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RELIGION and REFORM.

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FRIDAY, NOVEMBER 22, 1929

PRICE TWOPENCE

Buddhism and Spiritualism.

By A. L. WAREHAM.

AUTHORITIES: Ency. Brit.; Ency. Religion and Ethics; Buddhism (Mrs. Rhys Davids); Buddha the Atheist (Upasaka); Faiths of Man (Forlong).

I.

ALTHOUGH the Buddha possibly was not a Spiritualist, yet there is much of interest to Spiritualists in his philosophy, and a great deal with which we are in agreement. There are different varieties of Buddhism, but that of Ceylon and Burmah is considered to be the purest, and least removed from the teachings of the great master. It is recorded that he gave the following advice to doubters and searchers after truth: "It is in the nature of things that doubt should arise. Do not believe anything on mere hearsay. Do not believe in traditions merely because they are old, and have been handed down for many generations and in many places. Do not believe anything on account of rumours, or because people talk a great deal about it. Do not believe because some ancient sage believed. Do not believe in your own fancies, thinking they must have been inspired. Do not believe anything merely because it seems probable, or because it has been the custom to believe it. Do not believe anything merely on the word of priest or teacher. But whatsoever, after thorough investigation and reflection, is found to agree with reason and experience, is conducive to the good and benefit of mankind, and of the world at large, that only accept as true, and shape your life in accordance therewith." The Buddha here shows that he believed that what is "true" is also "good."

Buddhist philosophy teaches that nothing happens by blind chance. Whatever happens, or is, or comes into being, is dependent upon causes; these causes are themselves effects of previous causes, and so on, in an endless chain or sequence, back to infinity; and although we speak of a "First Cause," there never was a "first" or "beginning," but "Eternity." And again, present happenings produce future effects, and so on to infinity. Nothing is independent or apart, but is linked with the whole, past, present and future.

When the Theist affirms as "First Cause" a "personal god," the Buddhist demands to know how He, the personal god, came into being?

THE BUDDHIST AND GOD.

When the Theist affirms that God designed everything, the Buddhist refers him to the "sbrake" or "butcher bird," which impales young birds, mice, and other sensitive things alive upon thorns, and leaves them to die a lingering death.

The Buddhist theory of the integration and disintegration of star systems closely resembles the theories of modern scientists. World systems come into existence as the result of manifestations of "Force," the potentialities of which are in the ether. First, a very thin mist forms; this gradually condenses into an incandescent mass; this begins to fall in drops like rain towards a common centre, and from a liquid becomes a more or less solid mass. The system thus formed endures for a vast period of time, and finally is destroyed by internal eruption, collision with another system, or radiates by fire. When the system thus comes to an end the force is re-absorbed into the ether. After a long period of rest the whole process begins over again, not as the result of any "First Cause," but as part of an eternal activity, which never had a beginning and will never have an end.

If God is too great for man to comprehend, then His nature and qualities must surpass our range of ideas, and we cannot conceive Him as He is, nor should we limit His ways to those of a person who plans and designs. If the Infinite acts with a purpose, He cannot be complete and perfect, for to have purpose implies an endeavour to satisfy a want, and, consequently, incompleteness and imperfection.

Buddhism teaches that the universe is brought into being and is sustained by "Eternal Law," "Infinite Mind," and was not designed by a "personal creator." If the universe had been designed by a beneficent personal creator, there should be no such things as sorrow and calamity, right and wrong, hate, war, pestilence, and disease.

SPIRITUALISM AND BUDDHISM.

Spiritualism agrees that law is supreme and eternal; it is Divine Mind, an attribute or aspect of being—God. It was not made, but is "self-existent," and could not but be.

Buddhists assert that everything is "relative," and that there is no "absolute." But Spiritualists claim that "Infinite Being" is absolute, for there is nothing and no one outside or apart, and "the whole" is therefore unrelated, except to its parts and manifestations within itself. The infinity of parts or manifestations constitute a system of relations, but as there is nothing exterior to "the whole," God, the whole is absolute, yet it is related to His manifestations or children within Himself. Being, eternal infinite law, divine mind is self-existent and absolute, but the finite beings and conditions manifesting in the universe are related to one another and to "the whole"; they are interdependent and dependent.

The Buddha did not teach that the universe was created out of nothing by a superhuman person, whose origin could not be accounted for, but that it is an eternal sequence of cause and effect, which goes back to infinity.

Whatever is or comes into being is the result of eternal law, natural causation, running back out of sight and knowledge, to infinity, and it is itself a link in the chain of cause and effect, giving rise to farther effects, on to infinity. Man himself is one of these effects, and is the outcome of past causation. There was a time, comparatively recent, when man was not in earth existence, and there will come a time when he will cease to exist on earth. But the universe existed for millions of ages before man came, and will continue to run for millions of ages after he has gone, and after the earth itself has disappeared.

Buddhism and Spiritualism agree in much of the following: We may separate the qualities of a thing from the thing itself IN IMAGINATION, but WE CANNOT DO SO IN REALITY. We may think of the colour, shape, size, weight and substance of an orange, yet they really exist in combination as the orange itself; and to take these qualities or abstractions away in REALITY would be to take away the orange itself; we cannot take the weight without taking the orange; we cannot take the substance without taking the orange; if we take the size or shape there will be no orange left. We can THINK of the length, breadth and depth of a cube, yet we cannot take away any of these in reality without annihilating the cube. We can think of light and heat as properties of fire, but if we actually take them away there would be no fire left.

LIFE AND MIND.

All this should be plain to most people, yet metaphysicians habitually treat abstractions, qualities and properties as independent realities in themselves, existing apart from other qualities and properties. Great philosophies have been developed in this way, but they are of little use, and are very misleading. Philosophers have treated "life"

or "mind" in this way, and have led people into confusion. Life or mind is not a thing apart from substance; one does not exist without the other. We do not know of life or mind anywhere apart from substance. Mind implies change or movement. There can be no movement without something which moves—substance—therefore there can be no mind apart from substance.

What is mind? What is matter? What is electricity? We do not know! But we do know that these things exist. We are learning more and more about them, and our knowledge is taking us ever nearer to the great mystery of being itself, the fundamental or primal cause; and yet how can we conceive of a fundamental with reference to infinity, or of a primal with reference to eternity? Instead of these, Buddhists treat of the aspect of "ever becoming," sequence, cause and effect, change.

Matter is not inanimate; it is not merely a channel through which life sometimes flows; it is itself alive; every atom and electron is a centre of sentient vital energy—a centre of life. Everything in the universe has the three aspects or principles of substance, energy and life or mind. At root there is but one universal spirit or ether, which is invisible, and cannot be apprehended by our physical senses or by physical methods. Buddhists say "mind," but there is no mind apart from substance. We know of this spirit or mind by its multifarious manifestations. All finite bodies are derived from this primal spirit, and consequently possess the same three principles or aspects, substance, energy and life.

The life or mind enables things or finite beings to sense environment, and to react to stimuli from outside. By this sensing and responding the individual mind is modified and developed, as well as the body of matter and the body of derived spirit substance, which are associated with it. The mind in these bodies becomes a reflector and readjuster of experiences received from the outside world. Feelings and thoughts cannot exist apart from a substantial body of some sort, but on the decease of the material body Spiritualists know that the spiritual body and brain continue to function, to feel, to think, and to remember, and the individual mind or soul is continued in them. Pure Buddhism is supposed not to recognise the existence of the spiritual body; nonetheless, many Buddhists believe in a spirit life after physical decease.

It is not merely a STREAM of "universal life," functioning in a particular form and variety of body which constitutes a man, a dog, or a fish, for the bodies are themselves developed from single cells by the power of the subconscious mind, and the subconscious mind of each individual has been developed and evolved by the vast and intricate experiences of its ancestors back through the ages.

The great Buddhist scholar, P. L. Narasu, says: "The assumption of a soul without a body might be difficult to disprove, but it is not a scientific hypothesis. To formulate and describe all the facts of experience, all that psychology needs admit is the existence of a sequence of conscious processes, each different from but aware of the rest, and appropriative of each others' contents. That which is called the ego, which says 'I am' is merely a complex of sensations, ideas, thoughts, emotions and volitions. It is not an eternal particle or entity. The word 'I' remains the same, but its significance continually changes; it represents a unity arising from one's sensations and ideas. It is in relation to this unity that one speaks of 'my body' and 'my soul.' A changeless, simple, unitary ego is a myth." Spiritualists say that this complex, ever-changing unity, ego or soul is continued in the spiritual body after the decease of the physical body.

The physical body is composed of elements which are in a constant state of coming and going, of inflow and outflow; so that the matter in the body of a youth is not the same as was in his body when he was a child, and when he has grown to middle-age there will not be a particle of the same matter remaining in this body that composes it while he is a youth. The spiritual body and soul, too, are also for ever changing. The experiences of the past are registered and remain, it may be, in the subconscious mind, perhaps to be revived as memories, or to influence the character and modify the faculties. The soul grows by

what it feeds on, its experiences, physical and spiritual, and the spiritual bodies also are developed or stunted at the same time.

Through the mind pass all shades of desire, of hope and fears, ambitions, aspirations, love, hate, humility, pride, lust, self-control, and self-sacrifice. All these are associated with nervous vibrations in the physical body in varying degrees of intensity, and with chemical changes caused by external stimuli and the internal reactions. The external stimuli may be of a physical nature, acting directly on the physical body and indirectly on the spiritual body, or they may be of a spiritual nature, acting directly on the spiritual bodies and indirectly on the physical body.

(TO BE CONTINUED.)

Do Journalists Exist?

APPROPOS to the increasing publicity being given to Spiritualism in the newspaper press and to the eternal question, "What constitutes evidence?" we think the following, written by the late William T. Stead for an early issue of the "Borderland" quarterly, may be of interest to readers:—

"But for the pressure of other business I had decided to write an ingenious article after the fashion of Mr. Podmore, to prove that while it might be admitted that some journalists exist in London, and possibly in Edinburgh, it was a matter of the very gravest doubt as to whether any such beings existed outside the two capitals. There is hardly an argument used to throw doubt upon the existence of disembodied intelligences which could not equally well be used to prove the non-existence of a provincial editor.

"In the first place, how many of us have ever seen a provincial editor? In the second, all the evidence as to his existence is vitiated by the monetary. Money is necessary in order to procure the alleged communications which emanate from the so-called editors. It is true that the sum of money is but a small one—varying from a halfpenny to a penny—but the amount is immaterial; the essential fact is that, without the payment of money, no editorial communications are procurable—a circumstance which the Psychological Research Society will tell you is sufficient to throw the gravest doubt upon the existence of any such body of men.

"Then again it is argued that no communications come from spirits because they are often inane and commonplace; besides, they are often contradictory, and they not only leave you no wiser, but a great deal more bewildered than before you began to listen to them. Every word of this criticism without an alteration can be applied to the communications which are ascribed to these invisible editors. Mr. Podmore would have no difficulty in triumphantly proving that the utterances of the so-called journalists have no evidential value because it is extremely rare that they express anything that is not already present in the mind of the person who receives their communications. Telepathy will account for a great many things, even for the existence of those so-called editors.

"All this would make a very pretty article, but I was too busy to write it, and I will therefore leave it with my compliments, hoping that Mr. Podmore and the explain-away-at-any-price school will accept the will for the deed."

Nor to the grave, not to the grave, my soul
Follow thy friend beloved;
But in the lonely hour,
And in the evening walk,
Think that he companies thy solitude;
Think that he holds with thee
Mysterious intercourse;
And though remembrance wake a tear,
There will be joy in grief.

—SOUTHEY.

Spiritualism in Holland.

MR. P. GOEDHART, of The Hague, writes us as follows :

The visit of Sir Arthur Conan Doyle to Holland has been a notable event to the Spiritualists of The Hague, Rotterdam and Amsterdam. At the latter city the Society 'England-Holland,' which is established to promote good relationships between the two nations, invited Sir Arthur to lecture before them. Though they are not Spiritualists, the great hall of the Colonial Museum was crowded, and Sir Arthur laid before them his arguments for Spiritualism. It was an audience that had never given one minute's thought to such ideas, but the address was excellently received.

"At The Hague some 1,700 people attended Sir Arthur's meeting. A great many reporters were present, and in the main their reports were dignified and helpful. Prior to Sir Arthur's visit the leading papers had inserted a number of articles from my pen, with portraits of Sir Arthur and Lady Conan Doyle, and this paved the way to an excellent evening. Sir Arthur's lecture was translated into Dutch by Mr. Goedhart, and loud speakers carried the message to every part of the hall.

"At Rotterdam a hall of moderate size was filled with over a thousand people, and the enthusiasm and interest in the meeting left nothing to be desired.

"During the visit of Mr. Oaten to Holland in May last a Committee was set up in preparation for the International Congress which will be held at The Hague in 1931, and this Committee of twenty-five invited Sir Arthur and Lady Doyle and Mr. and Mrs. Jensen to a dinner. An official welcome was offered to the guests, and a very happy and enthusiastic evening was spent.

"There is a great deal of public interest in Spiritualism in Holland. I have translated Mr. Blatchford's 'More Things in Heaven and Earth' into Dutch, and also Sir Arthur's little booklet, 'What Does Spiritualism Actually Stand For?' Professor Bozanno's 'Visions on the Death-bed' has been translated into Dutch by Mr. Sparenberg, and Mr. Dennis Bradley's 'Towards the Stars' and 'The Wisdom of the Gods' have been translated by Mrs. Groent. The circulation of these works is a material help to us in spreading Spiritualism amongst the people.

"Generally speaking, the clergymen of the churches, whether orthodox or liberal, are against us, and the medical faculty also seem combined to fight us. I think, however, that they have not too much to congratulate themselves upon in the opposition, for the Spiritualists are not always mild in their answers.

"Sir Arthur's 'Rejoinder' has helped us to answer a Catholic journalist who attacked him in the usual unfair manner after his late lecture.

Altogether Spiritualism is doing well in Holland, and we offer to our English brethren our cordial greetings."



TWO STANDARD BOOKS FOR STUDENTS.

ONE of the most valuable books for the religious and psychic student is the famous volume by William James on 'The Varieties of Religious Experience—A Study in Human Nature.' These constitute the Gifford Lectures on "Natural Religion" delivered at Edinburgh in 1901-2, and have held the field as a psychological study since they were first printed in 1902. Unfortunately their high price (16/-) has kept them to a select circle of readers. We are pleased to see, however, that Messrs. Longman's have now issued a cheaper edition at 6/-, which should bring the book within the range of the studious reader. The value of the volume is evidenced by the fact that thirty-seven editions have been issued. It is a book which might well be taken up by the Study Groups in our churches. It should lead up to the study of another useful book, "The Foundations of Belief," 10/6 by the Rt. Hon. Arthur James Balfour (Lord Balfour), which is in its eleventh edition. Both books are obtainable from THE TWO WORLDS Office at the published price, plus postage.

The Position of Spiritualism.

At the London District Council Discussion Group on Oct. 28th Mr. G. F. Berry made reference to the change of public opinion with regard to religious matters, evidenced in the press. The religious expressions of people of all sects and denominations were gradually harmonising with the teaching of Spiritualism, he said, and religion was becoming more concerned with the question: "Where are the dead?"

For information upon this point they must enter the sphere of psychic research, and it was no uncommon thing to find ministers of religion using knowledge gained therefrom, although perhaps at the same time denouncing Spiritualistic practices. To meet the position it was absolutely essential to raise the standard of phenomena presented, and eliminate the undesirable material phases, such as fortune-telling. "Our movement is crumbling to pieces by the poverty of the phenomena we are presenting, and if we are to be worthy of the designation 'religious' our phenomena must serve the soul's spiritual needs, or it will prove our downfall." By these phrases the speaker indicated the responsibility placed upon them by the vast importance of their subject.

It was interesting to turn to the study of ectoplasm and its indications of being a living substance. To Geley the idea occurred of a substance of such a composition that, under the influence of the necessary vital force, it could become all the composite parts of the physical organism. This suggested that all forms of animated matter were of the same embryonic formation, the life force of each causing the different development.

Mr. Berry indicated a serious thing in the movement—the state of their platform. Before they could occupy the position of leaders of thought they must eject everything that was pandering to the sensational. That accomplished, they should progress rapidly in their work.



Why Scientists Differ.

THE appearance of any new book by Sir Oliver Lodge is always looked forward to with keen interest, and we confess that in "Phantom Walls" (Hodder & Stoughton, 251pp., 5s. net), his latest published work, we found our highest anticipations realised. For Sir Oliver is not only a great scientist, but he is also a very able writer, and "Phantom Walls" will, we believe, amply maintain his position in both these important fields.

On the materialistic objections and difficulties in regard to survival, Sir Oliver says:—

"Sir Arthur Keith has been expressing himself of late in opposition to ideas of survival such as those that I advocate, and it is a pleasure to refer to his pronouncement, for he has a most delightful personality, and is regarded by myself, in common with most scientific men, with real affection. As everyone knows, he is a great anatomist, and is familiar with the structure and the workings of the human body, and, indeed, of animal bodies generally, to an extent which is quite beyond any of us. All that he says on the subject, therefore, we should accept with due respect. But the universe is a very big thing, and an animated structure is a very complicated thing, so that no one pretends to know EVERYTHING about it, and no one living is able to answer all the questions that can be asked.

The universe has so many aspects that it is seldom possible for any one individual to study more than a few of them. This is what Sir Arthur Keith and other scientific men mean by their limitations. They are immersed in the contemplation of the aspects that they have studied, and for the most part ignore other aspects or leave them to other students.

When, therefore, a scientist who has made no specialised study of a particular branch of science ventures to make a pronouncement thereon, he is over-striding the limitations which specialised research must necessarily involve. His opinion is, in face of the facts, therefore valueless. Such is the answer to the oft-repeated question: Why

do some scientists say Spiritualism is fundamentally wrong? They have made no particular study of the subject.

We hope to publish a review of Sir Oliver Lodge's most recent work in an early issue.

GIRL TRACED BY MEDIUM.

THE "Sunday Chronicle" reports the following case from Nottingham:—

A remarkable case of a Spiritualistic medium tracing a missing girl was revealed to me to-day. The girl, Miss Ann Doyle, a pretty 19-year-old typist, disappeared from home three months ago. All efforts to trace her failed until last week, when, on the advice of a friend, her mother consulted a local medium. "The medium said that she saw my daughter quite plainly," Mrs. Doyle said. "She told me that she was working as a secretary in a strange city. She gave us a number of a house in Dublin where she said my daughter was living. I did not believe there was anything in it, but my husband declared that we could not leave anything to chance, so my eldest son went to Dublin to investigate. True enough, he found the house the medium had mentioned, and there discovered his sister." Miss Doyle, her mother explained, ran away from home in the hope of getting on the films. Failing to obtain work, she secured employment in Dublin, and did not inform her family of the fact because they had always poked fun at her film ambitions.

EASTBOURNE SOCIETY HONOURS MR. A. W. ORR.

ON Sunday last the Eastbourne Spiritualist Society held its annual general meeting. At the service preceding the meeting Prof. Branzie delivered an inspiring address, and was listened to by an appreciative audience. Mr. J. Adams (the retiring president) announced that he wished to place on record the deep appreciation he felt for the valuable assistance and co-operation he had received from the other officers. Although the society had passed through vicissitudes, he was very pleased to announce that it was now in a stronger position, both numerically and financially, than ever before in its history.

Before he vacated the chair he had a very pleasing duty to perform, which was to present to the life president, Mr. A. W. Orr, an illuminated address in recognition of his valuable service, and as a mark of the esteem and affection in which he was held by all with whom he was associated.

Mr. Orr, in his reply, expressed his deep gratification of the honour conferred on him, and said that although he realised the great responsibility the position carried he was willing to shoulder the burden to the best of his ability.

In the election of officers that followed, Mr. A. W. Orr was elected president, Prof. Branzie vice-president, Mr. J. Adams treasurer, Mr. A. Parks secretary, Mr. Akehurst librarian, Mr. S. Hart pianist, Miss Hall, assistant pianist, and Mr. J. Hill and Mrs. Burton stewards.

Why then their loss deplore that are not lost?

Why wander wretched thought their tombs around

In infidel distress? Are angels there?

Slumbers, raked up in dust, ethereal fire?

They live! They greatly live a life on earth,

Unkindled, unconceived.

—YOUNG.

GOOD WORK AT WREXHAM.—The hall was crowded, every available seat being occupied, when Mr. Bentley, D.N.U., paid a visit to the First National Spiritualist Church. Mr. Bentley's address was well appreciated, and was followed by some striking clairvoyance. A very successful after-meeting was also held. There is every indication that this society, which is only two years old, is making its impression upon the religious life of the town, and to it we extend our best wishes for continued success. Mrs. Gershon was likewise successful with the harvest festival services.

SHEFFIELD DISTRICT COMMITTEE.

MR. JOHNSON presided at the monthly meeting at Gifford Road Church of the Sheffield District Committee on Sunday, Nov. 3rd, in the regretted absence of Mr. S. Webb through an accident. A letter of sympathy to Mr. Webb was instructed to be sent.

There were 16 churches, represented by 6 associates, 1 fraternal delegate, three E.C., and a few visitors. Arising out of the correspondence it was agreed that the application from a new church at Grimesthorpe be directed to the Leeds D.C. The question of a joint demonstration in 1930 was discussed, and it was decided to be referred back to the churches. Mr. Inman was made an associate member.

Reports were given as follows: Church, financial, S.D.L.C., Doncaster New Church, and E.C. Arising out of the latter, it was resolved that each church be asked to forward a copy of their rules to the District Secretary. It was also agreed that Bramley Church be granted the necessary permission to conduct a six months' mission.

In the afternoon an open session was held. Mr. Johnson presided at the evening meeting, at which Messrs. West, Woodcock, Carney, H. G. Webster, and F. Smith took part. The Sheffield Centre Church were served in the afternoon by Mr. Carney and Mr. Woodcock, and in the evening by Mr. Rawlinson and Mr. Le Noury. Thanks were conveyed to the N.S. Church, Gifford Road, Heeley, for the co-operation extended.

LEEDS DISTRICT COMMITTEE.

THE monthly conference of the above was held at Castleford N.S. Church on Sunday, Nov. 10th. The Vice-President (Mr. Crabtree, of Leeds) was in the chair. A hymn and invocation preceded the business, and evidences of spirit presence were given by Mrs. Bastow and Mr. Crabtree. A hearty welcome was given to the conference by Mr. Riches, secretary of the church.

Roll was called, and the following churches responded: Castleford, Featherstone, Horsforth, Leeds (Brunswick Place), Morley (Cross Church Street), and South Kirby, the total being 6 churches, represented by 6 delegates, with 6 associates and 2 officers. Minutes, correspondence, and financial statement were disposed of, after which a lengthy discussion as to ways and means of reimbursing the funds of the above resulted in a decision to approach Armley Church with a view to a concert being given in aid. Church reports were given, but showed no special feature. The Y.D.C. report was given, and after discussion was accepted with thanks. A discussion on the question of winter propaganda and the lack of interest shown by churches, also a debate on the non-attendance of churches at the conferences, brought the business to a close.

In the afternoon a Lyceum session was conducted by Mr. Crabtree, who also took part in a well-attended meeting in the evening, when he was supported by Mr. Oxley, Mr. Jenkins, Mrs. Eccles, and the Secretary.

WOOLWICH AND PLUMSTEAD LYCEUM.—The nineteenth anniversary of the Villas Road Lyceum was celebrated on Sunday, Nov. 3rd. At the morning service Mr. Fruin, President of the London Lyceum District Council, was the speaker, and Mr. Rainbow presided. At the Lyceum session in the afternoon considerable talent was displayed by the children taking part. A new banner was presented to the Lyceum and dedicated by the designer, Mr. Mote, who, in his remarks, referred to the good work which Lyceums were doing. Mr. Fisher rendered a solo, after which several speakers gave brief addresses. At the evening service, which was conducted by Mr. Fruin, the naming of the infant son of Mr. and Mrs. Gray was performed. Mr. Fruin, Mrs. Calway, and Mr. Joseph Calway gave addresses, and one of the Lyceumists read an interesting paper.

Armistice Services.

SPIRITUALIST SERVICES IN LONDON AND THE PROVINCES.

SPIRITUALISTS throughout the country celebrated the Armistice by special "Services of Remembrance."

On Sunday, Nov. 10th, under the auspices of the Marylebone Society an enormous meeting was held at the Royal Albert Hall, fully eight thousand people attending. Mr. George Craze from the chair introduced Sir Arthur Conan Doyle, who had just returned from a most successful tour in Holland and Sweden. Sir Arthur was attending the meeting against his doctor's advice, but his reception was enthusiastic. The keynote of his address was "Try the spirits." He had no hesitation in saying that Spiritualism would stand the severest test if the investigation was entered upon sincerely. A dramatic effect was produced when Sir Arthur called upon all those who could testify to having personal communications from the spirit world to rise to their feet, and over six thousand immediately stood.

Mr. Hannen Swaffer's address was telling in its effect. They had met together to re-dedicate their lives to world betterment. The resurrection was not a myth, but an actual scientific fact.

Mrs. Barbara McKenzie spoke of the reality of the soul as a living structure. Spiritualism had made a wonderful contribution to the thought of the age by demonstrating life's continuity and the reality of intercommunion between the worlds.

The Rev. Drayton Thomas emphasised the value of the evidence which had come from beyond, and the importance of man leading a life of self-sacrifice here.

Miss Lind-af-Hageby claimed that the world would be a sweeter place to live in when the teachings of Spiritualism had become better known.

The meeting was also addressed by Her Grace the Duchess of Hamilton and Brandon, who read appropriate selections from the works of Anna Kingsford.

AT THE PEOPLE'S PALACE.

Whilst the Spiritualists of West London were commemorating the occasion at the Royal Albert Hall, those of East London met together at the People's Palace, Mile End Road, inspired by the same object. This meeting was presided over by Mr. Frank Whitmarsh, President of the London District Council.

Mr. H. Boddington was the first speaker, and he stressed the opinion that Modern Spiritualism and its demonstrations would be instrumental in maintaining world peace. He thought that "brotherhood" should be the vital thought in the mind of the Spiritualist, for bitter recollections and memories of war were altogether out of place.

Mr. Maurice Barbanell, Dipl. S.N.U., believed that many Spiritualists were a little selfish in keeping communications from the spirit world to themselves. These communications constituted a vital message to humanity, and so far from grieving for the men who fell in the great war, and who had subsequently demonstrated their life's continuity in this way, they should go forward and say to them: "We will continue to fight for the great cause for which you laid down your lives!"

Mr. Hannen Swaffer, who followed, said that he had been told that the last great war was one to end war. It had failed badly in accomplishing this end. "Let us now have a peace to end war!" he commended. He knew of a young black doctor who had come from one of those countries where they sent missionaries and whisky, who had received in London a message from his father in an unknown African tongue. Spiritualism was not only giving proof of human survival—it was at the same time a vital stimulant to brotherhood. The seance room had a message for science and humanity, but he himself had, nevertheless, often ridiculed it. He was now trying to undo some of the evil he had done, but when the Spiritualistic movement had become popular there would then be no need for laymen like himself. The churches would then have opened their eyes, and amity and concord would reign upon the earth.

QUEEN'S HALL.

On Sunday evening the Queen's Hall was packed to its capacity, the meeting being addressed by Sir Arthur Conan Doyle and Mr. Ernest Hunt. Mr. Hunt emphasised the value of Spiritualism as an aid to efficiency of life and a stimulus to personal effort, while Sir Arthur Conan Doyle gave an interesting address outlining some of his experiences during his recent Continental tour. It was remarkable that the Spiritualists that day had held one of the most largely attended meetings in the whole of the metropolis, but he supposed none of the daily papers would mention the happening. It was typical of the system of boycott which was levelled against them. Nonetheless they were winning all along the line.

Mrs. Roberts then proceeded to describe a large number of spirit people, the details given being such that every one was clearly recognised. The evidences created great sensation.

MANCHESTER.

There was a good attendance at the Remembrance Day Service organised by the Manchester Central Spiritualist Church, at which Miss Florence Morse, Mr. E. W. Oaten, and Mr. A. Middleton gave brief addresses. Miss Morse, who was the first speaker, emphasised the importance of the message and consolation which Spiritualism presented to the world. They could not have too many workers in their ranks, for the field in which they laboured was a large one. Mr. Middleton referred to the peace messages of the poets, and quoted extensively from their works. Mr. E. W. Oaten, the final speaker, said he wanted to know why people's thoughts went to Flanders' fields at Armistice anniversaries. Spiritualists know not only that the "boys" still lived, but that death was, in fact, IMPOSSIBLE. Flanders' fields were empty, and if the world wanted to know where the fallen were it should begin searching in its homes. There were many sufferers still encased in mortal flesh, and he believed that it was in remembering these they would best please the departed. The teachings of Spiritualism were neither founded on hope nor imagination—they constituted a message of joy backed by hard facts.

ASTON, BIRMINGHAM.

Mr. A. Punter was the special speaker at the Co-operative Hall, Six Ways, on Armistice Sunday morning. At the morning service the two minutes' silence was duly observed, and there was a large attendance at the meeting. At the evening service Mr. Punter's clairvoyance was particularly evidential, and only two of the delineations were unrecognised. The importance of maintaining peace in the world was stressed at the morning service, and the conviction of the audience that the fallen still lived was most marked.

A MEDIUM IN TROUBLE.

At the Liverpool Police Court Mr. Tom Quinn, who described himself as a Spiritualist medium, was remanded on a charge of stealing a gramophone and records. The prosecutor stated that she and her partner met Quinn acting as a Spiritualist medium. She gave him money to pay rates and bills, but he did not pay off the debts. She lent him her home while she went away, and on her return found the house in a dirty state. Quinn was remanded for a week, bail being £40, and it was stated that during the interval other charges may be preferred.

SPEAKING at the Church of the Holy Name, Manchester, recently, Father Robert Stewart said that in 1877 an authority on lunacy wrote that ten thousand unfortunate persons were at that time confined in asylums on account of tampering with the "supernatural." Such statements should not go unchallenged, and we would like Father Stewart to produce his facts. Specific inquiries amongst our asylums have failed to elicit one single case of a mentally deficient Spiritualist, but Father Stewart's wild statement does make us think of lunacy.

Book Review.

"LIFE'S PROBLEMS." By J. S. M. Ward, M.A. London: Baskerville Press. 107pp. 6s. net.

This book is published by the "Confraternity of the Kingdom of the Wise," a society which, its preface tells us, believes that the second coming of Christ is no myth, but will shortly take place, and that it is the duty of its members to prepare the way for him. Although lacking comparative knowledge on many of the old Biblical teachings, the "Kingdom of the Wise" shows more advance in most respects than its greater Christian parent. Concerning man, the author says: "If he is a spirit as well as a fleshy vehicle, is it not perfectly natural that he should have spiritual powers and faculties, and be able, if he chooses to make the effort, to transcend the limitations of his body and function at times on the spirit plane, which is more truly his home than is the earth?" The author accepts the theory of a physical and spirit body, and explains death as a severance of the cord which binds the two together while on earth. There is much sound sense expressed in this book, and it puts Christianity in a newer and more preferable light.—J. L.

"HEBREW ASTROLOGY." By "Sephariel." London: Foulsham & Co. 140pp. 5s. net.

Those who are interested in Astrology will find here a key to Biblical prophecy and the method usually followed by the author in his own work. There is a helpful chapter on "How to Set a Horoscope," while valuable reference is made to the subject of time and its measures. This volume constitutes a good introduction to the Hebrew Astrological systems.—R. V. N.

"THE REMAKING OF A MIND." By H. De Man. London: George Allen & Urwin. 289pp. 7s. 6d. net.

The author, a First Lieutenant in the Belgian Army, in considering the Great War as the remaking of the world, describes his own personal evolution in mind and ideal. His views are broad and considerably advancing, and although he writes for a limited public, his work is nevertheless significant of much labour and earnest observation.—R. V. N.

"CREATIVE CONSCIOUSNESS." By Kate Simmons. London: Rider & Co. 144pp. 3s. 6d. net.

This is a new book presented in an original manner. Short talks usually limited to a couple of pages in length endeavour to set out "word-pictures" of the author's conceptions and outlook on life. "The writer would express this method, as understood by her, as being similar to the experiences of a musician, who, after years of study, practice, hard work and enthusiasm, discovers melodies and harmonies flowing into his consciousness, which are not of his own creating, yet which are creatively building up within his consciousness, and these he must mentally follow and write down as they come to him, or suffer their possible loss," states the introduction. The idea is fortunately not overdone, and the chats are refreshingly and tastefully written, expressing sound sense.—J. L.

"THE NEW DIVINITY." Edited by Herman Behr. London: Kegan Paul & Co. 251pp. 10s. 6d. net.

This is the first of a new series of volumes of Messages purporting to come from the spirit entities of Henry Ward Beecher, Emerson, Mary Baker Eddy, Henry James, and others. They were received; it is stated, through the instrumentality of the Ouija board by Irene Pargeter and Oliver Colton. As a whole the messages are really inspiring, although the excessive use of capital letters tends to make the volume, otherwise well produced, difficult to read. Many "home truths" are presented, but, as in most works of this kind, there is considerable repetition. Still "The New Divinity" is, for all its shortcomings, welcome, and deserves circulation.—J. L.

"TELKA." By Patience Worth. London: Kegan Paul. 270pp. 10s. 6d. net.

Admirers of Patience Worth will find "Telka," an idyll dealing with the life in rural England of the past, something very palatable. It was received by the aid of the Ouija

board through the mediumship of Mrs. John Curran Rogers of St. Louis. An interesting chapter on "The Evidence in 'Telka'" is appended to the book, and those who have combined psychical interests with a love of poetry will find therein much help in the formation of their opinions.—R. V. N.

"SPIRITUALISM." By P. B. Beddow. London: "Spiritual Truth." 47pp. 1s. net.

Mr. Beddow has provided a useful introduction to Spiritualism in this little booklet, which sets out to answer the questions, "What is the good of it? What does it teach?" Placed in the hands of inquirers, it will achieve much and remove some of the misconceptions upon Spiritualism which are still prevalent. Mr. Beddow does not protrude the "Christ's leadership" idea too far, and in this respect the booklet will be acceptable to all classes of Spiritualism. It does not claim to be of service to more than those who are absolutely ignorant of Spiritualism, or whose knowledge of the subject is meagre: as a stepping-stone to more detailed text books Mr. Beddow's booklet is most valuable.—R. V. N.

"THE GAME OF LIFE." By F. Scovel Shinn. London: Fowler & Co. 93pp. 2s. net.

Based on the affirmation that life is not a battle but a game, and that instructions are therefore necessary to play it, this booklet deals with suggestion in its relation to the subconscious mind. The text is written round personal treatments and experiences of the author, and many instances where the mental outlook has been changed are quoted. The booklet makes it clear that man has a right to a happy life, and the author claims that her method of suggestion is the best road to its attainment.—J. L.

All books reviewed in THE TWO WORLDS can be obtained from the Offices, 18, Corporation Street, Manchester on receipt of the published price, plus postage.

MR. FRANK T. BLAKE.

WE are pleased to see that the Bournemouth Spiritualist Church have decided to re-engage Mr. Frank T. Blake as the Resident Minister for another period of five years. The whole of the members of the church were ballotted on the question, and eighty-four voted in favour of re-engagement and only two against, eighteen failing to record their vote. We wish the church all success in its future development.

POLICE ACTIVITY.

ANNIE WOODLEY was fined £4 at the Birkenhead Police Court recently for pretending to tell fortunes. Rhoda Hunt, an assistant in the police force, said she met Woodley at a Spiritualist meeting, and subsequently visited her at her home. The woman told her many things, most of which were true. Emily Stringfellow, a wardress at Birkenhead Police Station, also bore testimony that the defendant told her a number of things, all of which were true.

Mr. J. Robert, defending, stated that as the law stands all Spiritualists could be taken before the court and treated as rogues and vagabonds. Fortune-telling, however, was allowed at bazaars, and the present application of the law was a farce.

We are still in the position of wanting to know who pulled the strings and used the police as a tool.

ACCORDING to figures provided by Dr. Warman (Bishop of Manchester) the Church of England is losing annually by death and retirement 500 clergy. The supply of new clerics is seriously declining, as last year only 439 men were ordained.

HISTORY repeats itself! Dr. Frere, Bishop of Truro, has called forth a protest from his parishioners by attempting to utilise the rejected Prayer Book in Truro. We regret to see that the conflict between the Church and the State still persists. One of the two is stronger, and it is not difficult to forecast which will win.

NEWSY NOTES.

TELEPATHY AND CLAIRVOYANCE.

There was an indication of the outstanding growth of psychical research in this country at the last meeting of the Oxford University Psychological Research Association when the President (Sir Laurence J. Jones) gave the address. In response to an appeal by Professor Julian Huxley for experimenters in telepathy, 500 people had come forward, he said, and tests were to be carried out every week for a year. It is hoped that, as a result of these experiments, some light may be thrown on the problem which the Association has now before it: "Are telepathy and clairvoyance each separate and distinct phenomena, or merely manifestations of one form?" Quite recently the National Broadcasting Company of America conducted experiments along lines somewhat similar to those now projected by the Association, and, as a result, found that 55 per cent. of the 2,000 listeners who responded had been successful in at least one of their three telepathic tests. The work which the Oxford Association has under consideration is certainly important, and it will be interesting to compare the percentage of correct results with those obtained at previous experiments. The nature of the experiment is somewhat extensive, but this is, of course, all to the good.

MORE "MIRACLE CURES."

Many columns have been devoted by the press to the "marvellous healing gifts" of a West Hartlepool man, George Charlton, who is by trade a working miner. One patient said he had "snatched her baby girl from death's door" when she was dying of pneumonia, and had been given up by the doctors. Another related how, when he had strained his arm badly in a coal-cutting machine, a "few touches" restored the apparently damaged guiders and banished the pain. "From these and other cases Mr. Charlton's fame spread about the village, and brought him more patients than he could attend during the few hours he had to spare," reports "Reynolds' News." "The real difficulty of the bus fare to Blackhall was overcome by patients, who, when he refused to accept payment for his healing, clapped together and bought him his tickets." The statement made recently by THE TWO WORLDS that the general public would be astonished if they knew all that was being done by psychic healers seems already to have secured foundation. Mr. Charlton seems to be in possession of psychic gifts, but we question whether these are any more remarkable than those possessed by hundreds of other "healers" who are working silently—often with marked sacrifice—to cure the "incurables" of the medical profession.

"RING OUT THE OLD—"

Truth is obviously weighed out in half measures by the Roman Church. In his address last Sunday at the Holy Name Church, Manchester, the Rev. Father Robert Stewart, S.J., said some surprising things—some that were rather original and some that are now about played out. "Making allowance for fraud, there remains a heavy residue of Spiritualistic phenomena which require, for their explanation, an extra-mundane cause," he said. "Nevertheless, you can detect the stench of hell in all these spirits say. You can feel that the voice of hell is speaking, and one is never nearer the mouth of hell than when he comes in contact with Spiritualism." Our Romish friend had better watch his step! Meanwhile we read from reports of the lecture in the Catholic press that, concerning God, the Spiritualistic teaching is absolutely antagonistic; scientists who have specialised in psychical research are no more qualified to assert that men live beyond the grave and can communicate than "the most ignorant person"; and that if Spiritualists do get messages across the border-line they do not come from the spirits of the dead or the living, but from some other species of which the reverend critic unblushingly professes profound ignorance. "The church," he says, "has always condemned these practices from the very beginning." But the church has condemned many things, including, it would now appear, itself, and to infer that nothing could be divine which was forbidden by its bishops;

as our critic subsequently does, is, to say the least, unreasonable. But the kernel of the whole criticism is found in a later remark: "Spiritualism is a sort of religion, and as such has declared war against the Christian church." We think, however, in face of the facts, Father Stewart is viewing the position from the wrong end. The Spiritualist is really a very peaceful person, and rarely bothers Christianity, except to waken it, but fierce onslaughts such as Father Stewart has formed the habit of staging are now by no means uncommon in his church. Which side, Father, has actually declared war? "Psychism has been in existence only a few years," our critic concludes. "The Catholic church has been in existence over a thousand." This is a fact. For over a thousand years false doctrines have held sway, and it seems to us that more than one world has now become "fed up." We recommend this line of thought to Father Stewart in composing his next "address."

"TAKE WARNING!"

"I want to warn you against Spiritualism," said the Rev. C. E. Jarman, Vicar of St. Mary's, Shrewsbury, very seriously to a collection of his parishioners last Sunday. "I regard Spiritualism as dangerous to the mind and conscience of those who take part in seances, and, at any rate, a very large part of the so-called evidence of intercourse with the dead is entirely unreliable. I have heard that three Spiritualist churches have been opened in the town, and I warn you against the danger of Spiritualism." We think that the Rev. Jarman has made a very serious slip here, or else the reporter of the "Wellington Journal" has been a little too clever. The vicar's last statement is significant: it constitutes an explanation of the campaign which clerics of all denominations are now staging against Spiritualism. The poor Spiritualist, formerly a subject of ridicule by the Church, has been raised to the rank of one of its bitterest enemies. Are his numbers not growing rapidly, and his influence daily becoming more powerful? To combat the new opponent the "Reunion of Christendom" seems to have become an actual fact—this competitor must be stopped at all costs, and they think that they can best catch him while he's young.

WITHOUT COMMENT.

We referred recently to the traditional "Crusade of Rome," but even this much-talked-of project seems to be becoming rapidly outclassed by this newer and stronger anti-Spiritualist campaign. The front line of the new attack is quite as interesting as it is varied: Dean Inge, Canon O. Hardman (Chaplain of Dulwich College), Fisher Ferguson (Nottingham), Austin Lee, J. E. Redding (Doncaster), and L. E. Soal (Doncaster)—all "reverend" gentlemen. It is certainly a pity to see the "business" element entering into religion, and that even the ministers of the various Christian denominations should so shamefacedly demonstrate it. So far as the Spiritualist himself is concerned, the new "anti" campaign will provide an excellent means of propaganda for his views. AND it may open the eyes of the people to the true state of things existing at the moment within the "religious" arena. Yes, we can see the Rev. Jarman wagging his head and saying "Take warning! I have heard that three Spiritualist churches have been opened in the town, and I warn you against the dangers of Spiritualism." We wonder what the parishioners think!

OBSERVER.

ANOTHER NEW SOCIETY.—At Wembley a new Spiritualistic Society has been formed, and Sunday evening meetings at 8-30 have commenced at the Union Hall, Ealing Road. There is seating accommodation for 200, and at the opening service on Sunday, Nov. 10th, the hall was practically full. A stirring address was given by Mr. H. Bodington. Mrs. Jones, of Cricklewood, was the clairvoyant. The Chairman (Mr. F. G. Toombs), in outlining the intentions of the society, said that they hoped to be shortly able to institute phenomena and healing circles, and to establish a library. A solo was rendered by Mrs. Barker, entitled "The Veil." The secretary, Mr. H. T. Andrews, 42, Basingham Road, Wembley, is anxious to enrol new members, and those interested should communicate with him.

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FRIDAY, NOVEMBER 22, 1929.

An Ever-Widening Life.

ONE of the things which strikes the student of history is that the story of man's growth by evolutionary stages may be likened to the ripples on a pond when a stone has been thrown into its centre. They radiate in ever-widening circles, becoming larger in their area, if less pronounced in their agitation, as they recede from the point of impact. So it is with man. To primitive man life was a narrow and little thing limited to his own locality, to his own peculiar wants and to the needs of himself and his immediate family; but gradually as intelligence developed and he assumed some measure of power over the crude forces of Nature life became a larger thing. His locality was revealed as part of a larger country. His own wants and those of his family were made contemporaneous with those of his neighbours, and gradually the tribal system grew up. The internal urge which carried him forward up the progressive line of life made him an explorer and a sociologist. He began to use the earth, whether for herding his flocks or the growing of his crops, and with greater security at home came the desire for greater adventure abroad. But even in times which are embraced within the range of historical records the world was a small place. Though man sailed forth in primitive ships upon uncharted seas, the maps which still survive showed that he had but a tiny conception of the vast extent of the planet, and he still continued to live on a flat earth. Neighbouring nations were enemies and barbarians, and on every hand his fancy and his fears peopled his surroundings with potential adversaries.

For centuries even the Church regarded the earth as the centre of the universe, while the stellar and the planetary bodies seemed merely called into being for the convenience of those who dwelt on earth. Gradually the world in which he lived has been extended, and side by side with such extension there have come the wonderful attainments caused by the expansion of the world of mind. Man's mentality has ranged over a wide field of subjects, until science itself has been split up, for convenience, into small compartments; though the tendency is for each compartment to enlarge until it overlaps that of every other. The greater our knowledge, the larger becomes the universe in which we seem to live, and the wider the range over which the mind exercises its skill. When Columbus and Cabot discovered America it was thought that our knowledge of earth was complete; but the microscope and a dozen other instruments have enabled us to find and trace fields of activity in our immediate surroundings of which primitive man never dreamed. Biological science has revealed forms of life surpassing our highest imagination, while electricity and wireless transmission have enabled us to discover forms of motion in the air and ether around us the very conception of which would have appalled the mind of the medieval scientist. The more completely we chart the universe in which we live, the more surely do we realise how little of it

we understand; and while the life of primitive man seemed to be complete within itself, modern times show that it is far from complete. The lessening of the hours devoted to labour, and the additional leisure which men are obtaining to-day, far from giving them more rest—merely adds to their activities, until no man can hope to be active in every department of life. Even a century ago the life of the major portion of the people in this country living in agricultural districts was confined to the activities of the Church and the tavern. Travel was practically unknown to the majority of the dwellers in this country, and the village or small township was the hub of the universe to those who dwelt therein. Ever and always man has been pining for new fields to conquer, larger worlds in which to live. In truth it is "more life and fuller that we want," and it is quite in keeping with the onward march of progressive life that there is opening to the intelligent man a new world of investigation.

A century ago the land beyond death was an unknown and undiscovered country—as traditional in its existence as the Atlantis of the Ancient Greek. To-day that land has been discovered, and is found to be vaster in its potentialities, in its possibilities, in its flora, its fauna, and its human content, than this physical world can possibly be. It embraces not only "the abodes of the blest," but the habitations of those less worthy. We Spiritualists are sometimes taunted with the fact that this spirit world, of which we claim to be in contact is a world of which we can give no exact particulars, of which we have prepared no charts, either geographical, biological, or electrical, and such taunts are supposed to extinguish us once and for all. May we point out that it took man ten thousand centuries to discover and chart the physical world in which he lives? The physical content of a single atom of it still baffles the most arcane scientist; while we have scarcely attempted to deal with the problems of sociology to a sufficient extent to establish the happiness of the mass of humanity. It is not to be expected that a larger world than this can be charted and understood in all its vastness in a few generations, and the individual who expects it is too short-sighted even to be argued with.

Sufficient for us that the gates are ajar, and that messages are coming through, and if the language of the larger life is difficult to interpret in the terms of our common experience we are certainly in no worse case than was Columbus when he landed on a foreign shore and met a race of people whose primitive culture and language had nothing in common with his own. Gradually, however, the western continent has been explored and surveyed, and the dwellers in the eastern hemisphere have peopled its vast areas, until to-day between the two there is free intercourse, even though the national life of either is difficult to be understood by the other. It will be so in this case. The time will come, must come, when our relations with the spiritual worlds will be closer than they are to-day. When we shall take our part not only in peopling the greater spheres of another world, but in adding to our own happiness by importing therefrom all that is likely to illumine, elevate and benefit this world. The universe is infinite in its possibilities, and man infinite in his powers of attainment. It is surely fitting that the cosmic spirit of man should find a permanent home in the illimitable cosmos.

ECTOPLASM IN THE BUDDHIST SCRIPTURES.—Long Collection, Dialog. No. 2 (No. 27 in the Chinese version of A.D. 413): "From this body he materializes another body, having form, mind-made, with every limb and part and with transcendental faculties." Middling Collection, Dialog. 77 (No. 207 in the Chinese version of A.D. 398): "I have shown my disciples the way to materialize another body out of this one, having form, mind-made, with every limb and part and with transcendental faculties." Numerical Collection, Book of Ones, chap. 14: "Monks, Roadling the Less is the chief of my disciples who materializes a mind-made body." The word "abhinnimminati" is used in all these texts. It means to fashion magically, create by miracle.—A. S. EDMUNDS.

CURRENT TOPICS.

THE Rev. Canon O. Hardman, D.D., Chaplain of Dulwich College, writing in "The Sign" on the topic, "What Do I Believe about Death and the Future Life?" presents us with a strange mix-

ture of commonsense and bad theology. He talks, for instance, of "the ability of Christians to bury their dead with a calm and quiet gladness," which gladness a visit to a cemetery in any of our large towns would quickly dispel. As a matter of fact, several writers who have travelled in foreign countries have been bold enough to say that the sorrow which surrounds the tomb is essentially characteristic of Christian countries, and does not pertain to non-Christian and especially to pagan countries. In a word, it is the theology which has surrounded the grave with gloom, and not the natural happenings of physical transition. Canon Hardman says: "There is no definite revelation in Scripture as to the state of the soul after death, except that it is with Christ," and he argues that the great differences of opportunity enjoyed by us while we live on earth, and the different degrees of achievement in the matter of goodness, make it most unlikely that death in every case closes the period of preparation. He, however, ventures to suggest that the day of judgment must first witness the general resurrection, and that that presupposes a time of waiting (an intermediate state) for everyone who dies before the end of the world, in which state there must be a time of purification and further growth to fit them for the perfection of heaven, and he adds: "The church has endorsed this finding by its continuous practice of prayers for the departed," all of which goes to show that Canon Hardman is at heart a Romanist, and not a Churchman, since the Church of England has for centuries set its face against the practice.

THE Canon talks in a general way about "the Communion of Saints by means of the sacrament and prayer," and then adds: "The direct communication of spirits with human beings here on earth

by means of people who claim psychic powers is unproved, and is not to be expected by anyone who holds the faith. Resort to such people and their practices has no place in Christian religion." We note particularly that through the sacrament and prayer there is fellowship between the living and the departed, and we should like to know how this is proved if it is true that direct communication of spirits is unproved. In one case there are hundreds of volumes of incontrovertible evidence. In the other case there is nothing but blind belief based on an ancient theology derived chiefly from pagan tradition. Is it any wonder that the public are losing faith in the sincerity and honesty of men who wilfully blind themselves to actual and positive evidence, while clinging to a tradition for which they can bring forward no credentials except that they have been lifted from pagan practice. Canon Hardman forgets that the schoolmaster has been abroad, and in these days of scientific training baseless affirmations are failing to appeal to the general public. While we would not under-value either the sacraments or prayers, yet it is safe to say that not five per cent. of the people who take part in them are conscious of any spiritual presence whatever, or have any sense of spiritual communion, apart from the satisfaction which comes from a sense of loyalty to the traditions in which they have been trained. Why cannot Canon Hardman descend from the clouds and talk about realities, rather than live in an imaginary world?

WE find a good deal of amusement sometimes in perusing Parish Magazines, and a correspondent has just forwarded us one from Devonport, in which the vicar wonders "why the church has selected the month of November as the month of the dead." The vicar says: "It seems more in keeping with pagan than Christian theology," but surely the vicar should know that many of these observances were definitely adapted from pagan practices, and particularly from ancient sun worship. The approach to

the winter solstice in these northern latitudes beings bareness and devastation to the country-side, and signifies the death of the year. These ancients said: "As above, so below," and made the signs applicable to earth processes as well as heavenly activities. The vicar suggests that the incident of death would be far better celebrated in March than in November, since it would signify that death leads to the larger life, but the pagans were so much ahead of the vicar in these matters that they originated the Easter festivals too as the sign that death is followed by resurrection of the Sun (son). The vicar says: "Alas! we are most of us pagans still in our thoughts of the dead," and urges his parishioners to realise the Christian instead of the pagan idea of death. But all the ideas of death which are embodied in the Prayer Book are distinctly lifted from pagan beliefs, and, having trained people in those beliefs, it seems to us idle to ask them to get away from them.

Is IMMORTALITY A "HOPE"?

THE vicar claims that "the Church burial service is the most beautiful of all the occasional offices of the church, since it is full from the beginning to the end of the most glorious hope of immortality." We note the fact, however, that the burial service still deals with the general resurrection and the last day, and implies that bodies lie in the tomb until that occasion, and, after all, its only claim is that immortality is a hope—by no means a certainty, and in this matter there are hundreds of thousands of people in this country who are able to exercise more certainty than the the church itself can offer.

MORE GLOOM FROM THE DEAN.

WE notice by the "Birmingham Post" that Dean Inge, in a recent sermon at the Birmingham Parish Church, dealt with the question of prayers for the dead, and added that "in the Early Church the living prayed for the dead, but to-day they only allowed themselves to bless God's holy name for His servants who had departed this life in His faith and fear. Probably it was safer not to go beyond that, but the impulse to pray for the eternal welfare of those loved and lost was so natural that he for one could not find it in his heart to condemn it. Roman Catholic errors had made Englishmen half afraid to think of the blessed dead." We shall have to refer Dean Inge to Canon Hardman, whose remarks we noted above, but meanwhile both gentlemen seem to confine themselves to those who "die in the faith." As these are a very small minority of the general public, we wonder how far the church is interested in the seventy-five per cent. of the loved and lost who die without any profession of faith whatever, and whose solitary connection with the church seems to be their baptism, their marriage, and their funeral, even these observances being based far more upon convention than upon conviction. Would it not be wiser for all these church parsons to be perfectly honest, and say that they have no knowledge whatever concerning the fate of the dead? Whether in the faith or out, the most they can be sure of is a pious hope that all may be well, but when definite and positive knowledge is required on the point the only people who even CLAIM to have any knowledge are the Spiritualists.

PLAYING WITH WORDS!

BUT Dean Inge adds: "As for the Spiritualistic superstitions which were now so rife amongst us, he was almost ashamed to mention them. Old wives' fables about ghostly apparitions had been popular always and everywhere, but that was not the kind of immortality that Christianity taught, nor was it the kind that any sensible person would desire for himself or his friends. Even when superstition masqueraded in scientific dress, the less we had to do with it the better. The most definite word about the fate of the departed was rest. Rest meant immortality and activity. Life without weariness, without doubt or difficulty." We can only remark that a life of immortality and activity is the strangest type of "rest" that we have ever heard of. We suggest that Dean Inge publish a new dictionary to accommodate his theological acrobatics. Dean Inge talks of old wives' fables about ghostly apparitions which is not the kind of immortality that Christianity

taught. We wish we could persuade him to get down to commonsense. Is a ghost a spirit? Is a ghostly apparition a spirit appearance, and was it the spirit of Moses and Elias which appeared on the Mount of Transfiguration? Was it the spirit of Jesus who appeared to the disciples and apostles on the road to Emmaus and in the incident with Thomas? Dean Inge would get over his difficulty by alluding to one as a "holy" ghost, but a ghost does not become less a ghost by prefixing it with the word "holy." Dean Inge appears to us to be playing with words in order, to plead a special case. Either the appearance of the spirit of Christ was a fact or it was not, and the same applies to the thousands of other spirits who have appeared to those they love after their burials. Dean Inge seems to take the attitude that the only friends worth having are his friends; but others may be excused if they prefer their friends to his. The attitude seems to us to savour of spiritual snobbery.

A "FISHER"
WHO
CATCHES A
CRAB."

THE "Nottingham Journal" publishes a lengthy report of a sermon by the Rev. Fisher Ferguson delivered recently in Nottingham, in which he says: "If Spiritualism is of God it will be able to stand the test of purity and truth," and adds, "It is no answer to the claims of Spiritism to say it is all trickery and fraud. Though fraud and trickery are there, these are not the essential nature of the thing," all of which is well said. Mr. Ferguson believes that it is possible to have contact with spirits, and for these spirits to take control of human beings, but he denies that they are the spirits of our holy dead. Why the word "holy" we do not know. Ninety-nine of the people who die are not particularly holy. Many of them are very unholy, but that appears to be a part of the erotic nonsense which is introduced into sermons. Mr. Ferguson ventures to deny that the spirits come from God. He believes they are the forces of darkness which come to men as angels of light. He falls into the usual errors of ignorance. He imagines that because an individual is dead, he ought to be holy, he ought to be truthful, and he ought to be saintly. Well, if the church to which Mr. Ferguson belongs had made men saintly and truthful and holy before they died, they would have been so now beyond the grave, but since the church (quite as much as any other factor in the world) has helped to turn many of them into sycophants and hypocrites, we shall expect them to find them after death just what they were here. The fact is that in trade and business to-day no man's word is taken because he is a member of a Christian church; but his word is often taken for thousands of pounds because he has a business reputation, which does not depend upon his religious profession at all. That is a bare but probably unpleasant fact. The Spiritualist knows that a man is exactly the same beyond the grave as he was here, and it is mere begging the question to pretend that because a man has died, he therefore ought to be a saint. He is just as good and just as bad as the other members of Mr. Ferguson's church, which, if it is like any other church we are acquainted with, contains a proportion of people who are not always truthful and who are not always saintly, but who are just doing the best they can in the light of opportunities which they possess and the training they have had.

QUESTIONS ANY
SPIRITUALIST
CAN ANSWER.

Mr. Ferguson asks: "What single value has Spiritism added to life. What has it revealed that is not already known by those who know the Bible? What is there helpful to human life and thought in it?" The individual who can answer the question is not the man who has never spent five minutes in its investigation, but the Spiritualist who has devoted years of study to a question which is often complex, though considerably more simple than theological gymnastics. There is at least this to be said according to the statements made by other critics quoted above. The Christian church knows nothing concerning the nature of the life beyond the grave. The Spiritualist does know the nature of that life, the nature of the people who live there, something of the possibilities of their further development, and a very great deal about the salvation of the sinner beyond the grave; the picking up

of the church's failures and placing their feet upon the road to spiritual progress and attainment. The attitude of the church towards these is reflected in the laws of the country, by means of which the worst criminal is considered a hopeless proposition, and is swung into another world at the end of six feet of hemp. The church regards this problem as unsolvable. The Spiritualist knows that this is only a convenient and cowardly way of avoiding a difficult problem. The man has still to be picked up. He has still to be saved from himself. His character has still to be reformed, if he is to become a worthy inhabitant of a life beyond, and many a Spiritualist can tell from exact and definite knowledge of the reformation of these folk. What applies in such extreme cases applies also to this life.

CHRISTIAN
COUNTRIES
COMMIT LEGAL
MURDER.

WHEN the church's uncertain doctrine of the dead has caused bereavement to bring men and women to the verge of despair or even violence, Spiritualism has added value to their life and brought them comfort, fresh hope and certain knowledge. It is undoubtedly true that it is helpful to human life to have the constant companionship (not as a matter of belief, but of demonstrated fact) of their beloved who have passed into the larger life. Mr. Ferguson suggests that it should be the business of Spiritualists to trace undiscovered crimes, and we tell Mr. Ferguson plainly that so long as a Christian country has no remedy for the murderer but to commit further murder under the auspices of the law, it will get no help from the spirit world. If and when the State is prepared to adopt a spiritual attitude towards the criminal, and endeavours to secure his reformation, they will gain help. Until then it does not deserve it. Meanwhile, we note that a Nottingham girl who left home and was lost has been traced and brought home by spirit help.

MR. HANNEN SWAFFER.

SPEAKING at a public meeting recently at Northampton Mr. Hannen Swaffer ventured to say that the work of spreading the tidings concerning life hereafter was the work of the professional cleric, and ought not to be thrown upon journalists and other individuals who were untrained to the task. Mr. Swaffer insisted that he had only taken up the work because it was his duty to tell the truth as he knew it, and he would consider himself a coward if he hid the facts he knew. He was only doing voluntarily the work which others were paid to do, but were leaving undone.

However unfitted he may consider himself, we are pleased to note his activities, as the following future engagements will show: Nov. 24th, Sutton; Dec. 1st, Walthamstow; Jan. 5th, Leicester; Jan. 19th, Westcliff; Feb. 2nd, Ramsgate; Feb. 9th, High Wycombe; Feb. 16th, Guildford; Mar. 16th, Camden; Mar. 23rd, Cambridge; Mar. 30th, Ealing.

SWINDON TEMPLE OF LIGHT.—The Swindon Temple of Light, Temple Street, Swindon, which is the third link in the chain of Temples of Light, was officially dedicated on Wednesday, Nov. 13th. Mr. W. Harold Speer (the President) gave an account of his experiences in Spiritualism, and offered up the prayer of concentration and dedication. Mrs. Buckland acted as psychic, and Miss Mons officiated at the organ.

LONDON, LEWISHAM.—On Sunday, Nov. 3rd, our speaker and demonstrator was Miss Phyllis Thomas, of Swansea. We had two eloquent and uplifting inspirational addresses, which were followed with rapt attention, also a convincing clairvoyance. At the morning service we had a splendid congregation, and in the evening the church was crowded. On Monday, at the ladies' meeting, the church again was packed, and Miss Thomas gave a wonderful demonstration of psychometry. Miss Thomas, who is only eighteen years of age, is a powerful medium, and has a great future before her.

CORRESPONDENCE.

A DIVIDED LIFE.

SIR.—It has been claimed that we human beings on earth are only a part of our real selves—the other portion being in the spirit world—a divided consciousness partly on earth, partly in other realms. What can be produced in favour of this idea? We are frequently told from “over there” that new-comers are often aware that they are what the world calls dead. This would not be if they found another and larger portion of themselves awaiting them! The idea, I think, was started by Myers and taken up by Stead.

A. K. VENNING.

REINCARNATION.

SIR.—Your correspondent, Mr. H. T. Whorlow, in your issue of Nov. 8th, states: “There is nothing in the Bible which sustains a belief in reincarnation.” It would be interesting to know what interpretation he places upon the verses Proverbs, 8th chapter, verses 22 to 30, Jeremiah, 1st chapter, verse 5, and St. John, 8th chapter, verses 54 to 58.

WALTER J. COOK.

THE TRINITY UNSCRIPTURAL.

SIR.—To the well-known interpolation in I. John v. 7, laid out by “Observer” in the issue for August 30th, we may add another, viz.: Matthew xxviii. 19. Eusebius of Oxford has taught us that Eusebius again and again quotes manuscripts, now lost, which used to read: “I baptize you, therefore, and make disciples of all the nations in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you.” The Trinity and baptism are both of fourth century additions.

A. J. EDMUNDS.

SUICIDE.

SIR.—The following extract is from an article by the President of the American Bankers’ Association (“Saturday Evening Post,” Aug. 24th). Speaking of the great honesty and intelligence displayed by the bankers as a class, he says: “Not many months ago the president of an honest banking house found that if he closed the doors at once his life insurance would enable every depositor to be paid in full. Nightway with the aid of a revolver he made his insurance payable, and every depositor was paid in full.” This is an example of the cases of suicide that have often troubled me. Did that banker commit a sin in ending his life? Was it a highly meritorious act? And yet the old-fashioned theologians say it is sinful and unlawful; they would bury a suicide at the cross-roads, with a stake through his heart. People are even beginning nowadays to realise that it is a good and kindly act to end the life of a sick person who is enduring great suffering and is incurable. That seems to be commonsense.

A. K. VENNING.

THE SPIRITUALISTS’ NATIONAL UNION.

SIR.—Mr. Barbanell is unanswerable when he says that those who criticise the S.N.U. should first join up and add their quota of help from within, rather than snipe from without. The Spiritualists’ National Union is the only organized and properly-constituted body we possess, and, if it has shortcomings, it is up to us to remedy them.

Nevertheless, when we are faced with the stark fact of decline in both the membership and income of the S.N.U., Spiritualists, whether they be members or not, are entitled to ask for reasons. Public interest is growing, our ranks are daily increasing, the hostility of public, press and church is lessening, and still we die. What is wrong?

Can it be that, being a provincial organisation, it possesses a provincial outlook, and is out of touch with a developing movement? Does its Council lack the leavening influence of youth, with youth’s drive and vigour? Is the “grey-haired” element too much to the fore?

Is it realised that Spiritualism appeals more to-day to the wider public than formerly? We are to-day a MIDDLE-CLASS movement, and our presentation of Spiritualism must be modified accordingly. Has it realised the immense possibility of “Publicity” in this age of publicity? Has it

realised that any of the old bias against the name and personality of Christ is now old-fashioned and distasteful? Our much-discussed Eighth Principle, although still unwritten, is accomplished. We tend increasingly to converge on the Christ figure and life as our ideal. Are not these pertinent questions?

IVAN COOKE.

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

SIR.—On page 660 Mr. C. J. Stockwell writes: “Spiritualists will owe a deep debt of gratitude to Mr. W. H. Evans for introducing the above subjects.” Later, in the same letter, “We should have no time to pause by the way to discuss such paltry matters.” An excellent example this appears to be of blowing hot and cold.

Mr. W. H. Evans says I have misunderstood his intentions. Unfortunately, I have no other means of knowing this than by observing the words which he wrote. The S.N.U. and some of its constituent Committees have been criticised directly and inferentially—there have been insinuations introduced into this discussion which are not calculated to help matters along. We have been told that education is the thing to aim at, but no mention has been made of the part that has been taken by the S.N.U. and the B.S.L.U. to advance the pursuit of education. It has been said that constructive minds are needed, but the work of construction already accomplished by the men and women of these bodies did not receive one word of acknowledgment. Is it fair, is it helpful to ignore those things?

We are advised to “keep to the point,” and yet, under the cover of discussing these matters, criticisms, manifestly unfair, have been launched against the leaders of the Spiritualistic movement. I do not believe that there is anyone connected officially with the S.N.U. or with the Lyceum that would claim that our organisation is perfect. Probably they would be the first to acknowledge the fact of imperfections existing; but those things when realised need something other than criticism—there is criticism that is destructive as well as that which is definitely constructive. Come forward with definite suggestions of improved methods—try to build up instead of throwing down, and none will more readily welcome helpful and sincere suggestions than the men and women on whose shoulders responsibility rests.

One-man efforts are not of necessity evil—many prosperous churches of to-day had such beginnings. But when a position of stabilisation was reached those bodies were placed on a proper footing. One-man efforts that are distinctly aimed against existing Spiritualist churches are not always everything desirable, especially is that the case when efforts are made to draw away members from the very church where the “one man” has gained his knowledge of the truth. As regards “affiliated churches and speakers,” every rule or agreement made needs careful consideration. Let us understand before we condemn.

There is to-day even such a quality or virtue described as LOYALTY. It is worth cultivating and of extension. If some of the critics were to work in the Church of England they would be subject to the “Bench” of Bishops. If their efforts were exercised in Nonconformity, they would sometimes find themselves in conflict with a “Board” of Ministers. There is room for all in Spiritualism. We cannot expect that all will see alike, but there is a comprehensiveness in this movement that should give every earnest worker his or her scope, but if effort is to result in the maximum of success, co-operation and goodwill are absolutely necessary. Don’t stand across the way and throw stones. Don’t circulate the opinion that those who have borne the burden cheerfully and willingly are necessarily incompetent. Don’t indulge in a glorious isolation and wrap yourselves around with a mantle of superiority. Come inside and work—work with a will. Work is a splendid corrective, and you will find your fellow-workers are MEN and WOMEN of the highest type. Remember the Pharisee who makes other folks Sadd-u-see.

JOHN G. WOOD.

God’s angels come

Where, in the shadow of a great affliction,

The soul is dumb.

—TENNYSON.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 24TH, at 2-30, LYCEUM.
At 6-30, MR. G. F. BERRY.
At 8-15, MRS. BUCHAN.
MONDAY, at 3, MISS SMITH.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. WOOD.
FRIDAY, at 8, WHIST DRIVE. 1s. each.
SUNDAY, DEC. 1ST, LYCEUM OPEN SERVICES.
MONDAY, DEC. 2ND, at 8,
GRAMOPHONE CONCERT, given by
MESSRS. PEAKES, Princess Road.
Admission free. Collection.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SATURDAY, NOV. 23RD, at 7-30, DANCE.
NEMO FIVE BAND. 1/3 inclusive.
SUNDAY, NOV. 24TH, at 10-30, LYCEUM.
At 3 and 6-30, MR. ELY.
MONDAY, at 8, SERVICE.
TUESDAY, WHIST DRIVE, Admission 6d.
WEDNESDAY, at 3 and 8, MRS. BAKER.
SUNDAY, DEC. 1ST, MRS. HINCHLIFFE,
At Ardwick Picture Theatre.

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

SUNDAY, NOV. 24TH, at 11 and 6-30,
MRS. E. GREEN.
At 3, OPEN PUBLIC CIRCLE.
MONDAY, at 8, MRS. KELLY, Clairvoy-
ance.
SATURDAY, at 7, WHIST DRIVE. Sub-
scription Tickets, 1/3 each.
Refreshments included.
SUNDAY, DEC. 1ST, at 11, MR. TIMMS.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, NOV. 24TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8-15, MR. L. GEE.
MONDAY, 3 and 8, MRS. WORTHINGTON.
WEDNESDAY, 3 & 8, MRS. WOLFENDEN.
SUNDAY, DEC. 1ST, MR. ARSTALL.

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

SUNDAY, NOV. 24TH, at 2-30, LYCEUM.
At 6-45 and 8, MR. C. H. ROACH.
MONDAY, at 8, OPEN CIRCLE FOR
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. WORTHINGTON.
THURSDAY, at 8, MR. GRAYSON.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, DEC. 1ST, MR. ELY.

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

SUNDAY, NOV. 24TH, at 6-30 and 8,
MR. GRAYSON.
MONDAY, at 3, SERVICE. At 8, MR. HEY.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLE.
THURSDAY, at 3 and 8, MRS. BROMLEY.
SUNDAY, DEC. 1ST, LOCALS.

Pendleton Spiritualist Church,
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, NOV. 24TH, at 6-30,
MR. TIERNEY.
MONDAY, at 3, OPEN CIRCLE.
At 8, MRS. DAVIES.
WEDNESDAY, at 8, MRS. ELLIS.
At 7-30, HEATING CIRCLE.
At 8-30, MEMBERS' DEVELOPING CIRCLE.
THURSDAY, at 8, MRS. EDWARDS.
FRIDAY, at 8, OPEN CIRCLE.
At 8, MRS. WOLFENDEN.
SATURDAY, NOV. 30TH, TEA PARTY &
GATHERING for Mrs. Moulden's 80th
Birthday. All Friends are welcome.
Tickets 1/3 each. Tea on Table at 5.
LYCEUM every SUNDAY at 2-30.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 24TH, at 2-30, LYCEUM.
At 6-30 & 8-15, MR. CHAS. E. TIMMS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MISS A. A.
BARTON, Dipl. S.N.U.
SUNDAY, DEC. 1ST, MRS. CROMPTON.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, NOV. 24TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. WILLIAM MEEK,
of Liverpool.
WEDNESDAY, at 8, OPEN CIRCLE.
MRS. SKEER.

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

SUNDAY, NOV. 24TH, at 10-30 and 2-30,
LYCEUM. At 6-30 and 8,
MR. F. W. ARSTALL.
MONDAY, at 3, MRS. WHALLEY.
At 8, OPEN CIRCLE.
TUESDAY, at 8, MR. DOREA.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 & 8, MISS SANDIFORD.
SATURDAY, at 8, OPEN CIRCLE.

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

SUNDAY, NOV. 24TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, LYCEUM SESSIONS.

MONDAY, at 3 and 8, MRS. WILMOT.
TUESDAY, at 8, CIRCLE, MR. MORRIS.
WEDNESDAY, at 3 and 8, MR. MORRIS.
FRIDAY, NOV. 29TH, at 8, MR. TINKER.
Lecture on "Mediumship" and Answers
to Questions.

SUNDAY, DEC. 1ST, MR. T. CONNOR.
Every SATURDAY, at 7-30, SOCIAL.
1s. Refreshments included.

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 8,
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.

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

SUNDAY, NOV. 24TH, at 11-15 and 7,
MR. VOUT PETERS.
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, NOV. 24TH, at 11-15, and 7,
MISS DORIS MOORE,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

SOCIETY ADVERTISEMENTS.

Eastbourne Spiritualist Society
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD,

SUNDAY, NOV. 24TH, at 3-30,
CIRCLE.
At 6-30, SERVICE.
After Circle at 8.
WEDNESDAY, at 8, OPEN CIRCLE.
Mediums present.

Ile of Wight.
Ryde National Spiritualist Church
BELVEDERE HALL, BELVEDERE
RYDE, I.O.W.

SERVICES EVERY SUNDAY AT
AT 3, LYCEUM.
THURSDAY, at 7.
Hon. Sec., MRS. D. PERKIS, 78
Street, Ryde.

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

SUNDAY, NOV. 24TH, at 6-30,
MR. GLOVER BOTHAM.
Address and Clairvoyance.
TUESDAY, at 3, WEEKLY MEETING
LADIES ONLY.
THURSDAY, at 8, MR. BURTON
Clairvoyance.

Ramsgate National Spiritualist Society
CHATHAM STREET, RAMSGATE.

SATURDAY, NOV. 23RD, at 7-30,
SUNDAY, NOV. 24TH, at 3 and 8,
MRS. STANDAGE.

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

SUNDAY, NOV. 24TH, at 7-30,
MR. P. J. HITCHCOCK, Address and Clairvoyance.
WEDNESDAY, at 7-30, MRS. G.
Address and Clairvoyance.

Southend Spiritualist Church
Corner of HILDVILL DRIVE
WESTBOROUGH ROAD, WESTEND
(near Chalkwell Park).

SUNDAY, NOV. 24TH, at 11 and 8,
MRS. E. CLEMENTS.
THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society
CO-OPERATIVE HALL, BENHILL STREET.

SUNDAY, NOV. 24TH, at 7-30,
PROPAGANDA MEETING, MR. HAN-
SWAFFER.
SUNDAY, DEC. 1ST, MRS. G. C.

Worthing Spiritualist Church
GRAFTON ROAD.

SUNDAY, NOV. 24TH, at 11 and 8,
MRS. ETHEL THOMPSON.
THURSDAY, at 3, MEMBERS' OPEN
At 6-30, for Public, Mrs. FINE.

Barking Christian Spiritualist Society
MUNICIPAL RESTAURANT, EAST
BARKING.

SUNDAY, NOV. 24TH, at 6-30,
MRS. GOODE,
Address and Clairvoyance.
CIRCLE follows Service.
MONDAY, at 3, LADIES' OPEN
MISS R. WARD.
WEDNESDAY, at 8, MRS. MOORE.

Will any judge of pictures be
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etc., advise way of disposing of
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Office, Manchester.

SOCIETY ADVERTISEMENTS.

Barnsbury Spiritual Church,
HARVARD ROAD, OP. CALEDONIAN RD.
TUBE STATION, N.7.

SUNDAY, NOV. 24TH, at 7,
MISS FRANCIS DAUNTON,
Address and Clairvoyance.
After Service, OPEN CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
TUESDAY AFTERNOONS, from 3 to 5,
OPEN HEALING CIRCLE.
SUNDAY, DEC. 1ST, MRS. HINES.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY ROAD,
NORTH COTE ROAD, BATTERSEA
(Affiliated to S.N.U.).

SUNDAY, NOV. 24TH, at 11, MR. WHITE
MRS. TREADGOLD. At 3, LYCEUM
at 6-30, MRS. M. MAUNDERS.
SUNDAY, at 3, MRS. S. D. KENT.
WEDNESDAY, at 8, MRS. B. STOCKS,
Clairvoyance.

Battersea Christian Spiritualist Church,
MOVED to 193, LAVENDER HILL,
(Opp. Battersea Town Hall).

SUNDAY, NOV. 24TH, at 11, CIRCLE.
at 6-30, MR. MAX GITTLESON,
MRS. LILLY, Clairvoyance.
WEDNESDAY, at 7-30, HEALING CIRCLE.
Psychometry or Clairvoyance.
SUNDAY, DEC. 1ST, MRS. F. LANE.

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

SUNDAY, NOV. 24TH, at 11, MRS.
BINEY. At 7, REV. J. J. WELCH.
WEDNESDAY, at 8, MRS. E. CLEMENTS,
Batesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Brixton Spiritualist Church,
KINGWELL PARK RD., BRIXTON, S.W.9.

SUNDAY, NOV. 24TH, at 11-15,
OPEN SERVICE.
At 3, LYCEUM.
MISS L. THOMAS, Address and
Clairvoyance.
SUNDAY, at 3, LADIES' PUBLIC CIRCLE.
WEDNESDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, DEC. 1ST, MRS. S. D. KENT.

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

SUNDAY, NOV. 24TH, at 6-30,
MRS. N. HARRINGTON,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8,
MISS JOAN PROUD.

Central London Spiritualist Society,
REVERA ROOMS, 141, HIGH HOLBORN,
W.C.1. (Corner of Bury Street),
Entrance at Rear.

FRIDAY, NOV. 22ND, at 7-30,
MRS. V. CROXFORD.
SUNDAY, NOV. 24TH, at 7,
MRS. A. NUTLAND.
SUNDAY, NOV. 29TH, at 7-30, MISS V.
M. THORNDICK.
SUNDAY, DEC. 1ST, at 7, MR. BANCROFT
OPEN CIRCLE follows Sunday's Service

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

SUNDAY, NOV. 24TH, at 11, OPEN CIRCLE
At 3, LYCEUM.
WEDNESDAY, at 7, MRS. YVONNE STOTT.
Address, "What Is Man?" Clairvoyance.
WEDNESDAY, at 8, MRS. YVONNE STOTT
"The Mystery of Love."
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, DEC. 1ST, MRS. B. PETZ.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 24TH, at 11, MR. ELLA.
At 6-45, MR. ALLEN.
WEDNESDAY, at 8, MRS. HAMMERTON.

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

SUNDAY, NOV. 24TH, at 3-15, LYCEUM.
At 6-30, MISS MARY MILLS.
WEDNESDAY, at 7-45, MISS F. DAUNTON
Psychometry.
SUNDAY, DEC. 1ST, MR. P. J. HITCHCOCK

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

SUNDAY, NOV. 24TH, at 7,
MR. F. J. VERNON and MRS. BRETT
MARTIN.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, ALD. D. J. DAVIS.

The Spiritualist Fellowship,
(KENTISH TOWN),
"THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD.
Cars 7, 15, 25, Gordon House Stop.

SUNDAY, NOV. 24TH, at 7,
MRS. ALFRED GOLDS.
THURSDAY, at 3 and 8, MRS. GOLDS.
SUNDAY, DEC. 1ST, MR. D. SERJEANT

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

SUNDAY, NOV. 24TH, at 11-15, MR.
LEONARD. At 3, LYCEUM.
At 7, MRS. S. D. KENT.
WEDNESDAY, at 8, MR. S. FOSTER.
SUNDAY, DEC. 1ST, MISS LEONARD.

Finchley Spiritual Mission,
FERNBANK HALL, GRAVEL HILL,
HENDON LANE, CHURCH END, N.3.
Trams and Buses to "Queen's Head")

SUNDAY, NOV. 24TH, at 7,
MADAME ZOE,
Address and Clairvoyance.
THURSDAY, at 8, MISS B. D. MANSFIELD
An Evening of Clairvoyance.

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

SUNDAY, NOV. 24TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MRS. WILLIAMS.
TUESDAY, at 3, MRS. F. LANE.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, NOV. 24TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, MR. R. BODDINGTON.
THURSDAY, at 8, MISS L. GEORGE.
SUNDAY, DEC. 1ST, MR. POLLARD.

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

SUNDAY, NOV. 24TH, at 3, LYCEUM.
At 6-30, MRS. LAURA LEWIS,
Address and Clairvoyance.
THURSDAY, at 8, MRS. SOONES.
SUNDAY, DEC. 1ST, MR. SAMUELS and
MR. LLOYD.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, NOV. 24TH, at 3, LYCEUM.
At 7, MR. STEPHEN FOSTER.
WEDNESDAY, at 3, PSYCHOMETRY.
THURSDAY, at 8, MRS. HOLLOWAY.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 24TH, at 3, LYCEUM
At 7, ALDERMAN D. J. DAVIS, J.P.
MONDAY, at 3, MRS. MAUNDER.
At 8, MRS. CHIPPIN.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, DEC. 1ST, MRS. MELLOY.

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

SUNDAY, NOV. 24TH, at 11 and 7,
SERVICES AS USUAL.
TUESDAY, at 8, FREE HEALING CIRCLE
MR. CUMMINGS in attendance.
WEDNESDAY, at 8, MRS. CHESTERMAN.

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

SUNDAY, NOV. 24TH, at 6-30,
MR. T. W. ELLA, Address.
WEDNESDAY, at 8, MRS. NEVILLE,
Clairvoyance.
SUNDAY, DEC. 1ST, MR. E. H. HUNT.

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

SUNDAY, NOV. 24TH, at 6-45,
MISS EVA CLARK,
Address and Clairvoyance.
At 8, HEALING CIRCLE.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, NOV. 24TH, at 7,
MISS RHY DARBY and
COUNT R. HAMILTON.
THURSDAY, at 3, LADIES' MEETING,
MRS. M. CROWDER.
FRIDAY, at 8, MRS. K. FILLMORE.
SUNDAY, DEC. 1ST, DR. W. J.
VANSTONE.

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

SUNDAY, NOV. 24TH, at 6-45,
MRS. G. BYCROFT,
Address and Clairvoyance.
THURSDAY, at 7-45, OPEN CIRCLE.
SUNDAY, DEC. 1ST, MRS. RAYFIELD.
SATURDAY, DEC. 7TH, at 4, BAZAAR.
Fancy and Household Stalls, Border-
land, Refreshments, Concert and
Dancing.

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

SUNDAY, NOV. 24TH, at 6-30,
MRS. S. HAMMERTON.

MONDAY, at 8, MRS. L. LEWIS.
THURSDAY, at 8, in Small Hall,
MRS. F. SUTTON, Clairvoyance.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, NOV. 24TH, at 11, MR. F.
FITTON. At 3, LYCEUM.
At 6-30, MR. BOLTON.
MONDAY, at 3, SOCIAL AFTERNOON.
Teas Provided. Variety Stall.
Private Interviews by MRS. PRIOR.
WEDNESDAY, at 7-30, MISS E. CLARKE.
FRIDAY, at 7-45, MEMBERS' CIRCLE and
HEALING.
SUNDAY, DEC. 1ST, MR. E. MEADS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 24TH, at 6-45,
MRS. MOTTE.
WEDNESDAY, at 3, LADIES' GUILD.
MRS. FALLOWS. At 8, SERVICE.

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

SUNDAY, NOV. 24TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, MR. H. J. OSBORN,
Address and Questions.
MONDAY, at 3, LADIES' OWN,
MISS M. MILLS.
Address and Clairvoyance.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, DISCUSSION GROUP.
WEDNESDAY, at 8, MRS. MAUNDER
(Dipl. S.N.U.), Psychometry.

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

SUNDAY, NOV. 24TH, at 7.
MR. GEORGE PRIOR.
MONDAY, at 3, MRS. SELF.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, MRS. H. V. PRIOR.
THURSDAY, at 3-30, INVESTIGATORS' CIRCLE.
SUNDAY, DEC. 1ST, ADDRESS and CLAIRVOYANCE.

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

Meetings held at MINERVA ROOMS, 144,
HIGH HOLBORN, W.C., at 8 p.m.

MONDAY, NOV. 25TH, at 8,
MR. J. F. KAHIL.
Subject, "The Necessity for Ideals."
Questions and Discussion Invited.
Everybody Welcome.

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

SUNDAY, NOV. 24TH, at 11, HEALING CIRCLE. At 3, LYCEUM.
At 6-30, MISS M. MORETON.
THURSDAY, at 3, SERVICE.
At 8, MRS. M. MAUNDER.
SUNDAY, DEC. 1ST, MR. D. J. DAVIS.

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

SUNDAY, NOV. 24TH, at 11,
OPEN CIRCLE.
At 6-30, MR. H. CLARK,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

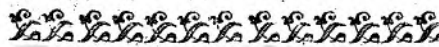
South London Spiritualist Mission,
LAUSANNE HALL, LAUSANNE ROAD,
PECKHAM, S.E.15.

SUNDAY, NOV. 24TH, at 11-30, CIRCLE.
At 7, MRS. T. TIMMS.
Address and Clairvoyance.
THURSDAY, at 8-15, MRS. PODMORE,
Address and Clairvoyance.

SUNDAY, DEC. 1ST, MISS L. GEORGE.
HEALING CIRCLE, TUESDAYS, at 8.
LYCEUM every SUNDAY at 3.

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

SUNDAY, NOV. 24TH, at 11,
MR. PERCY SCHOLEY.
At 6-30, MR. MURRAY NASH.
WEDNESDAY, at 8, MRS. F. LEVITT,
Address and Clairvoyance.
FRIDAY, at 8, MR. PERCY O. SCHOLEY,
Psychometry.



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* SUNDAY, NOV. 24TH, at 7.
* Speaker: REV. G. A. WAR.
* Medium: MR. A. BERNAL.
* WEDNESDAY, at 7-30, MR. M.
* After-Circles at close of service.
* HEALING & DEVELOPING CIRCLE.
* SATURDAY EVENING.
* HOME CIRCLES at 7-45 p.m.
* Ask for Monthly Programme.

Surbiton Christian Spiritualist Church.
MAPLE ROAD, SURBITON.

SUNDAY, NOV. 24TH, at 3,
MRS. ALLERY,
Address and Clairvoyance.
At 6-30, MRS. BISHOP ANDERSON.
Address and Clairvoyance.
WEDNESDAY, 3 & 7-30, MRS. BODD.
Address and Clairvoyance.
THURSDAY, NOV. 28TH, SALE OF
AND BAZAAR.

The Spiritualist Meeting House
ADULT SCHOOL HALL, PALMER'S
NEW SOUTHGATE, N.11.

SUNDAY, NOV. 24TH, at 7,
MISS JESSIE MCKAY.
SUNDAY, DEC. 1ST, MISS EDDISON.
MRS. BAXTER.

West Ealing Spiritualist Church
HESEL, ROAD.

SUNDAY, NOV. 24TH, at 6-45,
MR. EDMUNDS, Address.
MR. WILKINSON, Clairvoyance.
WEDNESDAY, at 7-45, MR. DUNN.
Address.

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

SUNDAY, NOV. 24TH, at 11-15, SERVICE.
At 7, MRS. V. REDFERN.
WEDNESDAY, at 8, MRS. CORNWELL.
LYCEUM every SUNDAY at 8-45.

Jewish Spiritualist Centre,
75, HANBURY ST., COMMERCIAL ST.

Sunday - Nov. 24th - - -
COMMITTEE'S RECEPTION
(in aid of the Funds).

Vocal and Instrumental Music, "Five Minute" Lectures, Phenomena.
Free Refreshments. Admission 1/6.
Visitors Invited.

Monday - Nov. 25th - - - at 8-45
Clairvoyance - MR. W. MARION.
Thursday - Nov. 28th - - - at 8-45
Open Circle.

London Psychic Educational Centre
47, ASHMERE GROVE, BRUXTON, S.W.1.

SUNDAYS at 11-15, DISCUSSION (as per Syllabus).
FRIDAYS, at 3, MRS. AYLIFFE, and MRS. SPARROW, FREE HEALING and DIAGNOSIS.
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TEMPLES OF LIGHT.



SPIRIT PRESIDENT:
JOHANNES.

DEEP PRESIDENT
IN THE BODY:

HAROLD SPEER.

THE HEAD TEMPLE, 58, Southwark Bridge Road, S.E.1. (Hop. 1272). SUNDAY, Nov. 24TH, at 7, Mr. WALL. MONDAY, at 3, Psychometry, Rev. J. J. WELCH. THURSDAY, at 8, Miss HEARNS. SATURDAY, at 8, Mrs. CORNWALL. DEVELOPING CIRCLES: SUNDAY, at 11; TUESDAY, at 7; WEDNESDAY, at 4; THURSDAY, at 6. SATURDAY, at 6. Mediums attend WEDNESDAY and THURSDAY from 11 till 1 and 2 to 6. "The Wonderful Story of the Temple of Light," 1/6. "Edie," 3/6. "How to Lift the Veil," 3d.

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

BRIGHTON TEMPLE, 1, Clarendon Ter., Kemp Town. SUNDAY, Nov. 24TH at 7. Mr. C. BEARE.

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

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NOTE NEW ADDRESS: 26, NASSAU STREET, CORNER OF MORTIMER STREET, W.1. (opposite Middlesex Hospital). Visitors arriving by bus should alight at Bourne and Hollingsworth.

SATURDAY, Nov. 23RD, at 8, Mrs. F. MOTE, Psychometry.

SUNDAY, Nov. 24TH, at 7, Mr. C. BURTENSHAW, Address and Clairvoyance. 8-45, AFTER CIRCLE. MONDAYS, at 8, PRIVATE DEVELOPING CLASS. THURSDAYS, at 8, OPEN CIRCLES.

SATURDAY, Nov. 30TH, Mr. W. D. WILDE. SUNDAY, Dec. 1st, Mr. R. R. THORNTON.

ALL MEETINGS EXCEPT MONDAY'S OPEN TO NON-MEMBERS.

NEW CHURCH AT STREATHAM.

OPENING SERVICE of the **STREATHAM SPIRITUAL BROTHERHOOD CHURCH**, at **MACRALPH'S CAFE, 109, Streatham Hill** (directly opposite Streatham Hill Station),

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BIRTHS, MARRIAGES AND TRANSITIONS.

TRANSITION.

BERRY.—On Nov. 9th, 1929, at 109, Hagley Road, Leigh-on-Sea, Frank Berry (late of Hornsey Rise Gardens, London, N.), a dearly-loved husband, father and brother, passed on into Peace.

IN MEMORIAM.

In ever dearest memory of my devoted and loving husband, Clement Welch (Clem.), who passed into spirit life Nov. 19th, 1909. Fondly remembered.

FLORA AMES, Medical Botanist,

wishes definitely now to make the announcement, through the direct spirit return and help of Dr. JULIUS AMES, M.D., Cures of Cancer, Rheumatism, Arthritis have yielded. A book will shortly be published.

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

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

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

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.

CHARLES A. SIMPSON, the Healer (control, "Dr. Lascelles"), receives Patients Daily by Appointment at 29, Queen's Gate, Kensington, S.W.7.

MISS DAUNTON holds Circles for Psychometry, Mondays and Saturdays at 8. Developing Class: Fridays at 8.—94, Crowther Road, South Norwood, S.E. 25.

MR. ANGUS MONCUR, Inspirational Speaker and Clairvoyant, wishes to inform all secretaries that he is fully restored to health, and has open dates for public work, also will attend Private Sittings and Developing Circles by written appointment only.—Apply **MR. A. PEAKE, 67, Greyhound Road, Hammersmith, W.6.**

MR. F. ANDERTON-HULME, Psychologist and Healer, 37, 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. LILLY, East End Healer, has removed to 19, Stourcliffe Street, Edgware Road, W.2. (near Marble Arch). Receives patients daily for treatment. Miraculous cures effected. Trance diagnosis by spirit doctor. Many successful absent treatment cases. Write for appointment. Fees very moderate.

Mrs. HUGHES holds 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, Gleneagle Road, Streatham, holds Circles on Sundays and Tuesdays. At home after 5 p.m.

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

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

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

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

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

SPEAKERS' OPEN DATES.

H. W. STEWART, Inspirational and Trance Medium, is open for dates from now to end of 1930.—"Waverley," St. George's Terrace, Brighton.

MR. LESLIE BANCROFT, Dip. C.F.S., Trance Clairvoyant, Clairaudient, Psychometrist, and Speaker, has open dates for 1930/31. Any distance. Fare pooled on tour.—Apply Box L.B., Two Worlds Office, Manchester.

REV. DOUGLAS BEVAN, late of America, has open dates for 1930. Inspirational Speaker.—202, Addison Road, Kings Heath, Birmingham.

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Chairman: Clement Stott, Esq., J.P.

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PROPAGANDA MEETING

Under the auspices of the London District Council and Sutton Spiritualist Society.

Speaker: Mr. HANNEN SWAFFER.

"Does Man Survive Death?"

CHAIRMAN: Mr. MAURICE BARBANELL

ADMISSION FREE.

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A. PROPAGANDA MEETING will be held at the BATHS HALL, HIGH STREET,

On SUNDAY EVENING, Dec. 1st, at 7 p.m.

Speakers: Mr. HANNEN SWAFFER and Mr. MAURICE BARBANELL.

CHAIRMAN: Mr. FRANK WHITMARSH.

CLAIRVOYANT: Mr. GLOVER BOTHAM.

Admission Free.

A few Seats in Centre of Hall Reserved. Tickets 1/- each. Obtainable from Miss Moorcroft, 10, Greenleaf Rd., E.17.

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SUNDAY, Nov. 24th, at 3-30, STUDY GROUP. At 6-30, Dr. VANSTONE.

SUNDAY, Dec. 1st, at 3-30 and 6-30, Mrs. PODMORE.

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WEDNESDAYS at 3-15, Mrs. BETTS (also Fridays, 3 to 6). At 7, Mr. E. KEITH.

THURSDAYS, Mrs. GABRIEL, 3 to 6. Mrs. MIDDLETON, 6 to 8.

FRIDAYS at 3, Mr. E. KEITH. At 7, STUDY GROUP, Mr. ANTEN.

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ETHEL A. KNOTT.