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PRICE TWOPENCE

Original Poetry.

THE AIRMAN'S HYMN—R. 101.

Adaptation and Tune of "Eternal Father."

Oh God of land and sea and air,
We pray Thee, give a Father's care
To those who wing through ether's space,
Protect them with Thy saving grace.
And ever let there rise to Thee
Our cry from air and land and sea.

Oh Master, whose almighty word
Both winds and waves submissive heard,
Enfold with Thy all-powerful love
Those children as they soar above,
And ever let there rise to Thee
Our prayers from air and land and sea.

Eternal Spirit, who dost brood
Where tempests rage so dark and rude,
Guide Thou their hands to steer aright,
And leave them not by day or night.
That evermore may rise to Thee
Our thanks from air and land and sea.

Oh Trinity of love and power!
Our brethren shield in danger's hour.
From gales and tempests, fires and foe,
Protect them whereso'er they go.
That evermore may rise to Thee
Glad hymns from air and land and sea.
—"STAR," through DORA M. JAGOE.

—%—

MANCHESTER PROPAGANDA MEETINGS.

ADMIRAL ARMSTRONG'S CONVICTIONS.

THE second monthly meeting of the season took place on Sunday, Nov. 2nd, when Admiral J. G. Armstrong delivered an address on "Can We Communicate with the Dead?" Some 1,600 people were present. The chairman was Mr. E. A. Radford. He said he knew that Admiral Armstrong was going to give his address for the same reason that he (Mr. Radford) was in the chair. Because both of them had proved that they *could* communicate with the dead. The spirit people, he said, were still taking an interest in us and our affairs, and were close to us all the time. One of the things most mysterious and strange was the attitude of many good Christian people to this movement of Spiritualism. "We might be violating some of the beliefs they have cherished," said Mr. Radford. "When we are getting this knowledge and this experience we add a definite proof to what the Saviour told us when He was on earth. He spoke of 'a life eternal,' but He did not specify the form of it. It cannot be other than for the good of the human race that we should have this knowledge; not merely by faith, but by the sure knowledge that our individual personalities survive." Most of the communications received by Mr. Radford, he said, had been from his father and mother.

A FIRST SITTING.

Admiral Armstrong said the best way in which he would endeavour to answer the question, "Can We Communicate with the Dead?" would be to give his own experiences as to why he believed that we could. Some six years ago he knew nothing about the subject whatever. He had not read about it or thought about it,

and a friend asked him to go and have a sitting with a medium as a new experience. He had always been keen on new experiences, and he consented to go so long as the appointment was made absolutely anonymously, so his friend asked the medium "to give a sitting to a friend of his." He went to the medium with an open mind, but very critical determination not to give anything away. The first part of the sitting was a bit confused, and he did not gather much from it, except that "somebody was ill," which he thought might refer to one of his boys at the time. About half-way through the proceedings the medium's guide said there was somebody very anxious to speak, but who found it difficult because they had not done so before. "We waited five minutes," said Admiral Armstrong. "Then the voice came through, and I talked to that voice for half an hour. I knew without the slightest shadow of doubt that it was my wife: her personality, her point of view, her way of speaking. I *knew* (it was no question of *believing*) that I had been talking to my wife. Don't tell me that a man may talk to a woman for half an hour and not know whether it is his wife. At the end of the sitting, before my wife went away, she asked me to come here again. I do so whenever I get the opportunity, and it is a great pleasure and delight to me."

FURTHER EXPERIENCES.

The speaker then related some incidents of conversation with a man in a train. He talked to the man about the subject of Spiritualism. The man said "Tommy rot." Admiral Armstrong asked if he would like to hear of some of his experiences, and the man said "Oh yes, but it is all rot anyhow." So he told his fellow traveller of the interview with his wife, and the man said "Don't you understand that that is telepathy?—no, your subconscious mind? Of course, you knew all that: it was all down in your inside, and therefore the medium was able to bring it out." And another incident was when a medium's guide said there was a young fellow called Blair who wanted to speak to him, but he did not know of anyone named Blair. "No," said the guide, "he knows you didn't know him on earth, but he is very interested in your work, and wants you to get into touch with his mother." Incidents of his life were given, including the time he passed over. His mother, he said, would be interested in the same things, and though she was getting old, and could not help very much, "she can give you some money to your society." "Who is your mother?" asked the speaker, and Blair gave his mother's address. It was a peculiar address in the country, and Admiral Armstrong said he quite expected it must be entirely wrong. He himself had been living in Hampstead, and had just moved to Gordon Square, Bloomsbury. He went home and wrote to the lady in the country (thinking the letter would never get there). But sure enough, two days afterwards he got a reply, saying "Yes, she had a son called Blair, and that all I had told her about his life was perfectly correct." "He has been trying to make me get into communication with you for some time, only I didn't like to write to you, because I did not know that you knew anything about the subject," said the mother. "He made a mistake," she said. "He gave me your address in Hampstead." This incident was told to the man in the train, and he said, "Well, you say she had been in communication with her son, and she must have been going to a medium (unless she is a medium herself), and all mediums are in collusion." (Laughter.)

On another occasion he was told by a Red Indian guide, "There are two Williams here. One is your father,

who was a soldier, whereas you are a sailor; the other is your friend's father, who was a sailor, whereas he is a soldier." The speaker said he knew nothing about his friend's family or his father, but the next time he met the friend he asked him what was his father's name. He said it was William, and he had been in the Navy, and everything the guide said was perfectly correct. This friend had never been to a medium. This experience was told to the man in the train, only to be told that it was telepathy. "Where does it come in?" asked Admiral Armstrong. "Well," the man said, "if there is any information that anyone has got in the world a medium can extract it!" "But I went on to explain that on two occasions I had received some information that nobody in the world knew; some very vague and some very indefinite, but two definite pieces of information I did receive were these."

About the last big Japanese earthquake I was told exactly two months before it happened. And I was told about an illness which would occur in a very prominent family in this country about two months before it happened, and it did happen. I think that cuts out your telepathy and also your subconscious mind. Then the man in the train said "Mere coincidence," and I said "Good evening."

NOT BELIEF, BUT KNOWING.

There are a good many people who have made up their minds, continued the lecturer, that they will not believe, and they bring the most absurd arguments to bear. But I have had so much evidence that it is not a question of believing—it is a question of *knowing*. The same Red Indian, talking to me later, referred to a society of which I am a member, and said he would like to join. I said, "Well, who is going to pay your subscription?" "Never you mind that," he said, "it will come all right." "Two days later there was a man on my doorstep asking 'Are you a friend of White Hawk's? I have come to pay his subscription.'"

This religion, belief, or what you like to call it, is a happy belief, and the most pleasant and happy times I have in my life are when I can have a sitting with a really good medium. I enjoy it most thoroughly—a jolly sight better than going to a music hall or any social function, and it helps so much in everyday life. It is not a Sunday religion—you can take it into your work; it will help you through everything you do.

An amusing occasion was when Admiral Armstrong's grandfather came through. A deep voice said, "I am your grandfather." He said, "Oh." His grandfather was called Major John. "How are you getting on?" I asked. And he said, "I'm having a great time." "How did you manage to come along?" "I was standing listening to your talk, and thought I would like to try, and I asked the guide if she would push me in." (Major John, it was explained, was a man of considerable proportions, and the medium was a little woman.)

Admiral Armstrong referred to a conversation with his boy (who was on the other side too), who says just what is in his mind, as he did before he passed over, and who had no delusions about his father. The boy said, "You are not qualifying for a halo just yet, but I must admit you have a bowing acquaintance with the angels." The lecturer said these were only a few of the little happy and humorous incidents that you came across in communications. He had had much help, he said, and would not be on the platform now if it had not been for the help and encouragement he received from the other side. He did not like publicity, but the people on the other side told him he had to come. Their constant words are "Go on."

We had to work—to try. It did not matter about failure so long as we had tried. The trying was the thing that mattered. At one of the circles he attended it was the custom every time a sitting was held, for a certain person, or entity, or spirit, to come and give a story of his or her life. They were extraordinarily interesting, because they came from all degrees and sections of people and all countries, and gave an idea of their life on earth, and the result in the hereafter. One was an East End washerwoman, a good woman who had slaved all her life. She caught influenza and passed over. She said she simply woke up and found herself walking along a country road between

two beautiful women. "Do you mean angels?" we asked. "No, two women, leading me along the country road, and talking to me nicely. They led me eventually to a little cottage, and took me in. 'This is very nice,' I said, 'but whose cottage is it?' 'It is yours.' 'But is it what I have wanted all my life.' 'That is why you have got it. Because you did your duty faithfully on earth you have got just what you wanted.' They took her into the parlour, and there was a horsehair sofa. 'That is one thing I have always wanted,' said the woman. She went on to explain how later she was allowed to come to the earth and help her husband and her children through some of their troubles.

SUCH A NATURAL LIFE.

The lecturer said he gave these simple homely incidents to show that the life on the other side is so natural. If we did our duty, and really honestly wanted something, we got it. A curious thing that most people who come back tell us was that they did not at first understand that they were dead. Most people have no shock at death: they just go unconscious, and pass over. And the shock to some people is when they find out that they are dead.

It might be asked, "What about the man who believes in extinction?" One communicator of this type was a Roman Catholic when a boy, brought up by an old priest. He turned away from his religion, and became in common words a "rotter." He embezzled money, and he believed in extinction. "What happened?" we asked. "Well, I got extinction as near as possible, because I found myself conscious in nothingness. That is the only way I can describe it—conscious in nothingness and in blackness!" He described the horror of it. "How long were you like that?" he was asked. But he did not know. It seemed like aeons. He did not get out of that state until he was able to throw his mind back to the time when he was a boy, and had loved that old priest who taught him. And when he was able honestly to throw out a thought of love towards the old priest, a hand led him out of the darkness. He said, "Father, is that you?" "Yes," came the answer, and the man asked, "Are you in blackness and nothingness like me?" The priest said, "I am in light." And the man said, "How is it I cannot see it?" "Because you have stultified your vision. You cannot see because you have lost your earthly eyes, and your spiritual ones are not open." That man then worked himself up by degrees until he got to a better state. Every now and again he slipped back by his mistakes, but was helped all the time, as long as he cried for help. Then eventually he came to the parting of the ways. He was taken into a building, and shown two pictures. On the right hand, a picture of himself working hard, doing work for others, and gradually getting brighter and brighter, until he raised himself to a higher sphere. On the other side was a picture of himself in luxury, in selfishness, doing nothing, and gradually slipping back into darkness again. The horror of his experience of that darkness made him take the right path. He explained it so vividly that you could almost see the dividing line, said the lecturer. That was what might be called Hell. Hell was of our own making, and nobody else's.

HEAVEN AND HELL.

Admiral Armstrong related some experiences of a clubman friend of his, a man who had been very selfish. He passed over, and he spoke to the Admiral through a medium. The lecturer said, "Is that you, Harry? How are you getting on?" He said, "Damn bad." "Oh." And he started grumbling, saying he thought he really was going to have something better than what he had got. "Did you try?" asked the Admiral. "No, and I'm not going to try." And the man asked his friend to pray for him, but the guide said it was not the slightest good praying for him at that stage. He was disgruntled at the place he had gone to, and until he tried to help himself he could not be helped. That was the law. Another point is, that we must have open minds on this side. We must not exclude people because they do not belong to our faiths or our religions. We have got to accept everyone. There was just as good a chance for a Mohammedan as a Christian, a Confucian as a Spiritualist, if he worked for others unselfishly and

and for his fellow-men. That was the thing that mattered.

The lecturer related a story about a Scottish Presbyterian minister, who taught all his life, the doctrine of Heaven and Hell, and nothing between! He passed over, and he would not believe that he was dead, or that he could communicate with people still on earth. He said, "This is not Heaven, because there are no angels and harps; and it is not Hell because there is not fire. For God's sake don't let me I have strayed into the Roman Catholic Purgatory!" This man believed in Heaven with eternal rest, and his guides said, "You can have it if you want it." They put him into a state of unconsciousness, and he presently found himself in a place, wearing a white robe and walking about. There were harps and beautiful music. He smiled, and said, "Now this is Heaven at last." Somebody met him and said, "Beautiful music, isn't it?" He kept on meeting people who said exactly the same thing to him, and he got a bit tired of it. The only conversation was, "Beautiful music, isn't it?" Eventually he was very rude about the music, and called for the friend who had met him (if you call for a person with a thought of love a friend comes), and the friend said, "You don't seem very happy in the place you wanted to go to." The minister said, "No, for goodness sake take me out of this Hell!" Then he was instructed, and became ashamed of himself, because he realised that he was trying to teach God what was the best thing for him.

ADVANCE YOURSELF!

Another of these many stories was about an Eton schoolboy who had been killed on a motor bike, and he would not believe he was dead until he was taken to the house of his grandfather. He was an old Squire, a material man, but quite a good fellow in his way. All he cared about were his old manor house and grounds, his horses and dogs. The boy was taken there and described the house as being an exact replica of the manor the Squire had occupied on earth. The old man could not think of anything else, and he would go on living there until he was influenced to try and strive for something higher.

You went on living the same life until you threw out an aspiration or a wish or an attempt to advance yourself. And every spirit must return in the long run to God who gave it. If we went to the nethermost Hell we had to return eventually to the Light. The spirit came from Conscious Perfection, God Himself, but as a portion of spirit it had no experience, therefore it was Unconscious Perfection, and after descending into matter, and going through experiences it must return to God as Conscious Perfection.

Good and Evil must be understood. There was no good without evil. All the experiences we obtained were not nice. The average person who tried to do his little bit on this side would find himself in infinitely better circumstances than those he had here. There was perfect freedom on the other side; you could laze or work. Here it was said we were free, but it was very incomplete freedom. We had to work for our food and clothing and housing and families.

WHAT HE WANTED!

There was a Chinese missionary who had spent his life trying to convert the Chinese to Christianity. He got to the other side, and was very annoyed when he found himself with other people not congenial to him. He saw people playing football, and asked why they were not in Hell! Certain things were explained to him, and he was asked what he would like to do. He said he would like to go on converting the Chinese, so he was taken to a sphere full of Chinese. Those Chinese were very much more advanced than himself, and brighter. It took him a long time to reach his level, and it was explained to him that there have been many prophets and teachers sent to the earth by God: Confucius to China, Buddha to India, other teachers to other places, because God knew best what was the best religion for those people. We had the privilege of having a higher teacher than the others, but that is no reason why we should try and lure the others away from their religion if it suits them best. Missionaries did not seem to understand that it was their business to raise the life and souls of the people, but not necessarily to convert them.

There was no doubt that the average decent man in the street got something better than he could believe in unless he knew something of this truth.

KEEP AN OPEN MIND.

We could communicate with the dead; there was no question, and our dead friends could help us along our journey here if we would only open our minds to them. The sceptical person who said they were not there could not be helped. The speaker said he could not talk so long upon the subject if he were not helped, but he did know that he was helped very considerably by his guides and by his own people. The one thing that mattered was to lead a decent life, and try to help our neighbours.

During the evening Mr. Leslie Scott (baritone) beautifully rendered "Jerusalem" and "Pass, Every Man."



THE BROTHERHOOD OF MAN.

By ALBERT YARROW.

WHILE engaged recently in a friendly discussion on the various aspects of Spiritualism, the conversation turned, as I find it very often does, to that very puzzling question: "What is the ultimate purpose of creation?"

My own opinion was that whatever God's purpose might be, the consummation of the ideal embodied in our second principle was destined to play a leading part.

Afterwards, however, on reviewing that which had been said, my thoughts centred on this point, and I tried to visualise a universal brotherhood and all that it meant, how it could be brought about, and what should constitute a working basis for a beginning. It was then that there came to me a recollection of an episode of my childhood. Was it the answer?

I lived for a few years as a boy in the City of Churches, and whilst there attended Sunday-school in a large M.E. church, to which my folk belonged. This church had a strong membership, its services were well attended, and in its pastor—a dear old soul—it had a splendid leader, well respected in the neighbourhood. Nearby, and in the same street, there stood a large Catholic Church, known as St. Anthony's. This church was also well supported, and under the capable leadership of an elderly priest, who exercised considerable sway in the district, and was often to be seen in sacerdotal garb walking up and down the length of the enclosure between the church and the street, usually in the early forenoon, engaged in meditation. This was quite alright, but that which I in my boyish ignorance could not understand was that a goodly percentage of the male population in passing by touched their hats to him. To me, brought up in a rather narrow creed and taught to regard Catholicism in general as being of the devil, this action appeared to be idolatrous, and aroused a feeling of contempt. Imagine my surprise when one morning I beheld the priest taking his usual walk accompanied by our pastor. There they were, arm in arm, and so engrossed in their conversation that they were oblivious to all else. I was perplexed, but when next I passed by and saw the priest my hand went up, and ashamedly I, too, touched my cap.

Years have passed. My experience of youthful doubt, followed by a period of sullen agnosticism, has probably been the experience of many thousands. Those two men of God have long since passed to the larger life, but I can visualise them still busy with the cure of souls, working together when necessary and willing to join forces with anyone, regardless of creed, so that God's work be done. They awakened within me as a boy the spirit of brotherhood that is inherent within us all, and I realise now that when I touched my cap that morning it was to neither priest nor creed, but to something noble which I then but faintly understood.

I ask again, "Is this the answer?" Has that scene been re-enacted in my memory that I might understand more fully? I like to think so, because there came with it a message, "Be tolerant, my son. Respect all creeds. Let brotherly love be your guiding star, and you will find that all roads lead to God."

REMINISCENCES OF A MEDIUM.

By A. VOUT PETERS.

III.—EXPERIENCES IN PHYSICAL PHENOMENA.

My second seance with Mrs. Corner was at her own house at Battersea Rise in the south-west of London.⁶ She occupied a flat on the ground floor of a large house. The preparations for the seance were most simple. A carpet was laid on the floor, and a dark blanket was fixed to the window to exclude all the daylight. Mrs. Corner sat in a chair, which was a simple wooden one, and was tied by tape round her waist. She was dressed very simply, but was always willing, if occasion needed it, to be examined by a committee of ladies. I should say here that Mrs. Corner was always a bright, merry little lady, always ready for a flirtation or a little fun or amusement. She was warm-hearted, generous and hospitable.

From the light which was burning in the room we could see each other very well, and had a full view of the medium. She was chatting in a very merry, bright way to us, but very soon she gave a sigh, her head fell sideways, her whole body became limp, and her daughter, who was present, said, "Mamma is in a trance." A voice from within the cabinet told us to let down the curtain, and very soon the curtain was lifted, and out walked a beautiful draped figure of a woman. This figure was taller, younger and more beautiful than the medium. I had many opportunities of seeing this figure—whom we knew as "Marie"—and of comparing her with the medium. She came right out of the cabinet, and spoke to us, and from that time afterwards insisted on calling me "Peter." She said that they were going to try a new experiment. She retired behind the cabinet, and we continued our conversation. Very soon the curtains were lifted again, and "Moonstone" stood fully materialised, holding in his hand a ball of light which illuminated his face very clearly. The contrast between the old man's wrinkled face wearing a beard and that of "Marie" or the medium was very marked. Both these figures appeared more than once during the second seance.

It appeared that "Moonstone" was the only one who could make the lights. Sometimes I accompanied Mrs. Corner to other parts of London when her daughter was prevented from being with her. In those days, before motor omnibuses and taxis, crossing London in the winter evenings was a little more difficult than now.

We had many wonderful seances at the house of a Mrs. Bathe, when Dr. Abraham Wallace was one of the sitters. On one occasion Mrs. Bathe invited a few of us to a little dinner previous to the seance. Dr. Wallace brought with him some surgeon's silk with which he tied Mrs. Corner's hands. The two hands were tied up separately with a loose end on each wrist, the same round the waist and feet. Afterwards these loose ends were all connected to a piece of silk running down the whole body, which was tied to the back of a chair where Mrs. Corner sat, so that the hands, feet and waist were perfectly secured. Mrs. Corner retired to the cabinet, which was provided by a curtain drawn across Mrs. Bathe's drawing-room, but as soon as the curtain was dropped a hand came through the opening of the curtain, handing back the whole of the fastenings without being untied. At the same time a voice said, "Doctor, when you tie my medium the next time, do it securely."

We all laughed at this, because under normal conditions it would have been impossible to take the fastenings from Mrs. Corner's body, but she insisted that Dr. Wallace should again tie her to the chair for her own security, for during the process of materialisation the body sometimes bent forward. During the latter part of her seances she insisted that the chair in which she sat should be securely fastened, for on one occasion she had a very bad fall with the chair on top of her.

At one of these seances at Mrs. Bathe's house "Moonstone" came from under the curtain and said he would show himself as an independent entity. He came out on the side where I was sitting and asked me to stand up, but not to look directly at him, for it seemed to be that if we

looked too much at the form or concentrated our will upon it, they found difficulty in maintaining the materialisation. He put a hand upon my shoulder, and I saw by glancing sideways at him that I was taller than he. He placed his small, light-brown hand in my right hand. I could see the difference in the colour of our skins. Mrs. Bathe then asked him if he would do the same for her, for she was on the other side of the curtains. I was then able to observe the difference between this tall, stately English woman and the small thin Hindu.

On one occasion I had a very interesting experience which I think gives the key to the process of materialisation. The curtain on my side of the cabinet was opened a little, and I saw something which rather startled me. I saw a mass of drapery which was seemingly floating about the cabinet. It had the rough outline of a human form, but where the head and face should be was a blank space. There were no feet or hands. Then a hand, not Mrs. Corner's, drew the curtains and hid my viewpoint.

"Moonstone" has told us that the drapery is used to keep the form together, and that when the materialisation is good, less drapery is necessary, and that while materialisation takes place more than one spirit is at work. Those who wish to materialise think of themselves as they were in the body. Ectoplasm is then taken and moulded like wax over the face and the part of the body which is to be materialised. On this occasion I saw the form of what we call drapery before the body had been materialised.

At another seance "Marie" was out of the cabinet talking to Mrs. Davis, but we observed that the form was very quickly diminishing; the legs had entirely disappeared, and only the trunk and the head of the lady were materialised. Mrs. Davis called "Marie's" attention to this for she seemed to be unconscious of it. She slipped behind the curtain, and in a moment or two came back again "complete."

On another occasion one of my controls, who is an Irish woman, said she would try to materialise. The curtains opened, and a little form came out and stood in front. At first we thought it was a child, but we saw that it was simply the head and bust of a woman with strongly-marked Irish features, but she was unable to fully materialise. We saw her very quickly melting before our eyes, all the features running together as a piece of butter melting before the sunlight or a strong fire. Then a man's hand and arm fully materialised, shot out from the curtain, grasped the mass of ectoplasm, and drew it quickly into the cabinet.

Experiences of this type can surely be explained only by one hypothesis—that they are a manifestation from the spirits of the departed, who continue their work on the other side.

CONCLUSION.



THAT life is clean, and in the light of knowledge would remain so, seems never to have occurred to us.

SOUTH SHIELDS, FOWLER STREET.—The P. M. Barmston St. Concert Party visited the above church on Wednesday Oct. 29th, and delighted a crowded audience with their programme. A hearty vote of thanks was accorded.

LOVE, like the water of the fountain, rises to the level of its source; but we must first know the perfect sympathy of human love, the fountain of delight, before we can, as Plato taught, mount "the last steps to the perfect Divine Love."—FITZGERALD.

PROPAGANDA AT LEICESTER.—On Oct. 28th the Leicester Progressive Spiritualists' Church held their first propaganda meeting of the season at the Rechabites' Hall. Mr. R. Boddington, of London, was the speaker, and addressed the meeting on "Ghosts: Their Nature and Origin." It was a brilliant address, based on known scientific facts yet made simple enough for all to understand. Clairvoyance was given by the Rev. Beatrice Burnham, of America, and was most successful and evidential. Mr. A. Percy Gamble occupied the chair, and stated he was not a convinced Spiritualist, but that he was deeply interested in the subject, and mentioned a psychic experience that was most remarkable.

A PSYCHIC EXPERIENCE.

By E. M. T.

In Professor Julian Huxley's lecture on "Humanity, Religion and Progress," at Conway Hall, Red Lion Square, London, on Wednesday, Oct. 1st, among many other strange experiences, he stated that "psychic phenomena could not be denied. Mediumistic power was a very rare and mystic faculty, but it was a human faculty."

He also stated that there was no use in prayer, except that it uplifted the suppliant, gave him a sense of relief, satisfaction, well-being, etc., and so in that way was beneficial. I should like to give experiences of mine which embraced the two subjects, mediumship and prayer.

In the summer of 1929 I attended a service of Holy Communion at the Wimbledon Spiritualist Church. Suddenly, while Mr. Bush (the President) was reading to us, I saw an oval frame appear just a few feet above his head. The frame was of gold—living, pulsating, radiating gold. Presently, in the centre of that frame, a dead black cross appeared. That remained for a few seconds, then upon the cross a human form appeared (also black, as in silhouette). The head had drooped down over the right shoulder in such a manner that I could not see the face, but the body had dropped in such terrible death-agony that the arms were stretched upwards. (I have never seen such intense death-agony portrayed in any picture of the Crucifixion that has been given to the world.) I gazed spell-bound, hardly daring to breathe for fear of upsetting the vibrations. Then, as though by magic, the figure disappeared, and back the cross came. But this time it stood triumphantly forward, and it was of living, pulsating, radiating gold, like the frame.

It was only a month or two later that the purport of that symbol was revealed to me. My mother was taken seriously ill. It meant night and day nursing for months, and it was one of the saddest and most lonely periods of my life. (I am giving details because it is to emphasise the need I had for prayers). I developed gastric influenza, and necessity compelled me to keep going. Finally, my strength gave out, my knees sagged, and I could scarcely drag myself about. In desperation I knelt and prayed. I prayed with my whole soul for help in my necessity, and I think never in my life before has any prayer of mine been laden with earnest pleading.

I received the answer before I rose from my knees. Suddenly, up and down my spine and the back of my legs I felt a sensation like a tiny electric battery running. It kept on for a few minutes, then stopped.

I rose from my knees, and, to my astonishment, I could not only walk firmly, but I could run.

Professor Huxley would probably attribute that healing power I drew from my subconscious mind. Then why could I not draw it before I prayed? He would probably ask: "Why did not your so-called spirits give you power before you prayed?"

To which I should reply: "Because they have taught me that I *must* pray, and when I will pray with faith they will answer my prayer."

Further, I would ask Professor Huxley: "Why was my subconscious mind able to produce a vision of such contentious symbolism, and I was not able to interpret it until passing through the experience related?"

My mother is now restored to comparative health, and the cross is turning to gold.

*—

"We cannot will a state of feeling, for it is feeling which inaugurates the will into office."

CONFUCIUS wrote: "Of what consequence is it at what age a man dies—however young—if he has once looked upon virtue and loved it?"

ASTRONOMY teaches us universal physical attraction, and chemistry the attraction of chemical affinities, so complementary counterpartal attraction—union with our spiritual correlatives in the spiritual world.—FITZGERALD.

THE CIRCLE OF BEING.

By A. L. WAREHAM.

I THINK Mr. Evans' suggestion that his "synopsis" be made a basis for discussion by Study Groups a good one. I am in agreement with very much that is put so concisely in the thirty-three clauses, but should be glad if you could kindly find space in *THE TWO WORLDS* for alternatives to some.

19. The basis of all universes being Primal Spirit, Ether, the Infinite Self, they are the manifestations on the plane of action of the will of Infinite Self—God. Universes are the living expressions of Primal Spirit, Ether, Infinite Self.

21. Progress for finite selves is their continual emergence into an ever-developing harmony with the One Infinite Self—God.

22. The formation of worlds is primarily the operation of self-existing law, life, love, the infinite self; and is probably participated in by angels who have completed some aspects of the "circle of becoming," i.e., who have gone through relative existences, and acquired through experience and labour a knowledge of the law of universal manifestation of the Divine Will, the Infinite Self. The universe in every part and detail is ever changing, ever becoming, and all this was not designed, but operates through love, attraction and repulsion. In a boundless ocean of ether its operations continuously produce movement, form and endless variety.

23. All selves, including angels and men, begin as germic units, or a complex of germic units, derived from the Ether, Primal Spirit, Infinite Self, birthed from the one life into cosmic manifestation, individual existence. Man is a complex of countless millions of electrons or germic units.

24. Human souls are born of the Infinite Self, through the mediating lives of long lines of ancestors, human, animal and mineral, back to the electron and the ether.

25. As all universes in their totality express the One Infinite Self—God, so our solar system is an organic unity, expressing the corporate life and consciousness of its totality of parts.

26. The movement of the corporate life of the solar system is chiefly from its centre, the sun. This movement produces involution and evolution, stimuli and reactions, change, experience and development. Involution is receiving, evolution is expressing. The solar system is also under influences from outside. It is an incident in eternity.

28. All changes in the universe are caused by the infinite eternal law of love and life, of attraction and repulsion, of desire and aversion. God is Love and produces all finite beings by love and not primarily by intellect. No intellect can equal in wisdom the eternal law of love.

31. Embryology shows us that a child is developed from two living germ cells, one being derived from the father and the other from the mother. The resulting composite cell is the child in embryo, a new human individual, body and soul. There is in the human child the germ of an innermost spirit body, in addition to those common to animals, and which is of a finer nature; this is believed to be immortal. No doubt the angels have had much to do with the evolution and growth of this innermost spiritual body of light.

NOTE.—There is a great weakness in the claims made about angels, because they cannot be verified. It has been said that the mistakes of the great directing angels are the cause of sin and suffering. Natural law accounts for much that has been ascribed to angels.

*—

SIN is the vehicle for the development of grace.—FRANK SPEAIGHT.

HAPPINESS cannot be an attribute of that which is acted on by force.—FITZGERALD.

"THIS is the preparation needed, the wedding garment, without which man cannot enter heaven."—FITZGERALD.

REGRETTABLE MISUNDERSTANDINGS

READERS of THE TWO WORLDS will remember that some months ago Mr. Horace Leaf sent us a series of articles outlining his tour through America. In most of these articles he spoke in glowing terms of American Spiritualism and American Spiritualists, and biographical notes of a number of prominent Spiritualists (with their photographs) were published by us. In the course of his itinerary, however, Mr. Leaf had occasion to criticise some aspects of mediumship, and we regret to find the "National Spiritualist" of America (the organ of the "National Spiritualist Association") resenting the criticisms. Its Editor goes so far as to say: "The articles were deliberately intentional—a series of articles—almost to the point of insult—upon the American mediums and mediumship," and expresses resentment at their publication. It is able to cite three objectionable sentences out of fourteen articles.

We always regret differences of opinion between the Spiritualists of the various countries, but THE TWO WORLDS has never hesitated to criticise Spiritualists in England whenever we have considered such criticism deserved. We communicated with Mr. Leaf (who is taking the matter up with the "National Spiritualist Association"), and Mr. Leaf says: "I think I only twice ventured on criticism. In one case against a palpable fraud, and the other in the way of advising an alteration of method by some physical mediums, ending in a flourish of praise." The strange thing is that the same articles were published in an American Spiritualist paper, but no resentment is raised against the articles in that case.

We can only suggest that if, in a long series of articles, there appear a few sentences of criticism, while the majority of the articles are full of adulation and congratulation, we can see little reason for complaint. We wish that the Spiritualism of America and England were above criticism. Unfortunately, it is not.

LONDON D.C. DISCUSSION CLASS.

RECENTLY the leading article of this paper was devoted to a consideration of mediumship and its value in obtaining information concerning the spirit world, and the discussion on "Life and Labour in the Spirit World" at the L.D.C. Discussion Meeting on Nov. 3rd was therefore given additional interest.

Mr. H. Boddington opened the subject with a reminder that people were still human after the change of death. He found much useful material in the Rosemary Scripts which have been appearing in THE TWO WORLDS, and used extracts therefrom throughout his address to supplement his remarks. One such was in reference to the spirits of animals, especially those of a higher order, who would continue an individual progression for a period until they became absorbed in cosmic consciousness. Another was in respect to the limitations of the spirit—while here on earth the physical conditions imposed unavoidable restriction, but discarnate entities had not such difficulties, their only limitation being imposed by themselves through their own deficiencies. They were free to do by the power of thought that which they wished.

That some of the lower spirits spent their lives continually inter-penetrating physical conditions was a useful extract from the Scripts, and it was continued to the point that these spirits experienced little else but physical conditions, and became very closely allied to the physical channels through which their experiences were obtained. Mr. Boddington drew attention to the fact that if the extract was true, we were then unaware to what extent the denizens of the spirit world were influencing material matters, or to what extent our thoughts were our own.

Life in the spirit world was such that recollection of earth conditions gradually grew dimmer, and an adult's dim and fading recollection of childhood was cited as an analogy. A great part of the work of the spirit world appeared to be shielding us from the effect of difficulties and dangers, of the nature of which we had no full comprehension. The lower planes of the spirit world were so

similar to earth life that a new entrant to them experienced life as a dream, and the only difference they realised was the speed with which they contrived to change their scenes—changes wrought simply by a process of thought.

It is pleasing to note the weekly discussions are attracting more attention this year, and the meetings have so far proved very interesting.

THE INVISIBLE WORLD.

UNDER the auspices of the National Spiritualist Church of Carlisle (The Spiritual Fellowship) the second public meeting was held in the Lecture Hall of the Viaduct Hotel on a recent Tuesday evening, when Mr. Arthur Clayton lectured on "The Reality of the Invisible World," and gave a demonstration of clairvoyance. Mr. Sydney W. Evans (an ex-councillor) occupied the chair, and there was a crowded attendance. The meeting was fully reported in the local press.

The Chairman said that though during the last hundred years they had learned through their scientists a great deal more than they did, there was still a vast area of mystery which the human mind at present had been unable to comprehend. That being so, why should people scoff because earnest workers in the Spiritualist movement believed with all the strength of their nature that there was something in Spiritualism, and something to be gained? Anybody who approached the study of Spiritualism would be ill-advised indeed to approach it from the point of view of idle curiosity. If it be approached at all it must be approached in a spirit of reverence and with a desire to learn.

Mr. A. Clayton spoke at length on the reality of the invisible world. In the last 70 or 80 years, he said, wonderful progress had been made in the domain of science, and many wonderful instruments had been invented which had rendered visible what was previously invisible. These various mechanical devices increased our normal powers of detection, but they only registered physical things; they could not register super-physical vibrations. The investigations of the material scientist were limited to the physical universe, for we had no instrument delicate enough to find a response to the finer, subtler form of matter which the occult affirmed existed beyond the physical. The Spiritualist and other members of the occult schools began their investigations where the material scientists left off. Man was the child of the Divine, and as the partaker of the Divine spirit he must have within him the qualifying attributes of the power of the spirit.

The physical body was merely the garment which clothed the spirit on earth, and at death the spirit withdrew. They all knew that sooner or later they must take that great adventure. Therefore if they were wise they would avail themselves of every opportunity of learning all they could, so that when they arrived they knew what to do in order to adapt themselves quickly to their new environment.

At the close of the proceedings a vote of thanks was passed to the lecturer and the Chairman, on the proposition of Mrs. Couling.

GONE ON BEFORE.

WE regret to announce the transition of Mr. William F. Parker, of Tunstead Avenue, West Didsbury, Manchester, which occurred at the Manchester Royal Infirmary on Saturday, the 8th inst., after a sharp and severe illness.

Mr. Parker has been for eight years a faithful servant of THE TWO WORLDS Publishing Co., having become associated with the firm in September, 1922. He combined the offices of book-keeper and business manager, and in that position endeared himself not only to the Directors and staff, but to customers in all parts of the world. His kindly personality made him a general favourite, and he will be sorely missed.

He leaves a wife and daughter, and to them our deep sympathies are expressed. He lived to serve—he still lives.—E. W. O.

NEWSY NOTES.

THE INNER HISTORY.

What a wonderful romance must lie behind the birth and growth of Spiritualism! I have been reading again Sir Arthur Conan Doyle's "History of Spiritualism" (Casell's, 21s.), which is one of the best works of its kind extant. Here are recorded most of the outstanding events in the history of this movement, and one cannot fail to catch a glimpse in its pages of the wonderful organisation of the spirits which planned the birth of Spiritualism, and has guided it in the degree in which men have been receptive to them. Could not this inner history be recorded?

NEVER ABSENT.

Spiritualists generally take March 31st, 1848, as the date of the birth of their movement, but it is nevertheless true that at no time in human history has mediumship, which is the foundation of Spiritualism, been absent. Psychic phenomena have always played a part in the life of the world. Spiritualism is older than any religion, and, indeed, more than one authority has ventured to state that religion itself was given its birth by the return of the departed, who stirred their friends into righteousness, and implored them to lead saintly lives. Spiritualism is much more than 82 years old.

ORGANISATION.

It was not, however, until comparatively recent times that this movement began to display a definite purpose and reveal a hidden organisation. Previously, Spiritualistic outbursts had been isolated, but the rappings at Hydesville in 1848 began to show continuity and intelligence. Some of us have gone so far as to say "Spiritualism, as a movement, began there." But it began, I believe, much earlier.

MAKING THE PATH.

Just as the Church believes that John was sent before Christ in order to make ready the path for Him, so it appears that the Fox sisters, who were the mediums for the Hydesville episode, were preceded by several forerunners who in the words of Conan Doyle, "searched out the land." There was Swedenborg, whose psychic powers were in evidence so far back as 1744. There was Edward Irving, who, eighty-six years later, came as another pioneer. There was the work accomplished by the Shakers. Then there was Andrew Jackson Davis, ignorant and uneducated, who, while in trance, dealt with subjects of which he could have no knowledge, and whose case was entirely inexplicable except by the theory of spirit control. All these and many others of less talent, and of whom we have little record, came presumably to spy out the land for the great revelation which was destined to follow.

PHENOMENA! PHENOMENA!

But when did the world begin to take notice of these cases? Not until its excitement had been aroused and its interest created by miracles—phenomena! Here we see the old story of two thousand years ago re-enacted. Swedenborg, Irving, and Davis had in turn excited interest, but the interest was not a universal one—it was certainly parochial compared to that which was about to follow. Men must be excited, amazed, astounded, before they would take notice and begin to inquire! And now we see the reason particularly for the physical phenomena, which has ever since acted as a magnet to men, attracting their minds to the message, which is infinitely more important. The phenomena did not come as an end in itself: it was the means to an end. LET US REMEMBER THAT.

HYDESVILLE.

The whole story of the Hydesville knockings is one long record of spirit organisation. The unknown family who shrank from publicity, the pedlar murdered for his money, the situation of the village (twenty miles from the rapidly growing town of Rochester), the finding, fifty-six years later, of the pedlar's remains in the place indicated,

creating a new wave of enthusiasm—all display the moulding of a definite plan, the accomplishment of a definite purpose. And the mediums themselves—Margaret, aged fourteen, and Kate, aged eleven—two young girls of measured intellect, untainted by the world's vices, selfishness, depravity. They provided the pure channels through which the message could flow.

IS IT POSSIBLE?

Yes! We on this side know but half the history of Spiritualism. We know only little of the outer story, and nothing of the great romance which lies behind it. Will this inner history ever be recorded? Perhaps some of my more privileged friends who have occasional intercourse with the pioneers of this movement, might mention the matter to them, and obtain their views.

ANNIVERSARIES.

There were two important anniversaries to Spiritualists last week. November 7th brought back memories of Dr. Alfred Russel Wallace, a fearless researcher, who passed hence on that date. On Tuesday, November 4th, Sir Frank Benson celebrated his seventy-second birthday. For over forty years he has been connected with the presentation of Shakespearian plays. He is a convinced Spiritualist, and has rendered service to the movement.

PROVINCIAL PROPAGANDA.

Mr. Frederick H. Haines, who accuses me of being an "antidote to Mr. A. L. Wareham's moods," writes objecting to the remark, "Pity the poor provinces," which I made in connection with propaganda work recently. London, I thought, had all the propagandists in its grip, but Mr. Haines assures me that there are propaganda workers in the provinces who would be quite as successful as their London colleagues did they receive the same support. "I cannot help saying that the weakness is not with the speakers, but with the movement," he writes. He thinks the provincial churches have not yet realised the value of propaganda work, and probably he is right.

PEACE!

Well, Armistice Day has come and gone, bringing with it many sad and tragic memories, but impressing, more vividly than ever, the great value and comfort of Spiritualism. Our own Armistice meetings provided a very striking contrast as compared with those held within more stately walls, where doubt and hope were at once the dominating factors. Ours was a message of sure fact and conviction. There have been many wars to end war, but, thanks largely to Spiritualism, men are at last beginning to realise that the only way to overcome war is to abstain from fighting. Spiritualism has declared peace upon war! OBSERVER.

GLASGOW AND DISTRICT FEDERATION OF SPIRITUALISTS.

AT A MEETING in the rooms of the Glasgow Association of Spiritualists on Thursday, Nov. 6th, a new organisation, with the above title, was formed, to promote the interests of Spiritualism in the district. Officers and committee were elected, with Mr. J. B. McIndoe as chairman. The three churches affiliated to the S.N.U. have joined, as have also some half-dozen independent meetings, and others have promised support.

The organisation is probably unique in the Spiritualist movement, in its attempt to bring churches together for common effort, and the fact that there are at least a couple of dozen of the latter in Glasgow alone, is sufficient to indicate the field for such an organisation.

After the meeting the delegates, along with the executives and leaders of the various organisations, spent a pleasant social evening as the guests of the Glasgow Association.

ALL shall some day reach the sun-lit snows.—BUDDHA.

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THE BUSY LIFE BEYOND DEATH.

WE would like to record a vision or psychic experience which came to us in the years gone by, which has left an indelible impression upon our mind.

Sinking into the state of trance (which was then not unusual), we suddenly found ourselves in the company of an aged sage who led us through a countryside of indescribable beauty. The colourings were such as this earth cannot equal. The very air around us seemed alive with light as though every particle of dust in the air was scintillating with a faint luminosity of its own, and as we passed through the beauteous gardens towards a lake which glistened in the distance, we stooped to pick a flower, a gorgeous blossom of many hues, something like a gigantic carnation, waving on a stem of silver. We grasped the flower in our hand and gazed with admiration upon its fringed petals, and then looking back saw that there was no broken stem. The flower was still there, an exact image of the one we had in our hand. In an astonished voice we said, "But I have picked the flower, and it is still there." "Yes," came the reply, "this is a world of life. You cannot kill anything here."

It was one incident of many which impressed upon us the fact of certain essential differences between a world of matter and a world of ideas. The life force at work within all living things works very slowly in this physical world. It takes months to grow and ripen corn. It takes years to develop a tree, since the inertia of matter impedes the activity of the universal life which is the moulding force behind all form; but there it would seem the life force becomes speeded up, and things occur with such amazing rapidity that it is not surprising that our physical senses fail us when we attempt to discover the nature of that life. So rapid is movement in a world where the inertia of matter is removed that appearances become deceptive. To take a simile. We can start a flywheel revolving, and as it begins to move, its spokes can be noted and counted, but as we increase the revolutions our senses fail to record the existence of spokes at all, and presently the wheel is revealed to our senses as a solid mass. It is nothing of the sort. The spokes are still there. The intervening spaces still exist, but our perceptions are too slow to record them. So must it be with matter itself, for matter is in a state of motion at such a rate that our slow and finite senses are deceived, since motion is modified to our senses by the material elements through which they have to manifest. When one talks about the speed of light he has perhaps a key to the tremendous possibilities of forms of motion, and yet we only know of light in the ordinary sense when it becomes slowed down and made manifest through matter. Aye, so it is that we only know of a spirit world when it becomes so modified that it acts within the range of our sense perceptions, and a medium is very largely a transformer which records activities unnoticeable by the average individual.

One can begin to understand, therefore, what is meant by "the busy life beyond death." It is quite a shock to some people to know that the next world is not a place of eternal rest, but rather a place of activity far transcending that of our own world, a place where every man has his job, where there is no need for sleep, where rest means change of activity rather than cessation of activity, and where man is able to accomplish within what appears to be a few minutes far more than most of us accomplish in a day. "No man is born into this world," says Lowell, "whose work is not born with him." The principle has universal application. No man is born into the other world whose work is not awaiting him.

Some folk get a sensation of shock when they are told that immediately beyond the border line of death there is work to be done, and yet it is difficult to compare the working activity of that other life with the working activity of this, for our work here is chiefly concerned with the care of our bodies, the building of houses to house us, the making of clothes to protect us, the preparing of food to feed us; even our recreations, art and music and literature, and the provision of pleasure, are but recreative processes which tend to keep us healthy in body and brain. When we no longer have bodies to care for, what work will await us? It is such considerations as these which illustrate the difficulty which we find in interpreting one world in the terms of another.

We remember some years ago meeting some friends from Southern Spain. They were visiting England for the first time, and shall never forget the enjoyment and wonder with which they witnessed their first snow storm. They ran out and played with the flakes, marvelling at the novelty of it all. Yes! they had read about snow. People had told them about snow, but they had no idea of the nature of snow until they saw it and played with it, and incidentally until their hands tingled and their noses were nearly frost-bitten. It is so difficult to bring home to men an actual realisation of things which are outside the orbit of personal experience, and so the spirit people tell us that it is extremely difficult for them to tell us of the activities of the spirit world in terms which bear any comparison to our own limited experience. All the work connected with the sustentation of a physical body is dispensed with, but there is still a body which must be kept in health and comfort, where sluggishness must be avoided, where the ebb and flow of life forces must maintain an equilibrium, where sustaining elements must be absorbed, and in turn expended.

Here on earth we are chiefly concerned with the sustentation of the body, but the real man is not a body, but a spiritual entity. As Sir Oliver Lodge says, "Man is yet in his infancy," and the next plane of life is the plane where he grows up, where he throws away the childish, sluggish and slow activities connected with matter, and lives the life abundant.

There is the whole realm of mind to be unfolded. The upbuilding of character, the cultivation of the virtues, and the making of oneself a centre of spiritual radiation through which the power of the spirit becomes distributed into the whole of one's environment, moulding it into a suitable form for our individual habitation.

Spiritualism shows us that death is but change of form and in that other world even death will find its counterpart, for in the spirit world things must continually change their form in order that progress may become possible and apparent. But there is none of the inertness which we associate with death, none of the slow, tedious dissolution which extends over a period of time. Rapid as the speed of light are life's processes, and changes are only noticeable in so far as the senses are tuned up to record them, and since this speeding up is very gradual we shall find the spiritual world as much a world of mystery as is the one in which we live. There is, however, always an environment which is apprehendable by the perceptions, and it will be found that life in that other world is real—far more real than this—for there is no period of inactivity between the constant changes.

Man is pressing forward to an unknown destiny, but that destiny is not achieved by faith or belief. It is achieved by labour, and, in fact, belief or faith are only useful in so

as they serve as incentives to labour. By the cultivation of all the powers of the consciousness of mind and soul, and of the concentration of effort to the service of your fellows, you and I will presently attain to the fullness of life. Intelligence may claim the sluggard, but for life to be life in its fullness and beauty man must labour to perfect himself, to acquire knowledge, to discover truth, and to gather and apply the forces of the universe to the benefit of himself and his fellows.

To unfold beauty of soul is a task which will be ours long after the body has unfolded all its beauties. To unfold the joy of the spirit is part of the work which awaits us in the Land Beyond.

CURRENT TOPICS.

DEATH BY
WILL POWER.

An inquest was held recently at Stepney on an Indian native who had made up his mind to die (and did die) because he wanted to return to his native country, and couldn't. Dr. Brown (who attended him at St. Andrew's Hospital) said he was sure that this was a psychological case. The man made up his mind that he would die, and he did die. The Coroner (Dr. Guthrie) said that "if a man made up his mind to die, and death took place, the verdict should be suicide. When he was in the East in his younger days he had seen that when an ascetic made up his mind that he did not want to live, death took place." The incident has caused quite a lot of comment in the press. One doctor claimed that as a result of many years' residence in India he was sure that the Indian had a power to direct his subconscious mind which was not possessed by the whites. The will to live often enabled a white man to overcome disease and live, but he did not think the white man possessed the power to will himself to die. In the end a verdict of "Death from natural causes" was passed.

THE
WONDERFUL
WILL.

The case raises very large questions concerning the power of the will for life as well as death. It is undoubtedly true that many of the natives of the East do possess mental powers which are practically unknown amongst us. We remember talking to a representative from Japan who attended an International Congress in London some time ago, who told us that it was quite possible for him to sit under a waterfall when the rains were melting on the hills and coming down in a torrent, and to so concentrate his mind that for hours at a stretch he could keep up the temperature of his body. It was his claim that a white man cannot concentrate for two minutes, while the Eastern can often concentrate for hours at a stretch. It is, of course, quite possible to develop these hidden powers at the expense of the active life, and it is probably such considerations which lead the cynic to imagine that one cannot intensify the inner powers of the self without the neglect of the outer activities of life. Little gained by exaggeration in any direction, but we think it likely that it is possible to strike a middle path which enables one to get the best of both forms of activity, just as the Spiritualist claims that by sane and orderly methods one can get the best of the two worlds rather than one.

A CRASH THAT
WAS FORETOLD.

One miner was killed, six seriously injured, and thirty slightly injured, by a mishap to a train of trams conveying the men from their work underground at a Nottinghamshire colliery last week. When the train was on an incline it ran out of control, and the middle section became derailed while travelling at a high speed. Mr. Frank Jennings, of Newstead Cottages, Eastwood, who is a member of the local Spiritualist Society, said that the accident was foretold to him at a seance on the previous Sunday. The medium asked him, "Do you ride to work?" He said "Yes," and the medium then said, "Within the next six days there is going to be an accident to your train, and I would advise you for your safety to ride in the very last tram." Mr. Jennings took the advice, and travelled in the last tram, and in consequence he only sustained a

slight concussion of his elbow. It is noticeable that it was the middle portion of the train which was damaged. Mr. Jennings has undoubtedly to thank his presence at a Spiritualist meeting for his avoidance of serious injury. Every Spiritualist could recite a number of such cases.

OTHER
MESSAGES.

In particular may we call attention to the messages received from Captain Hinchliffe concerning the ill-fated R101. Those messages have been received over a period of twelve months, and some of the recipients went so far as to go to Cardington and speak to one of the staff concerning the danger. References were repeatedly made to the loss of gas by leakages, and it was only on Friday, Nov. 7th, that this came out at the inquiry. Had the warnings given by Captain Hinchliffe been attended to a good deal more care could have been used, and the airship might have been made safe. Well, the critic can scoff and the cynic sneer, but there is gradually accumulating a mass of evidence which goes to show that time is not what most people think it is, and that the future and the past are so inter-related that coming events frequently cast their shadows before. Spiritualists as a rule say little concerning these revealed prophecies. We live in a very materialistic world, and if the possibility of foretelling the future is mentioned, the only request of the man in the street is that we shall discover "what is going to win the 3-30 race." In a word, the average man merely desires to use such powers for the purpose of stealing money from someone else's pocket in order to line his own. It is typical of the selfishness of the material mind, though we suppose it is no worse than the use made of other valuable things, such as the use of aeroplanes, (which might help and bless mankind) to drop poison bombs and gases. We are satisfied that a very great deal more would be revealed to men concerning their inner powers and abilities if a little more commonsense were used in using the knowledge they already possess.

REMEMBRANCE DAY AT THE ROYAL ALBERT HALL, LONDON.

THE annual Service of Remembrance, in which all the leading Societies at London supported the Marylebone Association, was held in the Royal Albert Hall, London, on Armistice Sunday morning, Nov. 9th, at 10-45 a.m., between five and six thousand people being present.

The well-known hymn, "O God, Our Help in Ages Past," opened the proceedings, and was followed by an impressive invocation by the Rev. C. Drayton Thomas.

Mr. George Craze (the Chairman) said they were gathered there to pay their tribute of remembrance to the men who fell in the war. He believed they would be helped and inspired by the presence of Sir Arthur Conan Doyle, to whose suggestion these annual meetings owed their origin. He welcomed those who had gathered together on both sides of the veil of death, and urged that in the days before them they should labour together in the interests of peace on earth.

As 11 o'clock struck, the vast audience rose and stood for two minutes in silence in memory of "the living dead," after which all joined heartily in chanting the Lord's Prayer.

Miss Estelle Stead was the first speaker, and read an Armistice message which she had received from W. T. Stead and "Two of the Boys." "Revolt is all around you," they declared. "It can only be dissipated by individual effort. Can't you see us? We are a band of young spirits standing alive in the ranks of the spirit world. We met you in your silence, and the conditions created by your loving thoughts have given us greater power to carry on. If ever there was a cloud of witnesses working to make themselves felt, that cloud is round your earth to-day."

Mr. Graham Moffatt, the well-known dramatist and playwright, said that he found himself in a strange position. His mind was full of his dear old mother, who was continuously alluding to the fact that new things "were never

intended." When ladies started riding bicycles she was shocked; such a thing was never intended, but she got used to it. The same was true when men began to fly. She used to think that communion with the dead was never intended, but since she had passed over she had even got used to that. We were always doing the things not intended, and one of those things was to make war. He hoped we would never get used to that.

Spiritualism had altered his outlook on life. He related a number of experiences which had come to him, and claimed that one of the things Spiritualism had taught him was the power of prayer. At one time he did not believe in it, but he knew better now. He wanted them to organise prayer for peace. It was efficacious in healing; it was efficacious in seances; it would be efficacious for peace. He was conscious that morning of two audiences—the audience invisible was as great as the visible. The boys were with them, and he asked them to blend their prayers together so that they might bring nearer those angels who in the years gone by sang the song of "Peace on earth, goodwill to men." Spiritualists could do much in their home circles if they were made praying circles. They should pray earnestly for relief from war.

The Rev. C. Drayton Thomas claimed that they were gathered together to work with God for righteousness and peace. He had been able to do that more earnestly and thoroughly since he became conscious of his union with the other side. Communion between the two worlds was good for both worlds. If he left home on a journey he usually sent a message back, and had he fallen in the war he would have tried to do the same. Many of those who fell did send a message back, and were sad and dismayed because it was not received. They must work together to open wider the door.

He paid his tribute to the service rendered to the cause by Sir Arthur Conan Doyle, who last year, despite his physical weakness, struggled to be with them. We knew too little of the psychic faculty. Many mediums were wasting their time and their gifts for lack of more psychic knowledge, and he wanted to remind them that if they did not do their bit they would be failing the spirit world. They needed more media, better trained media. If he had the gift of mediumship he would not change it for the highest office any church could offer. The medium often had to tread the path of Crucifixion, but in a hundred years it would be worth it, for they were building a bridge between the two worlds.

Mr. Hannen Swaffer said that year after year these meetings took place all over the country in memory of those who had sacrificed their physical lives in a war that was to end war. We had the spectacle of innumerable wreaths, uncountable sermons, and thousands of leading articles, while politicians delivered long speeches as tributes to the boys who fell and as an impetus to peace. And yet it was still true that this country was spending twice as much on armaments as it did before the war, and all over the world new wars were being formed. What were they doing to bring about peace? He claimed that they were doing nothing.

Even when they went to Geneva it was to strike bargains, to engage in a game of barter, and not at all to secure peace. The whole system was useless. Commander Kenworthy, in a recently-published book, told the story of the coming war. In the last war our women rendered noble service behind the lines. In the next war they would take their place with the men, for a woman could fly as well as a man, could fire a machine gun, and release poison gases equally with the men folk. The men who were supposed to be negotiating for peace were the men who wanted something, who were trying to strike a bargain. A Round Table Conference was to be held to secure peace in India, but the strongest character in the whole problem was a native called Ghandi. He was strong because he wanted no money, he wanted no property, he wanted no fine clothes. If they put him in prison with a bowl of rice he had everything he wanted from this world. Such men were more powerful than ambassadors and potentates.

This Spiritualist movement was making rapid progress in spite of its own stupidity, in spite of its silly people.

It had no influence, it had no money. He was not sure that it needed it. It had faithful hearts and a great truth. Pioneers of this movement gave their service and their lives. Many of them were nearly starved, but they had won the battle because they wanted nothing. They had lived to give.

Every medium to-day was liable to prosecution, but they were winning because they were prepared to suffer, because they wanted nothing. Unless they were prepared to dedicate themselves, to give themselves to the truth it was no use holding seances.

Miss Lind-af-Hageby alluded to a recent article by Professor Arthur Keith, which was a plea for materialism and the antithesis of Spiritualism. Professor Keith told them of the myriad of cells which went to make up the human body, but he told them nothing of the man who controlled those cells. He talked of the forces of the universe as being automatic, but automatic machines were generally the product of the mind. Unfortunately, Professor Keith's training had been that of a medical man, which chiefly concerned the body. There was a science of the body, but there was also a science of the soul, a science of the spirit. That science could be made quite as real and accurate as physical science. Materialism would solve no social problems.

She had just returned from a long tour on the Continent. She had passed through Germany and Austria and other countries, and was amazed to find that the eagles of war were being actively prepared for future conflicts. Every country was feverishly preparing for further hostilities, and in the light of the preparations which were being made, the presence of the ambassadors of the nations at Geneva was the veriest farce. Experiments were being conducted in England with poison gases, and over 2,000 animals, including horses, were being experimented upon. She did not wish to be an alarmist, but she could find no trace amongst the politicians of as much interest in the preparations for peace as there was in the preparations for war. Unless the people as a mass were determined that war should be no more, politicians and diplomats would call again for the sacrifice of human lives. As Spiritualists, they knew the inner side of war and its aftermath, and she begged them to dedicate themselves to labour for peace.

Mr. Ernest Oaten (Manchester) was the last speaker. He told of a seance at which there was present a woman whose son was "posted missing." At that seance, early in 1917, the boy communicated, spoke to his mother, gave the particulars of his passing, and assured that he was now living with his father. The boy was still "posted missing" to-day. No news had ever come of his death, but he had claimed that he was with his father, who died some years before. The mother who thought she had lost a son thus found her husband. Such incidents could be related by the hundred.

He was conscious that morning of the presence of many who gave themselves in the service of the nation. They laboured that war might end, but it was no use closing their eyes to facts—war was still in the air. From the other side of life the armies of the living dead were banding themselves together to work for peace. It was their business to co-operate, to labour in conscious communion with the spirit world to the one end, that peace should dwell in the hearts of men.

He was sure that their old friend Sir Arthur Conan Doyle was with them that morning. These annual meetings were due to his initiative. He had laboured hard and strenuously for the Cause of Spiritualism, and they hoped to erect a Memorial to his memory. An appeal for funds to this end was laid in every seat in the hall, and he commended that appeal to them. Great causes needed sacrifice, and if they would take this matter seriously he was sure they would be led aright. Man had but to get in touch with the people on the other side of life to find a world where there was no war, where men of all nations laboured together in common bond, where selfishness had ceased to be, and national barriers no longer existed. He wanted to thank the assembled hosts present for all they had done, and, in the name of that great audience, pledged themselves to labour for the time when this earth would be

sufficiently spiritual to give a fit welcome to the ambassadors from beyond.

The meeting closed with the singing of "God Be With You Till We Meet Again."

CORRESPONDENCE.

CHRISTIAN SCIENCE.

SIR,—I was much pleased to see the truth about Mrs. Eddy published in your issue of Sept. 12th. I have known people who used to sit with Mrs. Eddy as a medium, and yet in her egotism and desire for personal renown she denied the truth of Spiritualism. A. K. VENNING.

THANKS.

SIR,—May I through your columns tender my very sincere thanks and personal acknowledgments to the donors of the various amounts that have so generously been subscribed to the appeal I made some weeks ago.

The result exceeded my expectations, and has been accepted by the recipient with profound gratitude.

I have received some very touching letters from "Old Age Pensioner" and a widow who in her sorrow found consolation in sending sympathy to a sister in affliction; to these very specially would I render my grateful thanks.

The certainty that these efforts to aid the distressed are not in vain, and not without Divine recognition, lends an additional emphasis to our convictions of the continuity of life. The efficacy of sacrifice and the absolute knowledge that such acts of pure charity as have been recorded above are not without their results or rewards.

A. BURNETT COLLINS.

THE CURE OF CANCER?

SIR,—Has M. O. H. ever looked at the cover? If so, he would know that this journal is called THE TWO WORLDS, not "The Other World." He would also know that it is "devoted to the Phenomena, Philosophy, and Progress of Spiritualism, Religion, and Reform." Then why protest because it does not stick to the phenomena of Spiritualism only?

M. O. H. need not be afraid that discussing reform movements will antagonise many "earnest thinkers." It is the other way about. It will only antagonise those who don't think.

When a man becomes a Spiritualist he learns a lot, and usually he learns to think for himself, and no longer accepts blindly what the parsons, doctors, lawyers, politicians, or scientists say. He learns of the Fatherhood of God, of the Brotherhood of Man, of his own personal responsibility for the sin and suffering of his fellow creatures. He learns that the universe is governed by Law—that every effect has its causes. He constantly meets people suffering owing to ill-health; he knows that there are tens of thousands of doctors whose business it is to help the nation in health, and he wonders why they fail to do their job. They seem always trying to damp down symptoms, instead of dealing with causes. And they say they cannot cure cancer. I know they cannot cure a corn or a cold. What then do they do? A Spiritualist would use his brains—try to discover the Laws of Health; when ill, he would seek out which Law had been broken, and remedy it.

I have always liked THE TWO WORLDS because its Editor is a man of plain commonsense. You have heard the story of the woman who told her husband not to contradict the doctor. "If he says you're dead, you must be dead. Doesn't he know better than you do?" When people tell our Editor that they have been cured of cancer, he does not answer as that woman did, and as, apparently, M. O. H. would like him to. If they were cured—and they are the best judges of that—why can't other people be? That is all he wants to know. Personally, I would ask, "Is it because convention stands in the way?"

A man becoming a Spiritualist becomes an "earnest thinker" and earnest thinkers cannot fail to be anti-vivisection, anti-vaccination, anti-alcohol, etc., etc. Ask Hannen Swaffer!

H. T. GARDNER.

MANCHESTER REMEMBERS.

THE ARMISTICE SERVICE.

MANCHESTER Spiritualists gathered in the Co-operative Hall, Downing Street, on Peace Sunday morning, not with thoughts of Flanders and the heroic "dead" in their minds, but with a realisation of the presence of the glorious living. The service was organised by the Manchester and District Group of the Spiritualists' National Union, and the speakers were Miss Edith Elliott (Vice-President of the British Spiritualists' Lyceum Union), Mr. J. Cuming Walters, M.A. (Editor of the Manchester "City News"), and Mr. C. Neal Porter, of Sheffield. Mr. F. Chandley presided over a large and harmonious gathering.

The service opened with the hymn, "Hushed Be the Battle's Fearful Roar," which was followed by an invocation by Miss Edith Elliott. Mr. Chandley immediately struck a note of peace, and pointed out the value of Spiritualism's message to mankind. When they entered into the silence he asked them to endeavour to radiate thoughts of love and peace.

The two minutes' silence followed.

Mr. Neal Porter stressed the fact that the boys who fell in France and elsewhere were not very far away from them—they were close, very close indeed. "In the two minutes' silence I saw a multitude of spirit forms," he said. "They came very close to us. I believe the spirit people as well as ourselves are yearning for the day to come when there will be no more war, but one long spell of peace. It is our duty to do our best to help them."

Mr. J. Cuming Walters, who followed, said: "There is a vast difference between our memorial celebration and many that will take place elsewhere. We do not speak of those who have passed beyond our ken, and who are now in some vague, far-off, inaccessible realm, shut off from us by iron doors; we speak of those who are near us, though invisible. They have assumed another form, cast off their physical garments, but they remain with us—their thoughts mingle with ours, their spirits commune with our own. We do not forget them, and they do not forget us. They come with their influence and their inspiration, and in their very fate, which would be so cruel and unjust were it final, we find a new argument in favour of our creed that 'There is no death; what seems so is transition.' Our gospel is the gospel of life." (Applause.)

Miss Edith Elliott said: "It is no use talking about peace unless we are prepared to take it into our lives. For years the Lyceum movement has been associated with the peace movement, and we have definitely established a Peace Sunday. To-day, throughout the whole Lyceum movement, there will be generating thoughts of harmony, love, and peace." They must train the younger generation to believe in peace, just as they trained them to believe in immortality. Peace and true Spiritualism were inseparable. They were interlinked—parts of one another. Their second principle stood for peace, and it was their duty as Spiritualists to hasten the time when the "Brotherhood of Man" should become a reality. They could take an example from Iceland—a country which did not believe in war, and which had no army. It was all very well to talk about peace, but she implored them to make an effort to demonstrate it in their lives. (Applause.)

(A full report of Mr. J. Cuming Walters' address will appear in our next issue.)

THE music of man and maid is the key to all harmony.—
FITZGERALD.

THE union of true lovers is dependent upon free consent and eagerness of body, soul, and spirit on both sides.

It is the heart and not the brain that to the highest doth attain.—FITZGERALD.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 16TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. RIDGWAY.
MONDAY, at 3, MR. RIDGWAY.
At 8, MEMBERS' CLASS.
TUESDAY at 8, OPEN CIRCLE.
THURSDAY, 3 and 8, MRS. ENTWISTLE.
FRIDAY, at 8, WHIST TOURNAY, 1s. each
SUNDAY, NOV. 23RD, MR. GUSH.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET

SUNDAY, NOV. 16TH, at 11 and 6-30,
MR. J. BELL (Dipl. S.N.U.).
Evening Subject: "Spiritualism and
the Seven Sacraments."
MONDAY, at 8, MR. ROY MORGAN.
SATURDAY, at 7, WHIST DRIVE.
Subscription Tickets, 1s. each
(Refreshments included).
SUNDAY, NOV. 23RD, MRS. A. C. OATEN
(Dipl. S.N.U.).
SILVER COLLECTION at all meetings.

Manchester Society of Spiritualists
38, MASKELL STREET.

SUNDAY, NOV. 16TH, at 10-30, LYCEUM.
At 6-30, MR. J. DICKENSON.
MONDAY, at 8, MISS P. GOODWIN.
WEDNESDAY, at 3 and 8, MRS. ELLIS.
SUNDAY, NOV. 23RD, MR. TIMMS.

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

SUNDAY, NOV. 16TH, at 2-30, LYCEUM.
At 6-45 and 8, MRS. BURTONWOOD.
MONDAY, at 8, OPEN CIRCLE FOR
HEALING AND CLAIRVOYANCE.
TUESDAY, at 8, MR. J. SMITH.
WEDNESDAY, at 3, MISS RICHARDSON.
Proceeds for Building Fund.
THURSDAY, at 8, MRS. SAVAGE.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, NOV. 23RD, MRS. MARCROFT.

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

SUNDAY, NOV. 16TH, at 3, CIRCLE.
At 6-30 and 8, MRS. MORGAN.
MONDAY, at 3 and 8, SERVICES.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.
THURSDAY, at 3 and 8, SERVICES.

Moss Side Progressive Lyceum Church
Above 64A, GT. WESTERN STREET

SUNDAY, NOV. 16TH, at 2-45, LYCEUM.
At 6-30 and 8-15, MR. ROSTRON.
TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, at 3-15 and 8-15, MISS A.
A. BARTON.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, NOV. 23RD, MR. H. B. TYRER

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, NOV. 16TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, MR. A. WAINWRIGHT.
WEDNESDAY, at 8, MRS. COOKSON.
SUNDAY, NOV. 23RD, MRS. SHAW.

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

SERVICES
SUNDAYS: LYCEUM at 9-30, PUBLIC
CIRCLE at 11, SERVICES at 3 and 6-30.

NOV. 16.—MR. C. E. TIMMS.
NOV. 23.—MISS BEE.
NOV. 30.—MADAME TICKELL.

How to Train the Memory. By H.
ERNEST HUNT. 1/1½, post free.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 16TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MR. CONNOR.

MONDAY, at 3 and 8, MRS. DOHERTY.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 3 and 8, MRS. PITT.
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by MRS. LEE.

SUNDAY, NOV. 23RD, LYCEUM SESSIONS

Every SATURDAY at 7-30, SOCIAL, 1s.
Refreshments included.

**Bournemouth Christian Spiritualist
Church,**
COMMERCIAL ROAD, opposite Electric
Theatre.

Services SUNDAY, at 11 and 6-30,
Address and Clairvoyance.
TUESDAY, at 3, Psychometry.
WEDNESDAY, 7 to 9, Healing Treatment
FRIDAY, at 7-30, Psychometry.

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.

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

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

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

SUNDAY, NOV. 16TH, at 11-15 and 7,
MR. A. VOUT PETERS,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton
MIGHELL STREET HALL.

SUNDAY, NOV. 16TH, at 11-15 and 7,
MRS. KERRUISH,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Dover Spiritualist Church,
CANNON HALL (Entrance Market St.)

SATURDAY, NOV. 15TH, at 7-30, and
SUNDAY, NOV. 16TH, at 11 and 6-30,
MRS. L. LEWIS (S.N.U.),
Address and Clairvoyance.
SUNDAY, NOV. 23RD, MR. THORNTON.

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

SUNDAY, NOV. 16TH, at 6-30,
MRS. GRACE COOKE,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, MISS MORETON.
SUNDAY, NOV. 23RD, MRS. WORTH-
INGTON.

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GLASSES
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**NEU-VITA (Dept. DA 7), 30-76, Central Buildings,
London Bridge, London, S.E.1. England.**

SOCIETY ADVERTISEMENTS.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, NOV. 16TH, at 3-30 and 6-30,
MRS. BEATRICE STOCK.
At 8, OPEN CIRCLE.
WEDNESDAY, at 7-45, CIRCLE.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, NOV. 15TH, at 7, and
SUNDAY, NOV. 16TH, at 3 and 6-30,
MRS. PODMORE.
SUNDAY, NOV. 23RD, MRS. CLARKE.

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

SUNDAY, NOV. 16TH, at 7,
MR. R. THORNTON,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MRS. S. D. KENT
Address and Clairvoyance.

Ryde Christian Spiritualist Church,
Isle of Wight,
NEWPORT STREET, OFF HIGH STREET.

Services: SUNDAY at 6-30.
Enquiry Class: WEDNESDAY, at 7-30.

SUNDAY, NOV. 16TH, at 6-30,
ADDRESS AND CLAIRVOYANCE.

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE STREET

SUNDAY, NOV. 16TH, at 3, LYCEUM.
At 6-30, MRS. MAUNDER.
THURSDAY, at 7, MRS. HAYWARD.

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

SUNDAY, NOV. 16TH, at 11 and 6-30,
MRS. HIRST.
THURSDAY, at 8, MISS THORNDICK.

NEAR MORDEN TUBE STATION.—
Sitters wanted for Small Private Devel-
oping Circle. Persons within easy
travelling distance. Letters to 72, Win-
dermere Avenue, S.W.19.

SOCIETY ADVERTISEMENTS.

Sutton Spiritualist Society.
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, NOV. 16TH, at 6-30,
MRS. EVANS,
Address and Clairvoyance.
SUNDAY, NOV. 23RD, MRS. M. MORRIS
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, NOV. 16TH, at 11 and 6-30,
MR. A. NICKELS.
THURSDAY, at 3, MRS. E. THOMPSON.
At 6-30, MRS. M. DONOHOE.

Barking Spiritual Endeavour Healing Circle,
25, HEATH STREET.

EVERY TUESDAY EVENING at 8.

Friends interested are cordially invited.

Barnsbury Spiritual Church,
50, HILLMARTEN RD., HOLLOWAY, N.7

SUNDAY, NOV. 16TH, at 7,
MISS ROGERS,
Address and Clairvoyance.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.
SUNDAY, NOV. 23RD, MR. COLEMAN.

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

SUNDAY, NOV. 16TH, at 11,
MR. BURTONSHAW.
At 3, LYCEUM.
At 6-30, MRS. S. D. KENT, Address
and Clairvoyance.
MONDAY, at 3, GROUP SEANCE,
At 8, MISS THOMAS, Clairvoyance or
Psychometry.
THURSDAY, at 8, MRS. E. CLEMENTS,
Clairvoyance.
MONDAY, from 2-30 to 6, MR. JONES
will attend to diagnose, give treatment
and advice on Health and Dietetics.

Battersea Christian Spiritualist Church
UNITY HALL, FALCON GROVE,
Near Clapham Junction, S.W.

SUNDAY, NOV. 16TH, at 11, CIRCLE.
At 6-30, MR. A. DEARNLEY SER-
JEANT, Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING
MRS. MORRIS.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, NOV. 23RD, MRS. HINES.

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

SUNDAY, NOV. 16TH, at 7,
ALDERMAN D. J. DAVIS, J.P.
TUESDAY, at 8, MRS. G. HARDINGHAM
SUNDAY, NOV. 23RD, MR. O. TURPIN.

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

SUNDAY, NOV. 16TH, at 11, SERVICE.
At 7, MR. R. BRAILEY.
WEDNESDAY, at 8, MRS. B. STOCK,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

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

SUNDAY, NOV. 16TH, at 11,
MR. BURTONSHAW.
At 6-45, MR. WILDE.
WEDNESDAY, at 7-45, MRS. WIRDNAM

SOCIETY ADVERTISEMENTS.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, NOV. 16TH, at 11-15, SERVICE
At 3, LYCEUM.
At 7, VISIT OF LONDON LYC. COUNCIL.
MONDAY, at 7-30, LADIES' PUBLIC CIR.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8, MRS. S. PODMORE.
SATURDAY, NOV. 22ND, at 3, SALE OF
WORK.
SUNDAY, NOV. 23RD, MISS L. THOMAS.

Central London Spiritualists' Society,
33, HATTON GARDEN, E.C.1.
(Note New Address.)

FRIDAY, NOV. 14TH, at 8,
MRS. LINES.
SUNDAY, NOV. 16TH, at 7,
MRS. M. A. WINDSOR.
FRIDAY, NOV. 21ST, MRS. E. HINES.
SUNDAY, NOV. 23RD, SERVICE.
CIRCLE after every SUNDAY Service.

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

SUNDAY, NOV. 16TH, at 7,
MR. H. GODFERY.
THURSDAY, at 8, MRS. MAUNDER.

Clapham Spiritualist Church,
Opposite CLAPHAM NORTH STATION,
BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, NOV. 16TH, at 11, OPEN CIR.
At 3, LYCEUM.
At 6-45 for 7, MR. T. W. ELLA.
MONDAY, at 3, LADIES' MEETING, MRS.
ROAN, Psychometry.
At 8, MAGNETIC HEALING CIRCLE.
THURSDAY, at 8, OPEN DISCUSSION
GROUP. Subject, "The Decay of
Religion," MR. MANNING.
FRIDAY, at 8, MRS. H. V. PRIOR,
Clairvoyance.
SUNDAY, NOV. 23RD, REV. E. S. B.
WHITFIELD.

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

SUNDAY, NOV. 16TH, at 3 and 6-30,
MR. ERNEST MEADS, Address.
MR. HERBERT, Clairvoyance.
WEDNESDAY, at 3, CIRCLE.
At 8, MISS MARION MORETON,
Address and Clairvoyance.

Croydon National Spiritualist Church
BROAD GREEN HALL, HANDCROFT RD.
nr. junction London Rd., West Croydon

SUNDAY, NOV. 16TH, at 3-15, LYCEUM
At 6-30, MISS ESTELLE STEAD.
WEDNESDAY, at 7-45, MRS. RAYFIELD,
Clairvoyance.
THURSDAY, at 3, LADIES' MEETING.
SUNDAY, NOV. 23RD, MRS. H. BALL.

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

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, NOV. 16TH, and THURSDAY,
NOV. 20TH, MR. L. BANCROFT.
SUNDAY, NOV. 23RD, MR. WHITE and
MRS. TREADGOLD.

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

SUNDAY, NOV. 16TH, at 7,
MRS. A. E. CANNOK,
Address and Clairvoyance.
THURSDAY, at 8, MRS. E. EDEY,
Address and Clairvoyance.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 16TH, at 11-15, MRS.
REDGRAVE. At 3, LYCEUM.
At 7, MR. H. BODDINGTON.
WEDNESDAY, at 8, MRS. V. CROXFORD
SUNDAY, NOV. 23RD, MR. H. BOLTON.

Forest Hill Christian Spiritualist Church
BEADNELL ROAD, FOREST HILL, SE23.

SUNDAY, NOV. 16TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MRS. MELLOY.
TUESDAY, at 3, MISS L. GEORGE.
At 7-30, HEALING CIRCLE.
WEDNESDAY, at 8, DISCUSSION MEETING
THURSDAY, at 8, PUBLIC CIRCLE.
FRIDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, NOV. 23RD, MRS. REDFERN.

Fulham Spiritualist Society,
12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, NOV. 16TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, SERVICE.
THURSDAY, at 8, MRS. W. EDWARDS.
SUNDAY, NOV. 23RD, MR. M. NASH.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.

SUNDAY, NOV. 16TH, at 3, LYCEUM.
At 7, MRS. G. ELLIOTT.
MONDAY, at 8, MRS. A. RADLEY.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, PSYCHOMETRY.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, NOV. 23RD, MRS. PODMORE.

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

SUNDAY, NOV. 16TH, at 3, LYCEUM.
At 6-30, MR. W. KNIGHT, Address.
MRS. ROSE, Clairvoyance.
OPEN CIRCLE after Service.
MONDAY, at 8, FREE HEALING by
appointment.
THURSDAY, at 8, DISCUSSION.
SUNDAY, NOV. 23RD, MR. SAMUELS.

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

SUNDAY, NOV. 16TH, at 11, SERVICE.
At 7, MR. A. F. SAMUELS.
TUESDAY, at 8, FREE HEALING CIRCLE
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MISS CANNON.

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

SUNDAY, NOV. 16TH, at 6-30,
MR. E. LLOYD,
Address and Clairvoyance.
WEDNESDAY, at 8, MISS L. GEORGE,
Address and Clairvoyance.
SUNDAY, NOV. 23RD, MISS M. MILLS.

Hendon and Golders Green National Spiritualist Fellowship,
THE LIBERAL ROOM, 1, BELL TERRACE
HENDON (op. "The Bell" bus stop).

SUNDAY, NOV. 16TH, at 6-45,
MRS. HIRST,
Address and Clairvoyance.
SUNDAY, NOV. 23RD, MRS. C. DUNN.

85, LANCASTER GATE, W.2.
SUNDAY, at 7 p.m.
Address and Clairvoyance,
By STEPHEN FOSTER.
TUES. & THURS. at 3, Psychometry.
WED. at 3, FREE HEALING CIRCLE.
SATURDAY, NOV. 29TH, "TEA" at 5.
Write for Syllabus, or Call.
Phone: Paddington 2312.
All Welcome.

SOCIETY ADVERTISEMENTS

Hounslow Spiritual Mission,
Corner of DOUGLAS ROAD, HANWORTH
ROAD (op. Congregational Church),

SUNDAY, NOV. 16TH, at 6-45,
MR. WICKS, Speaker.
MRS. LADLEY, Demonstrator.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' GUILD.
MISS PROUD. At 8, MRS. NUTLAND.
LYCEUM every SUNDAY at 3.

Independent Spiritualist Church,
NEW MO RISE HALL, BEDFORD ROAD,
CLAPHAM, N.

SUNDAY, NOV. 16TH, at 6-45,
MADAME TREMAINE.
Address and Clairvoyance.
THURSDAY, at 7-45, MRS. STOCKWELL.
SUNDAY, NOV. 23RD, MRS. BYCROFT.
TUESDAY, at 3, PSYCHOMETRY.
At 8, HEALING.
LYCEUM STUDY GROUP, SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, NOV. 16TH, at 7,
MRS. F. TYLER.

THURSDAY, at 3, LADIES' MEETING,
MRS. MOTE.
FRIDAY, at 8, MRS. FILLMORE.
SUNDAY, NOV. 23RD, MR. E. MEADS.

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

SUNDAY, NOV. 16TH, at 6-30,
MR. STEPHEN FOSTER.
MONDAY, at 8, in Small Hall, MISS
JOAN PROUD, Psychometry.
WEDNESDAY, at 8, in Small Hall,
Lecture by MR. P. J. HITCHCOCK on
"The Study of Numerology."
Admission, 1s.
THURSDAY, at 8, in Small Hall, OPEN
DEVELOPING CIRCLE, MRS. M. LINES.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON

SUNDAY, NOV. 16TH, at 11, ADDRESS
and CLAIRVOYANCE. At 3, LYCEUM.
At 6-30, MR. F. LEONARD.
Address and Clairvoyance.
WEDNESDAY, at 7-30, MRS. O. BRUSE.
Address and Clairvoyance.
SUNDAY NOV. 27TH, MR. PAYNE.

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

SUNDAY, NOV. 16TH, at 11-15, CIRCLE
At 6-30, MRS. REDFERN,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, MISS J.
PROUD, Address and Psychometry.
WEDNESDAY, at 8, MRS. M. MORRIS,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

London District Council of the S.N.U.
DISCUSSION GROUP.
Meetings held at MINERVA ROOMS, 144,
HIGH HOLBORN, at 7.

MONDAY, NOV. 17TH, MR. R. SANDERS-
CLARK. Subject, "How to Popularise
Spiritualism."
Everybody invited to join discussion.

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

SUNDAY, NOV. 16TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MRS. E. EDEY, Address.
THURSDAY, at 3, MRS. A. TUFFNELL.
At 8, MR. G. T. WYATT.
SUNDAY, NOV. 23RD, MRS. T. TIMMS.

SOCIETY ADVERTISEMENTS.

**Little Ilford Christian Spiritualist
Church,**
THIRD AVENUE, MANOR PARK, E.12

SUNDAY, NOV. 16TH, at 7,
MR. RICHARD BODDINGTON.
MONDAY, at 3, MRS. LAYALL.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, MR. G. BARKER,
Address and Clairvoyance.
SUNDAY, NOV. 23RD, MR. & MRS.
BILLETTE.
MONDAY, DEC. 8TH, ONE DAY SALE.

**New Southgate National Spiritualist
Church,**
ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, NOV. 16TH, at 7,
REV. J. J. WELCH.
WEDNESDAY, at 8, MRS. WIRDNAM.
SUNDAY, NOV. 23RD, MRS. MIDDLETON-
KENNEDY.

Shepherds Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, NOV. 16TH, at 11-15, OPEN
CIRCLE.
At 6-30, MR. STURDY, Address and
Interpretation of Dreams.
THURSDAY, at 8, OPEN CIRCLE.

Southall Spiritualist Society,
CO-OPERATIVE HALL, KING STREET,

SUNDAY, NOV. 16TH, at 7,
MR. A. WHITE, Address.
MRS. TREADGOLD, Clairvoyance.
TUESDAY, at 3, LADIES' MEETING, held
at 16, Osterley Park Road.
SUNDAY, NOV. 23RD, MR. WICKS and
MRS. BUTLER.

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

SATURDAY, NOV. 15TH, at 7, LYCEUM
SOCIAL EVENING.

SUNDAY, NOV. 16TH, at 11-30, OPEN
CIRCLE.

At 7, MRS. F. KINGSTONE,
Address and Clairvoyance.
THURSDAY, at 8-15, MRS. M. EVANS,
Address and Clairvoyance.
SUNDAY, NOV. 23RD, MRS. E. NEVILLE.

HEALING CIRCLE, TUESDAYS at 8-15.
LYCEUM every SUNDAY at 3.

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

SUNDAY, NOV. 16TH, at 11,
MR. PHILLIPS.
At 3, LYCEUM.
At 6-30, MR. G. T. GWINN.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING,
MRS. POTTER.
At 7-30, LYCEUM CONCERT.
THURSDAY, at 8, ALDERMAN DAVIS.
SATURDAY, at 7-30, SOCIAL EVENING.
SUNDAY, NOV. 23RD, MR. T. W. ELLA.
MONDAY, NOV. 24TH, at 7-30,
ANNUAL GENERAL MEETING.

Streatham Christian Spiritualist Church
TUDOR HALL, PINFOLD ROAD
(Adjoining Streatham Library).

SATURDAY, NOV. 15TH, SOCIAL, 1s.
SUNDAY, NOV. 16TH, at 11, SERVICE
and CIRCLE.
At 6-30, MISS I. G. GANTZ, Address.
WEDNESDAY, at 3, LADIES' MEETING,
also at 8, MR. E. SPENCER, Address and
Clairvoyance.
SUNDAY, NOV. 23RD, MME. A. DE
BEAUREPAIRE.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Streatham Spiritual Brotherhood,
STREATHAM SCHOOL OF MUSIC (almost
opposite STREATHAM Station).

SUNDAY, NOV. 16TH, at 6-30,
MADAME PUSTERLA.
Circle after Service. Free Healing.
THURSDAY, at 3, MRS. GOLDSWORTHY.
At 8, MR. BURTENSHAW.
SUNDAY, NOV. 23RD, MR. E. KEITH.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, NOV. 16TH, at 3, ADDRESS
and PSYCHOMETRY.
At 6-30, "THE STRANGER,"
Address and Clairvoyance.
WEDNESDAY, at 3 and 7-30, MR. & MRS.
BILLETTE, Psychometry, Address and
Clairvoyance.

Tottenham Christian Spiritualist Church
TRADES HALL, 7, BRUCE GROVE, N.17.

SUNDAY SERVICES—
Lyceum at 3. Service at 7. After Circle

Nov. 16.—MRS. RAYNER.
Nov. 23.—MR. NUNN.

The Fellowship of the Spirit,
78, LANCASTER GATE, W.2.

SUNDAY, NOV. 16TH, at 6-30,
"EDGAR B" on "Spiritual Science."
Circle: The Guides of W. E. LONG.
SATURDAY, NOV. 29TH, RECEPTION
and SOCIAL. SILVER COLLECTION.

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

SUNDAY, NOV. 16TH, at 11,
MR. PERCY SCHOLEY.
At 6-30, MR. HAROLD VERNON.
WEDNESDAY, at 8, MRS. V. REDFERN.
Address and Demonstrations.

Wembley Spiritualist Society,
UNION HALL, EALING ROAD, WEM LBY

SUNDAY, NOV. 16TH, at 6-30,
MRS. STOCKWELL.

SUNDAY, NOV. 23RD, MRS. HAINES.
LYCEUM every SUNDAY at 3.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, NOV. 16TH, at 6-30,
MRS. PRIOR,

Address and Clairvoyance.
WEDNESDAY, at 7-45, MRS. BROOKMAN

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

SUNDAY, NOV. 16TH, at 11-15, SERVICE
At 7, MME. BISHOP ANDERSON.
WEDNESDAY, at 8, REV. J. J. WELCH
LYCEUM every SUNDAY at 3.

Brotherhood of Light,
106, GT. RUSSELL STREET, W.C.2.

Meetings held every FRIDAY at 8-15.
Lecturer: MR. A. E. CHARLES, N.D.
Subjects: "Studies in Hermetic
Philosophy."

MRS. ROBERTS JOHNSON is visiting
London, Nov. 24th to 28th. Letters,
MRS. ROBERTS JOHNSON, c/o STEPHEN
FOSTER, 85, Lancaster Gate, London,
W.2.

WANTED in Holborn, Unfurnished
Rooms, lower floor. Meetings, Discus-
sions Residence, if possible, for one
person. Sixteen years references.—
MARIAN MORETON, 64, Newman Street,
London, W.1.

Miscellaneous Advertisements.

RONALD BRAILEY, Clairvoyant and Psychometrist, at home daily. Post correspondence. Circles Tuesdays and Thursdays at 8.—90, Sunny Gardens, N.W.4. Tel.: Hendon 1888.

B. D. MANSFIELD, Trance Medium, holds a Seance every Wednesday and Friday at 8.—4, Westmoreland Street, Victoria, S.W.1.

MARIAN MORETON, Clairvoyant, Clairaudient, Speaker. At home, Monday to Friday, 1 to 5.—64, Newman Street, Oxford Street, W.1.

Miss FRANCES DAUNTON, Clairvoyant and Psychometrist. At home daily 10 to 7. Circles for Psychometry every Monday, Friday, Saturday at 8 p.m. Wednesday at 3 p.m. Public Developing Class every Tuesday at 8 p.m.—Flat 2 (1st Floor), 18, Monmouth Rd., Westbourne Grove, Bayswater, W.2. Phone, Park 4796.

MR. ARTHUR AUSTIN, Clairvoyant, Psychic Palmist and Psychometrist, at home Wednesdays and Thursdays 6-30.—17, Bassein Park Road, Shepherd's Bush, W.12 (2 knocks).

MR. F. ANDERTON-HULME, Psychometrist and Healer, 71, George's Square, S.W.1. Healing Circle, Thursday, 7 to 9, and at 37, Upper Gloucester Place, N.W.1, Healing Circle, Tuesday, 7 to 9.

MR. H. J. STEARREN takes a limited number of Healing Cases for Absent Treatment. Private and Class Tuition given in healing. Letters only to 50, Upper Gloucester Place, N.W.1.

MRS. E. A. CANNOCK attends Tuesdays and Thursdays for Consultation and Healing at 111, Campden Hill Rd. (corner) High Street, Nottingham Gate. Public Meetings, Tuesdays at 7-30 and Thursdays at 3 and 7-30. Also by arrangement. Write 56, Barrowgate Rd., Phone Chiswick 1184.

MRS. B. HAMILTON holds Public Developing Classes Mondays and Fridays at 8 p.m. Circles for Psychometry, Wednesdays and Saturdays at 8 p.m. Sundays at 7 p.m., Short Address and Psychometry. Home daily from 11 to 1 p.m.—69, Westbourne Grove, Bayswater, W.2. Phone, Park, 4375. Exactly opposite Post Office.

MRS. HARVEY, Clairvoyant and Psychometrist, 43A, Russell Road (near Olympia), Kensington, W.14, at home 10 to 1 and 2 to 10. Public Circles for Psychometry on Mondays at 8, Wednesdays and Fridays at 3 and 8, and Saturdays at 8. Public Sunday services weekly at 7. The speaker on Nov. 30th will be MR. GORDON SHARP. Phone, Western 0265.

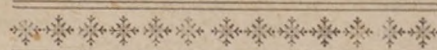
MRS. HUGHES holds spiritual services (Trance) Sundays at 7, Tuesdays and Fridays at 8.—311, King Street (side door), Hammersmith, nr. Ravenscourt Park.

MRS. LILLY, the Gifted Healer, receives patients daily for treatment. Trance Diagnosis by Spirit Doctor. Clairvoyant and Clairaudient. Miraculous cures effected. Fees very moderate. Many successful absent treatment cases. Write for appointment to 24, Clifton Road, Maida Vale, W.9, or phone Cunningham 1430.

MRS. MAYES, 7, Fairmile Avenue, Cleneagle Road, Streatham, holds circles on Sundays at 7, Tuesdays at 8.

MRS. NINA GOULD, Clairvoyant and Psychometrist. At home Monday, Tuesday, Wednesday, 6 p.m. Thursday, 3 to 5 p.m. Tea. Phone, Fulham, 621.—71, Rannoch Road, off Fulham Palace Road, W.6.

MRS. WILLIAM EDWARDS. At home Tuesday, Wednesday, Friday, 3 to 5. Developing Circle, Tuesday, 8 p.m.—15, Champion Grove, Denmark Hill, S.E.5.



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THROUGH

RICHARD ARTHUR BU H

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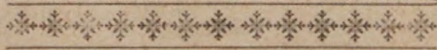
EDITOR of "THE TWO WORLDS":

"In view of the fact that we are continually told that nothing of any value is coming from the spirit world, it may be wise to bury our critics under an avalanche of evidence, and there are certainly some valuable messages in this,"

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Miscellaneous Advertisements.

MRS. PIKE holds Wednesday evening service at 8. Sunday morning Circle at 11. Evening service at 7. Open Circles at each meeting.—29, Ethelden Road, Shepherd's Bush, W.12.

ROBERT DAVIES, Dipl. S.N.U., Clairvoyant and Psychometrist. At home 11 to 7, Tuesdays and Wednesdays. Drawing-room Demonstrations, Tuesday at 8, Wednesdays at 3 and 8.—Beech House, 83, Cleveland Road, Hr. Crumpsall, Manchester.

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