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# The Two Worlds

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FRIDAY, OCTOBER 18, 1929

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## Manchester Propaganda Meetings.

At the opening meeting of the monthly lectures held in the Ardwick Picture Theatre Mr. E. W. Oaten delivered an address on "An Anchorage 'Mid Shifting Creeds.'" About 200 people were present. Mr. Albert Wilkinson was the Chairman, and said many people heard something which set them thinking, and came to those meetings to try to get to know something concerning spirit return. Spiritualists wanted to give a little light and comfort to those who were suffering in darkness. That was the ninth session, and he wanted to implore each individual to do all he could to *make the sessions the success they deserved to be.* The spirit world was ever ready. "Are we prepared to listen to them?" he asked. "I hope we are," Mr. Wilkinson said. Since he last stood on that platform he had lost two friends, and had spoken to them from across the border. They had told him how delighted they were to find what had been waiting for them, and that they were realising the grand result of their lives here upon earth. If we wanted to be angels hereafter, Mr. Wilkinson suggested that we should have to practise here, and across the border we would not be sorry for the sacrifices. Spiritualism had nothing to be ashamed of. It brought love and comfort in homes that were sad. Mr. Wilkinson lost a son in the war, whilst another of his boys crossed over earlier. They both came to him and said, "Dad." They spoke in the direct voice, and a ray of sunshine came with the communication. "Come and try to know," he said. "Give your love and sympathy to the various speakers. They will give you such information that will send you away happy and rejoicing." Mr. Oaten, said the Chairman, had filled a breach owing to difficulties in arranging the syllabus. He had done much for the glorious movement, and he deserved all the support and encouragement that could be given.

### UNREST AND CHANGE.

Mr. Oaten began his address: It is always a pleasure to bear testimony to the truths you know, and it is always a privilege, which I value highly, to be enabled to speak out of the knowledge which has been accumulating over a long number of years, of the nearness of the spirit world. We are living in a time when there is a very great deal of unrest. Parsons were complaining that people were losing their interest in religion. And it was probably true that the gentlemen in clerical garb did not occupy as high a place in public esteem as they used to do. There were many reasons for such a change, Mr. Oaten said. Life was faster than it used to be, and there were more things to occupy the attention of the average individual. In his boyhood days, for instance, the theatre was hardly a place that you cared to associate with, and music halls and places of general entertainment bore a by no means savoury name, and pleasure and social enjoyments had to be found around the church and the activities connected with it. He thought that life had moved to a higher standard to-day. The purification of public entertainments had come about, and was a tribute to social workers. Our lives were spread over a broader area than hitherto: life altogether was a bigger thing: it was better worth living, he thought. He would rather have the good new days than the good old days. Attention was more rivetted upon the things of this earth, and Mr. Oaten believed men were quite right in getting the best they could out of life. He had every sympathy with them, but if the best is to be got out of life, the best must also be put into it!

Mr. Oaten told of a vicar friend who had said that at one time the church had something to fight and something to stand for, but to-day nobody opposed religion, everybody recognised that it had its place in the scheme of things, but few had a living interest. That vicar felt as though he were standing on the deck of a sinking ship. The vicar received for a reply: "You talk about the wonderful virtues of faith, but you do not seem to have much, not even in the platform on which you stand. On the other hand, I at any rate can say I belong to a movement which has scarcely got running yet, but which has a tremendous future before it. All that is brightest and best lies before us. The average man is face to face with a thousand conflicting creeds. He hears what the Roman Church has to say, and then listens to the English Church, then to the Nonconformist denominations, and to some of the newer cults, and he wonders what it all means; for, he says, these people do not agree amongst themselves. People professing to follow one Bible and one Lord are in a hundred different camps, with a hundred different ideals and destinies."

### THE INNUMERABLE SECTS.

But the position was not as bad as it seemed, continued the speaker, if the root principles were analysed and made clear. The average religionist had become possessed with the idea that God had made a little narrow road, which road alone could lead to Him. And the various churches took the attitude that they had been made keepers of the road. When, however, we looked at life and at humanity, we found that amongst all the millions of people in this country there were no two alike, no two temperaments the same: everyone was the result of his heredity, the result of environment and training. Mr. Oaten thought it was the greatest fallacy to believe that everyone ought to follow a set course of religious exercises or to think alike, for we each had our own particular character, our own outlook upon life; and that outlook must be catered for by the Deity who gave us the experience and heredity that made it! Unless He caters for each of us equally there must be injustice up there—and that is an unthinkable thing.

Great religions had sprung up in different centres, the Buddhist, the Brahmin, the Mohammedan, Confucian, the Christian, and a dozen other peoples, and within each religion there have been innumerable sects, and all claimed to have come into existence as the result of revelation from a spiritual world. The Christians claimed that Jesus Christ brought the message of God: the Hindu and the Chinese claimed that Buddha was the messenger of God. The great hosts of Islam, the followers of Mahomet, still believe that he was the prophet sent of God to bring the revelation of the Most High to the people who walked in dark places. Then there was Confucius, whose system was one of ethics, based upon ancestor worship.

### A COSMIC PRINCIPLE.

Some time ago, Mr. Oaten remarked, Professor W. Asano, of Tokio, Japan, delivered an address to Spiritualists in Manchester, and spoke of the ancient religion of Japan, which, he said, unfortunately Western civilisation had nearly killed, supplanting it with pure materialism. A critic accused the Japanese of only worshipping ancestors. Professor Asano turned a pitying look, and said, "Well, as a Japanese I believe in reverencing my father, for he gave me the life I hold, and though he has passed into the beyond I have not forgotten him. I still address him and still reverence him." And the Professor went on to explain why he revered his grandfather and his great grandfather for the life which had passed from one to the other.



until it reached himself. Thus the Japanese got back stage by stage to the Great Father of all Who gave us all our lives and a wonderful world to live in. And what had been a mere sentence to one man was a tremendous cosmic principle to the other. Mr. Oaten thought that all these revelations concerning Divine life had come out of the larger life as teaching and demonstration to men, which should convince them of the actuality of a spiritual world.

#### "THEY STILL EXIST."

It had been supposed that the idea of the belief of a life beyond the grave found its origin in the fact that people saw ghosts, and that primitive man, walking in the primeval forest, saw the ghosts of the departed and was afraid of them. "As, I am afraid, most people are now," said the speaker. But out of these visions of the departed, returned to earth, there gradually crept into his mind the idea that somewhere, somehow, they still existed, for they must still exist if they revisited the scenes of their former activities. So the vision of the departed, the ghosts which flit here and there amongst men, form the basis of the conviction to humanity that LIFE DOES NOT END WITH DEATH. If that is so, said Mr. Oaten, then we shall find that ever and always religion brings us back to the great basic question which must underlie them all. If there is no life beyond, then his religion has no meaning. If I go down to the grave and get blown out like Professor Keith's candle, what are all the struggles? It would mean that we should not even survive to see the results of the work we had done: after all our strivings, after training ourselves for three score years and ten in the art of living useful lives. The universe is not as false as that. And the inevitable question comes back: "Is there, or is there not, a life beyond the grave?" The Christian tells me that after the crucifixion in Palestine the Lord appeared to two women at the graveside, finishing with the appearance in a little upper room, where Thomas insisted on testing the materialised form by putting his finger into the wound in His side. Here is the evidence that the man who passed through the grave DOES RETURN. And Paul emphatically says, "If Christ be not risen from the dead, then is our faith vain."

But if I go to the Buddhists they tell me their great Lord gathered around Him his apostles and in a similar way in the Far East began to spread about the good tidings of man's immortality and the necessity to live a clean and upright life. The record showed that some of those apostles appeared to Buddha after their deaths, and the evidence is quite as strong as it is in the Christian scriptures. There you have the opposite sides of the picture, showing that whether it be the Lord or whether it be the apostles, life immortal is the common heritage of all! That is where you stand.

#### "EMPTY CEMETERIES!"

How did the message come? It came from the people who continued to live. You can consult your theologians to all eternity, you can examine your sacred books as long as you like, but when you want to know what exists beyond the grave, the only man who is an authority upon the subject is THE MAN WHO LIVES THERE! His overwhelming testimony is that the object of this life is to fit ourselves for its continuation under slightly, only slightly, changed conditions. We shall be ourselves there just as surely as we are here. Whether we want it or not, nothing can extinguish the life which is within us. You may return the body to Mother Earth, but you cannot put the man in the cemetery! I can assure you that the emptiest place in this world is a cemetery. I stood at a graveside only yesterday to return to Mother Earth the last remains of a body which had caused its tenant grievous pain. But I saw the tenant who had just left it standing at the graveside, and with her I saw her brother—and I put his body to rest in the same cemetery over twelve years ago. They were there hand in hand, as plain to me as you are, considerably plainer, for we were there in the daylight.

The united testimony of those who come to us from the other life is that this life is a preparation for that. We have had a good deal of speculation as to the nature of the life which exists beyond. We have heard wonderful stories of harps and crowns, and psalms and songs, which would make

it appear that the people who dwell there without taking music lessons are ill-equipped for the next life. "I shall be a very disappointed man if there is not plenty of music over there; but to imagine that the whole of one's activity consists in making sweet sounds may cause it to become monotonous. Does it strike you that the common occupations of every day may be a fit and proper training for the Heaven you are going to? I think they are. The navy digging trenches for electric cables, the miner delving for coal, the carpenter sawing wood, the bricklayer laying bricks, all are fitting themselves, training themselves for the life beyond: because the value of their service does not always depend upon the money they get: the value is the measure of service to their fellows. What I want you to see is that we are compelled by circumstances to become the servants of one another. It is the price which we pay for the training we get. The miner thinks he goes into the pit for a poor wage. I suppose when he gets the job that is the only thing he thinks about, but because service is necessary the job is there. The quicker the whole of our social system recognises that fact—not merely a job, but finding a man a position where he shall feel he is rendering useful service to his fellows—when we get that idea, then labour will be glorified and men will be content.

#### WHAT WILL BE TAKEN OVER.

When you go over two things you will take with you: the character you have built, and the result of the work you have done: and secondly, the love of your fellows that you have managed to collect. I believe that to win and earn and deserve the love of one's fellows through service is one of the greatest accomplishments that man can aim at. Houses and jewels and bank balances you will leave behind. Do not imagine that I want you to despise a bank balance, or houses, or jewels. Some attach too much importance to them, but at the same time if these things help you to widen your measure of service to others they may be a blessing too. I am not one of those who preach that the only way to Heaven is by poverty.

I want you to see that when we come to the consideration of the creeds which have shown variance one from another, we are faced with the possibility of getting in touch with the spiritual world, which was the originator of all those creeds. Yet the sects vary and quarrel amongst one another. In case of dispute, then, why not appeal to the tribunal who handed them out? That is the Spiritualists' position. We do appeal to that tribunal. "Our answer is not profession, not prayers, not subscription to a creed, or attendance at certain places at certain times." These do not give you your title to Heaven or to happiness, but full service to your fellows during twenty-four hours of every day will ultimately entitle you to peace, harmony and happiness in the life beyond the grave.

This does not mean that all creeds are useless, and I want some of our own Spiritualists to realise that with a wider recognition than they have done. If the follower of the Salvation Army could worship better by banging a big drum, let him, for it is his life that matters, not his drum.

#### STRIVING FOR FULLER KNOWLEDGE.

Mr. Oaten pointed out that Spiritualists had talked with people who had gone over hundreds, some even thousands of years, and even those always told the same story, they knew little of our ultimate destiny. We were only youngsters yet, he said, striving for fuller knowledge. Time was part of eternity, and that which went on eternally was too big for discussion on Sunday night. Even those who had gone over a thousand years had not gone very far, but they had been able to find a sphere of larger service in which to play out their own lives. So then, in considering all these shifting and changing creeds a new conception came into the mind of the parson of to-day. Every step which the church took brought it nearer to Spiritualism. The modern preacher preached Spiritualism: preached the message which had been coming through for eighty-five years! He did not call it Spiritualism (the name was scarcely respectable enough for him) but he referred to "scientific minds like those of Sir Oliver Lodge" who had been making scientific speculations: in other words "communicating with the spirit world."

All that God is, continued Mr. Oaten, and the blaze of glory that surrounds Him, is a thing which might well put our consciousness in a maze. Whatever Deity may be it is too vast for you and I to comprehend. We do not ask to see the distant scene. "Keep Thou my feet, one step enough for me." And the Spiritualist, at any rate, is the man who has gone sufficiently far to take that one step and it places his foot across the gulf of death, the most tremendous stride that the human race has ever taken. And when his foot is planted upon the farther shore HE LOOKS INTO THE EYES OF HIS LOVED AND LOST, and knows that the links which have been severed here are re-united there. Our work will be to pick up again over there, so that we may go on step by step, feeling and finding and struggling on our way to God.

Let those who will talk about the Absolute, the Mystic Vision, Give me the practical, solid fact of communion with the man who lives over there and let that communion enable him to teach me how so to live a life of service to my fellows that as the twilight closes upon material existence there may be a bright sunshine awaiting me when the dawn comes over the hills on a larger and a fairer shore. To that anchorage I cling. Let the waves of ridicule, the winds of criticism blow and beat as they will, that anchorage will carry me through.

During the evening music was beautifully contributed in two songs by Miss Marion Isherwood (soprano), "Let the Bright Seraphim" and "How Lovely are Thy Callings."

## An Ideal and Philosophy.

By MORTON H. BLUMENTHAL.

"DEEP in the heart of each and every right thinking person there dwells the ideal that acts as the mainspring of our life, namely, love for the Divine Creator. Regardless of our concept of God, we love Him for His deeds, which, of course, embrace creation. He has created us as an image of Himself and His universe (as a drop containing every element of the ocean is an image of the whole body of water), and has given to us the opportunity of enjoying like Him the consciousness of ourselves being alive. Being a duplication of Him, in potentiality, we are alive to His work of creation. By development of our potential abilities we become self-aware of the process of creation being our own work as well as His. We love Him, then, for His gift of life to us, for His promise that the gift shall be eternal, and, above all, for His long suffering as well as patience with our sins, which are born of ignorance, during the process of our achieving through earthly experience necessary potential development. Indeed, many of us, although bearing no malice, curse the Creator in one breath, while He furnishes us the power to draw another.

"We defile our bodies with ill-formed habits, while His pulsating, life-giving flow sustains those bodies and continues in process of creating new and other beautiful physiques. Sometimes, in a secret moment, while regarding the majesty and beauty of nature, or while marvelling at the wonderful phenomena of a new-born baby, or while at prayer either at home or in church, we turn our hearts to God, and pour forth our love. Then do we intuitively feel His forgiveness, His infinite mercy and patience, and the divine inflow of His love. His is the potentiality that manifests itself as the phenomena of life, whether of creation or of our subjective selves, and thus we belong to Him and He to us. Truly, by deeds has the Lord merited and created the love we bear Him. We, ourselves, are an intellectual result of the manifestation of this spiritual God's process. We are the internal substance the very same essence that composes this spiritual God. We are each of us an integral part of God in the intellectual form of man, that this spiritual Godly essence takes in the earthly environment, and knows ourselves to be that. Thus it is that we are free to live our own concept of life. Thus it also is that whatever concept we choose to express in and of our own life, is representative of our idea of God. Since we are that which the life essence of God becomes in materialised form, we will likewise

remain this same essence when we change at death from the materialised form to become one with the manifesting spiritual essence itself. From the changed viewpoint that we will then enjoy as an internal force of intelligence, we shall come to know ourselves to be that which God is in essence, just as we know ourselves to be that which the spiritual Godly essence changes itself to become in the materialised form it takes in this earthly environment. God then has created, of Himself, a portion (each of our own selves) that by virtue of His process of creation becomes able to achieve a companionate self-awareness and individuality in union with and one with each and every self-conscious individuality, or portion, that God in one potential spiritual essence embraces.

### THE IMPORTANCE OF RESEARCH.

"Through psychic research may we gain the necessary knowledge that will fit us to work on earth for creation, as does the mighty creative energy of life function to sustain creation throughout the whole of that called space. Then may we and shall we inscribe our names in the book of life, and in that chapter that has to do with earthly experiences, and thus make our deeds create for us merited love in the hearts and minds of the right-thinking portion of humanity. We shall strive to throw our influence on the side of the good and the spiritual, in order that the generations of men may cling to the link that binds them to the universe, to the noble, the beautiful, the honourable, and to the whole ideal while in this earthly process of development, rather than permit the influences of the purely material life to drag the inner developing potentiality that manifests itself in the form of physical personalities in the mire of animalistic materialism, that turns love into passion and adultery, nobleness into wrath, hatred and temper, honour into greed and selfishness, beauty into filth and the imagination into slavery to physical desires."

This is the ideal of Association of the National Investigators, Inc., a new organisation which been established to foster and encourage physical, mental and spiritual benefit amongst its members. The Society is founded upon the work of Mr. Edgar Cayce, a well-known American psychic, and has its headquarters at Virginia Beach, Virginia. The Society possesses its own hospital, where special facilities are afforded for the treatment of disease. Located on the same site is a library and lecture hall, which also serve as the headquarters for psychic experiments and investigation. The organisation has somewhat similar objects to the Britten Memorial project in Manchester, and both are deserving of every success and support.

UNDER the organisation of Leicester Spiritualists a meeting was held on Thursday, Oct. 3rd, in the Rechabite Hall, Leicester, when Mrs. W. G. R. Hinchliffe, widow of the famous airman, spoke on her husband's spirit return. Mrs. Hinchliffe stated that last August she had received a message from Captain Hinchliffe, which, he told her, should be handed on to a friend engaged in the construction of the R101, and as a result a fault was found in the machine, and remedied. There was a large audience present, and all were well impressed by the manner in which the famous airman's widow told the story of his death and return in spirit. Mrs. Luckwood, Vice-president of the National Spiritualists' Church, acted as chairman at the meeting.

DEBATE AT PONTNEWNYDD.—Mr. H. A. Huckin, hon. sec. of the Osborne Road Spiritualist Church, took the affirmative side, and Mr. Ben Thorne, a prominent Labour member, spoke in opposition, in a debate on "Spiritualism" recently held in the Labour Hall, Pontnewnydd. The meeting largely took the form of questions and answers, some very searching queries being put by Mr. Thorne. Mr. Huckin's answers were both convincing and interesting. At the conclusion of the debate Mr. Thorne expressed his sympathy with the objects of the Spiritualist movement, although there were some of its teachings he was not quite yet prepared to accept. An invitation to all present to attend the local Spiritualist church and to investigate Spiritualism for themselves was made by Mr. Huckin in the course of his concluding remarks.



## Little Powder-in-the-Jam Tales.

OLD MR. OLDNICK ON PUBLICITY.

By IVAN COOKE.

HAVING received an urgent injunction to proceed to Hades with all speed, I determined to seize my opportunity to interview its proprietor, with a view to obtaining his opinion regarding the rise and progress of Spiritualism.

On my arrival, acting on a proclamation which flared above the portal, and read "Abandon hope all ye who enter here," I deposited all hope with the custodian before entering (possibly on that account my interview may seem somewhat sombre in tone), sent in my press card, and waited.

The exigencies of space forbid any description of Hell, unfamiliar as it may be to some Spiritualists, so let me hasten to say that I was received with every courtesy, and speedily ushered into the Presence. (At no period of my visit can I complain of any lack of warmth, of any coldness or frigidity anywhere!)

Mr. Oldnick, I found to my surprise, had lost that verve, that pungency of appearance, with which our ecclesiastical friends have familiarised us. His person had run to fat, to seed. A great golden watch chain encircled a greater waistcoat, crowned by a circlet of trebled chains, and, in short, he looked like a figure of "Big Business" as seen in a cartoonist's nightmare.

Asbestos pencil and paper in hand, at once I got to business. "Now, Mr. Oldnick," I asked, "about this Spiritualism? What do you think of its present position and prospects?"

"I'm quite happy, quite easy," he returned. "I don't deny, dear young friend, that in the past it has cost me some uneasiness—but not now, not now."

"We are going ahead wonderfully," I said with enthusiasm. "As you know, already we have six hundred churches—"

"And there you stop," he broke in. "My dear boy, I don't mind if you have six thousand, so long as your people refuse to advertise, and won't adopt some adequate publicity campaign. What's the good of churches if ninety-nine per cent. of the population don't even know of their existence? You can't make any headway, you won't swell your numbers. What's the good of an inch ad. in the local rag which nobody sees? Ah, I don't deny that if you did make a move, if you did place posters on the railway stations, if you held propaganda meetings here, there, and everywhere—why, then I SHOULD be uneasy. But there's no fear of that. 'An inch ad. in the local rag.' That's your motto. And what a charming couplet, too! I know it by heart now; it has proved my salvation. My missus has embroidered it in fire on the chest protector of flame which I wear whenever I feel any draught from the spirit world. Oh, that couplet has been such a comfort to me!"

"But about yourself, my dear young friend. Aren't you a little premature in your visit? Surely you haven't yet taken up your permanent abode with us?"

"Er, no. This is only a flying visit, Mr. Oldnick."

"If you would so honour us, I have the sweetest little suite at your disposal, replete with steam baths and central heating to an unlimited extent."

"Truly, I-I can't stay. M-my Editor couldn't spare me."

"No? Dear, dear. Well, my compliments to your Editor. Tell him—"

"Good-bye," I broke in faintly. "Good-bye. There is just time to catch the next escalator, I find. I shall NEVER forget my visit. Good-bye."

"Dear boy," returned Mr. Oldnick, "I NEVER say good-bye. Au revoir. See you later."

Up to the present he hasn't seen me for dust.

DEEPER than any of the considerations which have swayed the activities of Jesus was his fundamental belief that God was his Father, and the Father of all mankind.—REV. J. LAMOND.

## Definitions.

By ALFRED KITSON.

MR. A. K. VENNING raises a pertinent question in your issue of Sept. 20th, when he asks: "Is it not about time for Spiritualists to settle once for all the meaning of the words they use, if their grand truth is to keep its promise and to come world-wide?" He proceeds to draw attention to and comment upon the loose manner in which writers use the terms "soul" and "spirit." He says: "There is so much confusion in terms which should be fixed in a precise and definite manner universally."

Personally I agree with him, and have drawn attention to the matter several times, in the hope that something may be done, both for the sake of the inquirers and the children. But the use of the terms soul and spirit, as taught in the Bible, dominates the minds of the majority of Spiritualists, and this in spite of the fact that the term "spirit" is used in the Bible in nineteen different meanings.

The philosophy of Spiritualism teaches a clearer definition of man's nature than was possible to the Biblical writers, if we will open our minds to receive.

In order to help students of Spiritualism to arrive at a logical decision as to the selection and appropriate use of the words soul and spirit, I beg to submit the following formulae, based on man's nature as revealed by our spiritual philosophy.

(a) The Ego, or Divine Spark.

(b) The body, through which the Ego functions on other planes of being besides this earth; it is also the connecting link between the Ego and

(c) The earthly body.

Suitable terms are desired to be fixed for the use of writers and exponents of Spiritualism. But in selecting them we should bear in mind that the term given to (b) must also be given to what is now known as the spirit world. Therefore, (1) if (a) the Divine Spark or the God part of us be called "spirit," as Mr. Venning suggests, and (b) the body through which it functions on the other side of life be called "soul," the world in which we shall live and function after death will be known as the "soul world," and, as a religious body, will be called "Soulists," as we logically derive our title, not from the term given to the Ego, or the Divine Spark, which is the same both in this world and the next, but from the name given to the world in which we shall live after the death of the earthly body. (2) But, on the other hand, if (a) be called "soul" and (b) be called "spirit," the world in which the "soul" lives after death will be known as the "spirit world," and we, as a religious body, will logically be entitled to be called "Spiritualists."

I am well aware that the task of convincing Spiritualists that the above definitions are philosophically and logically sound is difficult. Ages of customary use, strengthened by Biblical teachings in the Sunday Schools, have made their deep impression on their psychological and mental natures in which the popular use of the term "spirit" runs deep. Indeed, the translators of the authorised version of the Bible use the term "spirit" in NINETEEN DIFFERENT WAYS TO MEAN NINETEEN DIFFERENT THINGS. When we see how tenaciously beliefs taught in the years of childhood, linger with us in manhood, and dominate our minds, how difficult these erroneous ideas and beliefs are to eradicate, and how it seems almost impossible to outgrow them, it should make Spiritualists pause and think of the nature of their teachings to the young people attached to Spiritualism, and see to it that nothing which disagrees with our spiritual philosophy shall be taught, simply because tradition has made it popular. Reformation is not won by pandering to public opinion.

THE psychic wave of Spiritualism is less of a superstition than Christianity. It is a religion of science, and although it does not claim to be exact, it is worthy of respect as much as is any other science, because there is no other exact science outside of mathematics.—PROGRESSIVE THINKER.

## A Night with the Healers.

### MAGNETIC POWER AND ITS USES.

BY OUR OWN REPRESENTATIVE.

ONE of the leading and, incidentally, least known healing organisations in the British Isles will shortly be celebrating its twenty-second birthday, for it was as far back as 1907 that the Manchester Magnetic Healers' Association first came into being.

In its early days the Association really consisted of a small band of workers who, having individually stumbled upon their possession of psychic powers, joined forces in an effort to hasten development and to lessen the sufferings of some stricken friends. Their consistency and sacrifice attracted the attention of, among others, the late Mr. Hervey Carter, and it was largely through the financial assistance thus received that the Healers were able to establish permanent headquarters in Manchester. Since then the work has proceeded on the same voluntary basis, and the long list of successes which the Association has attained has been unprecedented in the history of psychic healing. Meetings are held on Tuesday and Saturday evenings, the former for public demonstrations and the latter for private diagnosis and treatment.

Recently I visited the Association's headquarters, and found one of the public meetings in progress. The room in which the demonstrations were being given presented a rather extraordinary appearance. There was no furniture other than a number of chairs placed against the walls, and in the centre were situated four seats, which the patients were asked to occupy. Before a gas-fire were several jugs filled with water, and near by several towels, which were utilised by the mediums at the end of each treatment.

The assembly presented a striking appearance. Men and women, mostly of the working class, sat waiting the Healers' attention. One patient suffered from a terrible cough, and another, whose leg had been broken, desired magnetic treatment to hasten its recovery.

We commenced by singing a hymn, which was followed by a rather lengthy invocation. Then the chairman outlined the purpose of the meeting, and the four central chairs were speedily occupied. It was then that the trouble, so far as the onlookers were concerned, began. We commenced singing hymns at 7-30, and finished shortly after 9-15. One wonders how much more refreshing the meeting would have been had a gramophone found a home in the room. We could have concentrated better, perhaps, and certainly we would have been less hoarse when the meeting ended. The hymns, as the evening proceeded, gradually began to be sung slower and slower. I was reminded of a revivalist's meeting.

The room (which at the commencement of the meeting reminded one of an ordinary Spiritualists' hall) soon presented a rather disorderly appearance. The number of central chairs was added to as new patients made their appearance, and where they were formerly situated in a line across the centre of the room, one now found them dotted all over the hall. Two healers, each said to be controlled by an Indian guide, were hard at work on one patient, and their frequent exchange of conversation was interesting to watch.

Everyone became happy and quite at home, and one had the impression that much good work was being done. My talk after the meeting with several of the patients convinced me that this was so. Indeed, there are many who make it part of their weekly routine to come for "treatment with the Magnetic Healers," and all are convinced that they derive great power and vitality from their visits.

After over half-an-hour's singing and treatment we contributed our offerings, sang a final hymn, and went home, each of us with the impression, I believe, that we had spent the evening well. I was particularly struck by the sacrifice of the healers, who, I am told, attend regularly to treat voluntarily both rich and poor, their only stimulus being love for their fellows and genuine pity for the sufferer. Why is this organisation not better known? Its

officials ignore publicity, and appear to be quite content with their present stage of activity. "Our patients are our only advertisement," the President afterwards told me. Yet how much more extensive would this work become were it only better known! There are results being silently achieved by the Magnetic Healers' Association which would astonish many of the general public.

NEXT WEEK: CASES SPECIALLY INVESTIGATED.

### THE MEANING OF HYPNOTISM.

THE practical value of hypnotism as a curative agent was emphasised at the opening meeting of the London District Council's Discussion Class on Sept. 30th, when the Rev. George Cole was the special speaker.

The speaker observed that consciousness is a strange thing, existing at that point where past and future meet—the immediate present. Hypnotism is the control of consciousness, and in a deep hypnotic state another consciousness could be awakened capable of assuming control of and using, always subject to suggestion, the physical organism. This he termed a sub-consciousness of the patient, and regarded as the initial stage this response to the hypnotist.

Many experiences were related by the speaker, an outstanding one showing that limits of time and space are non-existent while under the hypnotist's influence. A subject gathered information of conditions aboard ship at sea, knowledge of which was not possessed by those present.

Apparently prophecy is doubtful under hypnosis, owing to the difficulty experienced by the subject in determining between present and future states.

It was further learned that a patient will not feel pain during the hypnotic state, as a general rule, unless the wound should be severe. The hypnotist, however, often feels the pains of the patient, which may not at once disappear.

Demonstrations were given, causing great interest. Volunteers were subjected Mr. Cole's influence, and as a simple illustration he endeavoured to control their muscular movements. A degree of success was evident in each case, in some being most marked.

Many of the audience were anxious to put questions, and the discussion was of a lively nature, showing how keenly the subject was regarded. Mr. Cole was given a busy time dealing with the many points raised, but managed the task in concise manner, and to the satisfaction of his audience. The Chairman conveyed the appreciation of all present to the speaker for his services, at the close.

THE Rationalist Press Association announces a forthcoming debate between Mr. Shaw Desmond (the well-known novelist and Spiritualist) and Mr. Chapman Cohen (Editor of "The Freethinker"). The subject of the debate will be "Does man survive death?" and it will be held at the Caxton Hall, Westminster, on Friday, Oct. 25th. The chair will be taken at 7-30 sharp, and the prices of admission vary from 1s. to 5s. The debate should be interesting.

MRS. ETTA M. WRIEDT, of Detroit, U.S.A., who is at present on a visit to Northern Ireland, has had, we hear, some very successful seances. Mrs. Wriedt is well known for her powers as a direct voice medium, and at one of the seances a correspondent was present who writes: "It was really wonderful; it made a great impression on me. There were two very dear friends of mine came and spoke to me for some time." It is questionable at the moment whether Mrs. Wriedt will find time to visit England.

"HEAVEN ON EARTH" is the title of a new book being published by the Association of National Investigators, Inc., of Virginia, America, of which the first volume has just been issued. The book is written by Mr. Morton H. Blumenthal, President of the Association, and is being printed at intervals in pamphlet form. The first volume is well written and tastefully produced, and boasts a valuable foreword by Prof. W. G. Hibbins, B.Sc., of the Sheffield University. It is the hope of the publishers that when the different volumes have been completed they will be gathered together and published in book form.



## NEWSY NOTES.

### SUB-EDITING THE BIBLE.

It is surprising how little publicity has been devoted to the step taken by the National Sunday School Union in issuing a new edition of the Bible, in which striking departures are made from the original text. Of the 66 books published in the authorised version only 42 are included in the new edition, and various omissions have been made from those retained. Eight of the Epistles are not included, and there is a total elimination of all sex incidents. It appears quite time that the Bible should come under the attention of the sub-editor's traditional blue pencil, although it is questionable whether the step taken in limiting his attention to a Sunday School version is to be commended. Certainly there will be an increasing desire amongst school children to gain admission to the "secrets" revealed in their superiors' edition, and as the clerics certainly desire a greater amount of Bible reading, who knows what sinister purpose may underlie their latest venture? One wonders what the public would say had some of the Biblical incidents first found birth in the "Lyceum Manual," which a Sunday newspaper not long ago went out of its way to attack. At any rate, if there are parts of the Bible which are best hidden from developing minds, it seems to us that their perusal by already developed ones will afford no great spiritual advantage. We should not at all be surprised if the Sunday School Bible finds a larger public than that for which it was originally intended.

### WHAT IS A TALKIE?

Coincidental with the announcement in the press that a Parisian Law Court is shortly to sit to decide the question "What is a Talkie?" we are informed that the Vicar of Exhall (Rev. F. Melville) has addressed a letter to his parishioners stating his intention of limiting the duration of all sermons to fifteen minutes. "Some people apparently get enough on one Sunday to last them for a month," states the Rev. Melville. "This is both bad for them and the church. In future, then, I intend, but only in the hope that such people will attend oftener, to cut short my eloquence at the end of fifteen minutes." The problem of the length of a sermon seems to us to be one best decided by the individual. If a clergyman has a real message to deliver, then we do not think he will be able to compress it into a quarter of an hour. If, however, on the other hand, he has merely a sermon to offer, then the course which the Vicar of Exhall intends to pursue seems to us to be the best one, and his example might profitably be followed by preachers in other denominations. Nowadays the clergy often make their addresses as a matter of course, and keep on talking till a time limit is reached. We think they should remember that not everyone can enjoy a lengthy sermon, especially when the speaker has really "nothing to say."

### A PROFESSION'S LOST DIGNITY.

An outspoken and timely article on the growing loss of dignity by the medical profession is contributed to the current number of "The Lancet" by Sir E. Farquhar Buzzard, K.C.V.O., M.D. "We cannot blind ourselves to the fact that the present position and reputation of the medical profession in the eyes of the public is unsatisfactory," he declares. "We cannot remain deaf to the censure, sometimes good-natured, sometimes ill-natured, well-founded or baseless, so frequently passed in ordinary conversation on doctors and doctoring." The profession is now, as it is justly pointed out, being accused of wholesale arrogance and ignorance. "A cure for cancer is loudly demanded by the public," says Dr. Buzzard, "and every effort has and is being made to discover the cause or origin of the disease. Sour milk, hormones, all forms of electricity, and lastly ultra-violet rays, to mention only a few, have all been exploited by the profession, with so little discrimination that a public cannot but fail to distinguish between qualified and unqualified practice. Without diagnosis and without dignity have doctors applied such measures, each in its

turn, to every known ailment, with the result that our wisdom and honesty, as well as the merits of the curative agent itself, have become discredited. And our only defence based on the statement that patients insist on having the newest thing in the way of cures—a very poor excuse, as one quite unworthy of the profession, whose scientific status we are anxious to raise."

### THE CHURCH AND THE DOCTOR.

Dr. Buzzard has certainly done some plain speaking but nevertheless his assertions have not been made without profound study. One is reminded, in reading his contribution, of the similarity in policy which appears to exist between the medical profession and that of the organised English Church. Both appear to be concerned with the dignity of their respective offices rather than with their practical application. Both are blindly resentful of new discoveries and rarely pay attention to modern investigations unless forced by the public whom they serve. Dr. Buzzard refers to a wanted cure of cancer, and appears to be ignorant of the fact that in England to-day is a man who is successfully dealing with this disease, but whose work is very much handicapped as result of a want of "backing" from the medical profession. Doctors still decline to investigate the asserted power of "magnetic" healing, and here their arrogance is again forcibly illustrated, for many of their patients have deserted them for the more effective method. It is indeed significant that much attention is paid by both doctor and cleric to professional "dignity," and how little to the duties they have each to perform. Both, however, now seem to be awaking to the fact that the public cannot be played with, but always demands to be served. When the medical profession realises this fact in its fullness, it should be well on the road to the recovery of its lost dignity, and, what is far more important, to the lessening of the number of people annually pronounced as "incurable."

### THE EVIDENCE FOR GOD.

"What evidence can the Spiritualist produce of the existence of God and His nature?" is a question very frequently asked to-day. And very rarely, it is to be suspected, is a candid statement made in reply. There appears always to have been an inclination amongst mankind to believe in the existence of an all-powerful Deity whose hands controlled the future of men, earth, and the universe at large. In days not so very far back this Deity was still regarded with fear by intelligent people, and His nature thought to be one of great vengeance. For instance, should a man whose belief in the existence of God become shaken, subsequently meet sudden death, the transition was inevitably put down to direct intervention of Deity. "This man has committed an open sin in not believing in God," they said. "What could be more fitting punishment than premature death?" When, however, disaster overtook an earnest believer, it was not, of course, explained as a mere curse. It was probably regarded as one of those Heavenly blessings which none but its recipient could claim to either appreciate or understand.

### GOD AN HYPOTHESIS.

There has been a very marked change of view, so far as Deity is concerned, taking place within recent years, and with the advent of Spiritualism science has been gradually reversing its former materialistic outlook. Maurice Barbanell touches the subject in the current issue of "The National Spiritualist," and in a very interesting article declares: "We find that the modern conception of God has evolved, and so startling is the evolution that were a modern preacher to have stood in a pulpit seventy years ago and expressed ideas which modern Christianity now accepts, he would without doubt have been denounced a heretic." This is quite true, although we are certainly prepared to admit that no religion has so far been able to actually prove God's existence. The belief in Deity has been brought into being to explain life and its problems. Further than that we cannot go, but we are quite sure that if God is but an hypothesis, He is the only reasonable one which has so



to be formed. It is perhaps significant that belief in it has not only characterised modern civilisation, but has been extant throughout all ages, for there is evidence of its existence amongst even the very forerunners of human life.  
OBSERVER.

### "THE AWAKENING."

The hot August sunshine beat down remorselessly on the hard, baked ground, burning the grass and withering the flowers.

Along the dusty road leading to the Parish Church of Westerville-by-the-Sea, wearily walked old Miss York. She always attended the evening service on Sunday, and this was her seventy-eighth birthday—just six years since her brother had died. A lifetime it had seemed to her.

Everybody wanted to be kind to her, and help her in her bereavement, but she had shut herself up with her sorrow, and never allowed anyone to guess how badly in need of help she was. Well, to-morrow everybody would know, she muttered to herself, for she would be obliged to obtain parish relief—she could go on no longer.

She had reached the church by this time, and avoiding looking at anyone, she took her usual seat. How dear the church was to her, and she had always liked to imagine John was with her. What a brother he had always been to her—how kind and thoughtful always!

The prayers seemed more beautiful than ever, to-night; she felt she really must join heartily in the responses.

How kind of John to change prayer books with her—she could see so much better now.

The last hymn—how grand it was—why were people always saying how poor the singing was? Not worthy of the Vicar and the beautiful church, but to-night it was heavenly.

Taking John's arm, she walked out of the church, smiling and bowing to all her old friends. Up the street they went—so dear to her heart, but changed somehow—right along the road, dusty no longer, to home. But was it home, this beautiful house, all her treasures laid out so carefully, and everything telling of happiness and joy to come?

John gently took her by the arm, and leading her over the threshold, quietly closed the door.

The verger had finished collecting the books, and was impatiently waiting to lock up the church and get home to his supper. What a time old Miss York was at her prayers. She was always longer than anyone else. Would she never finish?

Meeting the Vicar coming out of the vestry, he asked him what he had better do.

Together they bent over the little old maid, and gently touched her shoulder. Only the head bent forward and, gently raising her, they looked with awe at the radiant smile on the face of the dead!—C. B. ELLISON.

### THE MEDIUMSHIP OF JOAN OF ARC.

THE Rev. F. Fielding-Ould, writing in the "Occult Review," says: "The voices and apparitions which came unbidden to this country girl show her to have been, in modern language, a very powerful clairvoyant, clairaudient and materialising medium, and the character and quality of the spirits who communicated with her from her thirteenth year onwards are an additional proof, if one were needed, of the transparent purity, sincerity, and piety of her soul. Jeanne's enemies made the most searching inquiry into her past life, with the object of blacking her character, the incredulous and cautious Dauphin instituted inquiries at her first appearance, and in the process of rehabilitation a third minute search was made into all the circumstances of her short life. The result of all these investigations was completely and triumphantly in favour of her blameless and beautiful soul."

### Book Review.

"THE RIDDLE OF THE EMERALDS." By Mrs. Champion de Crespigny. London: Cassell & Co. Ltd. 320pp. 7s. 6d. net.

Mrs. Champion de Crespigny has here written a highly-interesting mystery story abounding with surprises and startling episodes. The dialogue, especially, is cleverly written, and the first few pages have the action of bringing one right into the centre of the story. Those who have a taste for "thriller" fiction will find here something very palatable.

"THE TESTIMONY OF SPIRITUALISM." By J. S. Willmore, M.A. London: Psychic Press. 52pp. 1s. net.

There is a mistaken idea held by some writers that "big" names add to the proof of immortality, which spiritistic experiences cannot fail to evolve. This little booklet consists of a collection of such experiences and of statements made by prominent persons in support of Spiritualism and psychical science. The author can hardly expect to see his hope that "such experiences and statements will completely convince the sceptic" fully fulfilled. Nevertheless, as testimony his booklet is valuable, and, indeed, interesting, also from the propagandist's point of view.

"TALKS WITH THE IMMORTALS." Arranged by S. O. Cox. London: Psychic Press. 128pp. 2s.

An account of the investigator's passage from agnosticism to belief. The investigation was largely brought about by the death of the author's daughter, who subsequently manifested at various sittings, giving cross-references, and referring to incidents outside the knowledge of the sitters. The names of, among others, Plato and Euclid, are associated with various messages. Experiences with various mediums, records of a home circle and automatic messages form part of the work, which can be said to be at least commendable.

If our religious minds could have the courage to frankly abandon deductive methods, to make their peace with scientific method and to follow inductive methods, they would soon find their way out of the wilderness.—J. H. HYSLOP.

"ALTAR LILIES."—In reviewing this book by Mr. W. H. Evans in our last issue it was stated in error that the price of the publication was 2s. 6d. The volume is published at 4s. 6d. by the "Greater World," and ran originally as a series of messages in THE TWO WORLDS.

"THE WISDOM OF THE GODS."—The publishers of Mr. Dennis Bradley's famous book, "The Wisdom of the Gods," 7s. 6d. net, are issuing, at an early date, a 3s. 6d. edition of this volume. THE TWO WORLDS Publishing Co. have purchased the whole of the remainder of the original 7s. 6d. edition, and these are offered to readers at the reduced price of 3s. 6d. (plus 4d. postage). Applications should be accompanied by remittance, and addressed to the Sales Dept. at the offices, 18, Corporation Street, Manchester.

A CALL TO UNITY.—On the subject, "Church Before Party" Mr. Percy Dearmer says in the September issue of the "Nineteenth Century": "The young have been learning to look anywhere but to the churches for the solution of their religious problems. We can hardly wonder. The public pronouncements and discussions gave them much excuse for their widespread conviction that the clergy are engrossed in ecclesiasticism, and cannot help them. There are many churches and cathedrals which might show them another side, but their own local experience is often unfortunate, and they can hardly be expected to pierce the smoke cloud of disputation to the real work which is being done by sensible and good men all over the land. If it be true that some of the clergy, misled by party organisation, have fallen behind this common standard, it is more necessary for the clergy to come together again, as the Archbishops' Pastoral bids them, and, with the help of the laity, correct one another's idiosyncrasies by the power of intercourse, friendship and wider knowledge."

SCIENCE is now learning that the real is in the unseen.

J. A. HILL.

FOUNDED NOVEMBER 18th, 1887.

# THE TWO WORLDS.

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FRIDAY, OCTOBER 18, 1929.

## Changed Views.

WHAT a change is coming over the theological views expressed from the pulpits of the land! Whilst it is true that there is one church which traditionally never changes its ground, and whilst, too, there are quiet backwaters in the few remaining pastoral districts of the land where ancient tradition still lingers, yet in the main the theology of a century ago is as "dead as the dodo." The ancient tradition of man's fall from grace, as the result of disobedience in the Garden of Eden, and of his necessary redemption by the vicarious sacrifice of the innocent, appears to have been relegated into the limbo of things outworn.

The debasing doctrine which pictures man as a hopeless sinner, incapable of any goodly action, since all his righteousness is as "filthy rags," is seldom or never heard to-day. Perhaps such ideas sprang from a mis-placed reverence. Maybe men thought that they would add to the greatness and glory of God by discounting the value and greatness of His creation, so that the contrast between humanity and divinity should be heightened. Certain it is that we hear less of the tendency to decry man as a "loathsome worm," and the earth upon which he dwells as "a weary vale of tears" than we used to do. And it is all to the good. We know to-day something of the power of suggestion, and are learning that if you impress upon men the story that they are incapable of any worthy act, they will probably accept your valuation and cease to strive.

We remember attending a meeting addressed by the guides of the late E. W. Wallis, and at the close of the meeting a man of evangelical type approached Mr. Wallis, who was now normal, and objected to the gospel that man by effort and striving must work out his own salvation. Many texts were quoted, in which man's hopelessly sinful nature was insisted on. "We are incapable of anything ourselves—we are miserable sinners, unworthy of our Father's love, and all our righteousness is as filthy rags," said the critic.

"Perhaps so," said our old friend. "You ought to know your own condition, at least, and you have a right to think of yourself as a hopelessly degraded sinner, quite unworthy to be a respected member of society." The critic was indignant, and instantly retorted, "I'm as good as you, anyhow. How dare you say I'm degraded!" We joined in the general laugh.

Although science has been very largely materialistic, yet the light which it has thrown upon the wonder of nature's plan has heightened the estimate man holds of the mighty wisdom and purpose which he sees working through nature's laws. We believe that if the average man could observe the skies through a telescope of fair size, could watch the stars in their courses, the planets in their

regular and orderly peregrinations, with an astronomer on his side to explain the vastness and complication of it, he would learn as much of reverence in a few hours as he does by years of listening to dreary sermons. In fact, the parson who has sense enough and humanity enough to read the Bible of the earth and skies (in which there are no errors but those of human observation) to force home the lessons of spiritual life is seldom considered dull and dreary. We have happy memories of one parson under whom we were for several years, of whom we can say that we never listened to a sermon by him without learning some fact, something which we had not known when entering the church. The man never lacked a full church!

Thus the scientist can reveal God as certainly as can the parson, and if the God revealed by the scientist differs in some respects from the God of the theologian, then the difference is one which must be bridged by study and observation, and not by authority. Certain it is that the God revealed by science has nothing of human weakness about Him, nothing of that petty personality and vacillating weakness of the God of the theologian. Perhaps He is harder and harsher, since He is spoken of as law, rather than as love, but if intelligent purpose and law are carrying evolution forward to more perfect life, more perfect happiness, and more perfect service, then even law may be interpretable in terms of love.

Just as man's views of God have changed, so has his estimate of himself. From a grovelling worm he is becoming a dignified, self-respecting and responsible being, and though there is danger of spiritual egotism in this higher estimate of man's powers, we may, we think, safely trust the discipline of life to check its exaggeration.

At many harvest festivals lately, when expressing gratitude for the fruits of the earth, speakers have occasionally referred to the labours of men by which those fruits have been fostered and garnered. Herein is enshrined one of the greatest truths which the messengers of the spirit continually insist upon: that the man who is physically and spiritually alive is privileged to intelligently understand and (in some sense) direct nature's laws, and thereby becomes a co-operator with God and his fellow-men to add to the glory of the earth, the progress and happiness of men, and the reverence and adoration of Deity. Are we co-operators with God. What a privilege! What a responsibility! What a wonderful vista opens before our eyes, for as the life of God is continuously operating as the spirit which gives being to all that is, so it is our destiny to progressively develop the ability to live for the universe, and spend ourselves in the service of the dwellers therein.

## CURRENT TOPICS.

WE had a call last week from Mr. Hanner Swaffer, whose address on the theatres was one of Messrs. Lewis's afternoon lectures. In the course of our conversation Mr. Swaffer alluded to the excellent work which has been done by Mr. Maurice Barbanell and his friends at Clapham Common. "Some few years ago," said Mr. Swaffer, "I attended one of these meetings, and found the speaker bombarded with criticisms concerning dark séances, fraudulent mediums, and other side issues. I was there again recently, and was forcibly struck with the change which had taken place. On this occasion the questions and discussion dealt exclusively with the scientific basis of psychic phenomena and the higher problems of spiritual philosophy. In fact, the discussion was both dignified and educational." Mr. Swaffer expressed the opinion that Mr. Barbanell's methods had much to do with the change. He never hesitates to offer the platform to his opponents for ten or fifteen minutes, and in his replies is uniformly courteous and convincing. He never shirks a question or attempts to side-track the discussion, and often his critics and opponents become his greatest friends. Such work is bound to produce good results, and win the respect of the public.



Dr. HORTON  
is CHURCH.

WRITING in a Noneconformist journal on "Shall we know each other in Heaven?" Dr. Robt. F. Horton alludes to the poem, "In Memoriam," and says: "Tennyson was not an orthodox Christian, because he indulged in the lively hope that all would eventually be saved." This attitude was certainly unorthodox at the time, since it was generally supposed that part of the bliss of heaven would consist in watching the writhings of the less fortunate. Much water has flowed down the Thames since then, and to-day it is not easy to maintain the attention or respect of intelligent people by suggesting that a God of love created the human race in order that the major portion of humanity should be committed to eternal torture. Dr. Horton continues: "It may be as well to state the grounds on which men once believed that life continues after death, and that in that new life we shall reunite with those we lost, and renew the relations snapped by death." The doctor believes that the life beyond rests on three factors, "consciousness, love and God," and adds: "If consciousness ceases, we cease . . . were love eliminated from our being we should cease to be," whilst "the third certainty is God!" There seems no conclusive argument in either proposition which makes an after-life certain. They appear to us to show spiritual bankruptcy. "If consciousness ceases we cease"—certainly! but consciousness must function; and it does not function through a corpse. The only people who are demonstrating that consciousness persists beyond death are the Spiritualists.

WHO IS  
GETTING  
NERVOUS?

YET Dr. Horton says: "The rapid advance of Spiritualism in these latter years (thank you, doctor) has created a nervous anxiety upon the subject. Some say that Spiritualism has established the survival of our dead, and that we may meet them now. If this is so, we may be still more confident that we shall meet them and know them when we join them in their present discarnate state." Quite so, doctor—but the nervous anxiety only exists in the minds of those who have no first-hand knowledge of the subject, and the remedy is clear—personal investigation allays both nervousness and anxiety. So far so good, but Dr. Horton adds: "But when the belief rests on this kind of evidence, it is liable to be shaken by every breath of criticism which discredits the evidence. Every time a medium is discovered in fraud; every message which comes inept or inapplicable; every examination of the communications which seems to show that they are trivial, ungrammatical, unlike their supposed originals, shakes the fabric of belief in the future world." It may surprise Dr. Horton to know that when a man has received first-hand evidence of a positive nature he is no more shaken by these things than the business man is by the arrest of a counterfeiter for uttering base coin.

WHAT IS THE  
ALTERNATIVE?

THE doctor continues: "Pathetic indeed it is to see the multitude of anxious people waiting with the medium, usually in darkened rooms, anxiously expecting some radical sign that the dead friend is speaking. Does one's faith in the future depend on this dubious playing with the peculiar temperament or qualifications of 'psychics'? Has mankind in its long pilgrimage conceived and maintained a belief that death does not end all on the strength of exceptional and abnormal experiences which have come to a few human beings who may be described as eccentrics? Such a view of human life and of human nature is humiliating, not to say degrading. Better, one would say, leave the question of the future, and endeavour to live the present bravely and lovingly, than spend our time here in probing the unseen world, to obtain such fragmentary and unsatisfying glimpses of what our beloved are now and of what we shall ourselves presently be." It is evident the doctor is quite unfamiliar with the seance room, since not one seance is held in the dark. Let our critic class our psychics as "eccentrics" if he will, but let him not forget that to thousands of our countrymen the parson is an eccentric too, and one who is no longer taken seriously. The fact appears to be, however, that apart from psychic experiments

Dr. Horton fails to produce any evidence whatever that consciousness survives death. If he would have us leave Spiritualism, let him offer us some alternative evidence that consciousness survives death. The Apostles and the Early Church did so, and Jesus Christ promised his followers the power to do "greater things." Now, Dr. Horton, cease your destructive criticism, and let us have delivery of the goods your firm have been advertising for 1900 years. The public is sick and weary of promissory notes, it requires something substantial, and the Spiritualist, fighting against many difficulties, is surely providing it!

A HERESY  
TRIAL.

IN his interesting book, "Our African Winter" (Murray, 7s. 6d.), Sir Arthur Conan Doyle alludes to the then impending trial of a certain Prof. Duplessis, of the Stellenbosh Theological College, South Africa, who had been arraigned for heresy. The Professor has said that since the book of Genesis describes the death of Moses, it could not have been written by Moses; that as the Psalms referred to the Babylonian captivity which occurred long after the death of David, they could not have been written solely by David. He was accused of casting doubt upon the miraculous conception, and suggested that the story of Jonah might be regarded as a child's story merely illustrating divine truth. Prof. Duplessis takes the attitude that the Bible is inspired in a general sense in its main purpose, but not in its details. The trial before the Ring of the Dutch Reformed Church has just been concluded, and resulted in a verdict of not guilty. In order to save its face, however, the Ring noted that the Professor had used expressions capable of being misunderstood, and found that his controversial methods were such that the minds of many faithful members of the church were without justification shocked and grieved. The Ring, therefore, exhorted Dr. Duplessis henceforth to state his views on delicate theological points more circumspectly. Dr. Duplessis promised to take the Ring's exhortation deeply to heart.

TRUE prayer, then, like true faith, is a state of conscious union with God. He who can say and really feel, "I and my Father are one," experiences both prayer and faith in their highest manifestation.—HUGH RUSCOE.

VILLAGERS AND THEIR PARSONS.—"The Church and the Village" series, continued in the "Nineteenth Century," has been contributed to by the Rev. S. H. Rendall, who submits what he claims to be "a new view of the problem." Referring to the previously published articles, the Rev. Rendall says that all have been of a pessimistic and one-sided fashion. One writer in the series held the opinion that the prestige of the country parson had gone, and that he was no longer of any use to the village. With the latter point, however, the Rev. Rendall disagrees, although he asserts "The clergy no longer occupy the same position as they did 30 or even 20 years ago. The parson once possessed the respect of the country-side; it was his rightful inheritance. The country folk used to look up to him, as the word implies, as the representative person of the parish, and in some remote places they may still do so, but in the majority it is not so any longer; we cannot say that they regard us with any special respect or veneration. But the clergyman must recognise that this is a good thing from many points of view. He has to win his spurs; he has to make good by his own personality rather than by the authority of his office as a priest in God's church. Our parishioners are apt to estimate us by what we actually are rather than by what we claim to be. We can claim no special homage or sacrosanctity except that which we deserve." The country parson's position is certainly forcibly enough painted. But we think it rather silly for the parsons to sit down and bewail their lost dignity. Their job is to cater for the layman's spiritual requirements, and if the people have now learned to think and reason for themselves, it is all the more reason why the parson should descend to hard facts, and learn how to do his work with more respect and sanity.

## CORRESPONDENCE.

## ALDERMAN JABEZ CHAPLIN.

SIR,—I feel sure the many friends in the Spiritualist movement of the late Alderman Jabez Chaplin would be glad to know that on Wednesday, Oct. 2nd, and sitting with a London medium, he demonstrated his presence to me, his daughter, beyond all doubt. Many incidents known only to myself were given to me with astonishing correctness of detail. I am so thankful for this splendid evidence that I feel impelled to write this, and add God is love.

EVA SMITH.

## A SOCIETY WANTED AT SOUTH BENFLEET.

SIR,—This is an important and rapidly growing residential district, but although other denominations have their places of worship, there is no Spiritualist Church nearer than Southend, some seven miles distant. With the view of forming the nucleus of a church I shall be glad if any Spiritualists in the district will kindly communicate with me by letter.

F. CORE.

"Belmont," Green Road, South Benfleet, Essex.

## RE THE RETURN OF DR. JULIUS AMES.

SIR,—It may interest many of your readers to know that the extraordinary history of the return of Dr. Ames is shortly to be published. It constitutes a remarkable instance of direct spirit help and spirit teaching. The leading of the way to me individually was almost a tragedy, but developed into one of the most glorious incidents of my life. It records the direct help and teaching which enabled me to cure some of the greatest scourges and diseases, and the Band of Spiritual Helpers are giving out knowledge and help on every side, while Dr. Ames gives directions for dispensing in a material way.

FLORA AMES,

President, Medical Botany Union.

## SPIRITUALISM AND REINCARNATION.

SIR,—Mr. Tiddiman does not know of any passage in the Bible wherein reincarnation is mentioned. To my mind, Matthew, chapters xi. and xvii., although not mentioning the word reincarnation, prove that Jesus told his disciples that John the Baptist was a reincarnation of the prophet Elias, also that the Scribes taught that Elias would return to inhabit a physical body. The question asked by the disciples in John ix. clearly proves their belief in this teaching.

I have no desire to alter Mr. Tiddiman's opinion. My object is to defend what to me is a truth from an attack made without the slightest vestige of proof. Let everyone hold what to them is truth, for it is the right creed for their present state of spiritual evolution. Mr. Tiddiman rejects the evidence of the spirit people, also that of certain advanced egos who remember past earthly lives. He has a right to his views, but I think should not attack those of others without producing proof of his contention. My life has been one of the type Mr. Tiddiman cannot conceive it possible for a man to live and take the slightest interest in this subject.

JOHN MONGER.

## "WILD STATEMENTS SHOULD BE CHALLENGED."

SIR,—I read with interest your pithy and ever timely tit-bit entitled as above. I have done my share in that direction, nailing down many a mis-statement, but to-day am issuing a challenge to some INSIDE the movement of Spiritualism, holding that what is necessary towards one unruly and disparaging element is equally applicable towards another, irrespective of fraternal associations. In a letter to a well-known speaker the E.C. of the Northern District Council "disapproved" of her speaking at what they termed "an unorganised effort," commonly called a "one man show." I am President of the church referred to, and presided on that evening. As soon as informed of the charge I wrote to the Council, soliciting the name or names of their informants; but received no reply, except an acknowledgment of my letter. The church is a properly

constituted community, which fact, had they taken time to investigate, they would have discovered, but without taking such a simple and sensible step they plunged the reputation of one of the oldest and most loyal Spiritualists in the North in discredit. The Council should produce the evidence, or express their regret. You will remember, Sir, that our Secretary asked you to publish the names of our officers, but you did not see your way to do so. Your reference to Dr. Winslow is most piquant and applicable, as is the last paragraph. Apparently I have no legal redress, but there is surely some human honour in the E.C.

JAMES LAWRENCE.

## S.N.U. FUND OF BENEVOLENCE.

SIR,—It gives me very great pleasure to report the following income for September:—Portsmouth Temple, 2nd Retiring Collection for August, £1 7s.; Cowes Spiritualist Church, per A. G. Newton, Special Collection, £1 5s.; Proceeds from Camberwell Church of the Spirit, £30 10s. 6d.; J. Arthur Hill and Miss Hill £1; W. T. Oversley, £1 1s.; Mr. O. Gabell, £1; W. Tuck, 2s. 6d.; Rev. G. Vale Owen, 10s. 6d.; Mrs. Stubbs and sister, £2; Jas. F. Bowerman, £2 2s.; W. Appleyard, £1 1s.; J. Fraser Hewes, £1 1s.; Miss E. Smith, 5s.; Miss J. Manreel, £1 1s.; Miss Wormall, 10s.; J. Osman, 10s.; Mrs. McLauchlan, 10s.; Mr. and Mrs. Waterhouse, 10s.; A. M. Severn, £1; Miss Fairbairn, in memory of mother, £1; E. Barlow, 10s.; Philip W. Oversley, 2s. 6d.; Miss E. F. A. Leresche, 4s.; Thos. Simkin, £1; From Estelle, £1; F. D., Birkenhead, £1 1s.; Mr. and Mrs. Law, £1; Three Marsden Friends, 7s. 6d.; J. W. and M. T., £1; Mrs. Longdale, 5s. Total £54 16s. 6d.

The committee are truly grateful for the response this month, especially to those who have increased their yearly donations. Special thanks are due to Camberwell, who have remembered the fund so generously. We are looking forward to a good response to the Annual Appeal. We have had to draw from the reserve another £25 to help us to carry on, and all the time the committee are keeping down the expenses as much as possible, and only giving the smallest help until the funds are larger. We are still helping 44 pensioners, and more could be assisted if the income was increased. It is hard to refuse help when urgently needed. May we again appeal, along with the Editor, that you will support a national and worthy cause?

MARY L. STARR, Hon. Sec.

32b, North Street. Keighley, Yorks.

## RESIDENT SPEAKERS, THE ONE MAN CHURCH, AND RESTRICTION OF PLATFORM WORKERS.

SIR,—Spiritualists will owe a deep debt of gratitude to Mr. W. H. Evans for introducing the above subjects. He now behoves the mass of spiritual workers to thrash out these matters to a reasonable and logical conclusion.

Misfortune will overtake any organisation in our movement that attempts to assume powers and privileges to which it has no right or claim. No one movement can claim a monopoly of spirit revelation. Then again, there is no finality possible in the researches made which will justify a fixed standard suitable for to-day and the ages to come.

To the disciples of Spiritualism and the student of the spirit world there is only one conclusion to be drawn from spirit teachings as at present revealed, and that is that all forms of rules, regulations and restrictions (except spiritual development reservations) are anathema to the spirit workers. If spiritual philosophy has shown anything, it has clearly demonstrated the fact that man's work, service and progress are individual; that his life's purpose and responsibility are individual. In the spirit world there are no organisations as we understand them, but crusades, bands and efforts created by the desire of those forming such, which are disbanded when the immediate purpose is achieved.

Our purpose should be to mould public opinion to receive our message gladly. We preach life's continuity and the possibility of making this earth life a replica of the spirit world, so that our religion becomes a religion of joy, and we should have no time to pause by the way to discuss



such paltry matters as one-man churches, affiliated speakers, etc.

C. J. STOCKWELL,

Vice-President, Central London Spiritualist Society.

SIR,—Mr. W. H. Evans has quickly forgotten his own suggestion and request, that we should discuss these matters without the introduction of the personal element, and has regarded certain wordings as having a definite reference to himself—which most certainly was never intended.

For example, he says "My article . . . deals with the use of organisation. Mr. Wood seems to have missed the point . . ." I do not see how it was possible for anyone to miss that point. The difference with Mr. Evans and others would be as to the manner of the use. He says that "we should not allow organisation to become our master." Granted—but when has the S.N.U. tried to "become our master"? That body exists to serve, not to dominate. May I venture to ask whether anyone has any desire to "master" the S.N.U.? Mr. Evans agrees with myself as to the advisability of affiliation, but says he "has grave doubts about the advisability of using force to compel societies to affiliate. If a society does not affiliate willingly, but is compelled, it is a source of weakness rather than strength to a union."

To me those words read rather strangely. I have had nearly 40 years' connection with this movement, and was for some years an official of a District Committee, and in close and intimate touch with its inner workings. Never yet have I known a single instance of any attempt to force anyone in the slightest degree. Further, I shall be surprised to come across one proof of such an happening.

Mr. Evans says "there is something more important than right motives—it is right principles," and I, in my ignorance, had supposed that right motives were the following out of right principles.

If we are Spiritualists it should not be difficult for "two to walk together" "if they are agreed" on the main points. The facts of survival, of spirit communion, of personal responsibility, once grasped, should enable us to walk in harmony with all those who desire harmonious working in the spirit of love and brotherhood. There cannot be in actuality any difference between true Spiritualists which may not be removed when there is a desire to understand each other and to co-operate with each other, especially when the greatest amongst us is willing to be our servant—the servant of all

JOHN G. WOOD, Dipl. S.N.U.

#### AN ECTOPLASTIC MEDIUM OF 1650.

SIR,—John Robins sold his farm and came to London after the execution of Charles I. He became associated with Reeve and Muggleton, and the latter has recorded the fact that he (Robins) "raised the dead." Muggleton himself conversed with these phantoms. I have not access to his books, and wish that someone who has would publish the exact facts. At present my main authority is Robert Barclay, of Reigate, in his "Inner Life of the Religious Societies of the Commonwealth" (London, 1876, p. 420).

A. J. EDMUNDS.

#### DEMOS.

SIR,—"In those days there was no King in Israel, every man did that which was right in his own eyes" (Judges, 21:25).

This was a commentary on the actions of some of the Jewish tribes who went amuk and slew and captured innocent neighbours, and generally played havoc.

This seems to be the trouble with democracy; there is no ruling authority strong enough to keep people from breaking loose and pleasing themselves. The spiritual realms are certainly not democracies. A. K. VENNING.

If we would know the meaning of the tree of life we must study not its roots but its fruits.—J. H. HOLMES.

PEOPLE now believe in the Bible because of Spiritualism; they do not believe in Spiritualism because of the Bible.—REV. H. R. HAWES.

## Harvest Festivals.

HARROGATE NATIONAL CHURCH.—Thanksgiving services were held at the above church on Sept. 21st and 22nd. At the 3 p.m. meeting on Sunday the infant son of Mr. and Mrs. F. Smith was given the spirit name of "Honour," and was christened Donald Frank. In the evening the speaker was Mr. Farrow, of Bradford, who, after speaking on the subject of "Harvest of joy if we sow the seed," gave clairvoyant descriptions. The church was decorated with taste, and services also took place on the Monday.

HARRINGAY.—Harvest festival services were celebrated at the Haringay Spiritualists' Mission on Sunday, Oct. 6th. Miss Bradbear took the service in the morning and Mrs. M. Goode at night, both services being well attended. The church was tastefully decorated by the members, and large offerings of fruit, bread, vegetables, etc., were brought. These were distributed on Monday to the sick and poor of the neighbourhood, 40 people benefiting.

RYDE SPIRITUALIST CHURCH.—The Ryde Spiritualists held their harvest festival at their headquarters, Belvedere Hall, Belvedere Street, on Sunday, Oct. 6th, when the little hall was beautifully decorated. The members' and friends' love and gratitude to God was here displayed in the many beautiful gifts of corn, wheat, fruit, vegetables and flowers. Mr. P. Scholey (resident minister of the Croydon Spiritualist Church) took the service, and his inspiring and encouraging address was such enjoyed by an excellent congregation. In addition to the special music, two solos beautifully rendered by Miss Haywood were much appreciated. The harvest hymns, played by the church organist in her usual excellent style, were sung heartily and well.

LONDON, FOREST GATE.—The harvest festival services of the Field Road Spiritual Church were held on Oct. 6th, when the President, Mrs. L. Harvey, occupied the chair. A beautiful address was given by Mr. Pain, of Plaistow, which was followed by most convincing clairvoyance. The hall was tastefully decorated with flowers, fruit and vegetables. On Wednesday a sale was made of the offerings, which made it possible to send a substantial donation to Queen Mary's Hospital, Stratford.

WATFORD.—On Sunday, Oct. 6th, the Spiritualist Centre, Watford College, Watford, celebrated its first harvest festival. Numerous gifts were brought by members and friends, and the platform was tastefully decorated. The room looked a very pleasant sight with the sheaves of flowers and baskets of fruit and vegetables. The church was filled to its utmost capacity, and many were unable to gain admission. Mrs. Prince was the speaker, and gave a stirring address. Immediately before the clairvoyance the solo, "Abide With Me," was beautifully rendered by Miss Doris Davis. An after-circle followed, and was attended by the greater part of the congregation. Mrs. E. Davis took the chair, and thanked the members and friends who had contributed to the harvest festival offerings. The proceedings closed to the singing of "God Be with You Till We Meet Again." The gifts were afterwards sent to the local Infirmary.

WORTHING SPIRITUALIST MISSION.—The harvest festival service of Grafton Road Church was held on Sunday, Sept. 29th. The church was decorated with great taste by a band of willing helpers, who made the best use of the fruit, vegetables and flowers at their disposal. The service was ably conducted by Mr. Percy Scholey, of Croydon, who was followed with close attention by a large assembly. After gifts of fruit, etc., had been made to the sick, the remainder was sold, and the proceeds devoted to the Building Fund.

TRANSITION.—With regret we record the passing on of Miss Elizabeth Sutcliffe, daughter of the late Joseph Sutcliffe, one of the pioneers whose work made the Slaithwaite Spiritualists' Church possible. The interment took place at Slaithwaite Cemetery on Saturday, Oct. 5th, Mr. E. W. Oaten officiating.

## 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

## OPEN-AIR WORK.

DURING the summer months just ended a small group of Spiritualists, representing the Eastbourne Spiritualist Society, have, every Wednesday evening, held a beach service, and have just concluded their second season's session.

They were urged to engage in this work two years ago. Great crowds quickly gathered at the meetings, and although occasionally interruptions took place, the great majority of listeners gave most attentive interest to the message. The meetings often ended by some who desired private information on this wonderful truth making direct inquiries. The audiences eagerly accepted the literature presented, and there was a strong desire amongst all classes to obtain information on a movement which is going to revolutionise and uplift the whole world. Most of the audiences being visitors from all parts of the country, the value of the endeavours of the Eastbourne Society is considerably enhanced, and there are many other organisations which might follow the example thus set.

## BARROW-IN-FURNESS.

A large number of the members and associates of the National Spiritualist Church assembled on Saturday, Oct. 5th, when a new room was opened. At the conclusion of a well-prepared tea a short dedication service was held, when the life President of the Society (Mrs. H. Butterworth) officially opened the room. Mrs. Butterworth was assisted on the platform by Mr. R. Brown (President), Mr. J. Howbrook (vice-president), and Mr. Deelay. The choir led the singing of the hymns during the evening, and after representatives of various churches had spoken in appreciation of the new venture a social took place.

## BELFAST: ALLIANCE.

Miss ADA TAYLOR, is at present conducting a special mission at the Rosemary Street Church, where she is engaged for a fortnight's work. On Wednesday, Oct. 9th, a special demonstration meeting was held, and a number of very convincing readings were received. The Sunday addresses were of a marked spiritual nature, as were also the delineations which followed them. Miss Taylor has been kept busy during her visit giving private seances, which, according to reports received, have been considerably evidential in character.

**Tottenham Spiritualist Church,**  
WARMINGTON HOUSE, 744, HIGH ROAD

## AN APPEAL.

A Committee of Old Members has been formed to carry on the Lyceum and Evening Services every Sunday from Oct. 20th. Speaker, Mrs. GRAHAM. We should appreciate and be grateful for offers of help from Speakers and any other source that will help us to keep the flag flying here. Address all communications to A. MORRIS, Chairman of Committee, 38, Philip Lane, Tottenham, N.15.

WANTED: Correspondence from Spiritualists and Mediums.—THOS. N. E. JONES, "At Dawn," Sumbuya, Sierra Leone, West Africa.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 20TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, Mrs. SPENCER.  
MONDAY, at 3, USUAL MEETING.  
At 8, MEMBERS' CLASS.  
TUESDAY, at 8, OPEN CIRCLE.  
WEDNESDAY, at 3, Mrs. PITT.  
THURSDAY, at 3 and 8-15, Mrs. HOPE.  
FRIDAY, at 8, WHIST DRIVE.  
Admission 1s. each.  
SUNDAY, OCT. 27TH, Mrs. KIRK.

**Manchester Society of Spiritualists**  
38, MASKELL STREET

SUNDAY, OCT. 20TH, at 10-30, LYCEUM  
At 3 and 6-30, Mrs. FERGUSON.  
MONDAY, at 8, Mr. HOPE (Crewel).  
TUESDAY, WHIST DRIVE, Admission 6d.  
WEDNESDAY, at 3 and 8, Mr. T. DORR.  
SATURDAY, OCT. 20TH, at 7-30, DANCE.  
NEMO FIVE BAND. 13 inclusive.  
SUNDAY, OCT. 27TH, Mr. GRAYSON.

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

SUNDAY, OCT. 20TH, at 11 and 6-30.  
Mr. J. BELL (Dip. S.N.U.).  
At 3, OPEN PUBLIC CIRCLE.  
MONDAY, at 8, Mr. F. HEPPWORTH,  
Clairvoyance.

SUNDAY, OCT. 27TH, Mr. H. B. TYRER

**Collyhurst National Spiritualist Church**  
COLLYHURST ST., MANCHESTER.

SUNDAY, OCT. 20TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30 and 8-15, Mr. W. L. OGDEN.  
MONDAY, at 3 and 8, Mrs. FELLOWS.  
WEDNESDAY, at 3 and 8, USUAL  
SERVICES.  
SUNDAY, OCT. 27TH, Mrs. DAVIES.

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

SUNDAY, OCT. 20TH, at 2-30, LYCEUM.  
At 6-45 and 8, Mr. G. A. MAYHEW.  
MONDAY, at 8, OPEN CIRCLE for  
HEALING and CLAIRVOYANCE.  
TUESDAY, at 8, Mrs. ROBERTS.  
THURSDAY, at 8, Mrs. GIBSON.  
SATURDAY, at 8, OPEN CIRCLE.  
SUNDAY, OCT. 27TH, LYCEUM OPEN  
SESSIONS.

**Miles Platting Progressive Spiritualist Church,**  
EGGLAN STREET, LODGE STREET.

SUNDAY, OCT. 20TH, at 6-30 and 8,  
Mr. F. MUDD.  
MONDAY, at 3 and 8, Mrs. HARTLEY.  
WED. & SAT., at 8, PUBLIC CIRCLES.  
THURSDAY, at 3 and 8, Miss BROMLEY.  
SUNDAY, OCT. 27TH, Mr. MINNERY.

**Moss Side Progressive Lyceum Church**  
1, BUCKINGHAM ST. (64A, GT. WESTERN  
ST.), MOSS SIDE.

SUNDAY, OCT. 20TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, Mrs. SKER.  
TUESDAY, at 8, OPEN CIRCLE.  
THURSDAY, at 3 and 8, Mrs. NUTTER.  
SATURDAY, NOV. 2ND, WHIST DRIVE.  
1s. inclusive.

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

SUNDAY, OCT. 20TH, at 10-30, LYCEUM  
At 3, LIBERTY GROUP.  
At 6-30, LYCEUM OPEN SESSION.  
WEDNESDAY, at 8, Mr. MAYHEW.

IN MEMORY of our friend and co-worker, George Vernon, who was called to higher service Oct. 22nd, 1922.  
Mr. & Mrs. SHAFFSHAF & FAMILY

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 20TH, at 10-30 and 2-30  
LYCEUM. At 6-30 and 8,  
Mrs. WILLMOTT.  
MONDAY, at 3, Mrs. SAVAGE.  
At 8, OPEN CIRCLE.  
TUESDAY, at 8, Mr. ROY MORRIS.  
WEDNESDAY, at 8, MEMBERS' CLASS.  
THURSDAY, at 7-30, Miss MILES.  
SATURDAY, at 8, OPEN CIRCLE.

**Pendleton Spiritualist Church.**  
New Address:  
94, HIGHFIELD CHAMBERS, BROADWAY

SUNDAY, OCT. 20TH, at 6-30,  
Mr. TINKER.  
MONDAY, at 3, OPEN CIRCLE.  
At 8, Mrs. DAVIES.  
WEDNESDAY, at 3, Miss P. GOODWIN.  
At 7-30, HEALING CIRCLE.  
At 8-30, MEMBERS' DEVELOPING CIRCLE.  
THURSDAY, at 8, Mrs. WOOLFENDEN.  
FRIDAY, at 8, OPEN CIRCLE.  
Mrs. WOOLFENDEN.  
TUESDAY, OCT. 22ND, at 8, TRANS-  
FIGURATION SEANCE. Tickets 1s.  
SUNDAY, OCT. 27TH, Mr. HEPPWORTH.  
LYCEUM every SUNDAY at 2-30.

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

SATURDAY, OCT. 19TH, ANNUAL PARTY  
Tea at 5. Adults 1/3. Children 9d.  
SUNDAY, OCT. 20TH, ANNIVERSARY  
At 2, LYCEUM. At 3-15, CIRCLE.  
Mr. BOLD.  
At 6-30 and 8, Mrs. LANGFORD.

MONDAY, at 3 and 8, Mrs. M. BRIDGES.  
TUESDAY, at 8, CIRCLE, Mrs. MORRIS.  
WEDNESDAY, at 3 and 8, Mrs. SHAW.  
SUNDAY, OCT. 27TH, Mr. TONGE.  
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. 20TH.—Mr. BUCKLEY.  
OCT. 27TH.—Mrs. CROMPTON.  
NOV. 3RD.—Mr. HEALD.  
NOV. 10TH.—LYCEUM ANNIVERSARY.  
Mr. SHUTTLEWORTH.

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

SUNDAY, OCT. 20TH, at 11-15 and 7-15  
Miss M. BARBER,  
Address and Clairvoyance.  
MONDAY, at 7-45, PUBLIC HEALING  
CIRCLE.  
WEDNESDAY, at 8, PUBLIC MEETING.

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

SUNDAY, OCT. 20TH, at 11-15 and 7-15  
Miss RHY DARBY, Address  
COUNT RICHARD HAMILTON,  
Clairvoyance.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

**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 7-30  
CLAIRVOYANCE and SPIRIT MESSAGES.  
THURSDAYS, at 7-30, ADDRESS and  
CLAIRVOYANCE.  
Local Clairvoyant: Mrs. W. C. HAYES.



## SOCIETY ADVERTISEMENTS.

**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 sufferers.

## 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.

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

SUNDAY, OCT. 20TH, at 3-30, OPEN

CIRCLE, MRS. LUCAS: also at 6-30.

After-Circle at 8.

WEDNESDAY, at 8, OPEN CIRCLE.

Mediums present.

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

SUNDAY, OCT. 20TH, at 6-30.

CAPTAIN FROST, Address.

TUESDAY, at 3, Weekly Meeting for

Ladies Only.

THURSDAY, at 8, Miss EVA CLARK.

Address and Clairvoyance.

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

SUNDAY, OCT. 20TH, at 6-30.

REV. FATHER GIFFORD, D.B.A.,

Address and Clairvoyance.

SATURDAY, OCT. 19TH, 7-30 to 11-30.

OPENING DANCE OF SEASON. 1s. 6d.

All are welcome.

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

SATURDAY, OCT. 19TH, at 7, and

SUNDAY, OCT. 20TH, at 3 and 6-30.

MR. JOHN SHARPE.

**Richmond Spiritualist Church,**  
(THE FREE CHURCH)  
RICHMOND ROAD, RICHMOND, SURREY

SUNDAY, OCT. 20TH, at 7.

MRS. G. COOKE.

Address and Clairvoyance.

WEDNESDAY, at 7-30, Mrs. BROWN JOHN

Address and Clairvoyance.

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

SUNDAY, OCT. 20TH, at 11 and 6-30.

SERVICE AS USUAL.

THURSDAY, at 8, SERVICE AS USUAL.

**Sutton Spiritualist Society,**  
CO-OPERATIVE HALL, BENHILL STREET.

SUNDAY, OCT. 20TH, at 6-30.

MRS. PODMORE.

Address and Clairvoyance.

SUNDAY, OCT. 27TH, MR. YOUT PETERS

CHANGE OF ADDRESS.—Rev. Wm.  
Heald, 340, Southmore Avenue, Dun-  
dee, Angus, N.B.

## SOCIETY ADVERTISEMENTS.

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, OCT. 20TH, at 11 and 6-30.

MR. H. J. OSBORN.

THURSDAY, at 3, MEMBERS ONLY.

At 6-30, for Public, Mrs. K. BOND.

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

SUNDAY, OCT. 20TH, at 6-30.

MRS. N. MELLODY.

CIRCLE follows Service.

MONDAY, at 3, LADIES' OWN.

MRS. MOTE.

WEDNESDAY, at 8, Mrs. LAWS.

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

SUNDAY, OCT. 20TH, at 7.

MRS. YORKE.

Address and Clairvoyance.

After Service, OPEN CIRCLE.

WEDNESDAY, at 8, OPEN DEVELOPING

CIRCLE.

Every SUNDAY, from 3 to 5.

OPEN HEALING CIRCLE.

SUNDAY, OCT. 27TH, Mrs. KENNEDY.

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

SUNDAY, OCT. 20TH, at 11.

MR. BERNARD LELLIOTT.

At 3, LYCEUM.

At 6-30, Mrs. A. NUTLAND.

MONDAY, at 3, Miss L. THOMAS.

THURSDAY, at 8, Miss MANSFIELD.

Clairvoyance.

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

SUNDAY, OCT. 20TH, at 11, CIRCLE.

At 6-30, Mrs. ARNOLD. Address and

Clairvoyance.

SATURDAY, at 7-30, HEALING CIRCLE

AND PSYCHOMETRY.

SUNDAY, OCT. 27TH, Mrs. E. MORRIS.

**Bounds Green Christian Spiritualist**  
**Church,**

CANNING HALL, CANNING CRESCENT,  
HIGH ROAD, WOOD GREEN.

SUNDAY, OCT. 20TH, at 7.

SERVICE AS USUAL.

MUSIC BY ORCHESTRA.

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

SUNDAY, OCT. 20TH, at 11.

MRS. EDWARDS.

At 7, MR. YOUT PETERS.

WEDNESDAY, at 8, Miss EDDISON,

at Shaftesbury Hall, adjoining Bowes

Park Station.

LYCEUM every SUNDAY at 3.

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

SUNDAY, OCT. 20TH, at 11-15, SERVICE.

At 3, LYCEUM.

At 7, Mrs. E. CLEMENTS.

Address and Clairvoyance.

MONDAY, at 7-30, LADIES' CIRCLE.

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8-15, PUBLIC CIRCLE.

SUNDAY, OCT. 27TH, Mrs. L. CAMPBELL

"If a Soldier Die."—Pamphlet by  
the late Hewat McKenzie. Slightly  
soiled: 9d, a dozen or 5s. per 100, post  
free. Valuable propaganda matter to  
Societies.—B.C.P.S. Ltd., 16, Queen's  
Gate, London, S.W.7.

## SOCIETY ADVERTISEMENTS.

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

FRIDAY, OCT. 18TH, at 7-30.

MRS. B. STOCK.

SUNDAY, OCT. 20TH, at 7.

MRS. B. SIGALL.

FRIDAY, OCT. 25TH, at 7-30, Mr.

BERNARD.

SUNDAY, OCT. 27TH, at 7, Mrs. LINES.

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

SUNDAY, OCT. 20TH, at 11.

MR. BOLTON.

At 6-45, USUAL SERVICE.

WEDNESDAY, at 8, PSYCHOMETRY.

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

SUNDAY, OCT. 20TH, at 11, OPEN CIRCLE

At 3, LYCEUM.

At 6-45 for 7, Mrs. FILLMORE,

Address and Clairvoyance.

FRIDAY, at 8, CLAIRVOYANCE.

SUNDAY, OCT. 27TH, Mrs. H. V. PRIOR

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

SUNDAY, OCT. 20TH, at 6-30.

MR. E. KEITH,

Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE.

At 8, Mrs. ETHEL SMITH.

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

SUNDAY, OCT. 20TH, at 7.

MRS. CARRIE YOUNG.

At 8-45, OPEN DEVELOPING CIRCLE.

THURSDAY, at 8, Mrs. GOODE.

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

SUNDAY, OCT. 20TH, at 3-15, LYCEUM.

At 6-30, Mr. MAURICE BARBANDILL.

WEDNESDAY, at 7-45, Mr. S. BARKER.

SUNDAY, OCT. 27TH, Mrs. E.

HINCHLIFFE.

**Ealing Spiritualist Church,**  
3, BAKERS LANE, BROADWAY, EALING

SUNDAY, OCT. 20TH, at 11-15.

MR. GODFREY. At 3, LYCEUM.

At 7, Mr. R. BODDINGTON.

WEDNESDAY, at 8, Mrs. G. ELLIOTT.

SUNDAY, OCT. 27TH, Mr. S. CAMPBELL

**The Spiritualist Fellowship,**  
(KENTISH TOWN),  
"THIRTEEN," MORTIMER TERRACE,  
HIGHGATE ROAD.

Cars 7, 15, 25, Gordon House Stop.

SUNDAY, OCT. 20TH, at 7.

MR. DEARNLEY SERJEANT.

THURSDAY, at 3 and 8, Mr. DEARNLEY

SERJEANT.

SUNDAY, OCT. 20TH, Mr. J. G. POLLARD

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

SUNDAY, OCT. 20TH, at 3, LYCEUM.

At 6-30, Miss RUTH GOLDSMITH.

Address and Clairvoyance.

OPEN CIRCLE after Service.

THURSDAY, at 8, DISCUSSION.

At 9-15, HEALING.

SUNDAY, OCT. 27TH, Mrs. HART.

SUPPORT OUR ADVERTISERS.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 20TH, at 3, LYCEUM.  
At 7, Mrs. F. KINGSTONE.  
MONDAY, at 3, Mrs. PODMORE.  
At 8, Mrs. DUNN.  
TUESDAY, at 8, MEMBERS ONLY.  
THURSDAY, at 8, OPEN CIRCLE.  
Silver Collection.  
FRIDAY, at 8, LYCEUM MEETING.  
SUNDAY, OCT. 27TH, Mrs. CHPLIN.

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

SUNDAY, OCT. 20TH, at 7,  
MR. PERCY SCHOLEY.  
THURSDAY, at 8, Miss MARY MILLS,  
Address and Clairvoyance.

**Forest Hill Christian Spiritualist Church**  
BEADNELL RD., FOREST HILL, S.E.23.

SUNDAY, OCT. 20TH, at 11-15, PUBLIC  
CIRCLE. At 3, LYCEUM.  
At 7, Rev. G. WARD, Address.  
MR. A. BERNARD, Clairvoyance.  
TUESDAY, at 3, Mrs. A. GREGG.  
At 7-30, HEALING CIRCLE.  
THURSDAY, at 8, DISCUSSION GROUP.

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

SUNDAY, OCT. 20TH, at 11-30, CIRCLE.  
At 3, LYCEUM.  
At 7, Miss M. MILLS.  
THURSDAY, at 8, Mrs. H. V. PRIOR.  
SUNDAY, OCT. 27TH, Mrs. E. NEVILLE.

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

SUNDAY, OCT. 20TH, at 3, LYCEUM.  
At 7, Miss COCHRANE BEEDIE.  
WEDNESDAY, at 3, PSYCHOMETRY.  
THURSDAY, at 8, Miss L. WHITE.

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

SUNDAY, OCT. 20TH, at 11, SERVICE.  
At 7, Mr. GEORGE BARKER.  
TUESDAY, at 8, FREE HEALING CIRCLE,  
MR. CUMMINGS in attendance.  
WEDNESDAY, at 8, Mrs. GRAHAM.

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

SUNDAY, OCT. 20TH, at 6-30,  
MR. G. PRIOR, Address.  
WEDNESDAY, at 8, Mrs. CANNOK,  
Clairvoyance.  
SUNDAY, OCT. 27TH, Mrs. WORTHINGTON.

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

FRIDAY, at 8, FREE HEALING CIRCLE.  
SUNDAY, OCT. 20TH, at 6-45,  
MR. H. BODDINGTON, Address.  
At 8, HEALING CIRCLE.

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

SUNDAY, OCT. 20TH, at 7,  
MR. J. BUCHAN FORD.  
THURSDAY, at 3, LADIES' MEETING,  
Mrs. F. MOTE.  
FRIDAY, at 8, MR. DEARNLEY SERJEANT  
SUNDAY, OCT. 27TH, MR. G. T. GWINN.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 20TH, at 6-45,  
Mrs. MOTE.  
WEDNESDAY, at 3, LADIES' GUILD,  
Mrs. S. D. KENT. At 8, SERVICE.

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

SUNDAY, OCT. 20TH, at 6-45,  
MR. H. J. STEABBENS,  
Address and Clairvoyance.  
THURSDAY, at 7-45, Mrs. DONALDSON,  
Psychometry.  
SUNDAY, OCT. 27TH, MR. E. SPENCER

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

SUNDAY, OCT. 20TH, at 6-30,  
Mrs. E. EDEY.  
MONDAY, at 8, in Small Hall,  
Miss FLORENCE MORSE.

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

SUNDAY, OCT. 20TH, at 11,  
Mrs. STEPHENS. At 3, LYCEUM.  
At 6-30, Miss L. FORD.  
WEDNESDAY, at 7-30, Miss F. MORSE.  
FRIDAY, at 7-45, MEMBERS' CIRCLE  
and HEALING.  
SUNDAY, OCT. 27TH, MR. L'ESTRANGE  
(Great Yarmouth).

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

SUNDAY, OCT. 20TH, at 11-15, CIRCLE.  
At 2-45, LYCEUM.  
At 6-30, Mrs. F. TYLER,  
Address and Clairvoyance.  
MONDAY, at 3, LADIES' OWN,  
Mrs. CLEIGHORNE,  
Address and Clairvoyance.  
At 8, PUBLIC HEALING CIRCLE.  
TUESDAY, at 8, DISCUSSION GROUP.  
WEDNESDAY, at 8, Mrs. S. PODMORE,  
Address and Clairvoyance.

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

SATURDAY, OCT. 19TH, from 3 till 8,  
HOUSEHOLD SALE.  
From 8 to 10, WHIST DRIVE, 1s. each.  
SUNDAY, OCT. 20TH, at 7,  
MR. J. POLLARD.  
MONDAY, at 3, Mrs. E. CLEMENTS.  
TUESDAY, at 8, HEALING SERVICE.  
WEDNESDAY, at 8, Mrs. EDEY.  
THURSDAY, at 3-30, INVESTIGATORS'  
CIRCLE.  
SATURDAY, OCT. 26TH, WHIST SOCIAL,  
1s. each.

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

Meetings held at MINERVA ROOMS, 144,  
HIGH HOLBORN, W.C.  
MONDAY, OCT. 21ST, Book Discussion,  
"Spirit Teachings."  
Read and expounded by MR. J. M.  
STEWART.  
Questions and Discussion Invited.  
Everybody Welcome.

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

SUNDAY, OCT. 20TH, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, Miss V. M. THORNDICK.  
THURSDAY, at 3, SERVICE.  
At 8, Mrs. STOCKWELL.  
SUNDAY, OCT. 27TH, MR. PRIOR.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 20TH, at 11,  
OPEN CIRCLE.  
At 6-30, Mr. W. D. WILDE.  
THURSDAY, at 8, Mrs. P. BROOKS.

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

SUNDAY, OCT. 20TH, at 11-30, CIRCLE.  
At 3, LYCEUM.  
At 7, LONDON LYCEUM DISTRICT COUNCIL  
FUND OF BENEVOLENCE.  
THURSDAY, at 8, Mr. H. BOLTON,  
Address and Clairvoyance.  
SUNDAY, OCT. 27TH, Mrs. MAUNDER,  
Address and Clairvoyance.  
HEALING CIRCLE, TUESDAYS, at 8.  
LYCEUM every SUNDAY, at 3.

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

SUNDAY, OCT. 20TH, at 11,  
MR. PRINGLE.  
At 3, LYCEUM.  
At 6-30, Miss FLORENCE MORSE.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3, LADIES' MEETING,  
Mrs. CONNOR.

THURSDAY, at 8, LANTERN LECTURE,  
MR. H. J. OSBORN.  
SUNDAY, OCT. 27TH, MR. H. J. OSBORN.

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

SUNDAY, OCT. 20TH, at 11, SERVICE and  
CIRCLE. At 3, HEALING CIRCLE.  
At 6-30, Mrs. HAMMERTON,  
Address and Clairvoyance.  
WEDNESDAY, at 3, LADIES' MEETING,  
Mrs. ELLIOTT.  
At 8, MR. KENNEDY,  
Address and Clairvoyance.  
SUNDAY, OCT. 27TH, MR. E. MEADS.  
Come Early. All are welcome.

**Surbiton Christian Spiritualist Church**  
MAPLE ROAD, SURBITON.

SUNDAY, OCT. 20TH, at 3,  
MR. B. FRANCIS.  
At 6-30, Mrs. BISHOP ANDERSON,  
Address and Clairvoyance.  
WEDNESDAY, at 3, PSYCHOMETRY.  
At 7-30, Mr. T. W. ELLA.  
SUNDAY, OCT. 27TH, at 6-30, SPECIAL  
VISIT OF Miss MOYES, "ZODIAC."

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

SUNDAY, OCT. 20TH, at 11,  
Mrs. JULIE SCHOLEY.  
At 6-30, Mr. W. H. DUDLEY.  
WEDNESDAY, at 8, Mrs. K. FILLMORE,  
Address and Clairvoyance.  
FRIDAY, at 8, Mr. P. O. SCHOLEY,  
Psychometry.

**Walthamstow Spiritualist Lyceum  
Church,**  
THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, OCT. 20TH, at 7,  
Mrs. CORNWELL,  
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. 27TH, CAPTAIN FROST,  
Address.



## 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.

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

Select Dance on Saturday, Oct. 26th, at 7-30 p.m., in the  
Holborn Hall, Gray's Inn Road, W.C.1.

A. J. WALTERS' BAND.

M.C.: Mr. T. W. PITMAN.

TICKETS 2/- each, obtainable from Miss MOORCROFT, 10, GREENLEAF ROAD, WALTHAMSTOW, E.17.

## BRIGHTON SPIRITUALIST CHURCH (Affiliated to the S.N.U.),

MICHELL STREET HALL, OFF EDWARD STREET, TOP DORSET GARDENS.

VISIT of the S.N.U. COUNCIL, SUNDAY, October 27th, at 7 p.m.

PROPAGANDA MEETING. Speakers: Mr. E. W. OATEN (Editor of THE TWO WORLDS) and Mr. M. BARBANELL. CHAIRMAN: Mr. E. A. KEELING. All Seats Free. COLLECTION.

## THE JEWISH SOCIETY FOR PSYCHIC RESEARCH

Announce the FIRST OPEN MEETING to hear an Address by Mr. MAURICE BARBANELL on "Jewish Aspects of Spiritualism," on TUESDAY, Oct. 29th, at 8 p.m., at CANTON HALL, VICTORIA STREET S.W.1. A Demonstration of Clairvoyance will be given by Mrs. E. CLEMENTS, and the chair will be taken by Miss REGINA M. BLOCH. All are welcome. MR. A. VICTOR, Hon. Sec., Canton Hall, S.W.1.

### CHRISTIAN SPIRITUALISTS' CONGREGATION.

SUNDAY, OCT. 20TH, at 7, \*  
Mrs. BROWNJOHN. \*  
WEDNESDAY, OCT. 21ST at 7-30, \*  
Mrs. A. GOLDS. \*  
After Circles at close of services. \*  
HEALING & DEVELOPING CLASSES, \*  
SATURDAY EVENING— \*  
HOME CIRCLES at 7-45 p.m. \*  
Ask for Monthly Programme. \*  
\*\*\*\*\*

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

SUNDAY, OCT. 20TH, at 7;  
Mr. M. F. HACKETT and  
Mrs. BRETT MARTIN.  
SUNDAY, OCT. 27TH, Mrs. STOCKWELL

West Ealing Spiritualist Church,  
HESSEL ROAD

SUNDAY, OCT. 20TH, at 6-45,  
Mr. DILLSEN, Address.  
WEDNESDAY, at 7-45, Mrs. WIRDNAM.  
Psychometry.

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

SUNDAY, OCT. 20TH, at 11-15, SERVICE  
At 7, MADAME ZOE.  
WEDNESDAY, at 8, Mrs. V. REDFERN.  
Lecture every SUNDAY at 3.

London Psychic Educational Centre,  
ASHMORE GROVE, Brixton, S.W.2.

SUNDAYS at 11-15 DISCUSSION (as per  
Syllabus).  
WEDNESDAYS, at 3 and 8, FREE HEALING  
AND DIAGNOSIS.  
ORAL AND POSTAL TUITION.

L.D.C. DISCUSSION GROUP.—Mr. R.  
Hyles, Hon. Sec., has changed his  
address to 12, Mallinson Road, North-  
gate Road, Clapham Junction, S.W.

### Miscellaneous Advertisements.

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

RONALD BRAILEY, Clairvoyant. Daily  
11 to 6. Circles. Tuesdays and Fridays  
at 8. 90, Sunny Gardens. Bus 605 Gol-  
ders Green. Phone: Hendon 1888.

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

CHARLES A. SIMPSON, the Healer  
(Control, "Dr. Lascelles"), receives  
Patients Daily by Appointment at  
29, 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.  
N.W.1. Phone: Primrose Hill 0772.  
Healing Circle every Wednesday at 7-30

MRS. B. HAMILTON holds Public De-  
veloping Classes every Monday and  
Friday at 8. Saturdays at 8. Circle for  
Psychometry, Sundays at 7. Short ad-  
dress and Psychometry.—69, West-  
bourne Grove, Bayswater, London,  
W.2. (exactly opposite Post Office).

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

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

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

Mrs. MAY ELLIS, Clairvoyant and  
Trance Medium. Thursday. Circle at 7.  
"At Home" first Thursday in month.  
80, Station Rd., Clacton-on-Sea.

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

Mrs. PIKE holds Developing Classes  
Mondays at 3-15 and 8. Service, Wed-  
nesday evenings at 8. First Sunday in  
every month, evening service at 7.—  
18, Lime Grove, Shepherd's Bush, W.12

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

ROBERT DAVIES holds Drawing-  
Room Services every Tuesday at 8.  
Wednesday at 3 and 8.—83, Cleveland  
Road, Ht. Crumpsall, Manchester.

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, Shepherd's 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.

Mrs. KAITS, Medical Herbalist,  
Cataarh 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.

### IN MEMORIAM.

VERNON.—In affectionate remem-  
brance of George Vernon, who passed  
to the higher life, October 20th, 1922.  
The sunshine of his presence fills our  
home.—From JENNIE and BETTY.

# THE SPIRITUALIST SERVICE OF REMEMBRANCE

WILL BE HELD IN THE

## ROYAL ALBERT HALL

ON

ARMISTICE SUNDAY MORNING, Nov. 10th, at 10-45.

### SPEAKERS:

**THE DUCHESS OF HAMILTON AND BRANDON,**  
**Mrs. HEWAT MCKENZIE,**                      **Miss LIND-AF-HAGEBY,**  
**Rev. DRAYTON THOMAS,**                      **HANNEN SWAFFER, Esq.,**  
**Sir ARTHUR CONAN DOYLE.**

Chairman - - - - GEORGE CRAZE, Esq.

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### TEMPLES OF LIGHT.



SPIRIT PRESIDENT:  
JOHANNES.

LIFE PRESIDENT  
IN THE BODY:

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**THE HEAD TEMPLE**, 58, Southwark Bridge Road, S.E.1. (Hop. 1272). SUNDAY, Oct. 20th, at 7, Mrs. D. C. WILLIAMS. MONDAY, at 3, Psychometry. Mrs. CORNWELL. THURSDAY at 8, Miss CANON. SATURDAY, at 8, Mrs. CLARKE. DEVELOPING CIRCLES SUNDAY, at 11; TUESDAY, at 7; WEDNESDAY, at 4; THURSDAY, at 6. SATURDAY, at 6. 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. 20th, at 7, Mrs. MOTE.

**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.)

### THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

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

SATURDAY, Oct. 19th, at 8, Mrs. BUTLER, Psychometry.  
 SUNDAY, Oct. 20th, at 7, HARVEST THANKSGIVING SERVICE. Address and Clairvoyance by Mrs. D. MIDDLETON. At 8-45, AFTER CIRCLE.  
 SATURDAY, Oct. 26th, Mr. R. R. THORNTON. SUNDAY, Oct. 27th, Mrs. J. R. YORKE.  
 MONDAYS, at 8, DEVELOPING CIRCLE. THURSDAYS, at 8, OPEN CIRCLE.  
 All Meetings, except Mondays, open to Non-Members.

### OCCULT RESEARCH SOCIETY AND SPIRITUALIST CHURCH,

CLARENDON HALL, MADELINE ROAD, by the Side of 164, Anerley Road, Anerley, S.E.20.  
 Mid-way between Anerley and Crystal Palace Low Level Stations. Croydon & Palace Trams pass within 20 yards.

SUNDAY, Oct. 20th, at 3-30 and 6-30, Mrs. REDFERN. SUNDAY, Oct. 27th, Miss LILY THOMAS.  
 MONDAYS, at 8 p.m., HEALING and STUDY CLASSES.  
 FREE. ALL ARE WELCOME.

### OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE,

14, HAND COURT (NEAR FIRST AVENUE HOTEL), HIGH HOLBORN, LONDON, W.C. Subs. 2/6 yearly. 2d. per week per Vol.

MONDAY, Oct. 21st, at 3, Mr. STEABEN. At 7, Mrs. WIRDNAM.  
 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.

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