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and PROGRESS of **SPIRITUALISM**,
RELIGION and REFORM.

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FRIDAY, NOVEMBER 1, 1929

PRICE TWOPENCE

Original Poetry.

THROUGH DISAPPOINTMENT.

A few more tears,
And then the well is closed;
A few more years,
And we go whence we came;
A few more aims and fears
(Ambition's children, laughing-stock of gods),
And then 'tis all the same.

I saw a light,
And thought it was the dawn;
I heard a sigh,
And thought that love was born;
I built a world—
Its fragments lie around;
I launched my thoughts on Fancy's stream—
They ran aground.

Yet had we strength to leave life's cup untasted
We still might mourn a life-time weakly wasted.
Thou givest hope's delusions and we fail,
Then art revealed to us: rent is the veil.
If were no mists to hinder that we see,
How could we hunger for the sun and Thee?
Strip us of self and let us bear the pain,
From lower loss arise to higher gain.

Prague.

ARNOLD CAPELTON.

The Question of Biblical Infallibility.

By J. D. B. PLIMSOL-MARCHETTI.

If the Holy Scriptures are truly called the "Word of God," is it not inevitable that they are infallible?

This question has been a burning one ever since the Bible was published in the English tongue, and it has always been an acknowledged fact that the incidents related in the Book from beginning to end have provoked the wish in the minds of readers that further details, supplementary to those recorded in the Bible, were in our possession.

Thus, there has not only always existed a sense of incompleteness, but also a sense of incongruity, arising from identical statements being presented so often in widely differing forms.

Two types of minds have been approaching these problems. The one with sublime faith recognises deficiencies in himself, and is, therefore, quite willing to accept the Bible as a true representation of God's revelation of himself to mankind, even though his mind is incapable of comprehending it as such. The other, with sublime courage, endeavours to apply scientific methods of thought in order to bridge over the glaring incongruities which stand out on most pages. He attempts to solve the difficulty by substituting a new system of terminology, and tacitly assuming that the Biblical terms and those of his own choice are mutually convertible. Such a type of mind is quite willing that the six days mentioned in the commencing chapters of the Book of Genesis should be understood to represent a thousand years or, for that matter, a million years, the Biblical translation being, in his opinion, erroneous.

Each type is merely pushing the problem further back and happily working under a false sense of security until the same cul-de-sac again renders progress impossible.

The wonderful characteristics of the Bible keep the problem of Biblical infallibility ever new and ever fascinating. The Bible in its simplicity persists—its difficulties and its apparent inconsistencies do not undermine its incomparable value. All attempts to improve it fail, and the public demand for the Book becomes greater year by year.

The Church claims proprietary rights in dispensing Biblical properties and appraising Biblical values. The Church sponsors a priesthood, which claims the power to trans-substantiate bread and wine into actual divine flesh and blood by merely repeating a passage or magical password from the Bible. Not only does the priesthood claim this fantastic power of trans-substantiation, but they contend that the alleged properties of the transformed bread and wine may be conferred as a favour upon the recipient, who, thereby, has infused into his own person divine as well as physical attributes, and holds a lawful heritage to eternal life.

Simple and unchanged, the Bible never fails to captivate. But, and here is the vital point, Biblical readers who treat the contents as literature rarely trouble to probe into the burning question of Biblical infallibility. They often accept the work as a work of art, and would no more dream of attempting to transform bread and wine into divine flesh and blood by the supposed aid of Biblical formulae than they would postulate that quotations from the plays of Shakespeare would confer the same power.

All three types of mind make one common error. They invariably take their own interpretation, their own mental translation, as the True Word of God; they accept the standpoint of Ptolemy instead of the convincing theory of Copernicus; they reason and judge from themselves as the centre of all things to which the Bible refers.

When the Bible or any other book is read it is inevitable that each individual will compare new facts with those already known. It is inevitable that each individual will compare new customs with the customs that are already practised, and also that each individual will value new ideals in the terms of the ideals which are at the moment guiding his life.

Modern man is for ever trying to evolve a method by which he can measure God. But because such a method is not available, and because our knowledge is but a faint glimpse into the unfathomable abyss of reality, are we to conclude that all is illusion, that God is not eternal, or that such a noble conception as ultimate truth is fictitious and illusory?

To a reflecting mind one of the most wonderful creations of unaided man is the mariner's compass. The compass is invariably incorrect in the rating of its readings when employed as an agent for ascertaining the direction of propulsion; and, moreover, in the magnitude of the error contained in each of these readings is an uncertain quantity. From a known position the mariner adjusts his instrument. He then employs steel plates to protect and to keep intact the adjustment which he has made. He observes carefully daily, knowing full well that the compass has a polarity and a periodicity almost as regular as the tides. The frail steel band balances on a fine pivot, and trembles and varies day and night, yet there is not a navigator who ploughs the oceans of the world who does not ultimately find his way by the aid of the frail, quivering band of steel.

The navigator knows its faults and failings only too well. But does he ever lose his faith? The thousands of ocean liners and tramp steamships which make their journey regularly with wonderful precision are a standing testimony to the mariner's faith.

We recognise the lack of detail in the Scriptures, and the simplicity of the incidents and experiences related therein. Matters that in our judgment are universally great are, however, sometimes not referred to, and some occurrences that appear to us puerile are expressed in fulness of detail. We read passages and incidents in the Bible, and at once are tempted to relegate them to the nursery department of our mentality. But on occasion we are startled to find that our deepest experiences and most profound psychological impulses respond to such incidents in an unprecedented manner.

If we dogmatise that our particular knowledge and particular judgment are the final court of appeal, and on such a basis we conduct a critical investigation into the plausibility and applicability of the Biblical texts, the significant conclusion is soon arrived at—the whole of the Biblical spirituality is at variance with our reasoned judgment and the workings of our mentality. Some of the incidents bear the stamp of crudest barbarism, and are offensive to all that is spiritual within us. At once, without a moment's hesitation, we conclude that since our spirituality is absolute, the Biblical spirituality must be merely partial.

We forget that our judgment is a variable quantity, and fail to realise that our mentality can be swayed by emotions as readily as the surface of the sea is tossed and rumpled by a hurricane. We thereby attempt to employ a partiality for the purpose of extracting an absolute. Such a procedure is an utter impossibility.

We must inevitably come to the conclusion that in the Bible are deposited the combined legacies of the philosopher and the contemptible fabricator, for fact and fiction are inextricably interwoven. Yet this strange jumble of records, aphorisms, and colloquialisms, incongruent snatches of history, and hopelessly contradictory systems of philosophy, touches the hearts of men in all generations and of all nationalities, and inspires them to mightier deeds than they previously thought possible.

Therefore, there is a transcendental sense in which the Bible may be accepted as the Word of God. This sense, however, is entirely distinct from that by which the conclusion is more often arrived at.

Service.

By W. H. EVANS.

THIS morning, as I was going to my labour, I met a woman busy about her morning tasks. I stopped a moment to pass the seal of the day, and as I looked in her eyes, beaming with soft kindliness, I felt here is a soul who serves in her daily labour, who tends the household altar, and perchance knows not of the glory she is weaving for her spirit by her devotion to her daily duties cheerfully carried out, and withal sparing a kindly thought for others.

I sometimes think we are apt to be harsh in our judgments of men, that we do not give sufficient heed to the wealth of goodwill which is daily displayed in "the daily round, the common task." There is here a sign of great promise. Wherever you have vast numbers of people cheerfully carrying out the tasks of the day, there you have a building up of character which will stand firm in the midst of adversity. We are too prone to single out some act of heroism, some deed which but lights up the great background from which it sprang. When we read of such deeds, we rarely think of the patient endurance of the host of mankind. That is commonplace, an everyday affair; it is not given to men to sacrifice life and limb in the service of humanity every day. We applaud the deed which has sprung from virtues nurtured in the daily tasks of life, and speak of it as wonderful. The spirit of adventure is not dead, and this in its best sense is the spirit of service.

This urge which we all feel more or less, which, at the appropriate moment and in the right circumstance takes us out of ourselves, is native to us; it is of the spirit, and but expresses the law of its being. We should pay more heed to the common flowers in the garden of virtue, they have their uses and serve their purpose. No man is sud-

denly great, the occasion but affords the opportunity to him to express what he has been building for years. We desire to do some great or startling deed, it is perhaps natural to wish it, but the great deed simply registers the power and force a man has developed in the field of every day labour. The gods do not demand of us that we should perform great tasks; they only ask that we tend the altar of common duties with a willing heart and without repinings. Where you find people eaten up with ennui and seeking adventure far afield, there you see the unawakened soul. In life nothing is common, though we may see it every day. We have no need to go from home to find exercise for our virtues.

Think of the numbers of people who through force of circumstances are condemned to lives of humdrum and apparently helpless toil or of that vast number who have no tasks to perform, who are dependent upon the meagre insurance that barely keeps body and soul together: think of the wonderful patience and cheerfulness of these people. To me it is a wonder. I meet men daily whose lives have been spent in arduous and often dangerous toil, now condemned to idleness. When we meet there is no complaining, but oftentimes a lively discussion arises over some question of moral or social philosophy. I confess to a feeling of wonder at this. They are not blind, these men; they see clearly enough the present state of things, yet they do not complain: they accept fate with some degree of resignation, but it is resignation tempered with a readiness to fall into line should the call come to end this state of things. Who shall say they do not serve? If they wait at the gate, or stand patiently in the queue to receive their dole, are they not also serving? We may not see all that is involved in the spirit of this, and out of this even may come some good. Let us hope so.

But alas! there is another aspect. Not all can accept fate philosophically. Many chafe and suffer the torments of the damned. Many look upon their children with eyes filled with fierce longing to end this state of misery. Are these little ones to be condemned to a life of ceaseless grind? Many of these men are ambitious for their children; they desire to give them what is their right—the good food, too often denied, the nice clothes and the proper shelter. And more—they want their children to have the best possible education. Oh, what a state of civilisation that can only painfully give to its young life what is its own by right! What a state of society that cannot absorb its young life; that condemns thousands to lives of idleness in the days when character should be forming and habits of industry be built up.

What an indication of spiritual rottenness does this give of our civilisation. The amazing thing is that people are as good as we find them; that many of these young people keep alive a spirit of adventure and a desire for service. This does give one hope for the future. I would we had more courage—patience there is in plenty. I find myself longing to see manifest a noble impatience and a spiritual irritability would, perhaps not be amiss amongst people. All around one sees fine material waiting to be used, waiting the call to service. And now another winter is close upon us. There is still distress, and again there will be the call for endurance on the part of thousands. The enemy to be overthrown is that greedy self who clamours to draw everything into its maw, irrespective of the rights of others. How harsh is that appalling sacrifice of life which our organised selfishness demands, and I ask Spiritualists, who profess a belief in human brotherhood, whether they think a state of society which condemns thousands to lives of penury and want is consonant with such a belief? And if not, ask yourselves what are we to do that human brotherhood may be established on earth? That question I leave with you. Perchance the value of your service in the welfare of your brother will give you the answer to this question, "Am I my brother's keeper?"

MITCHAM.—The members of Mitcham New Church held their first dance on Saturday, Oct. 19th, when a happy evening was enjoyed by all assembled. Miss Murray was the soloist.

Laying a Ghost.

AN ACTUAL EXPERIENCE

By IVAN COOKE.

GHOST TALES are, I suppose, as old as humanity, and are usually greeted with the incredulity and buffoonery that ignorance accords to the unknown. Yet here and there are records of a serious attempt to investigate some puzzling facts, followed possibly by an attempt on the part of priest or clergyman to exorcise the disturbing entity. By bell, book or candle they try to cast out the evil spirit, the object being, perhaps, to drive it back to the particular hell from which it is supposed to have escaped. But seldom—oh, God! how seldom—does one hear of an attempt to release the suffering from their bondage, to deal mercifully, wisely, humanely with the lost. We are ignorant, indifferent, afraid—we are blind. Yet here is a tale to wring anyone's heart; a tale so poignant that when one realises that this is not an isolated case, but one of many hundreds, perhaps many thousands, one is seized by the fact that we Spiritualists alone can release such spirits in their need; that of all the sects and all the creeds we alone possess the knowledge that enables us to co-operate with those workers in the beyond to whom our aid seems vital in such cases.

Here is the tale.

Some time ago Mrs. Grace Cooke was asked by a friend the best to deal with a case of "haunting" in her home, a Surrey manor house. This was no direful ghost, the lady explained; there were no clutching hands, no clanking chains, no rattling of the family skeleton. This apparition possessed a peaceful disposition with but one bad habit, namely, that of pulling the bed-clothes off those who slept in the haunted bedroom. It was an attic bedroom utilised as a maid's room, and one by one this lady's servants had complained and left, explaining that not only did they object to being left bed-clotheless at night, but the conditions of the room were such that they became frightened; that something "made them cry all night"; and that its atmosphere was depressing to the last degree. Mrs. Cooke offered to investigate, and, if necessary, hold a seance in the haunted room, suggesting that by this means it might be possible to find out and release whatever was the cause of these disturbances. This was agreed upon, so on May 6th last we left town for Surrey, accompanied by a friend. The house in question proved to be a wonderful old place, serene and peaceful in its mature age; a haven of trees and lakes and smooth green lawns; a place of oaken beams, and a great hall as big as the ground floor of a modern villa, with a fireplace as big as a modern villa's drawing-room. The house stands where once stood a monastery some 800 years ago, so one felt it not surprising that a ghost or two clung to its old memories.

With our first visit to the haunted room any disposition to treat the matter lightly vanished. To a sensitive its atmosphere was—well, poisonous. Some soul in fear had been there during long years, we felt, had dreamed of fear, and walked in fear. Fear clung like a garment to those walls. I have read of the sensations experienced by others in such places, have read of disagreeable tingling sensations creeping down one's spine, of how one's hair showed a disposition to rise. Well, notwithstanding the fact that I have sat in seance circles, and have there encountered some rather malignant "friends" from the other side, I am prepared to admit that my hair rose in a manner more unprecedented than pleasant. I, for one, would rather not have slept there. On returning to the drawing-room we took council. This was a time, it was decided, when we wanted some competent advice, so accordingly we sat that night, downstairs, and the medium's guide, "White Eagle," one whom we love and trust, came to our aid. He gave us a rough outline of the trouble upstairs, without going into many details, and saying that at three hours after noon on the following day we must meet in the haunted room. He would be there; we must trust the medium to him; that there was nothing to be feared, nothing could touch either the medium or ourselves; and that there was a great and wonderful service to be done.

So we met at the appointed time in the little sparsely furnished room. Before commencing the seance, however in order to harmonise and better the conditions, we played a record or two on the gramophone, but despite this, the psychic "feeling" remained atrocious. We formed our circle, the friend who had accompanied us on the right of the medium, I on the left, our hostess and her daughter completing the circle.

Although all were convinced Spiritualists, there was a tension present very different to the harmony which usually prevails at these gatherings. "White Eagle" himself seemed to sense the conditions, and I thought that he encountered much difficulty in holding the medium. I had the opinion that the "haunting" spirit was very near at hand, and that a multitude of those on the other side were crowding in to see and help.

With the circle opened "White Eagle" again assured us that there was really no danger. It was then, being slightly clairvoyant, I first saw the "ghost" drawn very close to the medium. Her eyes were bright and wild, her face distraught, and grey dishevelled hair hung loosely about her. She was clad to the feet in a brown robe, her hands clasped as if either in fear or anger. Indeed, she seemed frenzied by the "intrusion" of so many people in her room. We joined in prayer for a moment, asking that He, who was the friend of sinners, would bless us with His presence. Then, before we knew, "White Eagle" had gone, and the spirit came through.

She came with a shivering and a trembling, with hands almost like claws, shrinking, and incredibly afraid of us. We seemed to terrify her. She came with moans, with an almost sub-human bleat of fear. She brought with her a coldness, a chill that made it seem as if the medium's body had become a horrid thing. She would have thrust us off had we not firmly held her, while we spoke gently and soothingly in an effort to bring the poor mortal to reason.

Slowly she began to listen, and ceased, now and again, to writhe and mutter. Then, quite suddenly, she screamed, "Oh! Oh! Oh! It will get me! It's coming, coming!" She tore her hands away and pointed to the ground. Then, in a whisper: "Look, they're down there—in the slime—Oh! Oh!"

We quietened her again. "She must never look down, never again," we said. Always, always she must look up to where the sun shone. At last, becoming rather wearied, and realising that we meant well, she began to listen more attentively. I told her of a friend who had sent us to her, a loving and forgiving friend. She shied away and would have none of it, subconsciously aware whom this friend might be. I have always found His influence the most potent, indeed the only influence by which to help these people of the Astral. Again I tried, but "she did not understand." "But this friend is a friend to all sinners," I told her. "Men call Him the Comforter."

"Ah, no! I am too wicked! Wicked! Wicked!"

"Won't you tell us what it was you did?" my helper, who held the medium's hand, asked. This seemed to strike her attention. And so, with many a broken sentence, many a pause, with tears and bitter self-accusation, there came the story. Her name was Mary, and she had lived in the house for some time. People had been cruel both to her and to her child, her dear baby. But she had been wicked, and she had . . . she had killed her own dear child. And then, with the realisation, with the thrust of a mad grief and terror at her deed, she had run from them all and flung herself out from a high place, down—to death.

But she had not "died," for she found herself again with the baby, just the same baby as she had known before. She had jumped out to seeming death (the haunted room was on the third storey, with a stone court below) but had gone down, down, into a pit. And in that pit of darkness and of cold she had remained—for how long? We told her what the guide had said—"A hundred years!"

She shuddered. It had not seemed so long. It had seemed only a dreadful dream, yet it was better than being dead. If she were dead, being so wicked, God would surely cast her into hell. She was afraid to die; she did not know that she was dead, was afraid to die.

She was seized by an incredible fear of God, but at last she listened to us fully. The ramparts of some incredible old creedalism broke: God might be . . . love! Humanity began to quicken in her. "If Jesus loved, then where, O where, was her little baby?" she cried. "Did He love her baby, too? What had they done with it?"

I asked her if her child had been a little boy, because I could see someone with golden hair and blue eyes who held out his arms to her, calling "Mother!" Was that her boy?

"Yes! Yes! Give him to me." Who called out "Jim"? Jim! Was Jim her brother? Had he brown eyes and hair and a ready smile—because it was he who held out her baby.

She was weeping, but those tears and stark fears were gone. Now she wept, as if a dawning hope too wonderful for aught but tears to greet, had broken upon her. Her hands seemed to reach out to something very near (we had loosed them). Then, suddenly, the cry of a broken and contrite heart broke from her lips. "O! God! Help me! Help me!" she cried.

And so at last came the prayer we all had hoped to hear. This call for aid, which, when it cometh, is never unanswered. The answer came at once; it kissed her into warmth and light; her sight, so long turned inward upon her own grief, her own fears, her own torment, was finally opened, and she saw a glimpse of the dawning light of love. "I can see," she cried out. "Why, it's mother—kinder, smiling—not as she was wont to be. And father also. There's Jim, dear Jim. My baby, my baby. O! Jim."

Thus, with a cry of joy, with outstretched hands, as though she was trying to enfold in rapture, as though hope new born had bent to kiss her with its ecstasy, passed she who had come with claw-like hands and cries and moans and fear. Before the power which had so transformed, before the hope which was hers, we bowed in prayer, in wonder, at that angel who had so patiently laboured, so patiently organised that all this might be. Thus did darkened Mary pass to the light.

For one hundred years Mary had lain in what she called her "pit," a word that probably means a mental rather than an actual bodily condition. For a hundred years time had fled by—not as we know time, a tale of days and weeks and months, but as a troublous dream, a nightmare ever recurring. And the angels had known of her condition, but tried in vain to pierce that mental shell of fear and cold that shut her from their love, until at last we grosser beings, whose voices she could hear, whose touch she could feel, had broken in. To me it seems so tragic. Yet whither could she turn when she believed God and Christ were waiting with malicious patience to cast her into hell. What life, what light, could she find for her poor dazed spirit; what path could she find to salvation? And, very pertinently, what waits for those who burnt out the belief in God's love with bogey tales of hell fire? Can a priest who, believing this teaching of and by Authority, who by expounding it darkens perhaps many lives, go scot free? It may be urged that these priests only taught as they were taught. I know. But had they been true to the spirit they would have learned more wisely of the spirit, would have spoken more gently and walked more humbly. Surely by their divergence from their Master's life and teaching we may recognise how far they have strayed from His path. Will they, do they suffer?

Well, on the day after Mary's liberation we brought her flowers and flung the window wide, and sat and talked in the room that was haunted no longer. And suddenly the medium was controlled by one who said he was a clergyman who had been bound to earth by pity and prayers for Mary—"the wild young thing." And that at last, with her freedom, he too was become free! "Could it be a dream? No, it was true. Free! Freedom at last."

Can this man—he gave his name and other details—be he who had by his teaching so shadowed Mary? Is there a justice which says, "Not until thou hast undone the things of thy wrong-doing, and done the things thou hadst left undone, shalt thou enter into the true and sweet kingdom."

One final word. Is this an isolated case, or are there many Marys in the shadow-lands? Spiritualists, there are hundreds and thousands of poor Marys and Johns who need

your help. In your daily paper read the tales of murder, suicide and sudden death. Remember those we hang—these are direful ones flung over from physical to astral—some of them will surely be among the lost; they need prayers, a wealth of prayer. The Church cannot help them for priesthood is still too arrogant to learn, too ignorant to be humble in these things. We only—and God knows we are ignorant also—are open to learn from the wisdom and love that longs to teach. We are poor tools—but they are us. There waits a mission field broad as the earth, deep as humanity's heart, where the fields are white unto harvest.

Transfiguration.

SOME NOTES AND COMMENTS.

By "PSYCHIC INVESTIGATOR."

ONE of those phases of mediumship about which little is generally known is that which we commonly call "Transfiguration." The phenomenon is often attained to a very marked degree, and is one of the most evidential aspects of mediumship that we have yet discovered.

We might say that transfiguration is used in some cases as a substitute for materialisation. In the latter case psychic force is drawn from the medium and sitters, and utilised for the production of a separate and distinct form in the former the medium himself "takes on" the appearance of someone passed over. Both phases of mediumship, however, certainly work towards the same end—to establish beyond doubt that personality survives death, and, under given circumstances, can return.

An early stage of transfiguration (usually called personation) is indicated when the medium's facial expression becomes changed or his voice assumes a different pitch and intonation, this stage of development being often accompanied by a complete change of demeanour on the part of the medium. But the phenomenon is frequently attained in a much more evidential degree when not only the features, but the whole body of the medium may become transformed. In this connection there are cases on record where large and corpulent mediums have assumed the forms of comparatively small children. What happens to the rest of the medium's body? This is a difficult question to answer, and so far no decisive explanation has, to my knowledge, been formed.

TRANSFIGURATION IN PUBLIC.

Really reliable transfiguration mediums appear rare at the moment, and hence, when new talent is discovered it is our duty to see that its development is followed with care. Recently I visited a public seance at the Pendleton Spiritualist Church, at which the transfiguration mediums were Mr. Corbyn and Miss Wilkinson, both of whom were themselves only newly acquainted with the phenomenon. Over twenty different changes were noted during the hour and a half which the sitting lasted, and most of the transfigurations were accompanied with messages of a moderately evidential character.

Some of the forms built up with the mediums purported to be guides or controls of different members of the audience, but at least eight were recognised as people who had been known on earth. I was satisfied from my own observations that the seance was a genuine one, and I believe we can look forward to better results from these mediums when their development has been carried further.

"We have only very recently commenced to do public work," Mr. Corbyn told me after the sitting. "I developed at a little circle which I used to attend, and when I came in contact with Miss Wilkinson I immediately felt impressed that she possessed strong mediumistic powers. Together we began to concentrate on transfiguration, and progress has been very speedy. Our first public seance was almost negative in results, but since then we have done much better. You will understand that we are ourselves really new to the phenomenon. Lately I started to ask our sitters to write their impressions, after seances, of the

results we obtained. Here is a book which they have been waiting for."

Mr. Corbyn showed me a loose-leaf book which he carries with him to the different Societies he attends. It was scattered over with entries such as the following: "Earl Haig. The heavy, drooping moustache appeared to me very clear. W. GODFREY." "A long life friend was fully recognised by her friend, Mrs. PARRY." "I can say without fear that I have seen absolute proof through opera glasses.—McLEWIS." "I recognised Marshal Foch, the Indian guide, 'Little Black,' and many others, and was very pleased with the good results.—Mrs. READE." The full addresses are, of course, appended.

TEST WANTED.

It would certainly be worth while were a special test arranged with these two mediums. They are as yet not fully developed, and press no claims forward as to their respective abilities, beyond the statements which have been made by their sitters. Both Mr. Corbyn and Miss Wilkinson expressed to me their willingness to submit to any reasonable conditions, and have complete faith in their gifts. "We are both anxious to make our work more extensive, but we have not at present the facilities to do so," Miss Wilkinson told me. Transfigurations take place in full view of the audience, the most marked changes being noted in the face.

In highly-developed mediums, of course, very material transformations take place, and there are many cases where the weight of a medium during transfiguration has been either doubled or considerably lessened, according to the will of the spirit assuming control. As the mediums referred to above are willing to submit to test, it is to be hoped advantage will be taken of their offer, for, if the results are deemed satisfactory, much comfort can be given by the wider demonstration of this particular phenomenon.

An Introduction to Phrenology.*

THE HEAD A CLUE TO CHARACTER.

IT WAS, I believe, that distinguished scientist, Alfred Russel Wallace, who once wrote the following: "Phrenology is a true science—step by step the result of observation upon the connection between development and function. In the coming century Phrenology will assuredly attain general importance. It will prove itself to be the science of mind: Its practical uses, in education, in discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane, will give it one of the highest places in the hierarchy of the sciences."

Already Alfred Russel Wallace's prediction appears to be on the eve of fulfilment. Phrenology is daily becoming both more popular and exact, and the future should be as good as a result of its practical study and application.

Students of Phrenology have long been hampered in their studies by the want of a clear and concise text-book upon the subject, and Mrs. Amy B. Barnard's step in writing a comprehensive manual is both to be appreciated and complimented. She has set out with the object of providing not only an introduction to the science, but a practical course thereon, and it can be said with certainty that throughout the whole of her latest volume she has rigidly adhered to this purpose. It is noteworthy that she stresses the importance of obtaining a sound scientific basis for the study, and of being thoroughly familiar with the anatomy of the skull and brain. She endeavours to coach her readers with special attention to these matters. She stresses the importance of practical observation during the study, and explains how inferences can be most correctly made. In Mrs. Barnard's hands the student will be well prepared for, and the appearance of her book should give a

new impetus to the rapid progress which Phrenology is now undoubtedly making.

Mrs. Barnard's latest work possesses some very valuable plates, which should be instrumental in simplifying much of the general text. Commencing with the different types of heads, she carries her student right through the whole science to the commencement of actual phrenological delineation. Her book does not aim to be exhaustive, however, although it deals with many points in considerable detail. Each chapter is concluded with a searching list of questions, and if the reader will make it a rule to pass by none without a definite answer, he should gain a great deal of information as a result of the course.

A portion of the book deals with the recognition of psychical faculty, upon which the author states:—

"Spirituality manifests itself in belief, trust, and wonder, puts the individual in touch with the spiritual, and is often accompanied by mediumistic and psychic powers. In excess and in ignorant people it is perverted to superstition and credulity. When deficient, contempt is thrown on the occult, or, at any rate, there is non-comprehension of it. It seems to give a kind of inner or spiritual consciousness quite compatible with a very practical and intellectual mind: for instance, Sir Oliver Lodge, Sir Arthur Conan Doyle, and the late William Stead have shown much interest in psychic phenomena. The development of this brain centre may explain the contrast between people of a practical religion and those of a spiritual one—Marthas and Marys of life. The combination, Veneration, Spirituality and Intuition, results in a mind very responsive to spiritual influences, though it has been queried whether there is not another faculty not yet located which is the missing link between man and the spirit world, accounting for clair-audience and clairvoyance and the seeing of visions."

HOW TO DELINEATE.

It may not be long, perhaps, before such an indication is discovered. We must remember that the science of Phrenology is by no means yet complete, and that considerable division still exists on the advisability of including within its limits certain "bumps" and indications of which comparatively little is known. Dr. Francis Joseph Gall's work, upon which Phrenology was founded, is still responsible for a large portion of the science, for although much advancement has been made in many directions since his birth in 1758, many of his discoveries are still retained in their original form.

In delineating, the would-be Phrenologist should bear in mind one point continually emphasised by the author, e.g., it is not enough to estimate the development and activity of individual brain centres, and all conclusions should be arrived at, as, indeed, if legitimate they must, by comparative and relative knowledge. When giving a reading the Phrenologist is advised to begin by taking the head measurements, and upon this procedure the volume contains some valuable hints. "In a series of firm but gentle touches with the under surface of the tips of the fingers of both hands where they are most sensitive, feel the head all over, starting with the first two fingers of the right hand over the mesial line. If the hair be very thick and stubby, run the fingers through it close to the head. Then, using both hands simultaneously, pass the fingers right over the head on either side of the mesial line just mentioned. Now move all four fingers of each hand along the two sides of the head, right and left. It is unnecessary to rub up and down, push the head, or poke with the finger. The touch should be as fine as that of a surgeon. The reader has to gauge activity by warmth and throbbing over the particular brain centre, and a hard, clumsy hand cannot do this; besides, some heads are exceedingly sensitive to touch."

The above extract serves to give a clue to the practical advice which is characteristic of the volume. When dealing with the different faculties the author first outlines their function and location, and subsequently gives advice on both cultivation and restraint. The discovery of each faculty's position is also stated. There is a valuable table of "faculties in combination," which even the advanced scholar will find helpful, included in the book, as also a list of careers, and the faculties most useful in their respective

"Mind and Brain." By Amy B. Barnard, F.E.A., F.B.P.S. London: Fowler & Co. 288 pp. 7s. 6d. net.

accomplishment. The author concludes with a chapter on "The Phrenologist's Work," and the steps necessary to be taken in making Phrenology a profession.

We find no hesitation in commending this book, which should certainly satisfy a long-established want.—J. L.

Open-Air Propaganda Work.

CO-OPERATION NEEDED.

THE season for open-air propaganda is now drawing rapidly to a close, and we are receiving reports from a few "live" Spiritualistic organisations which have had the courage to make the best use of the summer months for proclaiming the truths of Spiritualism.

The value of open-air meetings has been frequently stressed in *THE TWO WORLDS*, and it is pleasing to note that as a result of the publicity afforded to the matter at least one organisation has had many offers of platform assistance. Writing from London, Mr. H. C. Carman, the Secretary of the Hackney Independent Lyceum Church, says: "Our open-air efforts for the year have just finished, and we somewhat regret having now to stop, for to say that we have been successful would be putting the facts rather mildly. People want information, but for some reason fear to venture at first into a Spiritualistic church. As a result of open-air work, however, their interest is more strenuously aroused, and we subsequently find no difficulty in introducing them to our services. We have had 1,000 handbills* printed, stating clearly that 'There is no death,' and giving some information concerning Spiritualism and the services at our church. These are distributed by church members previous to the meeting, and also during the time it is in progress, to passers-by. After a period of about four weeks we have had to have a fresh supply, and have just had printed 2,000. Our open-air meeting is followed by a meeting for discussion and the next evening, and this is another means of attracting those who really desire to learn more about Spiritualism. Speakers with whom we are unacquainted have freely offered us their services as a result of our recent notice in *THE TWO WORLDS*, and we are looking forward to next summer, so that we can again help in thus spreading Spiritualistic teachings."

It is to be hoped that next year will see more societies adopting outdoor propaganda. They could, perhaps, exchange speakers, and there is no doubt that more open-air work would not only speed the progress of the movement as a whole, but assist in furthering the interests of the churches individually.

*Samples and terms from *THE TWO WORLDS* Office.

A CORRESPONDENT writes us to inquire whether there is a circle held at Peacehaven, where a medium by the name of "Dorothy" sits. Our correspondent has received a communication in his circle which refers to such a circle, and would like confirmation.

"CLAIRVOYANCE AND MATERIALISATION."—A limited quantity of this work, originally published at 30s., has been procured by *THE TWO WORLDS* Publishing Co. The volume represents the investigation of a critical student, and is regarded as a standard work on the subjects with which it deals. The book will be offered to readers at the reduced price of 15s. 6d. (including postage,) and as the stock is limited application should be made early.

LUTON SPIRITUALIST CHURCH.—This church held its first anniversary of the Lyceum on Sunday, Oct. 13th. The morning service throughout was conducted by Lyceumists. The chair was taken by Miss Betty Allen. Recitations, solos, and short addresses were given by members of the Lyceum. The service was a great success. The speaker at the evening service was Mr. Ernest Hunt, of London, who gave a very helpful and inspiring address on "Spiritual gifts: their diversity and the need for discrimination." The services were well attended.

CRUSADE AGAINST WAR.

A great demonstration was held at the Central Hall Westminster, on Tuesday, Oct. 2nd, as a call to the churches to end war. The chairman was the Lord Bishop of Chichester, and some of the speakers were Canon Patrick McCormick, Rev. A. E. Cornibee, Mrs. Pethick Lawrence and the Marquess of Tavistock. It was preceded by service in St. Martin's-in-the-Fields, and a procession was made from that church to Westminster. Both the church and the hall were packed, and an overflow meeting below the large Central Hall was held. The purpose of the meeting was to inaugurate a great campaign amongst churches of all denominations that "henceforth the churches should refuse in the name of Christ to sanction recourse to war as a means for the settlement of disputes, or allow themselves to be used as agencies in its support."

The Wimbledon Spiritualist Church took part in the demonstration, and marched a contingent of over 30 behind a banner bearing the name of the church. This is the first time a Spiritualist banner has been openly displayed under the portico of an Anglican Church.

The Rev. Patrick McCormick, Vicar of St. Martin's-in-the-Fields, allowed the President of the Wimbledon Spiritualist Church to robe with others in the crypt of the church.

PSYCHIC HEALING.

WITH reference to the report of the healing of an alleged consumptive which appeared in our last issue, in which the patient treated was made to say "I believe I was consumptive at the time," it should have read: "The doctor I consulted believed I was consumptive at the time." Throughout the whole of the treatment the healer who attended the patient definitely declared, in spite of the testimony of doctors and a specialist, that there was no trace of the alleged disease, and now the course is ended these latter have been forced to agree that the patient is completely sound in health. The diagnosis and treatment of this case certainly demonstrate remarkable success, and so thankful is the patient for his restoration to health that he asks to announce his intention in the course of a few months of making a full report of the details of his particular cure.

LEYTONSTONE.—The Spiritual Church held a jubilee sale on Saturday, Oct. 19th. The sale was a very successful one, and the local poor will benefit from the proceeds.

MAESTEG.—A welcome to the movement is extended to the Maesteg Spiritualist Church, which held its first service on Sunday, Oct. 20th, at the North's Memorial Hall. The speaker for the evening was Mrs. Wynne, A.N.S.C., Caerau, who, taking as her subject "The principles of Spiritualism," gave an inspiring address. The Secretary (Mr. Grindley, 9, St. David's Place, Maesteg, Bridgend, Glam.) appeals for assistance in the shape of hymn books, donations, etc., as the society is situated in a distressed area.

HYDE SPIRITUALIST CHURCH, GEORGE STREET.—The harvest festival was held on Oct. 20th. The church was beautifully decorated with fruit, flowers and vegetables. The day's services were conducted by Mr. Hunter, of Manchester, who gave two intellectual addresses to large audiences. Madame Wright beautifully sang three solos, Mr. Meal officiating at the organ. Mr. Sam Burgess was in the chair. The committee wish to thank all the friends who helped in any way. £8 was realised for the Building Fund.

THE advancement of Spiritualism is bringing both the material and spiritual world into closer touch as time goes on. The pioneers of psychic science have bridged over the gulf by establishing communication between incarnate and discarnate spirits, which is evidential of the unity of human existence, and that neither time, space, death nor eternity can ever sever. Their finer elements constantly interpenetrate and form a part of the unseen universe, which shall remain forever as the glorious temple of the living God.—W. JOHN.

NEWSY NOTES.

SPIRITUALISM AND MORALITY.

A very thought-provoking paper on the "Moral Significance of Spiritualism" is contained in the General Report of the Congress of the International Spiritualists' Federation, which has just been issued. Mr. Beversluis, the writer, says that the modern concept of morality has evolved from a custom which was, he believes, in older times the factor of morality. "In later years gradually the rule of morality changed," he states. "Custom became considered the law, given by the gods, and transgression of that was evil doing and sin. Priests arose, became the teachers of men, to decide in different cases what was good and what was evil." Mr. Beversluis subsequently points out that only a knowledge of the future state and the laws which there obtain can reveal any indication of the real intention of God creating man. As the will of God must be the rule of morality; only Spiritualism can, therefore, give a clear moral conception, for it does not limit man's activity to a physical plane, but foresees for him a future existence in the illimitable future. Spiritualism demonstrates the little significance of earthly things, and thereby able to form a more comprehensive moral code, after all, though this life is important, it is only a temporary one, and we are best guided in the formation of that life by those who can view our activities from a disinterested standpoint.

CHURCH AND SPIRITUALISM.

We have frequently referred to the growth of Spiritualistic teachings within the Christian churches, and it is interesting to note that a lecture by Canon Spence Elliott, at a Manchester Diocesan Conference of the Church of England on Saturday last, contributes more evidence in support of our contention. Twenty-five years ago, the speaker said, materialism was a very different thing from what it is to-day. It was theoretical as well as practical. At that time science had filtered down to the man in the street in the form of a definite theory of materialism. To-day there could hardly be said to be any theoretical materialism left. Science had made it clear that there was hardly anything as matter, but that it was really a collection of electrons of energy. Moreover, scientists frequently admitted that there was a spiritual realm. When we looked at a man we did not think of the particles which made up his body, but as a personality of which the body was but a physical expression. Our informant is the "Manchester Guardian." It has always been at least a point of etiquette for both writers and public speakers in the habit of making quotations to acknowledge the source from which their facts are obtained. Canon Elliott has not done this; in fact, he has gone so far as to abuse the fount from which his address must necessarily have been derived, and sneers at Christian Science and Spiritualism. He tells us that science has discovered certain things, but has not the courage to admit that the very scientific discoveries to which Spiritualism originally had their birth in Spiritualistic research. He tells us, too, that the body is but a temporary instrument inhabited by the spirit to enable it to make expression on a physical plane. Surely, then, we do not rise at the prospect of a "resurrection" in our inferior forms? Canon Elliott says that he is prepared to accept that by the shape of a man's hands it is possible to tell something of his character, but he should remember that he classes himself in the eyes of the law as a rogue and vagabond if he attempts to put his ideas into practice. He says also, "I believe it is an absolute fact that these physical bodies of ours are an expression of the spiritual." We appreciate the courage of Canon Elliott in coming thus far out of the ecclesiastical shell and giving a Spiritualistic address. But why not be more candid about it, and confess to the true source of his information?

CHRISTIANITY AND HEALING.

Speaking on Sunday last at a meeting of the Warington Men's Mission, Colonel G. Crosfield (Chairman of the National British Legion) expressed his belief that cases

beyond the skill of doctors had been successfully treated by spiritual healers. "I regret that the practice of laying on of hands to cure bodily ills has fallen out of modern Christianity," he said. Colonel Crosfield admitted that he was in touch with a London centre for spiritual healing, and he knew of many marvellous cures which had been achieved. "It is not Christian Science, and the people connected with the movement are not against either surgeons or doctors." Colonel Crosfield cited cases where spiritual healing had been put into practice, and in asking members of his audience to consider his comments, offered to pay the expenses of any two desirous of investigating the methods in London. We are glad to see that psychic healing is at last showing signs of coming into its own: The practice, as Colonel Crosfield points out, has long been ignored by the churches, and it has fallen to the lot of Spiritualism to champion magnetic power. The care of the sick is one of the most important works in the world, and any "new" method which claims to alleviate pain and remove disease is certainly worthy of the support of ALL movements professing any true Christian character.

PSYCHIC EMANATION IN MEDIUMSHIP?

The old problem as to whether in the production of all phases of psychical phenomena it is indispensable that an emanation take place from the medium has been raised again by the Rev. C. Drayton Thomas, who writes in the "British Journal of Psychical Research" on the nature of the asserted substance. Mr. Drayton Thomas points out that it very frequently happens that towards the closing stages of seances the discarnate intelligences speak of a "decline in the power." What is this power so often referred to? Is it prevalent in mental as well as physical types of mediumship? Mr. Thomas says: "The emanation varies in quality even with the same medium, and more so between different trance mediums; while that produced by physical mediums is of a denser kind. It is believed that all possess it, but that with the great majority it cannot be exteriorised sufficiently for physical use. Mediumship is a condition which frees this emanation sufficiently for use. It is sometimes set free by emotional shock, but more often by a course of psychical development."

LAW'S GOVERN MEDIUMSHIP.

It follows, therefore, that at sittings where messages of an evidential character are required they should be solicited very early in the seance, as this asserted power gradually wanes towards the close, and the communicator apparently suffers from a lack of concentration. Other important considerations arise. "My communicators insist that sitters should refrain from holding any dominant thought or persistently demanding some particular name," says Mr. Drayton Thomas. It appears that such actions draw the asserted emanation towards the sitter himself, and the medium and communicator, whom, it appears, are dependent upon it, find it impossible to produce evidence when thus relieved of their means of communication. The psychology of mediumship provides a very fascinating study, and we believe that as soon as sitters in home circles awaken to its importance and learn some of the rules which govern the production of phenomena, such phenomena will be much more easily and evidentially obtained. The field of inquiry into which Mr. Thomas has ventured is certainly a rich one, and its further investigation should prove profitable to all.

OBSERVER.

THE UNOBLIGING GHOST.—The alleged haunting of Marple Hall, an old family home in Cheshire, by an elderly woman, was recently investigated by a party of Spiritualists, who, accompanied by a medium, spent a night in the room in which the apparition is said to have appeared. Suitable precautions were taken against fraud, and a circle was eventually formed. Although lights were seen by most of the group, at no period was any materialisation noted by all. It has, however, been decided to arrange another sitting, so that, profiting by their initial experience, this party may carry their investigations a stage further.

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FRIDAY, NOVEMBER 1, 1929.

A Look Backwards.

ONE of the phases of psychic phenomena which has almost ceased to exist in this country (or at least changed its form) is that of materialisation. One harks back to the days of fifty years ago, to the 70's and early 80's of last century, and recalls such names as Husk, Hearne, Williams, Florrie Cook, Mrs. Mellon—names which are strange to the Spiritualist of to-day, but which were household words on the lips of Spiritualists of that time—for quite a number of years there was a spate of materialising phenomena in this country through these mediums and others. To-day such phenomena have almost ceased to exist, at any rate as far as Great Britain is concerned, though there are small signs in many directions which show the possibility of its revival. In its place the scientific investigator is going into ecstasies over a few inches of ectoplasm. We can almost imagine the spirit world laughing as they recall that at a time when they produced full form materialisations (often in good light) few scientists could be persuaded to approach the subject, or, if they did, were very careful not to let it be known that they were connected with such a loathsome thing as Spiritualism. The few who did stand for the truth carried their reputations in their hands, and no epithets were too hard to be hurled at them.

The days of the old Cardiff "Circle of Light" are but a memory. At these materialised forms not only appeared in fair light, but walked in the garden in the open air, and were seen by neighbours, who were so annoyed as to take legal action in the matter. We have ourselves seen, often in good artificial light, and sometimes even in daylight, the full form of a materialised spirit. Now men grope in darkness for a few ounces of ectoplasmic substance, and count themselves well blest if they are privileged to photograph and record the same.

It is often claimed that the scientific examination of such phenomena is to-day more thorough, but this we take leave to doubt. More mechanical checks are certainly imposed, but when one can see, talk, and shake hands with a materialised form of full human stature in good light, when both medium and sitters have been carefully searched, the room thoroughly examined, and all doors, windows, etc., securely sealed, we may well express doubts as to whether electrical apparatus or automatic recording machines are better evidence than the sane senses of a dozen business-men. We are sometimes told that materialisation is the apex of evidence for human survival, but here again we may beg to differ. It is probable that there is more actual evidence of individual identity in a modern "voice seance" than there was in the old days of materialisation. It was generally the guides of the medium who appeared, and their earth lives were but dimly known, while with the modern voice seance it is not uncommon for relatives of the sitters to speak and reply to questions put, or

to volunteer information which is probably a greater test of the continued existence of the mentality than materialisation would be. But the visible features many times repeated, and totally different to those of any mortal present, were certainly of value.

Mr. Horace Leaf, writing us recently from America, proffered the opinion of one of the oldest Spiritualists in the States that materialisation phenomena were better and more common in that country than they were fifty years ago; but it is generally acknowledged that the absence of humidity in the atmosphere of many of the States, particularly in the West of America, have a great effect in facilitating the processes of materialisation.

Now that the scientific world is really alive to the psychic problem, we could wish for a recurrence of the phenomena of half a century ago, and we find ourselves wondering why it is not forthcoming. In the first place, we do not think half as much care is devoted to preparing for a seance as was the case in the years gone by. Busy men rush in at the last minute, out of breath, labouring under a heavy meal, and with a hundred business worries on their minds; or it is taken for granted that one only has to get a medium, and any crowd of people drawn by any manner of motive can constitute a good seance. In fact, we sometimes wonder at the denizens of a spiritual world coming to us at all in the too often slipshod, untidy and hastily arranged seances of the present day. Such seances far too often show the mental attitude of the individual seeking for excitement and entertainment, rather than that of the clear, cold, calm mental attitude of the student. We reflect again that in those old days it was common for a medium to sit five or six years before he allowed anyone outside his own circle to know of his existence, and it was almost a code of honour amongst sitters that under no circumstances should the incidents of a seance be related to anyone other than the members of the circle until an agreed moment. They knew (or thought they knew) that as soon as it became rumoured abroad that exceptional phenomena were taking place at a seance, the thoughts of the curious and the envious would flow in their direction and interfere with the calm of the seance room.

In many such circles, too, very rigid conditions were imposed upon the sitters: That upon the day of the seance, at any rate, they should abstain from intoxicants and smoking; that within twenty-four hours of the seance they should each have a bath, and that immediately before the seance an hour's quiet composure in their own homes was a fitting prelude to their journey to the seance room; while none would dream of sitting for these phenomena in those days within a few hours after a meal. Few sitters would make such sacrifices to-day, but the best psychic phenomena never have been produced, and never will be produced, without adequate sacrifice.

We remember, too, what hours were spent in devising means which should be an effectual check upon phenomena, without unduly hindering it, while to-day there are far too many critics who are prepared to lay down conditions which will make psychic phenomena impossible, and then grumble because they have no phenomena to check.

It is quite possible to lay down absolute test conditions without being cruel to the medium, or unduly destructive of the phenomena. It only needs commonsense and an intelligent understanding of the processes involved. Then again, we remember with what care the sitters for any test circle were chosen. It was not a case of "Who'll buy a ticket?" It was a case of a favour to get a ticket, and no amount of money offered would secure one, unless there was consensus of approval amongst the circles, which generally continued for a number of sittings. Again, the best results were generally obtained when the medium was sitting constantly in the same surroundings. Not necessarily in his own home, but in the home of some member of the circle, where the same conditions could be regularly set up, and where in the main the sitters remained the same throughout a series of sittings. Fifty years ago it was well recognised that the right sitters, psychically blended, were just as essential to a good seance as the right medium.

We are moved to these remarks by several reports which have come to us of late concerning young mediums who

show promise of great things, but we tell them candidly that if they unduly hurry their public appearances they are treading a slippery slope to disaster. It is one thing to be able to produce good physical phenomena in the sympathetic conditions of one's own circle, and where generally there is little or no exhaustion or distress. It is quite another thing to move from town to town, with different sitters each time, placing oneself in the hands of people who have never attended a materialising seance, who know nothing of how to prepare a room, or dispose the sitters, so that results become possible, and who merely regard the medium as a piece of machinery which is a regrettable necessity in order to secure an evening's entertainment.

We believe the time is coming, and at no very distant date, when there will be another outpouring of physical phenomena. It was physical phenomena which startled the world eighty years ago, and which drew attention to Spiritualism. It led up to the question of identity, and this involved mental processes which the organised bands of the spirit world met by a wealth of mental phenomena. We are beginning to understand now something of the psychology of discarnate action, and again the time is coming when, we believe, the garnered fruits of the past 50 years will be corroborated and confirmed by another outpouring of that phenomena which may to some people appear materialistic, because it involves material appearances. We venture to say, however, that the spirit guide who can draw sublimated substances from the sitters, and mould and fashion them into apparently solid flesh, is entitled to the term "Spiritual Chemist" in the highest sense of the word. To imagine that anyone can conduct such processes who is either ignorant, unprogressed, or unwise, is to misunderstand the whole problem. The question of turning sublimated forms of matter into solid form, and making them the vehicle for the expression of personality, is of such a tremendous nature that it is almost an image, however faint, of the creative power which called a material world out of chaos.

CURRENT TOPICS.

WE are glad to see that the Psychical Research Society is honouring the name of W. H. MYERS, of Frederic W. H. Myers by an Annual Memorial Lecture in his memory. We hope that the scheme implies the publication of the lectures. If they can be published at a popular price there should be a large demand for them. We are sure that Sir Oliver would consider it a great honour to deliver the first lecture, which he did on Oct. 18th. Sir Oliver was very closely associated with Myers, and in his book "Raymond" gives us every reason to believe that their friendship has not been severed by death. Communications from Myers before the death of Sir Oliver's son Raymond showed anticipation of the coming transition, while since his accession to spirit life Raymond has been working in close association with him, and has acted as agent between the two great scientists. To anyone who knew the sweetness and depth of the character of Frederic Myers the continuation of such friendship can but be considered a blessing.

IN his recent lecture Sir Oliver told the story of a very early association with Myers in 1889, when Mrs. Piper visited England, and Sir Oliver was invited to meet her. "In his study, with Myers as note-taker, I had my first mediumistic sitting of any kind," said Sir Oliver. "The incident was more impressive, perhaps, because more surprising, than any I have had since. Detailed knowledge of my relations were shown, and in particular an aunt of mine to whom I had been indebted, either directly or indirectly, for much of my post-school education, ostensibly came and delivered messages. She reminded me that she had promised to come and report if ever she found it possible, for she was a religious woman with an orthodox faith in survival, though with no knowledge of psychic subjects or of the possibility of communication. She did, however, very clearly communicate, and for a minute or two actually took control, and spoke a sen-

tence or two in her well-remembered voice. The circumstance was very dramatic, and made an impression not only on me, but also on Myers, who had much greater experience in such things than I had."

MYERS STILL LIVES AND WORKS.

SIR OLIVER said he was sometimes asked whether he had had any communication with Myers since his death, or whether he had gone to some higher grade of existence out of touch with earth. "I know for a fact," Sir Oliver said, "that Myers's influence and help are still with me, and that when I have questions to ask he is willing and ready to answer. He does this often through his lieutenant, my son Raymond, sometimes coming himself to give information of a more difficult character than Raymond can manage. Perhaps the best assistance I get is not of a mediumistic character at all, but rather of the nature of what may be called spurts of inspiration, which come, as it were, unconsciously. Myers claims to help me in this way sometimes, and I do not doubt it."

THE KERNEL OF SPIRITUALISM.

SIR OLIVER here exposes a tremendous truth. The outside world may imagine that Spiritualists depend upon messages through mediums, and when it comes to tests of identity probably that is true, but the chief value of Spiritualism to the majority of Spiritualists is not the help which they get from the spirit world in the seance room, but rather the continuous assistance which flows to them in quite a normal and natural manner in the daily avocations of life and in the quiet seclusion of the home. After all, we have long been satisfied that the chief object of the spirit people is not so much to give tests concerning their continued survival, though that is the first stage of investigation. It should presently give way to a continuous consciousness of the nearness of the spirit world and its denizens, and of the ebb and flow of inspiration, guidance and sympathy which becomes part of the normal routine of life. To obtain this help, guidance and stimulus it is not at all necessary to attend circles, though some form of psychic exercise is necessary to keep the deeper faculties awake, just in the same way as healthy exercise is necessary to a healthy body.

MR. GHANDI'S VIEWS.

"THE TIMES OF INDIA" recently published a long article from Mr. Ghandi which appeared in "Young India," concerning spirit communion. He says that several correspondents have been writing him concerning the activities of the Indian Spiritualist Society of Bombay and its publications, and Mr. Ghandi says: "As I understand, this Society has attracted a number of people, many of whom seem to be satisfied with the results of communication with the spirits of their near and dear ones. Recently a boy was drowned in the Tilka tank, Deccan, Poona, and the parents of the boy have sought communication with his spirit through this Society. I am informed the spirit has spoken to them." Mr. Ghandi also quotes the testimony of Mr. V. D. Rishi, organiser of the Indian Spiritualist Society, whose book we recently reviewed: A correspondent asked whether Mr. Ghandi had received any communications from the spirits of the dead, and whether he believes in the possibility of such communion, and, further, if he approves of it. Mr. Ghandi answers most emphatically that he never receives communications from the spirits of the dead. He has, however, no evidence warranting a disbelief in the possibility of such communications, but strongly disapproves of holding or attempting to hold such communications. As an Hindu, of course, he has a sane view of spirit life. He says: "A spirit is not necessarily pure because it has disembodied. It takes with it most of the frailties to which it was liable when on earth. Information or advice, therefore, given by it need not be true or sound. That the spirit likes communication with those on earth is no matter for pleasure. On the contrary it should be weaned from such unlawful attachment." Mr. Ghandi also expresses the opinion that for the medium it results in derangement and becoming disabled from practical work.

STUCK IN THE
RUM!

THIS, of course, is the orthodox view of the Hindu, unless he be a Buddhist, when he believes that the dead have reincarnated, and therefore there are no spirits to communicate with, but, at any rate, the view of the orthodox Hindu is that earth is a place we all ought to strive to get away from, and therefore we ought not to receive communications from spirits. Evidently, however, Mr. Gandhi has no first-hand experience.

THE SUCCESS
OF THE SPIRITS.

Mr. V. D. RISHI, in a long letter, tells us that he has opened up correspondence with Mr. Ghandi, in which he points out the inaccuracy of the views held by him. The fact is, of course, that the initiative in spirit communion was from the spirit side of life. Some eighty years ago no one sought the spirit world, but the spirit world sought us, and broke through into this world to convey messages which would teach man his personal responsibility and wean him from the soul-starving creeds which held him enslaved. That their purpose has been fulfilled is made evident each time one enters a church which has a modern parson. As a result of spirit teaching the creeds of eighty years ago have gone by the board, and a saner attitude is taken towards life beyond, and we believe the spirit world can do as much for Eastern culture as it has done for Western.

CORRESPONDENCE.

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

SIR,—May I ask Mr. Wood to kindly read again my original article. He will then see that his criticism in "Our Paper" of Oct. 18th is entirely beside the mark. May I ask critics to please keep to the point, and not wander over fields outside the domain of the discussion? It will make for clarity, and we shall then be able to arrive at some kind of conclusion.

W. H. EVANS.

SIR,—The letter which appears in your issue of Oct. 18th, signed by C. J. Stockwell, is one that cannot pass unchallenged. In the first case, what does Mr. Stockwell mean by his veiled statements? When he says that "Misfortune will overtake any organisation that attempts to assume powers," is he referring to the Spiritualists' National Union? If so, why does he not state so? The S.N.U. has never claimed any "monopoly of spirit revelation," but has only striven honestly and conscientiously so to organise Spiritualistic Churches and Societies as to make more effective the revelations which are received.

Mr. Stockwell is obviously misinformed when he says that there are no organisations in the spirit world, for he will find, if he studies this matter a little more deeply than he appears to have done, that the spirit world is far more highly organised than this, and that denizens in that world are far more subject to regulation, law and order than we are. In fact, history proves that all the efforts from the spirit world to make contact with this one are the results of carefully planned organisation.

The question of the one man church is not one that can be dismissed as a paltry matter, for a large number of these one man churches are a serious blot on the Spiritualist movement. More often than not they are exploited by some individuals whose sole purpose is to make money. Mediums are employed, their psychic gifts are prostituted to mere fortune telling, and this travesty is offered to the public in the name of Spiritualism.

It always seems to me that critics of the S.N.U. ought to make themselves more familiar with its work. It has never claimed to be a perfect organisation, and could not make this claim, as it is composed of human beings, who honestly and loyally are doing their utmost to propagate Spiritualism according to their lights. If there are outside the S.N.U. men and women who feel that it is not as effective as it ought to be, their place is inside the Union, where criticism can be added to by labour and effort. "Union is strength" is far more than a platitude: it is a fundamental truth.

MAURICE BARBANELL.

SIR,—The policy of the S.W.D.C. in relation to the above is beginning to bear the fruit some of us expected it would. Already there is a widespread and apparently determined desire to form a rival union of churches and workers, who wish to propagate Spiritualism without being fettered by rules and regulations which are by their nature foreign and opposed to the principles of Spiritualism. Others have been approached with requests to assist in this direction. Personally, I have counselled patience, in the hope that wiser counsels and deeper thought on the matter will yet cause the S.W.D.C. to modify its policy. The formation of another union would be deplorable if it is in any way avoidable. Nevertheless, it must be recognised that there are unattached workers and churches whose intelligence is equal to the average, and whose sincerity is unquestioned. These workers and churches feel that they are being cold shouldered, and are naturally not disposed to close down or be prevented from doing what they conscientiously believe to be right, and, whether right or wrong, they cannot be blamed if they set about co-ordinating their efforts. Whilst we can all appreciate the value of organisation, as expressed in united effort, we should not forget that REAL unity must be voluntary. That being so, it should be the aim of wise organisers to formulate and implement such policies as are acceptable to all concerned (and the S.W.D.C. should remember that even unaffiliated churches and unrecognised workers ARE CONCERNED in the welfare of Spiritualism), or if that is not possible they should at least avoid any policy that is definitely calculated to antagonise a number of churches and workers. The virtue of toleration of which we hear so much seems by the policy of the S.W.D.C. to be conspicuous by its absence. I, as one of the oldest of the platform workers of South Wales, again appeal to my brothers and sisters in the S.W.D.C. to take further thought, and try to evolve a more elastic policy which can embrace all sincere and capable workers, and which by its efficiency and sufficiency shall be attractive enough to appeal to all churches and cause them to seek affiliation, and thus bring about that "union strong with liberty" which is the ideal of every sincere and earnest Spiritualist.

A. J. ESSERY, ex-Dipl. S.N.U.

INTERNATIONAL PEACE WEEK.

SIR,—Will you allow me through the medium of your paper to draw the attention of your readers to the International Peace Week from Nov. 4th to 11th, to ask for their individual co-operation.

This week, which in England has for some time past been advocated by the various Peace Societies to the cause of International Friendship, was observed last year by groups in 43 different countries, and will be so observed each year in, we hope, increasing numbers.

In all these countries friends of Peace and supporters of Peace movements are spending a few minutes every day, preferably at noon, in thinking of Peace; many of them repeating the following prayer or some other form of words:

"O Hidden Life of God, outside which nothing can exist, help us to see Thee in the face of our enemies, and to love Thee in them. So shall Thy Peace spread over our world, and Thy Will shall at last be done on earth as it is in Heaven."

We hope that many unknown friends amongst your readers will join us in this daily recollection, so that here and all over the world the thought of Peace may be strong and clear.

LEOLA GREIG.

SPIRITS AS BUDDHA'S INFORMANTS.

SIR,—It is a common expression in the Buddhist Scriptures: "And spirits told him too." The word used is "devatayo," the plural of "devata," which means any kind of spirit, from a departed human up to the Supreme Personal God.

A. J. EDMUNDS.

MARGATE.—On Saturday and Sunday, Oct. 12th and 13th, Mr. Maresco Marisini gave an inspiring and intellectual address each evening. The beautiful philosophy of Spiritualism was expounded, and appreciated by a large congregation, as was also the phenomena.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 3RD, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. W. ELY.
MONDAY, at 3, MRS. THORNTON. At
8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. BUCHAN.
FRIDAY, at 8, WHIST DRIVE. 1/- each.
NOV. 14TH, 15TH, 16TH, SALE OF WORK.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, NOV. 3RD, at 10-30, LYCEUM.
At 6-30, MRS. CHAMPION DE CRES-
PIGNY at Ardwick Picture Theatre.
MONDAY, at 8, MRS. GRAYSON.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, at 3 and 8, MRS. KELLY.
THURSDAY, NOV. 9TH, at 7-30, DANCE.
MEMO FIVE BAND. 1-3 inclusive.

Manchester Central Spiritualist Church,
CARSONAGE, BLACKBURN STREET.

SUNDAY, NOV. 3RD, at 11,
MRS. CH. DE CRESPIGNY.
At 3, OPEN PUBLIC CIRCLE.
At 6-30, SERVICE at ARDWICK PICTURE
THEATRE.
MONDAY, at 8, MRS. BUCHAN, Clair-
voyance.
WEDNESDAY, at 8, MR. E. W. OATEN,
"Christianity's Debt to Judaism."
Questions and Discussion invited.
FRIDAY, NOV. 10TH, MISS P. MOOSE.
(See Page 703.)

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, NOV. 3RD, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8-15, MISS LOMAS.
MONDAY, 3 and 8, MRS. BROADHURST.
WEDNESDAY, 3 and 8, MISS J. RENTON.
SUNDAY, NOV. 10TH, MRS. JACKSON.

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

SUNDAY, NOV. 3RD, at 2-30, LYCEUM.
At 6-15 and 8, MRS. B. ENTWISTLE.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MR. ELY.
THURSDAY, at 8, MR. J. A. BOOTH.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, NOV. 10TH, MISS RICHARDSON.

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

SUNDAY, NOV. 3RD, at 6-30 and 8,
MRS. DOWNS.
MONDAY, at 3 and 8, MRS. ROTHWELL.
WEDNESDAY, at 8, PUBLIC CIRCLE.
THURSDAY, at 3 and 8, MRS. SHEPHERD.
SATURDAY, NOV. 9TH, at 7, ANNIVERSARY
SOCIAL. 6d., including Refresh-
ments.
SUNDAY, NOV. 10TH, ANNIVERSARY
SERVICES.
MESSRS. MUDD AND WHITELEGG.

Pendleton Spiritualist Church,
HIGHTFIELD CHAMBERS, BROAD ST.

SUNDAY, NOV. 3RD, at 6-30,
MR. C. TIMMS.
MONDAY, at 3, OPEN CIRCLE.
At 8, MRS. DAVIES.
WEDNESDAY, at 3, MRS. LANGFORD.
At 7-30, HEALING CIRCLE.
At 8-30, MEMBERS' DEVELOPING CIRCLE.
THURSDAY, at 8, MRS. HOYT.
FRIDAY, at 8, OPEN CIRCLE,
MRS. WOOLFENDEN.
SUNDAY, NOV. 10TH, MR. RICHARDSON
(Notes).
Lyceum every SUNDAY at 2-30.

SOCIETY ADVERTISEMENTS.

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

SATURDAY, NOV. 2ND, at 7-30, WHIST
DRIVE. 1/- inclusive.
SUNDAY, NOV. 3RD, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. PILKINGTON.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. GERSHON.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, NOV. 3RD, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. DRANSFIELD.
WEDNESDAY, at 8, MR. ERIC COTT.

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

SUNDAY, NOV. 3RD, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, MISS M. SMITH.
MONDAY, at 8, MISS GOODWIN. At 8,
OPEN CIRCLE.
TUESDAY, at 8, MR. A. SMITH.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, MRS. HOYT.
SATURDAY, at 8, OPEN CIRCLE.

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

SUNDAY, NOV. 3RD, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MRS. KNOTT.

MONDAY, at 3 and 8, MRS. DOHERTY.
TUESDAY, at 8, CIRCLE, MRS. MORRIS.
WEDNESDAY, 3 and 8, MRS. CHAPMAN.
SUNDAY, NOV. 10TH, at 10-30,
REMEMBRANCE SERVICE.
SUNDAY, NOV. 10TH, MRS. BROMLEY.
Every SATURDAY, at 7-30, SOCIAL.
Is., Refreshments included.

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

SUNDAY, NOV. 3RD, at 11-15 and 7,
MRS. NUTLAND,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, NOV. 3RD, at 11-15 and 7,
SERVICE,
Address and Clairvoyance.
MONDAY, at 7-15, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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

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

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.

SOCIETY ADVERTISEMENTS.

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. PERKINS, 78, Well
Street, Ryde.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, NOV. 3RD, at 3-30, OPEN
CIRCLE and also at 6-30.
MRS. ALFRED GOLDS.
After-Circle at 8.
WEDNESDAY, at 8, OPEN CIRCLE.
Mediums present.

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

SUNDAY, NOV. 3RD, at 6-30,
ADDRESS.
TUESDAY, at 3, Weekly Meeting for
Ladies Only.
THURSDAY, at 8, Address and Clair-
voyance.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, NOV. 2ND, at 7, and
SUNDAY, NOV. 3RD, at 3 and 6-30,
MRS. STOCKWELL.

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

SUNDAY, NOV. 3RD, at 7,
CAPTAIN J. FROST, Address.
WEDNESDAY, at 7-30, MRS. CLEMENTS,
Address and Clairvoyance.

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

SUNDAY, NOV. 3RD, at 11 and 6-30,
MRS. A. DE BEAUREPAIRE.
THURSDAY, at 8, MRS. MELLOY.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, NOV. 3RD, at 6-30,
MRS. S. D. KENT,
Address and Clairvoyance.
SUNDAY, NOV. 10TH, MRS. P. LEVITT.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, NOV. 3RD, at 11 and 6-30,
MISS PENNY.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MISS BARBER.

Battersea Christian Spiritualist Church,
Removed to 193, LAVENDER HILL,
S.W. (opp. Battersea Town Hall).

SUNDAY, NOV. 3RD, at 11, CIRCLE.
At 6-30, MISS RUTH GOLDSMITH,
Address and Clairvoyance.

SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.

SUNDAY, NOV. 10TH, MR. J. POLLARD
and MRS. LILLY.

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

SUNDAY, NOV. 3RD, at 6-30,
MRS. NICHOLLS.

CIRCLE follows Service.

MONDAY, at 3, LADIES' OWN,
MRS. E. HINES.

WEDNESDAY, at 8, MISS L. GEORGE.

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

SUNDAY, NOV. 3RD, at 7,
MISS ROGERS,

Address and Clairvoyance.

After Service, OPEN CIRCLE.

WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.

SUNDAY, NOV. 10TH, from 3 to 5,
OPEN HEALING CIRCLE.
At 7, MR. AND MRS. COLEMAN.

**Bowes Park and Palmer's Green,
Spiritualist Church,**
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, NOV. 3RD, at 11,
MR. ERNEST MEADS.

At 7, MR. CHAS. ANTEN.

WEDNESDAY, at 8, MR. G. BOTHAM,
at Shaftesbury Hall, adjoining Bowes
Park Station.

LYCEUM every SUNDAY at 3.

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

FRIDAY, NOV. 1ST, at 7-30,
MR. T. H. ATKINSON.

SUNDAY, NOV. 3RD, at 7,
MRS. CHESTERMAN.

FRIDAY, NOV. 8TH, at 7-30, MRS. F.
TYLER.

SUNDAY, NOV. 10TH, at 7, MRS. C. J.
STOCKWELL.

After Circle follows Sunday's Service.

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

SUNDAY, NOV. 3RD, at 11,
MRS. J. HAMMERTON.

At 6-45, MR. MELTON.

WEDNESDAY, at 8, MRS. HAMMERTON.

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

SUNDAY, NOV. 3RD, at 11, OPEN CIRCLE
At 3, LYCEUM.

At 6-45 for 7, ALD. D. J. DAVIS,
Address and Clairvoyance.

FRIDAY, at 8, CLAIRVOYANCE.

SUNDAY, NOV. 10TH, MRS. G. ELLIOTT

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

SUNDAY, NOV. 3RD, at 6-30,
REV. G. NASH,

Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE. At 8,
MRS. PODMORE.

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

SUNDAY, NOV. 3RD, at 3-15, LYCEUM.
At 6-30, MRS. HEYDA BALL.

WEDNESDAY, at 7-15, MRS. F. C. MAT-
THEWS (Birkenhead). Address and
Clairvoyance.

SUNDAY, NOV. 10TH, SPECIAL SER-
VICE OF REMEMBRANCE conduc-
ted by MRS. WESLEY ADAMS, who
will give a Short Address, followed by
Clairvoyant Descriptions & Messages.
Soloist: Mrs. Doris Jones.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 3RD, at 7,
SERVICE.

At 8-15, OPEN DEVELOPING CIRCLE.

THURSDAY, at 8, SERVICE.

Ealing Spiritualist Church,
S. BAKERS LANE, BROADWAY, EALING

SUNDAY, NOV. 3RD, at 11-15, MRS.
GOLDEN. At 3, LYCEUM.

At 7, MR. H. BODDINGTON.

WEDNESDAY, at 8, MRS. CALVERT.

SUNDAY, NOV. 10TH, MR. G. BOTHAM.

The Spiritualist Fellowship,
(KENTISH TOWN),
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SUNDAY, NOV. 3RD, at 7,
MR. R. R. THORNTON.

THURSDAY, at 3 and 8, MISS R.
GOLDSMITH.

SUNDAY, NOV. 10TH, MISS GOLDSMITH

Finchley Spiritual Mission,
FERNBANK HALL, GRAVEL HILL,
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Trams and Buses to "Queen's Head")

SUNDAY, NOV. 3RD, at 7,
MR. J. S. MILLS TANNER.

THURSDAY, at 8, MISS JOAN PROUD,
Address and Clairvoyance.

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

SUNDAY, NOV. 3RD, at 11-15, PUBLIC
CIRCLE.

At 3, LYCEUM.

At 7, MRS. BROWN JOHN.

TUESDAY, at 3, MRS. MELLOY. At 7-30,
HEALING CIRCLE.

THURSDAY, at 8, DISCUSSION GROUP.

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

SUNDAY, NOV. 3RD, at 11-30, CIRCLE.
At 3, LYCEUM.

At 7, MR. E. HUNT.

THURSDAY, at 8, MRS. MAUNDERS.

SUNDAY, NOV. 10TH, MR. W. J.
VANSTONE, F.R.G.S.

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

SUNDAY, NOV. 3RD, at 3, LYCEUM.
At 7, MRS. B. STOCK.

MONDAY, at 3, MRS. MELLOY.

At 8, MRS. DUNN.

TUESDAY, at 8, MEMBERS ONLY.

THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.

FRIDAY, at 8, LYCEUM MEETING.

SUNDAY, NOV. 10TH, MRS. S. D. KENT

Hackney Independent Lyceum Church
41, PEMBURY ROAD (Second Gateway
on left in Downs Park Road).

SUNDAY, NOV. 3RD, at 3, LYCEUM.
At 6-30, MR. SAMUELS & MR. LLOYD

Address and Clairvoyance.

THURSDAY, at 8, DISCUSSION.

FREE HEALING at 9-15.

SUNDAY, NOV. 10TH, MRS. GOLDS-

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, NOV. 3RD, at 3, LYCEUM.
At 7, SERVICE AS USUAL.

WEDNESDAY, at 3, PSYCHOMETRY.

THURSDAY, at 8, MISS FALLOWS.

KINDLY NOTE MRS. E. A. CANNOCK
is away in Sweden until the middle of
November. Letters attention on return.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 3RD, at 11, SERVICE.
At 7, MISS BRADBPEAR.

TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMMINGS in attendance.

WEDNESDAY, at 8, MISS EVA CLARKE.

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

SUNDAY, NOV. 3RD, at 6-30,
MRS. A. BODDINGTON,

Address and Clairvoyance.

WEDNESDAY, at 8, SOCIAL.

SUNDAY, NOV. 10TH, MISS L. GEORGE.

Hendon Spiritualist Fellowship,
THE LIBERAL ROOM, 1, BELL TERRACE,
HENDON
(Opposite "The Bell" bus stop).

SUNDAY, NOV. 3RD, at 6-45,
MRS. REDFERN,

Address and Clairvoyance.

At 8, HEALING CIRCLE.

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

SUNDAY, NOV. 3RD, at 6-45,
MRS. PYNE.

WEDNESDAY, at 3, LADIES' GUILD.
MISS MOORE. At 8, SERVICE.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, NOV. 3RD, at 7,
MISS EDDISON,

Address and Questions.

THURSDAY, at 3, Ladies' Meeting, ad-
dress and Clairvoyance. Speaker to be
arranged.

FRIDAY, at 8, MISS LILY THOMAS.
Address and Clairvoyance.

SUNDAY, NOV. 10TH, at 7, MRS. B.
HINCHLIFFE will Lecture on "Messages
from Capt. Hinchcliffe." Clairvoyance
by MRS. M. CROWDER.

Independent Spiritualist Church,
79, BEDFORD ROAD, CLAPHAM, N.

SUNDAY, NOV. 3RD, at 6-45,
MRS. H. V. PRIOR,

Address and Clairvoyance.

THURSDAY, at 7-15, Psychometry.

SUNDAY, NOV. 10TH, MR. E. KEITH.

Kensington Spiritualist Church,
LINDSAY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, NOV. 3RD, at 6-30,
MISS F. FALLOWS.

MONDAY, at 8, in Small Hall,

MRS. F. BERTS, Psychometry.

THURSDAY, at 8, in Small Hall,
MR. G. W. COLMAN, Clairvoyance.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, NOV. 3RD, at 11 and 6-30,
MR. NICKELS, of Luton,

Address and Clairvoyance.

At 3, LYCEUM.

WEDNESDAY, at 7-30, MISS THORNDIKE.
Address and Clairvoyance.

FRIDAY, at 7-45, MEMBERS' CIRCLE
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Lewisham Spiritualist Church,
LINES HALL, LINES COVE, LEWISHAM
(Opposite Prince of Wales Playhouse).

SUNDAY, NOV. 3RD, at 11-15, CIRCLE.
At 2-45, LYCEUM.

At 6-30, Miss P. M. THOMAS (Swansen)
Address and Clairvoyance.

MONDAY, at 8, LADIES' OWN,
Miss P. M. THOMAS (Swansen).

At 8, PUBLIC HEALING CIRCLE.

TUESDAY, at 8, DISCUSSION GROUP.

WEDNESDAY, at 8, Mrs. H. J. KING,
Address and Clairvoyance.

**Little Ilford Christian Spiritualist
Church.**

THIRD AVENUE, MANOR PARK, E.

SUNDAY, NOV. 3RD, at 3, LYCEUM.

At 7, Mrs. PODMORE.

MONDAY, at 3, Mrs. V. CROXFORD.

TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, at 8, Mrs. CLEGHORN.

THURSDAY, 3-30, INVESTIGATORS'
CIRCLE.

FRIDAY, 6 to 8, LYCEUM GUILD.

SUNDAY, NOV. 10TH, at 7, SPIRITUAL SER-
VICE OF REMEMBRANCE by Mrs. E.

CLEMENTS.

WHIST DRIVE every SATURDAY at 8.

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

SUNDAY, NOV. 3RD, at 11, HEALING

CIRCLE. At 3, LYCEUM.

At 6-30, Miss L. THOMAS.

THURSDAY, at 3, SERVICE.

At 8, Rev. GEO. NASH.

SUNDAY, NOV. 10TH, MR. M. NASIL.

Shepherd's Bush Spiritualist Society,

78, BECKLOW RD., ASKEW RD., W.

SUNDAY, NOV. 3RD, at 11,

OPEN CIRCLE.

At 6-30, Mr. AND Mrs. KIRBY,
Address and Clairvoyance.

THURSDAY, at 8, OPEN CIRCLE.

South London Spiritualist Mission,

LAUSANNE HALL, LAUSANNE ROAD,
PECKHAM, S.E.15.

SUNDAY, NOV. 3RD, at 11-30, CIRCLE.

At 7, Mrs. E. NEVILLE,

Address and Clairvoyance.

THURSDAY, at 8-15, Mrs. E. EDEY,
Address and Clairvoyance.

SATURDAY, at 7-30, LYCEUM FANCY
DRESS SOCIAL (Fancy Dress Optional).

SUNDAY, NOV. 10TH, MR. R. BODDING-
TON.

HEALING CIRCLE, TUESDAYS, at 8.

LYCEUM every SUNDAY, at 3.

Stratford Spiritualist Church,

IMBOSTON ROAD (Sixth Turning down
Forest Lane, going from Maryland
Point Station).

SUNDAY, NOV. 3RD, at 11,

MR. BATES.

At 3, LYCEUM OPEN SESSION, Mrs.

DENNIS.

At 6-30, Mrs. GARRIE YOUNG.

WEDNESDAY, at 3, LADIES' MEETING,

Mrs. TRODD.

THURSDAY, at 8, Evening of Clairvoy-
ance.

SATURDAY, NOV. 9TH, at 7-30, WHIST
DRIVE.

SUNDAY, NOV. 10TH, Miss SNEELEY.

Sutton Christian Spiritualist Church,

MAPLE ROAD, SUTTON.

SUNDAY, NOV. 3RD, at 3, Address and

Psychometry.

At 6-30, Rev. DOMINIC MILLS, At

7-30, Mrs. BETTS, Clairvoyance.

WEDNESDAY, at 3 and 7-30, Mrs.

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WEDNESDAY, NOV. 6TH, at 7-30,
Miss JOAN B. PROUD.
After Circles at close of services
HEALING & DEVELOPING CLASSES.
SATURDAY EVENING
Home Circles at 7.15 p.m.
Ask for Monthly Programme.

Streatham Christian Spiritualist Church
TUDOR HALL, STREATHAM HIGH RD.

SUNDAY, NOV. 3RD, at 11, SERVICE &
CIRCLE.

At 3, HEALING CIRCLE.

At 6-30, Mr. LEONARD.

WEDNESDAY, at 3, LADIES' MEETING,

Mrs. E. A. RAYFIELD.

At 7-30, Mrs. W. EDWARDS.

SUNDAY, NOV. 10TH, Mr. G. T. GWINN.

The Church of the Spirit,
21A, CHURCH ROAD, CROYDON.

SUNDAY, NOV. 3RD, at 11,

MR. PERCY O. SCHOLEY.

At 6-30, Rev. G. C. SHARPE.

WEDNESDAY, at 8, Mrs. MAUD EVANS,
Address and Clairvoyance.

FRIDAY, at 8, Mr. PERCY O. SCHOLEY,
Psychometry.

The Spiritualist Meeting House,

ADULT SCHOOL, PALMERS ROAD,
NEW SOUTHGATE, N.11.

SUNDAY, NOV. 3RD, at 7.

Miss CANNON.

SUNDAY, NOV. 10TH, Mrs. YORK.

Walthamstow Spiritualist Lyceum

Church,

THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, NOV. 3RD, at 7,

Mrs. WILLIAMS.

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, NOV. 10TH, Miss H. WRIGHT.

West Ealing Spiritualist Church,

HESEL ROAD.

SUNDAY, NOV. 3RD, at 6-45.

MR. LELLIOFT,

Address and Clairvoyance.

WEDNESDAY, at 7-45, Mr. WHITE,
Address.

Mrs. TREADGOLD, Clairvoyance.

Wood Green Christian Spiritualist

Church,

BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, NOV. 3RD, at 11-15, SERVICE.

At 7, Mr. & Mrs. PULHAM.

WEDNESDAY, at 8, Mrs. V. CROXFORD.

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Question Night.

Monday - - Nov. 4th - - at 8-30,

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Thursday - - Nov. 7th - - at 8-30,

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A **DRAWING-ROOM SEANCE** will be held every Sunday at 7, at 15, Sandmere 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.

A **DRAWING-ROOM DEVELOPING CLASS** will be held every Monday at 7-30 p.m. at "Holly Bush," 81, Maybank Road, Sth. Woodford, E., commencing Nov. 4th. Psychometry-Clairvoyant Medium takes circle.

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

MISS B. M. MANSFIELD holds a Public Circle every Wednesday and Friday at 8 p.m. Trance, Clairvoyance and Spirit Messages given.—4, Westmoreland St., Victoria, S.W.1.

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. F. ANDERTON-HULME, Psychologist and Healer. Upper Gloucester Place, Baker Street, N.W.1. Free Healing, Thursday, 7 to 9.

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

Mrs. HUGHES hold Spiritual Services (Trance) Sundays at 7. Tuesdays and Fridays at 8.—311, King Street (side door) Hammersmith, nr. Ravenscourt Park.

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

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

SISTER MAUDE attends, by appointment for Spiritual and Vital Magnetic Healing. Successful absent treatments. White Open Door Psychic Centre, 14, Hand Court, High Holborn, W.C.1.

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

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Armistice Service of Remembrance,

SUNDAY, Nov. 10th, at 10-45 a.m.

Speakers: Miss FLORENCE MORSE and Mr. E. W. OATEN.

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WEDNESDAY, at Nov. 6th, at 8. Mr. R. R. THORNTON, Transfiguration Seance. Fee 2/6.

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FRIDAY, Nov. 15th, at 3 and 7 p.m., Mrs. HARRINGTON, Transfiguration.

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Mr. H. BODDINGTON (Dipl. S.N.U.).

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