said. Nevertheless he was FORCED to commence the story, with remarkable results. What or who was it that was responsible for the tale? Desmond denies authorship, and only claims to have taken the story down. Was there a discarnate intelligence—perhaps, for all one might know, a Roman gladiator—prompting Shaw Desmond to write the novel? Hannen Swaffer does not claim to answer. "I will not argue the point, or I might have to go back to a very old cause," he explains. "I leave the matter for other people to worry about."

Hannen Swaffer goes no further than to relate instances similar to the above. He merely draws attention to the subject; and does not claim to dispose of it. The volume is crammed with cases of evident psychical value, and one gets the idea, on reading it through, that many great writers rely to a very considerable extent on inspiration, whatever it may be. Even apart from its psychic value, "Adventures with Inspiration" can be read with interest.

Take, for instance, the following brief passages, which betray the keynote of the volume: "Sir J. M. Barrie, whom I should regard as an obvious psychic, whether he was or not, did not reply to my letter. Kipling, who

"Adventures with Inspiration." By Hannen Swaffer. Kennerley. 2s. 6d.

"Altar Lilies." By W. H. Evans. "Greater World." 2s. 6d.

is obviously inspired when he writes a poem like 'Recessional'—surely the same man who wrote 'Pay, Pay, Pay,' must have a duality of nature somewhere—begged to be excused. Pinero was sorry, but he was too busy. Sir Philip Gibbs, whose idealistic work I certainly believe is helped by something outside himself, although he has recently attacked the psychic case in a novel, wrote: "I must honestly confess that I have never been aware of any direct inspiration in my work as an author. Generally, I have to struggle painfully to develop an idea." He added in a postscript, however, 'I believe my brother Cosmo has had experiences of the kind you mention.' It was to answer his brother's views that Gibbs, a Roman Catholic convert, recently wrote his anti-Spiritualistic novel, 'Darkened Windows.'

This is the typical Hannen Swaffer. We can recommend this work with confidence to all, and we dare say that even those who are disinterested in the subject will find in the volume much that is original and satisfying, so clearly is it written.

#### W. H. EVANS' VIEWS.

In the book "Altar Lilies," Mr. W. H. Evans gives concrete examples of what might be termed "inspiration." The volume is composed of twenty-seven messages which purport to come from a spirit entity named "Brother Joseph," and all were received, it is stated, between August 27th and September 23rd of last year. "I do not know who Brother Joseph is," says Mr. Evans, "though he refers to his past in two of his messages. These messages were not received automatically: that is, there was no extraneous control of my hand. Each came—to use a term popular among Spiritualists—inspirationally; that is, through my brain. The reader may ask: "How, then, do you know it is the work of another, and not a mere uprush from your subliminal consciousness?" I cannot tell you 'how' I know it, but I do. Some things have to be experienced; they cannot be explained to another."

Mr. Evans, for instance, declares that the messages which are recorded in "Altar Lilies" are not the result of profound thinking on his part. "They came unexpectedly, and I had no idea there would be so many."

If the inspirational writer of messages such as are published in "Altar Lilies" finds that they flow through him without any conscious effort on his part, there must certainly be some force which is, supposing the works to arise from the subconscious, separating the good from the evil.

In reading "Altar Lilies" we started to mark those passages which struck us as, to use Swaffer's term, "coming from outside the author, but after proceeding through the first few pages we were forced to stop, on penalty of disfiguring the whole book. The same high spiritual tone is maintained with striking consistency throughout the complete volume, and it is difficult, on the face of facts, to believe that the book was written by the author in his conscious mind, or, indeed, ORIGINATED in him at all. Only after profound thought and study could many of the messages have been written, and if we accept the statements Mr. Evans has put before us we must admit "Altar Lilies" as a striking example of inspirational work.

What is inspiration? We are brought back again to Hannen Swaffer's inference that, so far as the cases which have been mentioned are concerned, it has an origin outside its instrument. There is certainly here a wide and rich field for investigation. If it can be proved that inspiration has a discarnate origin, then will be added, in all probability another proof to the already swelling evidence for human survival.—J. L.

NEW SOUTHGATE.—The opening service of the "Spiritualist Meeting House," at which Mrs. Arnold was the speaker, was very successful. Mr. Richards occupied the chair, and gave a clear explanation of what Spiritualism stood for, and the clairvoyant messages of Mrs. Arnold were direct and evidential. The building was crowded, and demonstrated the necessity of the work which the new society hopes to undertake.

## Medium Recovers £3,500.

ACTION FOR LIBEL IN MELBOURNE.

INTENSE PUBLIC INTEREST.

A CASE in which the Spiritualists of Melbourne evinced the liveliest interest monopolised the attention of the First Civil Court for five or six days towards the end of July, when Vivian Hereford Rowden Deacon sought to recover from "Truth" and "Sportsman" Ltd. the sum of £5,000 damages for libel. The action was heard before Mr. Justice Cussen and a jury of six, and the Court was crowded each day by Spiritualists and the general public.

The plaintiff is known as a trance and direct-voice medium. He pleaded that the newspaper "Truth" on October 13th, 1928, falsely and maliciously printed and published certain words. The headings read: "Vivian Deacon is a Fraud; Snide Pastor." The headings also referred to Deacon as a "humbug churchman who is subject to two spiritual influences, ethereal and bottled." The article continued:

"For years charlatans, quack and crooks, who have made other States of the Commonwealth too hot to hold them, have scourged Melbourne with their pretence. . . . Vivian Deacon is one of these parasites. He describes himself as a Spiritualist, though he has been a herbalist, a layer-on of hands, and many other things. On Sunday afternoon he occupies the stool at one of the Spiritualist Churches in Prahran, where decent, sincere folk go searching for light. 'Truth' first met the pastor three years ago, when he cut a sorry drunken figure at the Artists' Ball. This paper renewed its acquaintance with him a week or so ago, when he presided over a meeting of Spiritualists in a cafe in Swanston Street."

The article also suggested that Deacon was intemperate, and that his relationship with certain women had been unsatisfactory.

The defendant company pleaded that the words complained of, so far as they might be found to consist of allegations of fact, were true in substance and in fact.

Mr. H. Minogue (instructed by Mr. M. Niall) appeared for plaintiff, and Mr. Breenan, K.C., and Mr. Menzies, K.C. (instructed by Messrs. Maddock, Jameson, and Lonie), appeared for the defendant company.

A great mass of evidence was given by witnesses during the trial on behalf of both parties, and documents were put in of evidence taken on Commission in New Zealand dealing mainly with plaintiff's moral life in the sister Dominion when residing there some five or six years ago. Lengthy addresses were also delivered by counsel, and at the conclusion of the case Mr. Justice Cussen traversed the evidence in an address extending over two-and-three-quarter hours.

The Judge said that the defendant newspaper could not succeed unless it proved that all of the serious allegations made were true. A defendant in such circumstances might say, "I truly state the facts, and my comments upon those facts are fair comment." The jury might conclude that it would not have made the comment so strong: but if the comment was such as a reasonable man might make that was sufficient for defendant's purpose. There could be no fair comment upon statements which were untrue. One of the statements made was that "Truth" first met Deacon at the Artists' Ball, where he cut a sorry and drunken figure." That was a statement of fact. Was there any evidence to support it? He (Mr. Justice Cussen) could recall no such evidence. There was another allegation that Deacon was next seen presiding over a meeting of Spiritualists in Swanston Street, and in respect to another series of gatherings it was said that the "pastor is sometimes assisted by a woman." Deacon said that he did not assist the woman; but that he lectured at the gatherings. Otherwise, it was a function arranged by the woman. There was a suggestion in the article that as late as 1928 Deacon was of such a type that no investigator should bring a wife or

sister to his seances. There was no evidence of any investigation of the kind having taken place. There was a statement that Deacon left Sydney because of his entanglements with the women members of his flock. There was not a word of evidence that he had any entanglements in Sydney of that kind.

"There is," continued Mr. Justice Cussen, "a considerable body of evidence about affairs with women in New Zealand, when plaintiff was a young man and was separated from his wife. It is for you to say whether it is to suggest that years afterwards, when he was reconciled to his wife, there was still entanglements. There is no evidence to show that as far as witnesses could speak of his conduct towards women was quite correct. Deacon says that he never considered himself a minister, and the word was used only to emphasise his so-called shortcomings. Counsel for the defendant company has asked you to assess damages, if you assess them at all, in thousands of pounds. You need not take any account of either of them in that respect. You will assess the damages entirely as you think fit."

At half-past one o'clock the jury retired, and after deliberating for about two and a half hours, they returned into court with a verdict in favour of plaintiff. The assessed damages at £3,500. Judgment was entered accordingly, with costs. Mr. Brennan obtained a stay for 14 days.

Subsequent to the hearing of the case, on the application of the defendant company, the State Full Court stayed the execution under the judgment entered against the company in favour of Vivian Deacon, of Athol Street, Prahran, medium and herbalist, for £3,500 damages for libel. This stay was made conditional on the company paying Deacon £750 within 14 days. Failing payment of this sum, the court ordered that Deacon be at liberty to proceed to execution for £3,500.

## MORE ABOUT PREMONITIONS.

SPEAKING at a meeting of the West Riding (Yorkshire) Psychological Society, the Rev. Charles L. Tweedale said: "Many people professed to believe the Scriptural witness that similar occurrences do take place to-day. Wonderful as were the examples which the pages of Holy Writ were so full, quite as remarkable were those of modern times. There were thousands of perfectly authenticated instances on record, but he would confine himself to those from his own intimately personal experience. They included four premonitions of death foreseen with amazing accuracy in regard to detail. Death, he pointed out, was regarded as a highly important occurrence by those on the other side. It was natural that relatives and friends who had passed on should take a great interest in what was really the birth into a higher life of those whom they loved on earth. At the same time, a general idea that premonitions were usually of a gloomy significance, generally signifying death, was quite prominent. They covered a great variety of subjects, and he had no hesitation in saying that those relating to death were in the minority."

ALL men are monarchs at heart. It is only in the degree that they develop their individual attributes that they become kings or, alternatively kings' knaves.

WE regret to hear that Mrs. Mary Rabbich, beloved wife of Mr. H. P. Rabbich, of Paignton, passed to the Summerland on Sept. 28th last, aged 68 years. Thus there passed into the larger life one who has done good service in entertaining and making comfortable many of the leading speakers and workers in our movement. Mrs. Rabbich had been devoted to the cause for a large number of years, and we express our sympathy to the relatives in their bereavement and loss. A funeral service was held at the Spiritualist Church, Manor Road, on Wednesday, Oct. 2nd, and the body was taken to the Bristol Crematorium for cremation.

## Propaganda at Northampton.

WHAT must be described as one of the most successful materialistic propaganda meetings ever held in the Northampton district took place at the Exchange Cinema on Monday, Sept. 28th, when Mr. Maurice Barbanell and Mr. Hannen Swaffer spoke to a packed hall under the chairmanship of Mr. E. J. Wright, J.P.

Mr. Barbanell spoke for a considerable period on the meaning of Spiritualism, and he was followed by Mr. Swaffer, whose outspoken manner soon captivated the full attention of his audience. Mr. Swaffer, after quoting some Spiritualistic experiences, spoke in support of the abolition of execution and capital punishment. "Hanging only relegates a murderer to a sphere of greater activity," he declared. Mr. Swaffer reported a new cure for cancer, and emphasised the advisability of reconciling Spiritualism to forward movements and projects.

Miss Potts gave many clairvoyant descriptions, which, according to press reports, were of a marked evidential nature.

The meeting was well and sympathetically reported in the press, and there is every indication that the movement has gained considerably as a result.

### AN IMPRESSION OF HANNEN SWAFFER.

By "ARIEL" in the "Northampton Independent."

Hannen Swaffer, with whom I talked for some three-quarters of an hour following his address on Spiritualism at the Exchange Cinema on Sunday, has every qualification to be regarded as, what is popularly termed, "an unusual character." His appearance and dress, whether dictated by taste or pose, is reminiscent of the broken tragedy actor beloved of Phil May. He does not carry the familiar insignia of an astrachan collar, it is true, but his all-black colour scheme, high collar swathed irregularly with a narrow and loosely-secured bow tie and broad brimmed black Homberg hat are all true to type. Had he suddenly gripped me by the shoulder and declared in stentorian tones: "Hearken, laddie! When I played with Henry Irving——" my illusory transportation to a Victorian West End green room would have been complete.

### A SPIRITUALIST IN DEADLY EARNEST.

His address was interesting, if not convincing. That it failed to some extent in the latter respect was probably because, as a descriptive journalist rather than a reporter of facts, he succumbed to the former's natural weakness for verbose embroidery of his points. He is nevertheless in deadly earnest in his championship of Spiritualism. I have said that I talked with him in our interview. But as a matter of fact he talked to me for the whole of the time, so that all of the questions with which I had hoped to ply him went, perforce, unanswered.

Of his stage and newspaper associations he said nothing. Always he returned to the subject of his visit, and continued to discourse thereon with an all-consuming fervour which would have kept him there talking to me still had not Mrs. Swaffer intervened and reminded him that they had a three-hour motor ride back to London before them.

### A DENUNCIATION OF THE CHURCHES.

Mrs. Swaffer shares all her husband's psychic enthusiasm, and obviously admires his abilities profoundly. As we talked she repeatedly adjusted his tie, flicked cigarette ash from his coat, and generally readjusted his appearance as often as he indifferently disarranged it in physical emphasis of his points.

He was, perhaps, the most critical of the attitude of organised religion towards Spiritualism. "Why should I, a working journalist," he asked, "have to give up my time and convenience to the propagation of a doctrine which is essentially the concern of the churches? Pillars of the churches of all denominations consult with me continually upon the subject. They admit their convictions, yet none of them is courageous enough to come into the open and confess it."

I walked with him towards his car and wished him "Good-night!" but he replied only with a shake of the hand, for he was still talking—of Spiritualism.

## Mr. Graham Moffat at Glasgow.

MR. GRAHAM MOFFATT, the well-known Scots playwright and actor, had a most cordial welcome from a crowded audience on Sunday, Sept. 22nd, when he addressed the Glasgow Association of Spiritualists.

Speaking of his own religious beliefs, and the effect produced on him by the publications of the Rationalist Press Association, he urged the need for a Spiritualist Press Association, which would adopt similar methods, and flood the market with the works of the great writers on Spiritualism at the lowest possible prices.

We had a greater literature, the people were eager to read, but at present the cost of the really outstanding Spiritualist books was far too high. The publications of the Rationalists had done much to empty the churches; those of the Spiritualists would help to fill them. The mental outlook had changed. Faith had to give way to reason, pious opinion to proved facts. Faith took on the appearance of superiority to universal natural law, but the churches, unable to adduce present day facts to support their claims, had become largely materialistic.

The revelation and the facts they needed were coming through to-day as in the past, mainly through poor people, but the churches seemed afraid. They knew their man-made creeds would have to go. They could not, or would not, see that they must get back to the simple creedless teaching of Jesus.

The Rationalists were right in many points. They insisted on the universal reign of natural law. So do Spiritualists, but they believe in two spheres of natural law, one material, the other spiritual.

If it is true, as we know it is, that there are intelligent beings in the other world, who wish to communicate with us, they can do so only under the restrictions imposed on them by their natural laws and ours. They cannot do any unnatural thing they like. Therefore, it was unreasonable to object to their communicating through a table, or because they required a medium. They had arts and sciences on the other side, and had given us proof of this in the phenomena of the seance room. The evidences of psychic photography were so remarkable that with his many years' practical experience of photography he would have been unable to accept them had he not seen them obtained many times under the strictest conditions.

Spiritualism was changing men's views as to the conflict between science and religion. Hugh Millar was said to have committed suicide because could no longer reconcile his geology with his orthodoxy. The new revelation was showing the perfect harmony between science and religion.

Years ago, listening to a terrifying sermon on hell, he felt inclined to rise and say, "God is love." He had only heard one reference to hell at a seance, when a lady who while on earth had a somewhat "nippy" tongue was about to speak, the control introduced her as one who had been very disappointed for a long time after she got to the other side. Very disappointed—there were so many people round her whom she felt certain ought to have been in hell.

Orthodoxy cited the Bible as the "inspired" word of God, but offered no proof of the inspiration. Proof was impossible, but the best grounds for holding that it was probably inspired were the numerous inspired writings coming to us to-day, as, for example, the Scripts of Cleophas and the poems of Patience Worth. Her story of the life of Jesus can be proved to be "inspired," whereas the New Testament records may be merely the gathering up of memories and traditions.—J. B. MCL.

DEATH is only an illusion of the senses—at the very most an absence of that which has been present and is now elsewhere.—J. H. HOLMES.

## NEWSY NOTES.

### PROGRESS OVERSEAS.

"This is a red-letter day for Spiritualism in Queensland," said Mr. P. N. Humphreys at the laying of the foundation stone of a new hall for the Spiritual Church, Brisbane, recently. Sir Arthur Conan Doyle, it is recalled, placed a dedication stone on the site upon which the new building is now being erected some few years ago. Much progress has been made since then, and Mr. A. G. Gentner, the secretary of the Spiritual Church, tells us that when it was announced that a new building would be erected, one of the donations received amounted to £50. From Melbourne comes the news that Spiritualism is progressing very steadily, and the members there are looking forward to the establishing in the near future of headquarters similar to those now being erected in Queensland. Altogether the movement in Australia is healthy, and there is every indication that the steady progress now in force will be maintained.

### A QUESTION OF VALUES.

"The Leicester Mail," in its issue of Sept. 25th, gives the position of chief prominence on its front page to a report in which it is stated "The spirit of Roy Reeves dirt track ace, who was killed at Melton Road Speedway, Leicester, on Saturday, was seen by his widow and three mechanics on the spot at which he was killed and at the same hour last night. 'We were walking round the track,' said Mrs. Reeves, 'when Roy appeared. He told me that he wished me to wear one of his medals, and his mother another.' Sid Heather said, 'Suddenly we all stiffened. We had an eerie feeling. Roy was in his track attire, wearing his crash helmet. A mechanic leaned against the railing and sobbed, 'I have seen him.' Roy Reeves has been credited with psychic powers since he was four years old. He once met Sir Oliver Lodge.'" Then follows the full story of the alleged materialisation, which boasts two headlines across the front page, and four extending over two columns. The "Leicester Mail" is certainly courageous, and the publicity is of course valuable. But, after all, the average reader would take from the report the idea that a miracle had occurred. The materialisation is nothing out of the ordinary so far as psychical research is concerned, and it is much less evidential of spirit return than those which occur in the test and confined restrictions of the seance room, where there is certainly less chances of fraud or delusion.

### THE LAW OF ATTRACTION.

The new student of psychic matters can hardly pursue his investigations to any reasonable degree without coming in contact with one great law which transcends all others, and which has of late been popularly termed the rule of attraction. On this plane we seem to get only a glimpse of its existence, but there is every evidence that the law of attraction works with much greater freedom in the spirit-spheres. Here people become ATTRACTED to one another, and if the medium of attraction is merely a physical one no harmonious spiritual association becomes possible. Books are not usually bought because of their jackets. Here the law of attraction appears to be largely a matter which lies in the hands of the individual, but such evidence as we have of its existence in spirit-life points to its action being of a decidedly automatic nature. There personalities appear to be drawn naturally to one another, and harmony can subsequently prevail. Here, because of the absence of the natural or automatic nature, peace becomes difficult and human temperaments clash.

### THE MEANING OF "PUNISHMENT."

How quickly do the old religious conceptions fall asunder when subjected to any kind of critical scrutiny. Recently we have been thinking upon the nature of punishment, and it will no doubt surprise many when we say that we have found no evidence that such a thing as punishment (as generally understood) exists. After all, were such evidence extant, it would certainly be difficult to reconcile it to

the conception of an all-powerful Intelligence guiding human destiny and possessing as a dominating quality Love. "Punishment," as generally used, implies the giving back of an evil doer with his own coin, and it is not worthy that those who were responsible for the giving of Spiritualistic principles to earth did not use the term in the script. The wider and truer conception of punishment is the correcting of the individual, not the chastising of him. Its office is to substitute in the make-up of the individual good for evil, and not to submit him to continued tortures for acts which in a moment of weakness he may have committed, and for which he himself may possibly be responsible.

### ANCIENT BELIEFS.

It is really surprising how much bitterness is shown by advocates of modern movements to the originators of old schools of thought. Just now the materialist is devoting much of his attention to Christianity, and endeavouring to expose the originators of that religion as misleaders of humanity. The Spiritualist, too, is often provoked to follow a similar course, and frequently regards the founders of older movements with a strong indication of suspicion. With the newer and wider knowledge which the evolution of man has presented him, and with the facts which psychical investigation has brought to light, he is prompted to place his forerunners on a similar pedestal, and accuse them of intentionally concealing great truths. The point of the matter is that the originators of Christianity and the other religious systems which have gained a considerable measure of popularity set out, in composing their doctrines to find a reasonable explanation of life, and with the ideas which they had in their day before them, must be admitted to have gained a certain amount of success. That their doctrines are weak or their teachings valueless can only be ascertained in the light of modern knowledge. Spiritualists are to-day following an exactly similar course as their predecessors, except in the respect that they do not regard their philosophy as final, but one which can be added to as long as new facts come to light. Let us not depreciate the attempts of our predecessors, even although we know them to have run their course and failed.

### HUMAN RADIO-ACTIVITY.

Mrs. J. Hewat McKenzie, the Principal of the British College of Psychic Science, contributes a further article to the above in the current "Quarterly Transactions." Last Autumn, it will be recalled, two new pupils joined the College with the object of developing photographic mediumship. They were introduced to a developing circle, and during the class hour each held one hand over a negative which, after having been initialled, was packed and sealed in several "light-tight" envelopes by Major Mowbray, the College Research Officer. Striking results were found in development at some of the seances, but subsequently there has been a criticism that "such effects could have undoubtedly been produced by small rays of light filtering through on to the plates." Mrs. McKenzie retorts that the experiments with the sitters now number twenty-four, and out of these eleven images have been secured. "Various experiments have been made at the College to test results of light leakage, but all that has been obtained is evidence of slight leakage on the plate, but no image of any kind such as shown in our pages," says Mrs. McKenzie. The subject of the experiments is certainly an interesting one, and we are glad to see the attention the College has now decided to devote to it.

### ANOTHER HAUNTING.

Five Stockport men have made themselves famous as the result of a midnight watch at Marple Hall, Cheshire, which is reputed to be haunted by an earthbound spirit. One of the adventurers told a "Daily Mail" reporter that, along with four others, he visited the scene one evening about 10-30, going immediately to the haunted room. Shortly after midnight they were disturbed by an illuminated mist which appeared in the doorway, and which subsequently took the form of the head and shoulders of a



woman. The electric light was switched off in an attempt to explain the vision as an illusion, but the form only became clearer in the contrasting darkness. At 5-30, when it was found that the electric light would not act, the window sash was discovered to be broken. On subsequent examination of the room a layer of dust at the doorway was found to have been disturbed, and there were distinct signs of finger marks. There appear to have been few precautions taken by the five heroes to dismiss possible chances of fraud, and speaking from the information supplied to the press, the seance boasts little evidential value, and certainly does not merit the publicity which it has received. We understand, however, that a more rigid investigation is to be made into the matter. OBSERVER.

### Book Review.

HARALDUR NIELSSON: *Mes experiences Personelles en Spiritualisme experimental.* Paris, editions Jean Meyer, 8 rue Copernic, 16me arr. 130pp. in 120. Price 5 fr., 8d. 1929.

This is a French translation from the German edition of this work by a famous Icelandic preacher and clergyman, born in 1868, and deceased at the age of 60 in 1928.

Nielsson was a scholar who devoted many years to studies in Copenhagen, Halle and Cambridge. He translated the Bible into the Icelandic language, and became Professor of Theology at the University of Reykjavik in 1911. In 1918 he founded a Society of Psychic Research in the city.

He predicted the world war in 1912, and the death of the King of Denmark four years before it happened, according to certain spirit manifestations which were due to Thorlakur O. Johnson.

In this book the author gives an account of his experiences with the remarkable medium, Indradi Indradason, begun in 1904. He goes on to interpret the New Testament in the sense of spirit manifestations, quoting the Acts of the Apostles and the letters of St. Paul to show that such manifestations were well known to the first Christians.

He says that we owe the term "trance" to the Bible. He recommends to theologians the writings of James H. Hyslop and Walter F. Prince, particularly the Doris Fisher case, also many other English works, like those of Sir Oliver Lodge, the Rev. Vale Owen, Dr. Dearmer, Dean Wilberforce, Rev. Fielding-Ould, and many others.

Prof. Nielsson revindicates the right of trying the spirits, and quotes from the Gospels the materialisation of Elias and Moses on the mountain, witnessed by three disciples of Christ. Also the apparitions of Christ after his death he looks upon as materialisations. He compares Andrew Jackson Davis with the prophets of the Old Testament, and thinks he deserves the same reverence.

Nielsson challenges the Icelandic Government to deprive him of his ecclesiastical dignity if his teaching is false and opposed to the New Testament. He says that no Bishop has the power to destroy what is real. He describes the indignation of a clergyman of high rank, Marten Larsen, when he learnt that Sir Oliver Lodge was engaged in a seance on Christmas Day. Nielsson says to his colleague that sometimes intercourse with spirits may be better than a bad sermon in church.

The Bishop of Iceland, Bjarnarson, said that a single voice from the other world would mean more than all the sermons. The Rev. Vale Owen has spoken with his deceased mother, who brought him every help from the beyond. Nielsson affirms that he has often held conversations with the dead, and says that these conversations were the holiest experiences of his life.—W. L.

Few books published during the last few years are more interesting than a "General Survey of Psychical Phenomena" by Helen C. Lambert (The Knickerbocker Press, New York), and few writers are more qualified to write upon the subject than the authoress.

I met Mrs. Lambert several times when in New York, and was immediately impressed by her comprehensive as well as intimate acquaintance with psychic science in all its forms. She has collaborated with Dr. Titus Bull in his

magnificent psycho-therapeutic work among nervous and insane people, and her knowledge of survival has reached the point of assurance which enables her to take a keen interest in Dr. Bull's theory of obsession. Largely through Mrs. Lambert's instrumentality, sympathisers are well on the way towards establishing a centre in New York where Dr. Bull will be able to pursue his work on more extensive lines.

This explains a good deal to Spiritualists, who are often under the impression that psychical researchers are not really friendly to the spirit-hypothesis. Mrs. Lambert's book would be difficult to beat as an advocate of the survival theory in a most balanced and attractive form. Her intimate acquaintance with such outstanding men as Prof. James Hyslop, Gustave Geley and Prof. Charles Richet, combined with the wonderful mediumship of Mr. Hannegan, has resulted in giving point to all her conclusions.

The chapter dealing with Mrs. Lambert's personal experiences in psychic investigation is extraordinarily interesting; the incidents of the materialisation of blood and the recovery of the emerald ring deserve to become classical in both Spiritualism and psychical research. It is impossible to do justice to these strange incidents without reading the authoresses's own words. They are so strongly evidential, yet such perfect examples of the marvellous, that they make one wonder where "supernormal" powers need really end.

The comments on the science of mediumship are excellent and instructive to all who have proceeded in their investigations in a slipshod manner. Here are the results of both practice and theory by a cultured and observant mind, a mind singularly suited to pursue mediumistic investigations, being free from fear of criticism and devoted to truth. One need have no hesitation in saying that no Spiritualist or psychical researcher should be without this book; as a piece of propaganda for arousing interest in supernormal studies and survival it is unsurpassed.—HORACE LEAF.

"THE BOOK OF BROTHER JAMES." By Richard Whitwell. London: C. W. Daniel Co. 174pp. 5s. net.

The outcome of a close friendship with James L. Macbeth Bain, better known by his admirers as "Brother James," this volume is sure to be warmly received by the appreciators of the mystical writer, poet, and teacher. An interesting introduction by the compiler shows "Brother James" in his true light. The rest of the book is composed of extracts from the works of "Brother James" in their chronological order, and as many of these are now out of print, the value of this volume is considerably enhanced. A glad philosophy is breathed through the numerous passages and extracts, and although not perhaps entirely in keeping with the outlook of the Spiritualist, they can be read with entertainment and with profit.

All books reviewed in THE TWO WORLDS can be obtained from the offices, 18, Corporation Street, Manchester, at the published price, plus postage.

### BOOKS RECEIVED.

"Our African Winter." By A. Conan Doyle. Murray. 7/6.  
 "The Game of Life." By Florence S. Shinn. Fowler. 2/-.  
 "Spiritualism." By P. B. Beddow. "Spiritual Truth." 1/-.  
 "Adventures with Inspiration." By Hannen Swaffer. Kennerkey. 2/6.

REMEMBRANCE DAY.—Arrangements are well in hand for the Remembrance Day celebrations in London. Under the auspices of the Marylebone Spiritualist Association a service will be held in the Royal Albert Hall, London, on November 11th, commencing at 10-45 a.m. The following speakers will take part: The Duchess of Hamilton and Brandon, Mrs. Hewat McKenzie, Miss Lind-of-Hageby, Mr. Hannen Swaffer, Rev. Drayton Thomas, and Sir Arthur Conan Doyle. Mr. George Craze will occupy the chair. Although a charge is made for some specially reserved seats, thousands will be free to the public.

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FRIDAY, OCTOBER 11, 1929.

**Our Sixth Sense.\***

ANY book from the pen of Prof. Richet is entitled to respect, for in addition to his fame as a scientist, he is known to have been engaged for over thirty years in the study of psychic phenomena (though he prefers the term "metapsychics," implying, we presume, an extension of the psychology of the schools to phases of phenomena not generally recognised by the academic psychologist). Prof. Richet has repeatedly declared that the phenomena embraced in psychic research are actual and real, and that they may be brought under scientific observation. He differs from Sir Oliver Lodge only in the interpretation put upon the phenomena. Whilst the great English scientist does not hesitate to affirm that many of the phenomena of psychical research point to the action of discarnate spirits, Prof. Richet seeks an explanation of them by reference to the unknown powers of man and nature, and the present volume is intended as a contribution towards this object.

The writer's central idea is expressed in the introduction: "Human intelligence is acquainted with realities which cannot have been revealed to it by our ordinary five senses. This is a proposition which I regard as scientifically demonstrated, for it is based on numerous observations and even more decisive and numerous experiments. Now it appears to me that this proposition, REALITIES KNOWN WITHOUT THE AID OF THE ORDINARY SENSES, is the exact equivalent of the proposition, which is alike at the foundation and at the conclusion of the present work, that there is a sense whereby these realities may be known." He concludes "that human beings are accessible to vibrations of reality which do not bring into operation the ordinary senses."

It may surprise the Spiritualist that after fifty years of psychical research such an elementary statement is considered necessary. Long before the scientists formed societies for the investigation of psychical phenomena, patient investigators had been engaged in the observation and tabulation of the facts. For eighty years mediums and psychics have been consistently receiving information which could not have been received by them by the normal channels of the five senses, and, in fact, a patient examination of the history of the race shows that similar results have been obtained for untold centuries. Whether one considers the phenomena of clairvoyance or telepathy, it is fairly evident that an extra sense is in operation. Prof. Richet's chief difficulty lies in the fact that he postulates a sixth sense without defining or locating the organ of such sense, or even a brain centre which may be activated by the stimulus of the facts to be apprehended.

\*"Our Sixth Sense," by Prof. Charles Richet. Translated by Fred Rothwell. 227pp. Rider & Co. 7s. 6d.

After passing in review man's normal senses, Prof. Richet goes on to enumerate the vibrations that surround us, which are not cognisable by those senses. These include Attraction, Magnetic Force, Currents of High Frequency Hertzian Waves, Ultra-violet and Infra-red Rays, Radiant Rays and Ultra-sounds. All these are proved to exist, though our senses do not directly relate us to them. The fact, therefore, that we are related by our senses to only a part of the phenomenal universe is an argument for the possibility of an extended range of sense perception.

Concerning Spiritualism, Prof. Richet says: "Through the efforts of the spiritists many new truths have been established, truths which it is difficult to extract from the mystico-religious ore in which too often they are embedded. It is clear that the countless investigations of spiritism have effected great progress. Spiritists, however, have spoken but little of a sixth sense. Possibly they have regarded this hypothesis as too materialistic. They have been wedded more especially to the theory of survival, aiming at explaining all the facts by presuming the existence of spirits, i.e., of dead beings in communication with the living. Now this is still no more than a theory."

It is just here that we think Prof. Richet is unfamiliar with the work and theory of the spiritists, for his argument is but another form of the same theory. If veridical information is obtained by supernormal means (whether from postulated spirits or from postulated natural forces), it is surely obvious that there must be some supernormal means of apprehension by which they are received, and Spiritists have insisted throughout the whole of the existence of the Spiritualistic movement that a medium is a person who is sensitive to vibrations of a subtle nature which are not cognised by the majority of individuals.

Prof. Richet dislikes the term psychometry, which has been so long in use amongst Spiritualists, but that term implies the existence of a form of perception possessed by the sensitive (psychometrist) which enables him to register and interpret vibrations of a supernormal character. Many years ago the National Spiritualist Association of the U.S.A. declared in its official principles that a medium is a person who is capable of receiving such vibrations. It appears to us that if the information is received, then the existence of a receiving apparatus needs no argument. In support of his theory for a sixth sense Prof. Richet gives a lengthy and convincing array of facts, and because of this his book is a valuable contribution to the subject, but one might profitably consult some of the leading Spiritualist works with a view to the extension of his hypothesis, and he will find that they (spiritists) have already adopted a hypothesis which infers that there is not only a "sixth sense" but a WHOLE RANGE OF SENSES located within the "psychic" which are as varied and adaptable as are the five senses of the physical body. We gladly welcome Prof. Richet's treatise and argument. He still lingers a long way behind the Spiritualists, who adopted his theory fifty years ago.

We hope he will continue to analyse the material received by the sixth sense. He will presently find that much of it leads to the implication that such material betrays the existence of an intelligent entity who carefully prepares the veridical facts before they are received by the sensitive. The difference between Prof. Richet and the Spiritualist lies in the question of the origin of the veridical facts, rather than in the machinery for their reception.

A CORRECTION.—In the course of a report of the Dale (N.Y.) camp meetings, published in THE TWO WORLDS for Sept. 13th, it was stated by error that one of the camps celebrated was "The N.S.A. of Canada." This should have been "The N.S.A. OF AMERICA," and we very much regret the error.

THE Fellowship of Spiritualists has issued a comprehensive little booklet announcing a forthcoming Sale of Work at "Thirteen," Mortimer Terrace, Highgate Road, London, N.W.5, on October 17th, 18th and 19th. The opening ceremony will be performed on the three days by Mrs. M. Donhoe, Mrs. Yvonne Stott, and Mrs. B. Hinde, respectively. Copies of the booklet are offered free by the Society.

## CURRENT TOPICS.

ONE of our foreign correspondents calls our attention to an error made in "Current Topics" for Sept. 20th. We were dealing with the question of lunacy, and were made to say that "on an average fifty-two clergy and ministers per week were becoming inmates of lunatic asylums." As we have quoted these figures before, many of our readers will probably have noted the error. We should have said fifty-two clergy and ministers per YEAR—not WEEK. The figures are taken from the official returns of the Commissioners in Lunacy, and we offer our sincere regrets for the slip made by our reader.

SIR ARTHUR  
HANDLES A  
CRITIC.

THE Roman Catholic Church has of late shown considerable activity in its opposition to Spiritualism. We called attention recently to a pamphlet entitled "The Abomination in Our Midst," by Father Dudley, which is sufficiently exaggerated to defeat itself, whilst Father Thurston, of the Order of Jesuits, has written a book with a similar object, though showing more scholarship. As Father Thurston has been connected with the Psychical Research Society for some time, and has been widely read on the matter, his arguments needed a reply. This has been provided by Sir Arthur Conan Doyle in a booklet just issued by the Psychic Press, "The Roman Catholic Church—A Rejoinder" (1/6). Sir Arthur has the advantage of having been born and trained in the Roman Church, and has an inside knowledge of her organisation. Whilst he is not without sympathy with many of her aims, he is not blind to her weaknesses. As one who has been familiar with sport all his days, Sir Arthur knows that a sound attack is often the best defence, for since no system can be perfect on this earth, it is very largely a case of choosing the side against which the least number of objections can be raised. Sir Arthur, then, in very moderate language, but with telling effect, compares the position of a thoughtful Spiritualist with that of an intelligent Catholic. He deals first with the autocracy of a Roman Church, which is surely an alien church in this country, and says: "Those who represent the Roman Catholic Church are very ill advised when they publicly criticise any other cult in a way which invites an answer, because the material for a retort is so tremendous. Every creed has sinned, our own not excepted, but what are our worst blunders as compared with the terrific historical transgressions of the Church of Rome! What bathos it is to descend to the admitted roguery of some dishonest mediums when we can contemplate the wholesale massacres of the Albigenses or of the people of the Cevennes, the bloody murders of St. Bartholomew's night, blessed by a medal from the Pope, or the horrors of the Inquisition." "What use is it to vilify poor, weak Margaret Fox, when the opponent can answer, 'Pope Borgia' or 'Torquemada.'"

HOLDING UP  
THE MIRROR  
TO TRUTH.

SIR ARTHUR twits Father Thurston on the fact that he exposes the weaknesses of Spiritualism and Spiritualists by extracts from Spiritualist papers, and asks: "Is this a sign of weakness? When I see a similar independence and self criticism in the pages of the 'Tablet' and the 'Universe' I shall believe that at long last the much needed internal reformation of the Roman Church has begun." Yes, it is the old story. Spiritualists in their devotion to truth do not hesitate to expose the weaknesses in their own ranks. With the Roman and other churches every effort is made to hide them, and pretend they do not exist. We may well ask which is the more spiritual and which is the more honourable: Sir Arthur criticises very severely the bad management of some of the convents, in which wealthy young girls, often before reaching the age of discretion, are immured with no hope of release, and quotes a number of testimonies of recent date concerning the cruel subjection in which many of these girls are kept. In many cases when dawning adolescence gives rise to the natural desire for companionship and a full life, severe torture of mind is the result of a close imprisonment, while the conditions of labour in some of the convents is very severely criticised.

A HORRIBLE  
SYSTEM.

THEN again Sir Arthur deals with the evils of the confessional, and asks: "Did a mad devil in his wildest mood ever invent anything so insane, so obviously immoral and degrading to both sexes as auricular confession between a young woman and a celibate priest?" and cites the opinion of Dr. C. Douglas that in the confessional something like 90 per cent. of all confessions made deal with sexual subjects. Sir Arthur adds: "In the name of decency and commonsense, if such confession is advisable, why should it not be made to some discreet matron? The whole pernicious system is founded upon a couple of ancient texts which are construed in quite a different fashion by other churches." Sir Arthur concludes by quoting the sittings recently held at the Italian home of the Marquis Centurione Scotto near Genoa. Amongst the various personalities who manifested there was one who was clearly the late Pope. Speaking in a characteristic Venetian accent, he gave an urgent message which he wished to be sent to the Vatican. It was that Professor Passini, who acted as recorder, should endeavour to obtain an audience with the high authorities at the Vatican to impress upon them the urgent necessity in the best interests of the Catholic Church, not to let other sects outstrip them in studying and assimilating the present-day evidence of survival. He most earnestly urged them to receive the Spiritualist movement into the bosom of the church, even should it be necessary for the Vatican to discipline it. We can quite understand the late Pope having such a desire, but we hope for the good of the Spiritualist movement that it will never submit to the discipline of the Roman Church. The way in which it has stifled freedom, subjected all pioneers to persecution, and barred the way to the ascertainment of new truth, is sufficient evidence that to commit the message of the spirit world to the censorship of the Roman Catholic Church would be the surest way to rob it of all its real vitality, leaving it a mere animated corpse. We are quite sure that this world will never allow the Pope of Rome or any other man or any church which he represents to stand at the gateway of spiritual communion, censor what shall come through, and levy toll upon those who wait at the gate for the message. That seems to be Rome's method, but fortunately the schoolmaster is abroad, and people are becoming sufficiently clairvoyant to see clearly the errors of a hateful past.

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THE FOX SISTERS.

THE lives of the famous Fox Sisters, whose mediumship was primarily responsible for the advent of Modern Spiritualism, formed the subject of debate at the first meeting of the London Psychic Educational Centre's Discussion Class. The main discussion centred on the discovery of the pedlar's remains walled up in 1904. It is fortunate, it was pointed out, that children playing about the ruins made the discovery, or we should have to face the accusation of a deliberate fake, similar to that which characterises reputed holy bones and holy pieces of the cross. But the story thus unfolded will remain for all time as clear evidence of the intelligence from beyond the veil, that was only substantiated 56 years later by the crumbling walls. From this point we diverged into a consideration of the causes that detained both culprits and victim near the scene of a crime. The conclusions arrived at showed that many factors enter into these considerations. Externalisation of thought may produce an appearance easily mistaken for the living person, yet it is abundantly proven that criminals are chained to the scene of their crimes. In the case of the pedlar we find the victim apparently stays in the vicinity. We can only conclude that the law in operation is that our thinking decides our location, in so far as that word can be applied in a spiritual sense to our places "over there." But there is also the probable premeditation by the spirit world of the vicinity and methods of the revelation.

The new departure on Fridays by this organisation of free healing is intended to assist students developing powers of diagnosis as well as cure by magnetic treatment. If any London herbalist cares to associate himself with this effort the Centre will be pleased to hear from him.

CORRESPONDENCE.

A CHURCH PSYCHICAL SOCIETY.

SIR,—It is proposed to merge the old Society of the Communion of Saints into the Church Psychical Society for reading and correspondence within the churches. Will those who are interested please communicate with me? I should also be glad to have a post card from all those who possess a copy of my book "Man's Survival After Death."

CHARLES L. TWEEDALE.

The Vicarage, Weston, nr. Otley, Yorks.

PRUSSIAN POLICE METHODS.

SIR,—I was surprised to read the criticism of Prussian police methods in detecting crime, as given from "The Harbinger of Light," in yours of the 16th ult. "But as regular everyday practice the thing is abhorrent." Why? If the police can trace many evil-doers through mediumship, it would surely have a splendid effect in lessening crime by disheartening the crooks. Is not that the chief thing to be desired?

A. K. VENNING.

Los Angeles, Cal., U.S.A.

WONDERFUL MATERIALISATIONS.

SIR,—I note that in your article under the above heading in THE TWO WORLDS of Oct. 4th reference is made to my report of sittings with Mrs. Duncan, which appears in the current "National Spiritualist." The name of the medium was withheld from that report because I felt that she had not developed sufficiently for public sittings. The Glasgow sittings were arranged privately, so as to give the medium an opportunity of sitting among sympathetic strangers. It is with no desire to disparage or discourage the medium that I say the results confirm the above opinion, nor have I any wish to modify in any way what I have already written as to her phenomena. These appear to be still developing, but I fear that public sittings at this stage may check the phenomena before they are firmly established.

J. B. MCINDOE.

RESIDENT SPEAKERS, THE ONE MAN CHURCH, AND THE RESTRICTION OF SPEAKERS.

SIR,—The underlying factor in the present attempt to enforce a bye-law restricting speakers to affiliated churches is the elimination of the individual. Logically examined, it means that not only is it forbidden to obey "a call" to open "a meeting room" for the expounding of spiritual truths unless under the auspices of the governing body, but it also foreshadows the time when the speaker in the "controlled" (or shall we say "organised") church will be suppressed if he depart from the creed and dogma then in vogue. Awful indeed is the thought to-day when Spiritualists have only just emerged from the splendid isolation of individual discovery of spiritual truth, but to-morrow, if these things that threaten be allowed freedom to develop, we shall be church-ridden, priest-ridden, certainly not free to speak or think as individuals, or when inspired by the spirit.

Unity is strength on the physical plane; on the spiritual there is a state of supreme power born of separateness. God is ever gloriously apart in His higher perfection. And is it not true that man to attain a state higher than the material, must draw apart, must walk awhile alone? Then, do not over-stress this idea that unity in our movement is the only way to attainment of our ideals. Spiritualism is as yet young in practice, however old in theory, and there is need for much experience and experiment, so that we may "open the door" to closer acquaintance with truth. "Unity is strength." The weakness of strength is its capacity to destroy. Has Spiritualism so many churches, so many adherents, so faithful a following, that we can, with impunity, destroy any individual effort to discover spirit-presence to the unbeliever?

All that has been said about the one man church may be true; the congregation may pay for the properties of the church, the chairs, the books, the piano or organ, to say nothing of the rent and advertising. Theoretically the

congregation should "own the lot," and willingly subscribe to all debts incurred; but we know that in practice the congregation do little or nothing in the earlier years of a movement. There is always someone—for usually the singular, not the plural, dominates in these new ventures—who has to make sacrifices. Really, we should be compassionate, not uncharitable, in our thoughts of these efforts.

Summarised, this particular bye-law to which some make objection, seems to be an attempt to form a trust to control the uncontrollable—that inspiration of the Holy Spirit which has outpoured many a time, often through the most unexpected channels. There are better things awaiting attention. Let all effort be directed to the discovery of truth, to the purification of body, soul, and spirit, that we may more readily receive "the message." Let greater reverence be inculcated than at present obtains in the majority of the churches. In conclusion, how would you have dealt with Him who spoke regardless of all bye-laws?

FREDERICK H. HAINES.

WE must bear in mind that the highest science is that of self-improvement.—LEON DENIS.

TO LOVE truth and justice, and to practise goodwill and charity towards all men, this is the key to future happiness, this is duty.—LEON DENIS.

OUR higher self is planning for to-morrow, and what we have to do is to concentrate on the tasks of to-day.—PHILIP HARRISON.

S.N.U. DIARY.—The 1930 issue of the S.N.U. Diary is now published. The Diary is full of information on Spiritualistic matters, and contains, in addition, all the usual facts common to this type of booklet. A section of the Diary is devoted to "Engagements," and space is allotted to cover 1930 and 1931 fixtures. There is also a monthly cash account prepared in the volume, which can be obtained either from THE TWO WORLDS Offices or from the National Union headquarters.

MR. W. E. FOSTER

Holds a Class every other Thursday at 3 o'clock, at the "W. T. STEAD" BORDERLAND LIBRARY, 5, Smith Square, Westminster, S.W.1.

At which "WHITEWING" answers written questions of a non-personal character.

Next Class: THURSDAY, October 24th, at 3 o'clock.

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The Lending Library contains hundreds of books on Psychic subjects. Fully Classified Catalogue, 2s. 7d. Open daily, 11 to 1—2-30 to 6. (Closed Saturdays & Sundays)

PRIVATE APPOINTMENTS.

- Psychic Photography Mrs. DEANE
Trance Mediumship Mrs. BARKELL, Mrs. G. R. SHARPLIN and Mrs. CANTON
Clairvoyance or Trance Mrs. ROUS, Mrs. LIVINGSTONE, Mrs. CLEGG and Miss CAMPBELL
Ouija Board & Automatic Writing, Mrs. HESTER DOWDEN
Healing Mrs. GREEN & Mr. HARDING

CLASSES AND CIRCLES.

- Mondays at 3, Talks on the Spirit, with Demonstrations Mrs. MARTHA OGILVIE
Tuesday at 3, Psychical Development, Mrs. G. SHARPLIN
Wednesdays at 3, Circle for Clairvoyance, Oct. 16th, Mrs. KINGSTONE
Thursdays at 3, Circle for Development—Miss EARLE and Mrs. LIVINGSTONE
Thursdays at 5-30 Devotional Group, Absent Healing—Miss STEAD
Fridays, 3 to 5, Library "At Home". Members and all interested to talk on Psychic subjects cordially invited. TEAS (6d.) served between 3-30 and 5 o'clock.

MEETINGS.

The Rev. G. VALE OWEN will talk on "Spiritualism and the Bible" in Caxton Hall, Victoria Street, S.W.1., at 8 pm on Wednesday, Oct. 16th, Thursday, Oct. 31st and Wednesday, Nov. 13th.

REPORTS OF SOCIETY WORK.

SPECIAL REPORTS.

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

MIDLANDS DISTRICT COUNCIL.

At the bi-annual meeting, which was held on Sept. 14th, the Secretary of the North Midlands Committee gave a very promising report of the activities of the movement in his area. One new church at Kirkby was ready to be submitted to the S.N.U. for affiliation, and another at Cresswell was also pending. There were, however, two churches which had practically withdrawn, but as a result of interviews which had taken place they had strong hopes of a renewal of membership. No report with reference to the South Midlands activities was presented, owing to the absence of a representative. Mrs. Larder, the associate representative, reported a steady increase in the membership of her constituency. Other reports dealt with were given by Mrs. Paling (area representative) and Mr. Raspin (annual conference). A special feature of the correspondence in connection with the head office was a strong urge to the delegates to see that churches sent their balance sheets to the D.C. and S.N.U. annually. The financial appeal from the S.N.U. was also fully discussed, and a promise of immediate support to the "National Spiritualist" was made by several churches. The Secretary reported that members of the E.C. were prepared to make every effort in propaganda work during the coming season. Reference was made to the passing on of Miss N. Kitson and the work she had achieved while yet in the body was heartily commended. On the Sunday following Mrs. Larder and Messrs. Collingham and Raspin took part in very successful propaganda services.

YORKSHIRE DISTRICT COUNCIL.

The quarterly conference of the Yorkshire District Council was held on Saturday, Sept. 21st, in the National Spiritualist Church, Heckmondwike. The chair was taken at 3-30 prompt by Mr. Geo. Wilson, President, there being 43 present entitled to vote. The proceedings opened with a hymn, followed by invocation and 15 minutes' spirit communion, after which, by a standing vote, the conference registered their deepest sympathy with relatives of the following arisen friends: Miss M. E. Kitson, B.A., Mrs. Johnson, Mr. France, Mrs. Clapham and Mrs. Kendall. The Council heard with regret of the sudden illness of Mr. Gush, also that through physical disability, Mr. Oates was unable to attend. The minutes presented no difficulty and were accepted as read. Among the correspondence was the resignation of Mr. A. Smith as area representative. Mr. Williamson was elected pro-tem in his stead. The report of the annual conference at Salford was given by the Secretary, and several items came in for special consideration.

Over 30 sat down to a most enjoyable tea later, and the friends of Heckmondwike Church, who had so ably provided for us, were thanked by the President. All present agreed we had had a most successful conference, and by the kind invitation of Mr. S. Webb the next quarterly conference is to be held on Saturday Dec. 7th, in the Catherine Street N. S. Church, Doncaster.

ANERLEY.

The Occult Research and Spiritualistic Church, Madeline Hall, held their anniversary and general meeting of the last week in September. Mr. P. S. Mills-Tanner, one of the vice-presidents, took the services in the afternoon and evening. Three children were named according to the "Lyceum Manual," each child receiving a present from the members of the church. The hall was tastefully decorated with fruit and flowers, which were afterwards given to the poor and sick. The evening service was a great success. The hall was full, and the subject, "The anniversary of the harvest," was ably dealt with. The demonstration of spirit friends was most convincing.

At the general meeting all the officers were re-elected, Mr. Sadler being promoted to a vice-president, and Mrs. Mills-Tanner taking his place as speakers' secretary. Captain Travers, R.N., the hon. sec., and Mr. Stacey, members' secretary, reported an increase in membership, and the financial statement showed a good profit during the year. Mr. Harrow (the president) stated that the past year of his office had shown that the seed of love sown had reaped a harvest which all must share in, and that if inquirers would read the Spiritualist papers, in addition to their investigations, the whole outlook on life would be brighter for all. The meeting terminated with thanks to all who had helped in the cause of truth.

PHRENOLOGICAL INSTITUTE.

The International Phrenological and Psychological Institute, Ltd., 3, Museum Square, Leicester, shows excellent progress each year, according to the Secretary's report, an increasing membership and students giving a larger roll than ever before, both at home and abroad, several diplomas and certificates being awarded. Successful students have been registered and chartered for public practice under the legal auspices of the Council of the Institute. There are several vacancies for suitable persons. The principal is Prof. Dr. T. Timson, D.Sc., F.P.C., etc., and the Secretary is L. Jenks.

SOUTHPORT.

A very beautiful and impressive ceremony took place in the presence of a large congregation on Wednesday, Sept. 25th, when Mr. Ridgway performed a naming ceremony, the child being the only daughter of Mr. and Mrs. C. L. Franks. The name given was Hilda Gertrude (spirit name, "Spirit Star"). White chrysanthemums were used. The church was beautifully decorated with flowers. On Sunday and Monday, Sept. 28th and 29th harvest festival services were held, the speaker being Miss Barton, of Manchester. The church was well filled, and looked very pretty. Special anthems were rendered by the choir.

SWANSEA (FIRST N.S. CHURCH).

On Sunday, Sept. 29th, the services were conducted by Miss Phyllis Thomas (Swansea). In the afternoon the speaker took as her subject "The unfolding of consciousness," and in the evening "In the beginning was the word." Miss Thomas's services were well appreciated by the congregations, which were large on both occasions, and at the conclusion of the evening address a sacred concert was held, some well-known local artistes taking part.

ST. ANNE'S.

Mrs. LANGFORD, of Manchester, was the speaker at the National Spiritualist Church, St. Anne's, at all three services on Sunday, Sept. 29th. At the afternoon service Miss Cameron, of Blackpool, was the soloist, rendering "Verdant Meadows" and "My Task." Mrs. Langford also spoke at a meeting held on Monday afternoon; and on Monday evening a "Sale of Fruit" was held.

HARVEST FESTIVALS.

CASTLEFORD.

HARVEST festival services were held on Sunday, Sept. 15th. The church was beautifully decorated with fruit and flowers. The service in the afternoon was conducted by Mr. Brooks, J.P., C.C., our President; and Mrs. Adamson, D.N.U., our vice-president. In the evening Mrs. Allured, of Doncaster, took the service. On Monday, Sept. 16th, we had a harvest tea, and between 120 and 130 friends sat down to tea. The flowers were subsequently sent to the local hospital. The proceeds of the festival realised £35 for the Building Fund.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum, PRINCESS HALL, PRINCESS ROAD, MOSS SIDE, MANCHESTER.

SUNDAY, OCT. 13TH, at 2-30, LYCEUM. At 6-30 and 8-15, MR. JERSON. MONDAY, at 3 and 8, MRS. HOLT. At 8, MEMBERS' CLASS. TUESDAY, at 8, OPEN CIRCLE. WEDNESDAY, at 3, MRS. THOMPSON. THURSDAY, at 3 and 8, MRS. COGG. FRIDAY, at 8, WHIST DRIVE, 1s. each. SUNDAY, OCT. 20TH, MRS. SPENCER.

Manchester Society of Spiritualists, 38, MASKELL STREET.

SATURDAY, OCT. 12TH, at 7-30, DANCE. NEMO FIVE BAND. 1s. 3d. inclusive. SUNDAY, OCT. 13TH, at 10-30, LYCEUM. At 3 and 6-30, MR. CONNOR. MONDAY, at 8, MRS. PELLOWS. TUESDAY, WHIST DRIVE. Admission 6d. WEDNESDAY, at 3 and 8, MRS. CLEGG. SUNDAY, OCT. 20TH, MRS. FERGUSON. MONDAY, OCT. 21ST, SPECIAL VISIT of MR. HOPE, of Crewe. Afternoon at 3, Private Seances for Photography, Asa. Evening, at 7-30, Lantern Lecture, 6d.

Manchester Central Spiritualist Church, 5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, OCT. 13TH, at 11 and 6-30, MR. A. WHYMAN. At 3, OPEN PUBLIC CIRCLE. MONDAY, at 8, MR. A. WHYMAN. Clairvoyance. SUNDAY, OCT. 20TH, MR. J. BELL (Dipl. S.N.U.)

Collyhurst National Spiritualist Church, COLLYHURST ST., MANCHESTER.

SUNDAY, OCT. 13TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30 and 8-15, MR. MELLOR. MONDAY, at 3 and 8, MRS. HIBBERT. WEDNESDAY, at 3 and 8, MR. J. KIRK. SUNDAY, OCT. 20TH, MR. WOODMAN.

Miles Platting Progressive Spiritualist Church, COGLAN STREET, LODGE STREET.

SUNDAY, OCT. 13TH, at 6-30, and MRS. ELLAM. MONDAY, at 3 and 8, MISS MILES. WED. and SAT., at 8, PUBLIC CIRCLES. THURSDAY, at 6 and 8, MRS. LEIGH. SUNDAY, OCT. 20TH, MR. T. MUDD.

## SOCIETY ADVERTISEMENTS.

**Longsight National Spiritualist Society**  
SHEPLEY STREET (opposite Pit)  
Entrance, King's Theatre.

SUNDAY, OCT. 13TH, at 2-30, LYCEUM.  
At 6-15 and 8, MRS. SKEER.  
MONDAY, at 8, OPEN CIRCLE FOR  
HEALING AND CLAIRVOYANCE.  
TUESDAY, at 8, MRS. SAVAGE.  
THURSDAY, at 8, MR. W. H. WOOD.  
SATURDAY, at 8, OPEN CIRCLE.  
SUNDAY, OCT. 13TH, MR. G. MAYHEW.

**Moss Side Progressive Lyceum Church**  
1, BUCKINGHAM ST. (61A, GT. WESTERN  
ST.), MOSS SIDE.

SUNDAY, OCT. 13TH, at 2-30 and 6-30,  
LYCEUM OPEN SESSIONS.  
At 8-15, MRS. SPENCER.  
TUESDAY, at 8, OPEN CIRCLE.  
THURSDAY, at 3 and 8, MRS. R. DAVIES

**Moston Spiritualist Church and Lyceum**  
CHURCH LANE, MOSTON.

SUNDAY, OCT. 13TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, MR. ROBINSON  
(of Bradford, Yorks.).  
WEDNESDAY, at 8, MRS. WILSON.

**New Manchester Lyceum Church,**  
BRUNSWICK STREET, C.-on-M.

SUNDAY, OCT. 13TH, CHURCH CLOSED.  
MONDAY, at 3, MRS. KELLY.  
At 8, OPEN CIRCLE.  
TUESDAY, at 8, MRS. HOLT.  
WEDNESDAY, at 8, MEMBERS' CLASS.  
THURSDAY, at 3 and 8, MRS. DOWNS.  
SATURDAY, at 8, WHIST DRIVE.  
Tickets, 9d.

**Pendleton Spiritualist Church.**

New Address:  
94, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, OCT. 13TH, at 6-30,  
LYCEUM OPEN SESSION.  
MONDAY, at 3, OPEN CIRCLE.  
At 8, MRS. DAVIES.  
WEDNESDAY, at 3, MRS. GIBSON.  
THURSDAY, at 8, MRS. GRANGE.  
FRIDAY, at 8, OPEN CIRCLE,  
MRS. WOLFENDEN.  
LYCEUM every SUNDAY at 2-30.

**Salford Central Spiritualist Church,**  
ST. PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, OCT. 13TH, at 2, LYCEUM.  
At 3-15, CIRCLE, MR. BOLD.  
At 6-30 and 8, MRS. KELLY.

MONDAY, at 3 and 8, MRS. GIBSON.  
TUESDAY, at 8, CIRCLE, MRS. MORRIS.  
WEDNESDAY, at 3 and 8, MRS. HIBBERT  
SATURDAY, OCT. 19TH, ANNUAL PARTY  
Tea at 5. Adults 1/3. Children 9d.  
SUNDAY, OCT. 20TH, ANNIVERSARY,  
MRS. LANGFORD.  
Every Saturday, at 7-30; SOCIAL  
1s., Refreshments included.

**Blackpool National Spiritualist Church  
and Lyceum,**  
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM at 9-30  
and 1-45. SERVICE, 3 and 6-30.  
OCT. 13TH.—ANNIVERSARY, MADAME  
TICKELL.  
OCT. 20TH.—MR. BUCKLEY.  
OCT. 27TH.—MRS. CROMPTON.  
NOV. 3RD.—MR. HEALD.

**Brighton Spiritualist Church.**  
MIGHELL STREET HALL.

SUNDAY, OCT. 13TH, at 11-15 and 7,  
MR. A. WILDE,  
Address and Clairvoyance.  
MONDAY, at 7-45, PUBLIC HEALING  
CIRCLE.  
WEDNESDAY, at 8, PUBLIC MEETING

## SOCIETY ADVERTISEMENTS.

**Brighton Central Spiritualist Church**  
CENTRAL HALL, 147, NORTH STREET  
(Facing Ship Street).

SUNDAY, OCT. 13TH, at 11-15 and 7,  
MR. OSBORN,  
Address and Clairvoyance.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

Isle of Wight.

**Ryde National Spiritualist Church,**  
BELVEDERE HALL, BELVEDERE ST.,  
RYDE, I.O.W.

SERVICES EVERY SUNDAY AT 6-30.  
At 3, LYCEUM.  
THURSDAY, at 7.  
Hon. Sec., MRS. D. PERKIS, 78, Well  
Street, Ryde.

**Bournemouth Spiritualist Church,**  
(Affiliated to the S.N.U.),  
16, BATH ROAD.

Resident Minister: MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30:  
TUESDAY, at 8, PHENOMENA.  
THURSDAY, at 3, PHENOMENA.  
At 8, EDUCATIVE LECTURE and  
DISCUSSION.

FRIDAY, at 6, HEALING. Guild in at-  
tendance to give treatment to sufferer.

**Bournemouth Spiritualist Mission,**  
CHARMINSTER RD. (opposite Richmond  
Wood Road, BOURNEMOUTH.)

SUNDAYS, at 11 and 6-30,  
ADDRESS AND CLAIRVOYANCE.  
TUESDAYS at 7-30 & THURSDAYS at 3  
CLAIRVOYANCE and SPIRIT MESSAGES.  
THURSDAYS, at 7-30, ADDRESS and  
CLAIRVOYANCE.  
Local Clairvoyant: MRS. W. G. HAYTER

**Eastbourne Spiritualist Society,**  
DICKENS FELLOWSHIP HALL,  
UPPERTON ROAD.

SUNDAY, OCT. 13TH, at 3-30, OPEN  
CIRCLE, MRS. BURTON.  
At 6-30, MR. A. W. ORR.  
After-circle at 8.  
THURSDAY, at 8, OPEN CIRCLE.  
Mediums present.

**Kenton Spiritualist Church,**  
NORTHWICK PARK HALL  
(Stations: Northwick Park (Met.) and  
Kenton (Bakerloo)).

SUNDAY, OCT. 13TH, at 6-30,  
MRS. GRACE COOKE,  
Address and Clairvoyance.  
TUESDAY, at 3, Weekly Meeting for  
Women Only.  
THURSDAY, OCT. 17TH, at 8,  
Rev. G. NASH,  
Address and Clairvoyance.

**Mitcham Spiritualist Church,**  
MEOPHAM ROAD, nr. Streatham  
Cemetery.

SUNDAY, OCT. 13TH, at 6-30,  
MR. P. J. HITCHCOCK,  
Address and Clairvoyance.  
Silver Collection. All are welcome.

**Ramsgate National Spiritualist Church**  
CHATHAM STREET, RAMSGATE.

SATURDAY, OCT. 12TH, at 7, and  
SUNDAY, OCT. 13TH, at 3 and 6-30,  
MRS. CROWDER, S.N.U.

**Southend Spiritualist Church,**  
Corner of HILDVILLE DRIVE and  
WESTBOROUGH ROAD, WESTCLIFF  
(near Chalkwell Park).

SUNDAY, OCT. 13TH, at 11 and 6-30,  
MRS. B. STOCK.  
THURSDAY, at 8, MRS. TUFNELL.

## SOCIETY ADVERTISEMENTS.

**Richmond Spiritualist Church,**  
(THE FREE CHURCH)  
ORMOND ROAD, RICHMOND, MIDDLESEX.

SUNDAY, OCT. 13TH, at 7,  
MME. DE BEAUREPAIRE,  
Trance Address.  
WEDNESDAY, at 7-30, Mrs. S. D. KENT,  
Address and Clairvoyance.

**Sutton Spiritualist Society,**  
JO-OPERATIVE HALL, BENHILL STREET

SUNDAY, OCT. 13TH, at 6-30,  
MRS. NUTLAND,  
Address and Clairvoyance.  
SUNDAY, OCT. 20TH, MRS. PODMORE

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, OCT. 13TH, at 11 and 6-30,  
MR. H. W. BOLTON.  
THURSDAY, at 3, MEMBERS ONLY.  
At 6-30, for Public, Mrs. F. LEVITT.

**Barking Christian Spiritualist Church**  
MUNICIPAL RESTAURANT, EAST ST.,  
BARKING.

SUNDAY, OCT. 13TH, at 6-30,  
MRS. STOCKWELL.  
Circle follows Service.  
MONDAY, at 3, LADIES' OWN,  
MRS. GOODE.  
WEDNESDAY, at 8, MRS. PODMORE.

**Barnsbury Spiritual Church,**  
78, ROMAN ROAD, nr. CALEDONIAN RD.,  
TUBE STATION, N.7.

SUNDAY, OCT. 13TH, at 7,  
MR. CLAY,  
Address and Clairvoyance.  
After Service, Open Circle.  
WEDNESDAY, at 8, OPEN DEVELOPING  
CIRCLE.  
Every SUNDAY from 3 to 5, OPEN  
HEALING CIRCLE.  
SUNDAY, OCT. 20TH, MRS. YORKE.

**Battersea Spiritualist Church,**  
BENNERLEY HALL, BENNERLEY RD.,  
NORTHCOTE ROAD, BATTERSEA  
(Affiliated to S.N.U.)

SUNDAY, OCT. 13TH, at 11,  
MRS. EDITH CLEMENTS.  
At 3, LYCEUM.  
At 6-30, Mrs. S. D. KENT.  
MONDAY, at 3, Mrs. S. D. KENT.  
THURSDAY, at 8, Mrs. E. EDEY,  
Clairvoyance.

**Battersea Christian Spiritualist Church**  
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, OCT. 13TH, at 11, CIRCLE  
At 6-30, MR. DEARNLEY SERJEANT  
Address and Clairvoyance.  
SATURDAY, at 7-30, HEALING CIRCLE  
and PSYCHOMETRY.  
SUNDAY, OCT. 20TH, MRS. ARNOLD.

**Bounds Green Christian Spiritualist  
Church,**  
CANNING HALL, CANNING CRESCENT,  
HIGH ROAD, WOOD GREEN.

SUNDAY, OCT. 13TH, at 7,  
SERVICE.  
MUSIC BY ORCHESTRA.

**Bowes Park and Palmer's Green  
Spiritualist Church,**  
SHAFTESBURY HALL, GREEN LANES,  
PALMER'S GREEN.

SUNDAY, OCT. 13TH, at 11,  
MRS. F. ARNOLD.  
At 7, MR. ERIC SCOISSONS.  
WEDNESDAY, at 8, MRS. N. MELLORE  
at Shaftesbury Hall, adjoining Bowes  
Park Station.  
LYCEUM every SUNDAY at 3.

## SOCIETY ADVERTISEMENTS.

**Brixton Spiritualist Church,**  
STOCKWELL PARK RD., BRIXTON, S.W.9.

SUNDAY, OCT. 13TH, at 11-15, SERVICE.  
At 3, LYCEUM.

At 7, Mrs. F. KINGSTONE,  
Address and Clairvoyance.

MONDAY, 7-30 LADIES' PUBLIC CIRCLE.

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8, Mrs. S. PODMORE.

SUNDAY, OCT. 20TH, Mrs. E. CLEMENTS

**Central London Spiritualist Society,**  
MINERVA ROOMS, 144, HIGH HOLBORN  
W.C.1 (Corner of Bury Street).

FRIDAY, OCT. 11TH, at 7-30,  
Mrs. CROXFORD.

SUNDAY, OCT. 13TH, at 7,  
Miss J. PROUD.

FRIDAY, OCT. 18TH, Mrs. B. STOCK.

SUNDAY, OCT. 20TH, Mrs. B. SIGALL.

**Chiswick Christian Spiritualist Church**  
HARVARD TOWERS, 56, HARVARD RD.  
(Off Wellesley Road, in rear of  
Gunnersbury Station.)

SUNDAY, OCT. 13TH, at 11,  
Mrs. J. HAMMERTON.

At 6-45, Mrs. TORNQUEST.

WEDNESDAY, at 8, Mrs. HAMMERTON.

**Clapham Spiritualist Church,**  
ST. LUKE'S ROAD (Adjoining Reform  
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, OCT. 13TH, at 11, OPEN CIRCLE  
At 3, LYCEUM.

At 6-45 for 7, Mr. F. B. LEONARD.

FRIDAY, at 8, CLAIRVOYANCE.

SUNDAY, OCT. 20TH, Mrs. FILLMORE.

**Drickwood Christian Spiritualist Soc.,**  
ASHFORD HALL, 41, ASHFORD ROAD,  
CRICKLEWOOD, N.W.2.

SUNDAY, OCT. 13TH, at 6-30,  
ERNEST MEADS, Esq.,  
Address and Questions.

WEDNESDAY, at 3, CIRCLE. At 8,  
Miss L. WHITE.

**Crouch End Spiritualist Society,**  
FELIX HALL, FELIX AV., CROUCH END

SUNDAY, OCT. 13TH, at 7,  
Mrs. QUINEY.

At 8-45, OPEN DEVELOPING CIRCLE.

THURSDAY, at 8, Mrs. FILLMORE.

**Croydon National Spiritualist Church,**  
THE NEW GALLERY, KATHARINE ST.  
(Opposite the Town Hall.)

SUNDAY, OCT. 13TH, at 3-15, LYCEUM.  
At 6-30, Mr. T. W. ELLA.

WEDNESDAY, at 7-45, Mr. E. SPENCER.

SUNDAY, OCT. 20TH, Mr. BARBANELL.

**Ealing Spiritualist Church,**  
8, BAKERS LANE, BROADWAY, EALING.

SUNDAY, OCT. 13TH, at 11-15,  
Mrs. BOLAM. At 3, LYCEUM.

At 7, Mrs. E. A. CANNOCK.

WEDNESDAY, at 8, Mr. C. G. BOTHAM.

SUNDAY, OCT. 20TH, Mr. R. BODDING-  
TON.

**Hackney Independent Lyceum Church**  
41, PEMBURY ROAD, HACKNEY DOWNS  
(2nd Gateway in Downs Park Road on  
left.)

SUNDAY, OCT. 13TH, at 3, LYCEUM.  
At 6-30, Mr. JOHN WAITE,  
Address and Clairvoyance.

OPEN CIRCLE after Service.

WEDNESDAY, at 8, Usual Open-air  
Meeting at Junction of Downs Park  
Road and Pembury Road.

THURSDAY, at 8, DISCUSSION.

At 9-15, HEALING CIRCLE. Free to all.

SUNDAY, OCT. 20TH, Miss GOLDSMITH.

**Harrow Spiritualist Society,**  
GREENHILL HALL, STATION ROAD,  
HARROW-ON-THE-HILL.

## SOCIETY ADVERTISEMENTS.

**Finchley Spiritual Mission,**  
FERNBANK HALL, GRAVEL HILL,  
CHURCH END, FINCHLEY, N.3 (Tram.  
and Buses to "Queen's Head").

SUNDAY, OCT. 13TH, at 7,  
Miss LILY THOMAS.

Address and Clairvoyance.

THURSDAY, at 8, Mrs. REDFERN,  
Flower Psychometry Service. Silver  
Collection.

**Forest Hill Christian Spiritualist Church**  
BEADNELL RD., FOREST HILL, S.E.28.

SUNDAY, OCT. 13TH, at 11-15, PUBLIC  
CIRCLE. At 3, LYCEUM.

At 7, HARVEST FESTIVAL.  
Mr. FRUIN.

TUESDAY, at 3, Miss J. PROUD.

At 7-30, HEALING CIRCLE.

THURSDAY, at 8, PUBLIC CIRCLE.

**Fulham Spiritualist Society,**  
12, LETTUCE ST., PARSON'S GREEN.

SUNDAY, OCT. 13TH, at 11-30, CIRCLE.  
At 3, LYCEUM.

At 7, Mr. H. BODDINGTON.

THURSDAY, at 8, Mrs. B. STOCKWELL.

SUNDAY, OCT. 20TH, Miss M. MILLS.

**Hackney Spiritualist Church,**  
240A, AMHURST ROAD, N.

SUNDAY, OCT. 13TH, at 3, LYCEUM.  
At 7, Mr. & Mrs. PULHAM.

MONDAY, at 3, Mrs. PRINCE.

At 8, Mr. A. RADLEY.

TUESDAY, at 8, MEMBERS ONLY.

THURSDAY, at 8, OPEN CIRCLE.

FRIDAY, at 8, LYCEUM MEETING

SUNDAY, OCT. 20TH, Mrs. KINGSTONE.

**Hanwell Spiritualist Church**  
120, UXBRIDGE ROAD.

SUNDAY, OCT. 13TH, at 3, LYCEUM.  
At 7, Miss MADDISON.

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

FRIDAY, at 8, FREE HEALING CIRCLE

**Harringay Christian Spiritualists  
Mission,**  
1, SALISBURY PARADE, ST. ANN'S RD.,  
HARRINGAY (Side Door, Boot Shop).

SUNDAY, OCT. 13TH, at 11, SERVICE.  
At 7, Mrs. BARLTROP.

TUESDAY, at 8, FREE HEALING CIRCLE.  
Mr. CUMINGS in attendance.

WEDNESDAY, at 8, Mrs. YORKE,  
Psychometry.

**Harrow Spiritualist Society,**  
GREENHILL HALL, STATION ROAD,  
HARROW-ON-THE-HILL.

SUNDAY, OCT. 13TH, at 6-30,  
Mr. PUNTER,  
Address and Clairvoyance.

WEDNESDAY, at 8, Miss MARY MILLS,  
Address and Clairvoyance.

SUNDAY, OCT. 20TH, Mr. GEO. PRIOR.

**Hendon Spiritualist Fellowship,**  
(Please Note New Address)  
THE LIBERAL ROOM, 1, BELL TERRACE  
HENDON.  
(Opposite "The Bell" Bus Stop).

SUNDAY, OCT. 13TH, at 6-45,  
Mrs. WIRDNAM,  
Address and Clairvoyance.

At 8, HEALING CIRCLE.

**Hounslow Spiritual Mission,**  
68, STAINES ROAD, HOUNSLOW  
(opposite the Hospital).

SUNDAY, OCT. 13TH, at 6-45,  
HARVEST FESTIVAL.  
Mr. WICKS, Speaker.

Mrs. TREADGOLD, Demonstrator.

WEDNESDAY, at 3, LADIES' GUILD,  
Also at 8, Mrs. CROXFORD.

## SOCIETY ADVERTISEMENTS.

**Ilford Psychical Research Society,**  
CLEMENTS ROAD, ILFORD.

SUNDAY, OCT. 13TH, at 7,  
Mrs. F. MOTE.

THURSDAY, at 3, LADIES' MEETING,  
Mrs. CARRIE YOUNG.

FRIDAY, at 8, Mrs. LILLEY.

SUNDAY, OCT. 20TH, Mr. J. B. FORD.

**Independent Spiritualist Church,**  
NEW MORRIS HALL, 79, BEDFORD RD.,  
CLAPHAM NORTH, S.W.4.

SUNDAY, OCT. 13TH, at 6-15,  
Miss FRANCIS DAUNTON,  
Address and Clairvoyance.

THURSDAY, at 7-45, Mrs. GREANT.

SUNDAY, OCT. 20TH, Mr. H. STEBBENS.

**Kensington Spiritualist Church,**  
LINDSEY HALL, THE MALL, NOTTING  
HILL GATE.

SUNDAY, OCT. 13TH, at 6-30,  
Mr. GORDON SHARPE.

MONDAY, at 8, in Small Hall,  
Mrs. H. J. KING.

**Kingston Spiritualist Church,**  
VILLIERS ROAD, KINGSTON.

SUNDAY, OCT. 13TH, at 11,  
Mrs. F. FRITTON. At 3, LYCEUM.

At 6-30, Mrs. P. SCHOLLEY.

MONDAY, at 3, Mrs. PRIOR,  
Psychometry.

WEDNESDAY, at 7-30, Mr. T. W. ELLA.

FRIDAY, at 7-45, MEMBERS' CIRCLE and  
HEALING.

SUNDAY, OCT. 20TH, Mr. H. CARPENTER

**Lewisham Spiritualist Church,**  
LIMES HALL, LIMES GROVE, LEWISHAM.  
(Opposite Prince of Wales Playhouse.)

SUNDAY, OCT. 13TH, at 11-15, CIRCLE.  
At 2-45, LYCEUM.

At 6-30, HARVEST FESTIVAL,  
Miss M. MILLS.

Address and Clairvoyance.

MONDAY, at 3, LADIES' OWN,  
Miss L. GEORGE,  
Address and Clairvoyance.

At 8, PUBLIC HEALING CIRCLE.

TUESDAY, at 8, DISCUSSION GROUP.

WEDNESDAY, at 8, Mr. PEMBERTON,  
Address and Clairvoyance.

**Little Ilford Christian Spiritualist  
Church,**  
THIRD AVENUE, MANOR PARK, E.

SATURDAY, OCT. 12TH, at 8, DANCE. 1/-

SUNDAY, OCT. 13TH, at 7,  
Mrs. CROXFORD.

MONDAY, at 3, Mrs. PODMORE.

TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, at 8, Miss M. BARBER.

THURSDAY, at 3-30, INVESTIGATORS'  
CIRCLE.

SATURDAY, OCT. 19TH, HOUSEHOLD  
SALE OF JAMS, PICKLES, ETC.  
Good Mediums present.

**London District Council of the S.N.U.  
Discussion Group.**

Meetings held at MINERVA ROOMS, 144,  
HIGH HOLBORN, W.C.

MONDAY, OCT. 14TH, at 7-30,  
Rev. GEO. WARD.

Subject: "Where Does Personal Re-  
sponsibility Commence and Finish?"  
Questions and Discussion Invited.  
Everybody Welcome.

**Manor Park Spiritualist Church,**  
Corner of SHREWSBURY ROAD and  
STRONE ROAD.

SUNDAY, OCT. 13TH, at 11, HEALING  
CIRCLE. At 3, LYCEUM.

At 6-30, Mrs. PODMORE.

THURSDAY, at 3, SERVICE. At 8,  
Mrs. REDFERN.

SUNDAY, OCT. 20TH, Miss THORNDICE.

## SOCIETY ADVERTISEMENTS.

**Shepherd's Bush Spiritualist Society,**  
78, BECKLOW RD., ASKEW RD., W.

SUNDAY, OCT. 13TH, at 11,  
OPEN CIRCLE.  
At 6-30, MR. CHAS. WALL,  
Address and Clairvoyance.  
THURSDAY, at 8: OPEN CIRCLE.

**South London Spiritualist Mission,**  
LAUSANNE HALL, LAUSANNE ROAD,  
PECKHAM, S.E.15.

SUNDAY, OCT. 13TH, at 11-30, CIRCLE.  
At 7, Mrs. G. ELLIOTT,  
Address and Clairvoyance.

THURSDAY, at 8, Mrs. E. NEVILLE,  
Address and Clairvoyance.

SATURDAY, OCT. 19TH, at 7-30,  
SOCIAL EVENING.

SUNDAY, OCT. 20TH, L.L.D.C. FUND  
OF BENEVOLENCE.

LYCEUM Every SUNDAY at 3.  
HEALING CIRCLE, TUESDAY at 8,

**Stratford Spiritualist Church,**  
IDMISTON ROAD (Sixth Turning down  
Forest Lane, going from Maryland  
Point Station).

SUNDAY, OCT. 13TH, at 11,  
MR. ALAN WELLS. At 3, LYCEUM.  
At 6-30, MR. G. W. COLMAN, also  
NAMING CEREMONY.

MONDAY, at 7-30, COMMITTEE MEETING  
TUESDAY, at 8; HEALING CIRCLE.

WEDNESDAY, at 3, LADIES' MEETING,  
MRS. STOKES.

THURSDAY, at 8, PUBLIC CIRCLE,  
MRS. PRINCE.

SATURDAY, OCT. 19TH, WHIST DRIVE.  
SUNDAY, OCT. 20TH, MISS F. MORSE.

**Streatham Christian Spiritualist Church**  
TUDOR HALL, Adjoining Streatham  
Library.

SUNDAY, OCT. 13TH, at 11, SERVICE and  
CIRCLE. At 3, FREE HEALING CIRCLE.  
At 6-30, MR. J. POLLARD.

WEDNESDAY, at 3, CIRCLE conducted  
by MR. EDWARD KEITH.  
At 8, MISS JOAN PROUD, Address and  
Clairvoyance.

SUNDAY, OCT. 20TH, Mrs. HAMMERTON  
Come early. All are welcome.

**Subbiton Christian Spiritualist Church**  
MAPLE ROAD, SUBBITON.

SUNDAY, OCT. 13TH, at 11-15, LYCEUM  
At 3, MR. F. H. WALL, Address.  
MRS. GARNER, Clairvoyance.  
At 6-30, "THE STRANGER,"  
Address and Clairvoyance.

WEDNESDAY, at 3, Mrs. F. TYLER, Psy-  
chometry. At 7-30, Address and Clair-  
voyance.

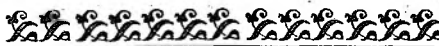
**The Church of the Spirit,**  
24A, CHURCH ROAD, CROYDON.

SUNDAY, OCT. 13TH, at 11,  
MR. PERCY O. SCHOLEY.  
At 6-30, Mrs. R. OH. DE CRESPIGNY  
WEDNESDAY, at 8, Mr. P. O. SCHOLEY,  
Address and Clairvoyance.  
FRIDAY, at 8, Mr. P. O. SCHOLEY,  
Psychometry.

**The Spiritualist Meeting House,**  
ADULT SCHOOL, PALMERS ROAD,  
NEW SOUTHGATE, N.11.

SUNDAY, OCT. 13TH, at 7,  
MR. CHAS. ANTEN.  
SUNDAY, OCT. 20TH, Mr. M. HACKETT  
and Mrs. BRITT MARLIN.

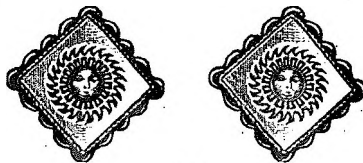
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FOR ALL

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This has been used in the United  
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already by thousands of Spiritualists.

The SUNFLOWER (which always  
turns its face towards the light)  
forms the centre of the design, and  
is engraved with a human face.  
This is super-imposed on a white  
banner, and surrounded with a  
deckle border signifying the human  
race.

The design may be obtained as a  
screw-in Stud, or as a Brooch, in  
gilt and enamel at

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1/6  
post free.

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## SOCIETY ADVERTISEMENTS.



SUNDAY, OCT. 13TH, at 7,  
MR. EDMUND SPENCER.  
WEDNESDAY, OCT. 16TH, at 7-30,  
MISS EVA H. CLARK.  
After Circles at close of services.  
HEALING & DEVELOPING CLASSES,  
SATURDAY EVENING—  
HOME CIRCLES at 7-45 p.m.  
Ask for Monthly Programme.  
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**Walthamstow Spiritualist Lyceum  
Church,**  
THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, OCT. 13TH, at 7,  
Mrs. MASON,  
Address and Clairvoyance.  
Lyceum Sunday School at 3.  
WEDNESDAY, at 3, LADIES' MEETING.  
THURSDAY, 7 to 8, HEALING.  
8 to 9-30, DEVELOPING CIRCLE.  
SUNDAY, OCT. 20TH, Mrs. CORNWELL.

**West Ealing Spiritualist Church,**  
HESSEL ROAD.

SUNDAY, OCT. 13TH, at 6-45,  
MR. EDMUNDS, Address.  
MR. WILKINSON, Clairvoyance.  
WEDNESDAY, at 7-45, MR. BURTON-  
SHAW, Address and Clairvoyance.

**Wood Green Christian Spiritualist  
Church,**  
BRADLEY HALL, BRADLEY ROAD,  
STATION ROAD.

SUNDAY, OCT. 13TH, at 11-15, SERVICE  
At 7, REV. GEO. NASH.  
WEDNESDAY, at 8, Mrs. A. TUFFNELL.  
LYCEUM every SUNDAY at 3.

**London Psychic Educational Centre,**  
17, ASHMERE GROVE, BRIXTON, S.W.2

SUNDAYS at 11-15 DISCUSSION (as per  
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## QUEEN'S HALL, Langham Place, W.1.

Public Meeting and Discussion to be held on Sunday, Oct. 13th, at 7 p.m.,

### The Proofs of Survival After Death.

Irrefutable Evidences of Communication. The Establishment of Direct Voices from Another Sphere.  
The Survival of Personality, Memory and Intelligence.

H. DENNIS BRADLEY, Chairman.

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Admission Free. Tickets may be obtained from the Box Office, Queen's Hall, Langham Place, W.1.  
(Sole Lessees, Messrs. Chappell & Co.), at 5s., 3s., 2s. and 1s.

### Special Notice.—Opening of New Church.

The TOTTENHAM SPIRITUALISTS are leaving WARMINGTON HOUSE, HIGH ROAD, TOTTENHAM, on WEDNESDAY, Oct. 17th, and will move into their NEW CHURCH, at LINNEL ROAD, off FAIRFIELD ROAD, nr. Angel, EDMONTON.

SERVICE OF CONSECRATION OF CHURCH by Mr. E. J. PULHAM, assisted by Mrs. E. J. PULHAM,

On SATURDAY, Oct. 19th, 1929, at 4 p.m. PUBLIC TEA at 5-15 p.m.

EVENING SERVICE at 7-30 p.m. ADDRESS by MR. PULHAM. CLAIRVOYANCE by MRS. PULHAM.

SUNDAY, Oct. 20th, at 8, LYCEUM. At 7, ADDRESS by MR. ALLAN WELLS. CLAIRVOYANCE by MADAME GERALD.

WEDNESDAY, Oct. 23rd, at 8, HEALING CIRCLE. COME and RECEIVE A BLESSING.

#### Miscellaneous Advertisements.

Prospective Announcements, Speakers' Open Dates, Wanted, For Sale, To Let:—20 Words, 2/-; Every additional 5 Words, 4d.

A DRAWING-ROOM SEANCE will be held every Sunday at 7, at 15, Sandringham Road, Clapham, N. Mrs. IRWIN will give Psychometry and Clairvoyance

CHARLES A. SIMPSON, the Healer (Control, "Dr. Lascelles"), receives Patients Daily by Appointment at 20, Queen's Gate, Kensington, S.W.7.

Miss B. D. MANSFIELD holds a Public Circle every Wednesday and Friday at 8. Clairvoyance and Spirit Messages. Booking for 1930.—4, Westmoreland Street, Victoria, S.W.1.

Miss FALLOWS holds a Circle every Friday at 8 p.m. for Clairvoyance and Psychometry.—33, Lancaster Road, Notting Hill, W.11.

Miss MARIAN MORETON, Clairvoyant, Wednesday and Thursday, 1 to 5. Open Circle, Tuesday and Friday at 3.—64, Newman Street, Oxford Street, W.1.

Mr. WATSON, the Healer (Control, "YARA"), receives patients daily by appointment at 140, Regents Park Rd. Phone: Primrose Hill 0772. Healing Circle every Wednesday at 7-30

Mrs. B. HAMILTON holds Public Developing Classes every Monday and Friday at 8. Saturdays at 8. Circle for Psychometry, Sundays at 7. Short address and Psychometry.—69, Westbourne Grove, Bayswater, London, W.2. (exactly opposite Post Office).

Mrs. E. A. CANNOCK, 56, Barrowgate Road, Chiswick, holds an At Home every Thursday at 3. Mornings reserved for Diagnosis and Treatment. Phone: Chiswick 1184.

Mrs. EMILY A. CARTER, Inspirational Speaker, Clairvoyant, and Psychometrist, is now booking for 1930. A few open dates for 1929.—74, Onslow Road, Southampton.

Mrs. FLORENCE SUTTON holds Circles on Wednesdays at 8 for Clairvoyance and Psychometry.—111, Oxford Gardens, Ladbrooke Grove, Kensington, W.

Miss HUGHES holds spiritual services on Sundays at 7, Tuesdays and Fridays at 8. Only sincere seekers desired.—111, King Street, Hammersmith, W.6. (side door).

Mrs. LILLY, East End Healer, has removed to 19, Stourcliffe Street, Edgware Road, W.2. (near Marble Arch). Receives patients daily for treatment. Miraculous cures effected. Trance diagnosis by spirit doctor. Many successful absent treatment cases. Write for appointment. Fees very moderate.

Mrs. MAY ELLIS, Clairvoyant and Trance Medium, holds a Circle on Thursday evenings at 7. An "At Home" the first Thursday in the month at 3.—80, Station Road, Clacton-on-Sea.

Mrs. MAYES, 7, Fairmile Avenue, Gleneagle Road, Streatham, holds Circles on Sundays and Tuesdays. At home after 5 p.m.

Mrs. Moss, Mondays, at 8, Developing Circle. Thursdays at 7-30, Readings. 38, Tytherton Road, Tuffnell Park, N.19. Phone: Archway 3394.

Mrs. PIKE holds Developing Classes, Monday, 3-15 and 8. Service, Wednesday evenings, at 8. First Sunday every month, evening service at 7.—18, Lime Grove, Shepherd's Bush, W.12 (side entrance).

Mrs. WILLIAM EDWARDS, Trance Speaker, Clairvoyante, Psychometrist. "At Home," Tuesdays and Fridays, 3 to 5.—15, Champion Grove, Denmark Hill, S.E.5.

SPIRITUAL HEALING.—The Kenton Healing Centre, 61, Crofts Road, open 7-30 to 9-30, Saturdays and Sundays excepted. Voluntary contributions

VERA MERVYN, Renowned Trance Medium. Sunday, 7 p.m. Psychometry. Thursday, 3-30, "At Home." Tuesday and Friday, Developing Classes, 8 p.m. 52, Pennard Road, Shepherds Bush, London, W.22.

THE GUILD OF SPIRITUAL HEALING LTD. (Dr. Lascelles Healers). Open daily, 10 a.m. to 9 p.m., Saturdays and Sundays excepted.—"The Seekers," 29, Queen's Gate, South Kensington, London, S.W.7.

#### TRANSITION.

WARD.—Passed to the higher life, Mary the beloved wife of John Edwin Ward, of Hydesville, Lumley Street, Hightown Castleford, in her 68th year (late of Rothwell). Speaker on the Spiritualist platform for 35 years.—J. E. WARD.

#### SPEAKERS' OPEN DATES.

Mrs. NELLIE HARRINGTON, the Transfiguration Medium, has removed to Garden House, Elton, near Ludlow, Salop. Open dates for 1930. Distance no object. Pay fare one way, four days' mission work both ways. In London in November.

Mrs. MAUD EVANS has a few vacant dates for week-days for 1929-30. Speaker, Clairvoyant, and Psychometrist.—26, Beckway Road, Norbury, S.W.16.

REV. DOUGLAS BEVAN has a few vacant dates for 1930. Inspirational Speaker.—202, Addison Road, King's Heath, Birmingham.

AN Assistant Nurse required, Spiritualist preferred. — NORTH FRIARY NURSING HOME, Freedom Park, Plymouth.

"If a Soldier Die."—Pamphlet by the late Hewat McKenzie. Slightly soiled. 9d. a dozen or 5s. per 100, post free. Valuable propaganda matter for Societies.—B.C.P.S. Ltd., 15, Queen's Gate, London, S.W.7.

WANTED post as Working Housekeeper, or any place of trust, by middle-aged person, who would require time to continue spiritual work. Four years' references.—Box D.W., Two WORLDS Office, Manchester.

Mrs. KAITS, Medical Herbalist, Cataract and Skin Specialist. Herbs, Herbal Mixtures, Ointments, Pills for all ailments. Patients received daily by appointment. Personal attendance. HERBAL PHARMACY, 77, High Street, Camden Town, London, N.W.1.

Rare Books.—"Essays on Physiognomy," designed to promote the knowledge and love of mankind, by JOHN GASPAR LAVATER, citizen of Zurich and Minister of the Gospel. Illustrated by engravings accurately copied and some duplicates added from originals. Translated from the French by HENRY HUNTER, D.D., London, 1810. What offers?—Wm. G. BENSON, 8, King Street, Wigan.

Life and Destiny. By LEON DENIS. Translated from the French by ELLA VIBBERER MITCOX. Cloth, 6/4, post free.

## THE BRITISH MEDIUMS' UNION

The **ANNUAL MEETING** of the above Union will take place at the **SHARSTON STREET SPIRITUALIST SOCIETY, HARPURHEY, on SATURDAY, Oct. 19th, at 3-45 p.m., Mr. JAMES TINKER** in the chair.  
**BUSINESS:** Minutes, Correspondence, Presidential Address, Reports of Secretary, Treasurer, Auditors and Delegates.  
 Election of Officers, Fellowship of Mediums' Scheme Report and Adoption of Badges.  
 TEA at 5-30. All Members are requested to attend. F. W. BACON, Hon. Sec.

### HYDE SPIRITUALIST CHURCH, George Street.

**HARVEST SERVICES on SUNDAY, Oct. 20th, at 2-45 and 6-30.**  
**Mr. HUNTER**, of Oxford Road, Manchester, has kindly consented to conduct the services.  
 ALL ARE WELCOME.

### TEMPLES OF LIGHT.



**SPIRIT PRESIDENT:**  
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**THE HEAD TEMPLE, 58, Southwark Bridge Road, S.E.1. (Hop. 1272). SUNDAY, Oct. 13th, at 7. Mr. S. F. BARKER. MONDAY, at 3, Psychometry, Miss COLLYNS. THURSDAY, at 8. Rev. J. J. WELCH. SATURDAY, at 8, Mr. MOTE. DEVELOPING CIRCLES: SUNDAY, at 11; TUESDAY, at 7; WEDNESDAY, at 4; THURSDAY, at 6. SATURDAY, at 8. Mediums attend WEDNESDAY and THURSDAY from 11 till 1 and 2 to 6. "The Wonderful Story of the Temple of Light," 1/6. "Edie," 3/6. "How to Lift the Veil," 3d.**

For particulars of **MIDDLESBROUGH & SWINDON TEMPLES**, see "Temples of Light Gazette."

**BRIGHTON TEMPLE, 1, Clarendon Ter., Kemp Town. SUNDAY, OCT. 13TH, at 7, Mrs. SMITH.**

**SPIRITUALISTS' GUEST HOUSE, Nightingale House, 1, Clarendon Terrace, Marine Parade, Brighton (on Sea Front). Every comfort. Good Table. Late Dinner. Expert Chef. Central Heating. Inclusive terms, 2½ to 5 guineas weekly. Book now for Autumn and onwards. (No. 7 bus from the Station to Chesham Place. Last house on left.)**

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On **THURSDAY, FRIDAY, and SATURDAY, Oct. 17th, 18th and 19th,**  
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**OPENING CEREMONY, with a brief address, at 3 p.m. each day.**

On **THURSDAY** by **Mrs. MADGE DONOHUE**, Hampstead Spiritualist Society. On **FRIDAY** by **Mrs. YVONNE STOTT**, The Theosophical Society. On **SATURDAY** by **Mrs. HINCHLIFFE**, Wife of the Eminent Airman.

**BOOKLET** of details, free, of the Secretary, **Mrs. C. SMEDLEY**, as above.

**SUNDAY, Oct. 13th, at 7, and THURSDAY, Oct. 17th, at 3 and 8. USUAL SERVICES.**

### THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

ALBERT HOUSE, 13, THEOBALD'S ROAD, W.C.1.

**SATURDAY, Oct. 12th, at 8, Mrs. F. MOTE, Psychometry.**  
**SUNDAY, Oct. 13th, at 7, Mr. A. M. RICHARDS, Address and Clairvoyance. At 8-15, After Circle**  
**WEDNESDAY, Oct. 16th, at 7-45, Mr. R. R. THORNTON'S TRANSFIGURATION SEANCE. Fee, 2/-.**  
**SATURDAY, Oct. 19th, Mrs. F. E. BUTLER. SUNDAY, Oct. 20th, HARVEST FESTIVAL, Mrs. MIDDLETON.**  
**MONDAYS, at 8, DEVELOPING CIRCLE. THURSDAYS, at 8, OPEN CIRCLE.**  
 All Meetings, except Mondays, open to Non-Members.

### OCCULT RESEARCH SOCIETY AND SPIRITUALIST CHURCH,

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**SUNDAY, Oct. 13th, at 3-30 and 6-30, Mrs. LINES. SUNDAY, Oct. 20th, Mrs. REDFERN.**  
**MONDAYS, at 8 p.m., HEALING and STUDY CLASSES.**  
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### OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE,

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**MONDAY Oct. 14th, at 3 and 7, Mrs. STOCKWELL.**  
**TUESDAY, at 3, Mrs. SUTTON. From 6 to 8, Miss DAUNTON. At 7, Mr. E. KEITH.**  
**WEDNESDAYS at 3-15, Mrs. BETTS (also Fridays, 3 to 6). At 7, Mr. E. KEITH.**  
**THURSDAYS, Mrs. GABRIEL, 3 to 6. Mrs. MIDDLETON, 6 to 8.**  
**FRIDAYS at 3, Mr. E. KEITH. At 7, STUDY GROUP, Mr. ANTEN.**  
 Hours: 12 to 7 (Closed Saturdays and Sundays). VISITORS WELCOME. ETHEL A. KNOTT.

### LONDON DISTRICT COUNCIL S.N.U. Ltd.

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