



A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY  
and PROGRESS of **SPIRITUALISM**,  
RELIGION and REFORM.

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FRIDAY, NOV. 21, 1930.

PRICE TWOPENCE.

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Monday, Nov. 24th, at 7-30, Clairvoy'ce, Mrs. E. ROBERTS

Tuesday, Nov. 25th, at 7-30, Clairvoy'ce, Mrs. A. JOHNSON

Thursday, Nov. 27th, at 7-30, Clairvoy'ce, Mrs. H.V. PRIOR

Friday, Nov. 28th, at 7-30, Clairvoyance, Mrs. B. HIRST

#### LECTURES.

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#### GROUP SEANCES.

Tuesday, Nov. 25th, at 7-30 ... Miss LILY THOMAS

Wednesday, Nov. 26th, at 3 ... Mrs. F. KINGSTONE

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,243.—VOL. XLIII.

FRIDAY, NOVEMBER 21, 1930.

PRICE TWOPENCE

## Original Poetry.

### ENFRANCHISED.

Death found me waiting—calm, serene, expectant—  
For I knew that in his arms  
I'd sink but just to wake  
Upon the throbbing breast of life,  
And drink the milk of new experience—spirit born!  
Released from lightning thrusts of savage pain,  
Of long, long nights when sleep to tortured flesh remained  
a dream,  
Of anguished heart through others' unavailing tears for my  
long sufferings—  
Ah! thus to be in spirit, strong, lighted, free!

—JOSEPH MARKHAM.

%

## SIR ARTHUR KEITH'S CHALLENGE TO SPIRITUALISTS.

THINKS IT LUDICROUS TO "CALL SPIRITS FROM THE VASTY DEEP" WHEN THERE ARE NO SPIRITS TO RESPOND.

EFFORTS MADE TO DE-HYPNOTISE HIM OF THIS NEGATIVE NOTION, AND INDUCE A MORE BELIEVING FRAME OF MIND.

THE SPIRIT OF MAN A "WAVE LENGTH" FROM THE SUPREME, AND CREATOR OF THE MIND FACULTIES.

By JOHN RUTHERFORD (Roker-by-the-Sea).

As our readers perhaps know, Mr. Rutherford is the oldest Spiritualist in the North. A retired journalist, he has attained the ripe age of 84 years, and his friends declare that he is actually growing younger. Probably this may be owing to his belief in the "Scientific Means of Grace," as he plunges into the sea every morning. For some years he practised this through the winter, with snow on the ground. His "better half" however, got worried over the matter, and feared he might get the "heart-click," and make his sudden "Ascent." He then reluctantly gave up winter bathing. Mr. Rutherford, it may be mentioned, has always avoided contact with "evil spirits"—alcohol and tobacco—and recommends all who desire to enter the ranks of the "Elect" to follow his example.

As suns are pulsating centres of light, spiritual beings are pulsating centres of thought, and as light waves go out circling until lost on the remotest coast line of the universe, so thought-waves go out from the thinking mind, and are caught up by all minds receptive to them. The truly receptive mind is least alone when alone. Then it becomes the headland against which beat the waves of thought from every thinking being in the universe. Like the telegraph receiver, it picks out the thoughts to which it is sensitive, and the others go on to those receptive to them. The poet is most sensitive to poetic thought.

—HUDSON TUTTLE, "Studies in Psychic Science."

Every angel receives the heaven which is around him according to the heaven which is within him; and this plainly shows how much they are deceived who believe that to go to heaven is to be elevated amongst angels, without any regard to the quality of the interior life, and thus that heaven may be conferred on anyone by an act of unconditional mercy; when the truth is, that if heaven is not within us, nothing of the

heaven which is around can flow in and be received.—EMMANUEL SWEDENBORG, "Heaven and Hell" and "The Intermediate State."

Every morning the day is reborn among the newly-blossomed flowers with the same message retold and the same assurance renewed that death eternally dies, that the waves of turmoil are on the surface, and that the sea of tranquillity is fathomless. The curtain of night is drawn aside, and truth emerges without a speck of dust on its garment, without a furrow of age on its lineaments.—RABINDRANATH TAGORE, "Sadhana—The Realisation of Life."

SIR ARTHUR KEITH, the eminent evolution scientist, doubts human survival after death, and argues that as life has always a material basis, a physiologist cannot imagine how life can possibly exist apart from matter. If our lives, he says, are to survive, our bodies must bear them company. He asks Spiritualists, if they can, to show him the interpolation of any strange faculty which enabled Simian man to cross the gulf and attain humanity and immortality.

"Interpolation," I would remark, is not Nature's method of operation; she works from within outward; and our philosophic seer, Sir Oliver Lodge, states on this Simian-Adam problem: "If matter be the living garment of God—as it is certainly the temporary raiment of man—and if the Divine Spirit be immanent in everything that exists, it is certain that a glorified materialism enshrines the elements of truth." Thus Spiritualists actually have met the request of Sir Arthur. And perhaps this has been more significantly done by Myers, the great spiritual philosopher, thus: "The faculties which befit the material environment have absolutely no primacy, unless it be of the merely chronological kind, over those faculties which scientists have often called *by-products*, because they have no manifest tendency to aid their possessor in the struggle for existence in a material world. The higher gifts of genius—poetry, the plastic arts, music, philosophy, pure mathematics—all these are purposely in the central stream of evolution . . . There is then about these loftier interests nothing exotic, nothing accidental; they are an intrinsic part of that ever-evolving response to our surroundings which forms not only the planetary but the cosmic history of all our race."

It strikes me that Sir Arthur has hypnotised himself in the belief that immortality is a delusion; and we should be sorry to see a distinguished man like him rushing hereafter about the Spiritual World—if this self-hypnotism should continue, as it is likely to do—asking fellow-spirits, in the "Intermediate State," "Am I alive? am I alive?" and exciting the mirth of the humorists there. Our Agnostic brethren waste time in issuing voluminous works trying to convince us that we know nothing, and can know nothing. True, the Absolute is beyond our comprehension, but in the region of Knowledge a few useful trifles may add to our pleasure and happiness.

It is not, however, pleasure or happiness that give value to our days, but the work accomplished for the progress of Humanity. Mere happiness may leave the heart empty, and the pursuit of happiness may make of man a shallow trifle. Asceticism, on the other hand, may prove destructive and suicidal. Man's life is a constant struggle for progress—a struggle for the ideal and an advance to loftier heights on the infinite path of great possibilities. This idea is the actual keynote which vibrates through the



## REMEMBRANCE DAY.

## A NEW VIEWPOINT.

By A. R. GOSFORTH.

TO THOSE who are speakers and demonstrators, a Sunday evening free from platform work is a boon which is too rarely realised. We sit in our favourite church, and enjoy the other side of our religious life as members of the congregation. By a coincidence I found myself in this position on "Peace Sunday." I wandered into that beautiful church at Heaton and Byker, Newcastle-on-Tyne. I have spent few pleasanter or more profitable evenings than at this comfortable, homely church. The reverent and dignified atmosphere of the place was admirably in keeping with the highest ideals of the Spiritualist movement, and one felt it was good to be present. Mr. Hunter presided, and opened with a short address upon the reason for holding this meeting as an effort for peace. He believed that just as we on this side were organising for peace, the disembodied in the angel world were meeting for a like purpose. There would be great value in co-operation.

The choir, conducted by Mr. Fenwick, now rendered a superb hymn, whose notes, strong and beautiful, high and mellow, were reminiscent of the swelling cadences of war and the sweetness of peace to follow. These young people are doing splendid work, and one foresees a great future for them.

Mr. Palmer now took up the message, and proved a good, able instrument for his guides and inspirers. He pleaded for brotherhood and love; internationalism before narrow nationalism. He appealed for the communion of the arisen statesmen of the past—men like Abraham Lincoln, Disraeli and Pitt, who were, he thought, ready and anxious to be taken into the councils of peace. Why should we not get in touch with such spirits of ability, genius, and larger experience? With such co-operation peace would be assured for all time.

The speaker deplored the fact that whilst plans for disarmament were being made, the nations were building up new engines of destruction. True peace had not yet been considered.

At the after-meeting numerous evidential messages of comfort and upliftment were given from soldiers and others who had passed within the veil, by the clairvoyants of the church.

If all peace efforts in the National Spiritualists' Movement were as well conducted and carried through so thoroughly, Spiritualism has surely done its part among the religions of the world to point out the true value of Remembrance Day.

## A CHURCH FOR CLACTON.

ON Sunday evening, Nov. 2nd, and Monday evening, Nov. 3rd, very good meetings were held at Clacton-on-Sea, the former in the Co-operative Hall, when nearly 200 people were present. Mrs. S. Podmore, of Plaistow, was the speaker and clairvoyant, and gave a very interesting address on "Power," both in connection with material conditions, such as steam, electricity, wireless, etc., and in the spiritual such as inspiration, healing, clairaudience, clairvoyance, etc., following this with clairvoyant descriptions and messages, most of which were recognised by an appreciative audience.

The meeting on Monday evening was held in a private house, when about 40 friends and visitors were present. Mrs. Podmore, representing the London District Council of the S.N.U., appealed to those present to form a Spiritualist Church. At the close of the meeting Mr. Rickett (the Chairman) appealed for names, and several were handed in or promised, and the Chairman is now hopeful that a church will soon be formed.

IMPAREDISED in one another's arms.—MILTON.

## THE GOSPEL OF SPIRITUALISM.

MRS. HUGHES, of Dawdon, gave a splendid exposition of the "Gospel of Spiritualism" recently before the members of the Monkwearmouth Spiritualist Church, which meets in the large Co-operative Lecture Hall, Green Street, Sunderland. Mr. Huntly presided. There was a very large and appreciative audience, and many were unable to gain admittance.

Mrs. Hughes pointed out that the highest mission of Spiritualism was to exalt, magnify, and glorify the nature of man; to keep alive and vivid the impression that man is ideally and potentially a great being, however small a creature he may figure on earth. In this world all things—especially the old creeds—conspire to belittle the human being; the infirmities his flesh is heir to; his limitations and stupidities; the narrowness and partialness of his qualities; the grossness and selfishness of his motives.

It required all our "inner light" and love to pierce below the surface, and detect the workings of a better and sublime nature. "Worldly wisdom," as it is called—the wisdom that is held to act on the testimony of experience—is imbued thoroughly with disbelief in the nobility of mankind. Spiritualism counteracted this false and depressing view; and its demonstrated truth that a glorious future life awaits him caused him to appear a less abject creature.

When the artist prepares a large canvas, we know he meditates a large picture. Though no figures are drawn at all, but a dead blank of canvas meets the eye, the prophecy is of groups of men and women. In the same way they who believe that Providence has sketched a wide and magnificent horizon for the destiny of man cannot doubt the figure he sets in it will eventually justify the breadth of the space. Spiritualism's grand ideas draw us by the magnetism of their nobility and beauty. And beauty is, she felt, its own excuse for being.

Mrs. Hughes's clairvoyance was of a unique character, and convincing messages were given.

## TESTIMONIAL TO MR. W. H. EVANS.

MR. R. A. BUSH, of 8, Mostyn Road, Merton Park, London, S.W.19, as Treasurer, acknowledges with much appreciation the following sums:—

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Mr. R. A. Bush will gladly acknowledge in THE TWO WORLDS further donations to this Testimonial.

## THE PSYCHO-THERAPEUTIC SOCIETY.

NEW members and associates are welcomed by the Psycho-Therapeutic Society, which exists for the study and practise of health reform, psychic healing, etc. The Society has headquarters at 134, Hartfield Road, Wimbledon, S.W.19. The Society claims to be the only philanthropic institution in the United Kingdom at which free treatment may be obtained along psychological and mental lines. There is an excellent library on health and allied subjects, for the use of members and associates, who may enrol at an annual subscription of 10/6 and 5/. Mr. R. A. Bush, the author of "Jesus Christ at Work," is President of the Society.

God measures souls by their capacity for entertaining His best angel love. Who loveth most is nearest kin to God, Who is all love, or nothing.—ELLA WHEELER WILCOX.

MR. A. BURNETT-COLLINS desires to acknowledge a further contribution in respect of the case referred to in our issue of Sept. 19th: A. S. Wormald, 2/6. We tender our thanks to all who assisted in this case.



## WEST RIDING PSYCHICAL SOCIETY.

## EXTENSION OF ACTIVITIES.

WE are glad to report that the West Riding of Yorkshire Psychical Society, which has done such good work in Bradford during the past two or three years, intends to extend its activities to Leeds in the near future.

It is hoped that eventually the Society will embrace not only the whole of the West Riding of Yorkshire, but practically the whole of the north of England. This is, we understand, the somewhat ambitious goal at which the Society is aiming, but certainly, judging from the response to its first meeting in Leeds, there is every probability that this goal will be successfully attained before many years are passed. Should there be anyone in the district desirous of knowing more of the Society, the Secretary, Mr. Edric Shaw, would doubtless be glad to give any particulars desired. His address is 64, Leamington Street, Manningham, Bradford.

Some idea of the Society's influence may be gathered by the fact that, although only a comparatively small organisation, it has members as far apart as Rochdale, Sunderland and Nottingham.

On Tuesday, Nov. 3rd, an inaugural meeting was held at the Leeds City Museum. The Rev. J. A. Shaw, M.A., the President of the Society, presided. The meeting had been arranged to be held in the Library, but half-an-hour before the advertised opening time the room was crowded. Fortunately the Philosophical Hall, in the same building, was available, and the meeting was transferred to the larger hall. The seating capacity of this hall is over 400, but at eight o'clock it was packed to the doors.

The chairman said that it was evident that there was a deep and growing desire to enquire into psychical matters, and it was the aim of the Society to make this possible under the best conditions. There was no reason why the work begun in Bradford should not be extended to Leeds and other towns in the West Riding, or even throughout the north of England.

The chairman then dealt with the purely scientific aspect of the programme, and insisted that the extension of the field of enquiry to psychic phenomena could not be long delayed. The Society's investigations should be marked by broadmindedness and candour as well as by sincerity.

A number of questions were asked and answered, as it appeared, to the satisfaction of the audience.

Mr. J. M. Ryan, in a short speech, said that he had been interested in psychical research for many years, and had searched for convincing evidence in vain until a few months ago, when he became a member of the Society. His remarks aroused great interest, and the meeting closed on a note of enthusiasm.

During the evening the secretary outlined the programme for the future, and called for members and workers. An encouraging number responded to this appeal, but the crowded state of the room made enrolment difficult.

The programme in Leeds will commence early in 1931 with a public meeting to be held in one of the largest halls in the city, when it is hoped to get several of the best lecturers in the country to speak. A series of lectures and sittings will then be held at frequent intervals, the lecturer for the first meeting of this series, on March 28th, being Mr. Denis Conan Doyle.

—\*

BARKING.—The Spiritual Endeavour Healing Circle, 25, Heath Street, Barking, are very happy with the results of their opening service, which took place on the evening of Armistice Day. They were very gratified with the number of friends who came to support them, and great hopes are entertained of it becoming a very useful centre. The leader of the circle, Mrs. Hines, gave a very forceful address, under control, on "Sacrificial Service," which was listened to with rapt attention. Only a few friends were present who needed treatment, but good work was done for the absent sick. A hearty welcome will be given to any who care to come, and their support on Tuesday evenings will be appreciated.

## "FOLLOW THOU ME:"

By FREDERICK H. HAINES, F.C.I.B.

MAY I say that the question of the leadership of Christ, which has been raised yet again in the pages of THE TWO WORLDS, is not going to be dismissed by Spiritualists as a body without schism among them? We are rapidly approaching a stage of history when Christian Spiritualists may need to stand apart from those who are termed "antis" if these persist in their non-realisation of man's need of a leader. Mr. Snowden Hall, in a recent issue, pins his faith to the utterances of Mrs. Emma Hardinge Britten. One almost suspects that he does so because her utterances "do not recognise Christ as our leader." Of course, it is open to him to follow whom he will, even as the Buddhists and the Mohammedans and Confucians and Shintoists follow the leader of their choice or upbringing. But personally after intimate contact with the spirit world, I must record that I prefer to follow Christ.

To parade the Seven Principles on which this movement of ours is founded, and at the same time to deny Him who truly "founded" spiritual life on earth, in the mind of man by living and dying and rising again from the dead, is at least unthankful. The fact of the matter is, Spiritualism, as such, is not a religion. All the philosophy and high-sounding talk we get in our books and press, or through our mediums, is borrowed from other religions. Our sole important revelation is that we can talk to our dead. Beyond that we have built up a modified vision of the hereafter which, more and more—so it appears to me—converges towards the Heaven and Hell of traditional accounts. Our Spiritualism, therefore, is not so much a religion, but an attempt to contribute evidence to "Religion," and by that I mean that any form of worship and belief which involves survival may gain through our movement clear evidence of persistence of individual life after death.

Now that is one of the outstanding truths which Christ Jesus established in His resurrection. We quote that fact glibly enough on our platforms, yet I should like some reader to try and set forth anything of real value in our platform teachings which were not also within Christ's. It will be a very minor tenet or belief.

The real trouble with the "antis" is that their souls are confounded with the priest-made dogmas of Christianity; they labour over the non-essentials, the virgin birth, the sufficient-sacrifice, etc., because, according to the Church, these things are "articles of belief." They have an esoteric meaning which is lost to the Church, and are part of the world-tradition, and are found in other religions besides Christianity. My spiritual teachers stress the importance of liberating The Christ from tradition. His teaching, and not the story of His martyrdoms, is our human need. In my own experience, both subjectively and objectively, both through my own mediumship and through the many mediums I have had sittings with, the Leadership of Christ is indicated as our Hope of the World. And yet, strange to say, I was "anti" long before I had anything to do with Spiritualism. I was a Freethinker at twenty-two years of age, and proud of the fact. And now, here I am sworn to follow Him.

These good Spiritualists who "think for themselves," and who are very definite in their sense of freedom when they allege their rejection of Christ, are nevertheless men and women like the rest of us who are Christians. They cannot stand alone. They need a Leader. They borrow and borrow from His teachings, and so compound a philosophy which is more Christian than they realise. They are unwittingly obeying His command, "Follow me." They keep His commandments, or try to; they want to "Love one another." And do you, who are Spiritualists, and who believe in the survival of that spirit of Him who walked the earth and taught the Fatherhood of God and the Brotherhood of Man centuries ago, think for a moment that He has forgotten you and your weakness? "I am with you always."

When our Spiritualism rises above the astral into the spiritual, we cannot help but contacting with Essential



Christianity, and know that to follow such a Leader is a privilege. The Higher Spiritualism will ever hear the call and obey.

## THE LARGER WORLD.

### PHENOMENA AT PHILADELPHIA.

It has been said that Spiritualism is too universal in its character to be confined to one sect. Certainly it is too universal to be confined to one country, and although England takes a prominent position in the life of the Spiritualist movement, reports reach us from all parts of the world of its activity, development and progress. A great wave of Spiritualistic enthusiasm is making its presence felt everywhere.

Some months ago remarkable experiments were being conducted in Philadelphia (U.S.A.) in connection with Nino Pecoraro, a wonderful physical medium, and were at the time recorded in "The Psychic World," the local Spiritualistic journal. Now "The Direct Voice," of New York, publishes in its September issue a further record of some convincing seances. They are held under conditions which, it is stated, make fraud impossible; nevertheless the following phenomena were recorded:—

"A collapsible aluminum trumpet thrown repeatedly to the floor. A glass of water thrown to the floor and the glass itself conveyed inside the cage. A hammer used to beat correct time to singing. Finger-prints made in soft putty. Names written on cards. Mouth organ played. Table rocked frequently. Sofa with three sitters moved. Hands appearing outside of the curtain and grasped by the sitters. Objects seen to leave the table and travel vertically to the top of the cage outside of the curtain. Child's rattle with four bells taken into the cage and afterwards thrown out through the closed top.

"Upon one occasion the medium had been allowed to retain his belt, and during that evening a voice coming from within the cage said that Mrs. Kinkel (Editor of "The Psychic World") would get a present if her handkerchief would be placed upon the table. This was done, and shortly afterwards something fell on the table with a metallic sound. It was the silver buckle of Pecoraro's belt, the belt itself being wound tightly around his neck.

"During the following seance this belt was cut into a dozen pieces about an inch long, each piece being tied into a handkerchief, a number of which had been piled in a tambourine placed on the table.

### AMERICAN CONJURORS BAFFLED.

The mediumship of Nino Pecoraro has baffled American conjurors, who appear to regard Spiritualistic mediums as "competitors." One conjuror in particular, a Mr. Joseph Dunninger, has shown a great hatred for Spiritualism, and has gone out of his way on scores of occasions to injure the cause. "The Direct Voice" says:—

"Following the second sitting, Pecoraro stated that Joseph Dunninger had unsuccessfully attempted to expose him, and so a letter was sent to Mr. J. H. Kraus, Field Editor of 'Science and Invention,' setting forth our experiences, and requesting some information regarding his findings. No reply being received for several months, the writer challenged Mr. Dunninger through Mr. Kraus to duplicate Pecoraro's phenomena, stipulating that it must be done under the same conditions which the writer claimed, and still claims, are fraudproof. After a lengthy correspondence, the only response was an offer to have Pecoraro produce his phenomena, using an apparatus valued at 150,000 dollars, and I to file a bond in the sum of 21,000 dollars.

"This absurd proposal had the desired effect of avoiding a direct refusal or meeting the issue in accordance with the claim so often made that any or all mediumistic phenomena can be duplicated by a magician. The simple and effective cage was rejected as not being sufficiently 'scientific,' although it had withstood the examination of about a hundred persons, including court judges,

doctors, reporters and several psychic investigators with over twenty-five years' experience in such matters.

"Give the magician his own apparatus which has been devised by clever men for the express purpose of bewildering the spectator, and he can work wonders. Strip him naked and introduce him to restrictions that he never saw before as Pecoraro was, and he is helpless. One prominent magician now before the public uses in his levitation illusion an apparatus that cost 25,000 dollars, and weighs 2,200 lbs. Pecoraro levitated objects in an unfamiliar environment, using apparatus that was devised to prevent trickery, and in the presence of men bent upon exposing him if exposure was possible.

"Our challenge to Dunninger or anyone else still stands."

### SIR ARTHUR AT WORK?

It is revealed by "The Harbinger of Light" (Melbourne) that a spirit purporting to be Sir Arthur Conan Doyle is dictating a book to Mrs. Horace Cottrell, of Napier, New Zealand, a well-known clairvoyant. The provisional title is "First Impressions of the Spirit World." The Editor of "The Harbinger," Mr. W. Britten Harvey, who appears to have great faith in the book, observes in his journal: "It has been our privilege to read the typed copy of the first section, and incidentally we may offer the comment that its literary style and strength of expression are not inconsistent with its alleged authorship." He adds:—

"By the middle of September the record had extended to 25,000 words, and in a personal letter received from Mrs. Cottrell at that date she informed me that the dictation was still proceeding. She did not know when it would end, but she had been 'held up for a few days' on account of domestic and other duties, and hoped to 'carry on again next week.' Therefore, by the time this issue is in the hands of its readers the total may have been increased to 30,000 words!

"When the MS. is finished, it is to be forwarded to certain literary agents in London, with a view to its publication in book form."

### WAS IT SPIRITS?

We take the following from "The Message of Life," the Spiritualist monthly of New Zealand:—

"A story of a dream that came true is told by Mr. T. W. Timms, sen., who resides in a cottage at Tomoana, New Zealand. He dreamt that a tree became uprooted and fell across his house. The dream was so vivid that it unnerved him, for there was a particularly large blue gum near the cottage. The next day he decided to give his housekeeper a few days' holiday, while he himself went to live with his daughter, of Napier, until the tree could be felled. It was fortunate that Mr. Timms acted upon the warning in the dream, for, at the height of a gale four days later, the tree crashed across the corner of the cottage, doing extensive damage to the bedroom in which Mr. Timms usually slept."

GLEANER.

STAPLEFORD.—A special week-end arranged by the Stapleford (Notts.) National Spiritualist Church was successfully conducted by Mr. Arthur Clayton, the blind medium of New Stapleford (Notts.), instructive and enlightening addresses being given at the Sunday and Monday evening meetings on "The Great Ideals of Spiritualism." During the week-end no less than 30 discarnate friends were described and readily recognised, the full name being given in each case.

BIRMINGHAM.—Three clairvoyants were present at the Remembrance Day service held at the Birmingham Spiritualist Church on the evening of the 11th inst. The service opened with one verse of the National Anthem, which was followed by one minute's silence. Mrs. Taylor Woodhall, Mr. H. Croshaw and Mr. Dunn gave the delineations, which were well received by an appreciative audience.



## NEWSY NOTES.

## A MISTAKE.

What is wrong with Spiritualistic phenomena? At the Spiritualist Services of Remembrance nearly all the speakers appealed to their audiences to accept survival on purely philosophical grounds. In London, in Manchester—in fact, all over the country—they got up to say "Surely the boys who fell in the war could not have died! They were too strong, too full of life, to die. No God of love would ever allow, etc." I thought the facts of psychic phenomena were stronger than these antiquated appeals, but this year, for some obscure reason, they were neglected.

## IGNORE CONVENTION!

When we meet again next November I hope our speakers will remember that there are certain well-attested cases of spirit communication which could not possibly be explained by the adoption of any materialistic theory. The emotional pleas are very good in their way, but one hears them on all sides. They were invented before Spiritualism was born, and they ring through empty churches still to-day. Our speakers would have done better had they ignored convention and preached what they practise, for one clear case of human survival is surely more powerful and much more convincing than all the hopes and arguments ever originated.

## DRAMATIC SPIRITUALISTS.

The movement on foot to found a Spiritualists' Dramatic Society at Ealing has received a strong measure of support. I am glad to announce that a Society has now definitely been established, having as its aim "the furtherance of Spiritualism through the channel of dramatic art." I am told by the Secretary, Miss Slade, that the first public performance will be given early in the New Year, but the exact date and theatre have not so far been definitely decided.

## AN OPPORTUNITY.

The Society is open to consider plays written by Spiritualists about Spiritualism. If anyone has a manuscript with a psychic theme, and would like to have it considered for performance by the Spiritualists' Dramatic Society, they should send it to Miss G. E. Leonard, of 56, Wellington Road, Ealing, W.5, who is attending to these matters. Churches and societies who intend to hold bazaars, etc., shortly may find in the Dramatic Society a good medium for the extension of their plans. The Society is, I hear, open to provide concerts, sketches, and plays for any church anxious to raise new funds.

## ONE FOR THE NORTH?

There is talk also of a Dramatic Society for the North. Manchester Central Church has now a small Society under its wing, and its first play, "The Village Wedding," was produced last Saturday with great promise. I do not know whether this Society would consider plans so extensive as those adopted at Ealing, but there is certainly room for a similar organisation in the North.

## DIVINING.

A fourteen year old girl who lives at Hardwick, near Gloucester, has been creating much local interest as a water diviner. She is said also to have been successful in divining gold, silver, coal, and steel. She uses an ordinary steel clock spring as a "wand," and when she approaches a spot where water is located, the spring moves in circles. "I experimented to see whether I possessed the qualities of the diviner," says a Birmingham reporter. "The spring and a couple of pieces of wire which the girl had used successfully were, however, inanimate in my hands." Divining is perhaps one of the best authenticated phases of psychical phenomena.

## WE PROTESTED.

One of the speakers at the recent Albert Hall Remembrance Service made the remark that "War is still in the

air." It is no secret that this country is at present experimenting with poison gas, and a well-known Southampton physician, Dr. E. M. H. Stancomb, has recently uttered a strong protest against the orgies which are being conducted on Salisbury Plain. Up to March last seventy horses, as well as a large number of smaller animals, were experimented upon. "We have had 2,000 years of Christianity, but no organised body of Christians has made a protest against this negation of their creed," Dr. Stancomb declares. It is a tribute to Spiritualism that, since its modern foundation, it has continually protested against these empty experiments on living animals. They have never shown real value; their very nature makes it very improbable that they will ever render any spiritual benefit to the race.

## THREEFOLD.

Moore's journal, "The Unknown," publishes in its current number an exposition of the principles of the "Threefold Movement," of which Sir Francis Younghusband is chairman. Many Spiritualists will not have heard of this growing organisation, which stands for a unity of the East and West, a fellowship of faiths and a "League of Neighbours." A romantic story lies behind its foundation, however. It comprises a union of what were at first three separate organisations. The first—the Union of the East and West—was founded in London by a Hindu. The League of Neighbours hails from the United States. The Fellowship of Faiths was quite a new departure when the Threefold Movement embraced it, but the movement has now, it is claimed, centres of activity in most countries and important capitals in the world. It has held hundreds of meetings, and is at present agitating for a Parliament of Religions to be held in 1933. The movement has come to stay," observes the "Unknown." "It is likely to develop into a great power for good. It may be considered one of the most advanced movements in the world to-day."

## ABOUT NEWCOMERS.

It is interesting to watch how the newly-convinced Spiritualist expects to know the full truth in a day. One of them said to me recently that he had come to the conclusion that there were certain things in Spiritualism which could not be taught, but which only experience could impart. Scores have thought when they did get there that they had come to the end of Spiritualism, but of course they were only at the beginning. Some of the posers which spring innocently from the lips of inquirers delve very deep! The stereotyped answers may stem their curiosity, but they do not relieve their minds. How could they? The spirits of men are not so easily deceived. There is a seed of truth in man which will not recognise its counterpart until it sees it inwardly. We know we are but on the fringe of Spiritualism as yet. Our most advanced Spiritualists see wider territories still—unexplored worlds where no human thoughts have permeated. They may know a great deal more than we, but even they confess they know only a little. Let us be humble!

## NEW BOOKS.

I have just learned that "Man's Survival After Death," one of the classics of Spiritualism, has been sold out again. Three editions have already been printed, and a fourth is at present in the press. The Rev. Charles L. Tweedale, the author, has been suffering from a severe attack of bronchitis, and tells me that he is still "weak and low." When I asked him about his future plans he said, "I am thinking of another book, and have already gathered the material." He cannot definitely say, however, when the book is likely to appear. The Rev. Arthur Ford, of America, is another worker whose new book will be looked forward to. The volume has already been completed, and the title, "The Technique of Mediumship," gives a clue to its contents. The book will be published first in America, but will afterwards be distributed over here.

OBSERVER.

\*  
Be a radiating sponge, saturated with love.



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## THE TWO WORLDS.

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FRIDAY, NOVEMBER 21, 1930.

## PROFESSOR KEITH AGAIN.

PROFESSOR KEITH is at it again! He says, "Beyond a doubt our thoughts, feelings, longings, aspirations and passions are manifestations of the brain." "There is no part of it and no function manifested by it that cannot be traced to humble beginnings lower in the animal scale." "Modern medicine strikes at the very root of Christian doctrine, for if man is truly mortal, if death ends all, if the human soul is but the manifestation of the living brain, as light and heat are the manifestations of a glowing bar of steel, then there can be no resurrection of the dead."

Professor Keith reminds us of the man who took his wireless receiver to pieces in order to discover the origin of the music, but we are glad to note that he accompanies his assertions with a good many "ifs." And yet Professor Keith reveals himself as one of the "crowd," for he tells us, "I have within me, as have all living beings, a greed of life, an urgent craving for immortality. This longing which lies at the very root of the Christian religion, I look upon as a sin of the flesh, one to be conquered and suppressed." We suppose then that the man who has lost this urgent craving for immortality would be a very superior being, and we believe that the number of people who have arrived at that stage is far greater than is generally supposed. There are some folk who have no great urge towards living forever, but whether for good or ill they are like Professor Keith, they will have no choice. The time will come when they and he will have to devote their attention to the analysis of 'man' instead of to the analysis of his body, and that will make all the difference.

And yet Professor Keith appears to us to indulge in contradictions quite as great as those he objects to on the part of others. He tells us, "Man has the seeds of immortality within him, but the gift is for the race, and not for the individual." And yet these scientists continually tell us that the earth is a cooling body: that the time must come when life will be no longer possible upon its surface. What, then, will become of the "immortal race"? They will simply die as the individual dies, so that Professor Keith is only talking in terms of millions of years instead of terms of three score and ten years. An immortality which comes to an end is not immortality at all. Professor Keith, however, perceives how well ordered all things are, and how wonderful are the inventions of Nature. "Design," he says, "is manifest everywhere. Whether we are laymen or scientists we must postulate a Lord of the universe, give Him what shape we will: but it is certain that the anthropomorphic God of the Hebrews cannot meet our modern needs." Sir Arthur is certainly right, however, in his last assertion. "Clearly then," he says, "my creed is imperfect. It is not final." Some day he will know how true his statement is.

The Spiritualist is the man who can wipe the whole of Professor Keith's argument aside; can in fact shatter it to

atoms. Sir Arthur may argue as long as he likes on theoretical grounds that there can be no resurrection from the dead. The answer is clear and certain to hundreds of thousands of people in this country. We know that men survive death, FOR WE HAVE TALKED WITH THOSE WHO SURVIVE, and all the small arguments of the scientist become mere childhood's playthings in the face of such a fact.

In a following article Mr. H. G. Wells endeavours to deal with the same subject, but he deals with it in terms of time, as though time were a positive and actual thing. The H. G. W. of his boyhood days is dead, and is never resurrected. It is an ingenious argument. He imagines personality should be a fixed thing, as a constant manifestation of life. The fact is that personality is not constant. It changes from day to day. The man who is not a bigger man to-day than he was yesterday has spent a day in vain. Consciousness is always in a state of flux, but Mr. Wells falls into the same contradiction as Professor Keith. "Man is immortal, but not men." But man's existence on this planet depends upon its temperature. A few degrees higher or lower of the mercury in the tube, and he ceases to be. He lives within a narrow range of temperature, and a few degrees of change in the temperature of this planet would mean the cessation of all life upon its surface. Where, then, is the immortality of the man. We can find traces of a past ice age, and the phenomena of life tends to recur. No one has claimed that man's body is immortal or that man's personality is immortal. What is claimed is that there is a spirit within which moulds and forms the outer garment through which it can manifest, and just as Professor Keith claims that behind all life and being there is a Designer who manifests through the design, so we claim that behind every individual there is an immortal spirit which designs, which moulds, and which can and will survive when all the outer forms, be they physical or other bodies, have ceased to be. The eternal spirit of man will construct an instrument through which it can manifest itself as truly as the great Designer is manifest in the design of His universe.

The difficulty of the scientist is that he is dealing with the limitations in which the designer manifests, and fails to trace the dynamic principle of the work behind it all. Some day, when the outer form is shattered, he will find himself still examining mysteries—the inner mysteries. Meanwhile, all science is tending to trace the origin of the seen to the activities in the unseen. Science is gradually getting behind and away from the physical into the super-physical, and it is there we shall find both man and God. Let the duck be content with his duck pond, but there are oceans beyond him of which he has never caught a glimpse. The whole of the visible universe, the whole field of matter, is dependent upon the invisible and the intangible, and when we have finished playing with atoms we shall be brought face to face with the realities which use them as the child plays with his picture blocks—building, demolishing, and re-building them into different forms for the purpose of his education. The mind behind expands as it plays with them, but the blocks are only matter, and the universe could probably get on quite well without matter.

It reminds us of the story of the enthusiastic "Adventist," who met Ralph Waldo Emerson, the great American divine. "Have you heard the news," she said in great alarm. "What news?" asked the preacher. "Oh, dear! oh dear! The world is coming to an end on November 24th." "What matter?" said Emerson. "I can get along quite well without it." And so will Sir Arthur Keith.

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WHERE love leads, wisdom follows.

We alluded some few weeks ago to differences which exist in South Wales between the affiliated and non-affiliated Societies, and to a meeting which was convened for a discussion of the problem. We understand a further meeting is fixed for Sunday, Nov. 30th, when the President of the S.N.U. (Mr. J. B. McIndoe) and Mr. E. W. Oaten are to meet the representatives of the churches, and we trust that all churches will be represented, and that harmony will prevail.



# CURRENT TOPICS.

THE GHOST (?)  
THAT STOPPED  
THE BAND.

That was an interesting story told by Mr. H. Darewski, which related how the band was stopped at the Covent Garden Opera House by the appearance of a ghost. The lights had been subdued for a waltz, and a rotating band of mirrors in the centre of the hall cast shimmering lights upon the ceiling, walls, and floor, when Mr. Darewski saw a ghostly figure in armour resembling Wagner's Siegfried, which suddenly emerged from the solid wall opposite the band and floated just over the heads of the dancers, passing across the hall in the direction of the stage door, and then mysteriously faded into nothingness. So dumbfounded was Mr. Darewski and some of his performers that the band stopped, and the dancers gazed in amazement. Several of the members of the band claimed that they too saw the figure. Mr. Darewski claimed that "he was so shaken and unnerved, and was fearful that the apparition may prove to be an omen of tragedy." It is an interesting story, and on reading it our thoughts went back to Pepper's ghost. It is really surprising what revolving mirrors will do! Had there been a psychical expert on duty, he would have hunted the building through, in an endeavour to find whose reflection was thrown across the room by the revolving mirrors. The world tells us there are no ghosts—ut who stopped the band? We must really consider using our influence to persuade our ghostly visitors to pop into Savoy Hill during some of those Sunday broadcasts.

A PUSHFUL  
PARSON.

Ten years ago the Rev. W. A. Reid, of Mapbole, petitioned the General Assembly of the Church of Scotland that a Committee should be appointed to inquire into psychic phenomena. After two years' consideration the Committee reported, stating that in their opinion there was room in the Church of Scotland for Spiritualists who were satisfied that spiritual communion and the exercise of spiritual gifts were of real value. The report was received by the Assembly, and referred to the Committee on "Aids to Devotion," and there the matter ended. Recently, however, Mr. Reid surprised the Glasgow Presbytery by presenting a petition asking that those who practise Spiritualism and believe in spiritual communion should be included in the religious life of the Church. Mr. Reid claimed that the Church had always believed in spiritual communion, that our Lord practised it Himself, and frequently manifested Himself to His disciples after His death. "There are many thousands of people in our Churches," said Mr. Reid, "who believe exactly as I do. There are many of our ministers and Church members who believe in spiritual unances. They will tell you that they have seen and spoken with the departed. They have recognised their voices and obtained recognisable psychic photographs." Mr. Reid's petition created quite a sensation. On the motion of the Rev. Alfred Brown, of Maxwell Church, Glasgow, the petition was rejected. Meanwhile, the number of Spiritualist meeting-rooms in Glasgow and district continues to increase, and a recent examination of the advertising columns of one of the Glasgow papers shows twenty-six of them.

AS  
ECCLIASTICAL  
DISPUTE.

Quite an interesting discussion is taking place between the Anglican Bishop of Liverpool and the Roman Archbishop of the same city, concerning the vexed question of mixed marriages. The Bishop asserts that the Roman clergy are guilty of the assertion that where a mixed marriage has not been blessed by the Roman Church the children are illegitimate. This, however, Dr. Downey denies, and demands that particulars of such cases be given. There is, of course, a natural reluctance on the part of the adherents of any church to give information which will bring them into the realm of controversy and set them against their acknowledged pastors, but there is no doubt that there is a mass of opinion to the effect that such statements are continually made. It is regrettable that churches who worship the same Lord and follow the same Master should thus be at variance with one

another, especially since, in this country, marriage is perfectly legitimate without the sanction or consent of any church whatever. We are all in favour of such unions being placed upon the highest level possible. In this country, at any rate, marriage has become a civil contract, and in case of a breach of contract on the part of either party, it is not the Church that is appealed to, since the Church is powerless to redress grievances. It is the law to which the appeal is made. There are tactless priests as well as tactless people, and if the controversy serves to curb the activities of those who try to frighten the ignorant, it will be all to the good, but we should have thought that this matter could have been settled between the two ecclesiastics without bringing the matter into the public press.

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## WHY I BELIEVE IN COMMUNICATIONS POSSIBLE FROM THE SPIRIT WORLD.

WHEN a small boy some 80 years ago I was called up one morning by the Headmaster of the school at which I was a boarder. He said, "I have received a letter from your father, and he wishes me to tell you something." "I know, sir," I said. "What?" "My sister is dead." "How did you know?" "She came to me in my sleep." The idea that there is something beyond this world has never left me. Some 36 years ago, when many thousand miles from home, my mother appeared to me clearly. I wrote to my sister, and to my wife, that I fully expected to get a letter crossing mine, announcing my mother's death. The letter did not come, and, returning home a couple of months later, I went with my wife to see my mother, and found her wonderfully well. I returned next day, and the next morning we received a letter that my mother had passed on. It appeared that the night my mother appeared to me the doctor passed the night with her, expecting my mother to pass on at any moment, but she repeatedly said she would not die until I returned, the only son of five left. The morning after I left with my wife, my mother called my two sisters, and said her life had been loaned her until I returned and now she was going. She kissed them both, turned her head on one side, and quietly passed on.

A few years before the war I attended a circle, and at one meeting I was told there was an old gentleman near me wishing to speak to me. I soon recognised a brother-in-law, who, when on earth, would not accept Spiritualism in any form. He asked me to treat Charles, his son, who was many thousand miles away. The two young mediums knew only my name and postal address. The others did not even know my name. The son was some 7,000 miles away, and I had no idea that he was ill. He recovered from an illness from which the doctor did not expect him to recover. Charles writes to me only at Xmas time. I have seen a table turn or tilt when untouched. Seen a young man in an easy chair with his feet up, and a lady behind trying to prevent the chair moving, and apparently making for the fireplace in return for her presumption.—AFFYT.

✱

ESSENTIAL relations between persons are as enduring as the persons themselves.—FITZGERALD.

IMMORTALITY.—The desire to live causes man to seek for immortality along different lines of endeavour. Sir Oliver Lodge believes we return to space when we die: "I believe we return to dust. In that sense we both believe in immortality," says Sir Arthur Keith. Obviously, his line of endeavour is along the different avenues of cold biological facts, wherein he seeks for immortality. Subsequently it has snuffed the flame of his spirituality, until he can see nothing but the dust of his material candle. But let him ask himself what is that immortal part which keeps alive his body. He cannot liken the flame of the candle as being the immortal part of it, as both, being material, can be seen with the senses. Neither can he liken man unto his candle, as one part of him is not material, and cannot be seen with the senses.—JOHN W. APPELYARD.



## A POINT IN DISPUTE.

### MODERN SPIRITUALISM'S FIRST PUBLIC MEETING.

By G. F. KNOTT, Secretary, B.S.L.U.

THE year during which the first public meeting was held in the Corinthian Hall, Rochester, has been given as 1848, and also as 1849.

Many years ago an Oldham Spiritualist emigrated to Rochester, and searched the records of the "Rochester Knockings." He found the Librarian of the Law Courts in that city had compiled a "History of the City of Rochester," which included a detailed history of the "Rappings."

The text of the Librarian's record was printed in the "Lyceum Magazine," printed in Oldham by W. H. Wheeler, during 1890.

The following facts arising from the Librarian's record show the date of the meeting in the Corinthian Hall to have been 14th November, 1849.

One evening in the Fall of 1849 a circle was formed at the house of Isaac and Amy Post. Amy, being occupied, did not at first join the sitters. The public meeting was spoken of, and the rappers called with five distinct raps, which was known to mean the alphabet was to be used. The words, "Call Amy," were rapped out. Mrs. Post came into the room.

The following dialogue then took place: "Amy," said the rapper, "invite sixteen persons to your house on Thursday evening next to hear the rapping." Amy asked, "Whom shall I invite?" The names of sixteen prominent gentlemen of the city were rapped. Mrs. Post still sought advice, and said, "How shall I invite them?" The raps answered letter by letter, "Through the post office." "What shall I say to them?" queried Amy again. The invitation was as follows: "Mr. ———, you are invited by the spirits to call at the house of Amy and Isaac Post next Thursday evening at eight o'clock, to hear spirit rapping." Mrs. Post sent the invitations precisely as directed to each of the gentlemen named, all of whom responded except one prominent physician.

When the company assembled on the evening named, the rappings commenced. Some of the party went into the cellar, and the sounds were above them; those in the parlour said the sounds seemed to proceed from the cellar. Two more meetings were held in another house with similar results, and the same gentlemen. The spirits wanted these prominent persons to witness what took place to prepare the girls for the public meeting, which they wanted to be held in Corinthian Hall on Nov. 14th, 1849. E. W. Capron was appointed to give the audience the history of the rappings, and ask for a committee of citizens to make an investigation. Six persons were appointed to go on the platform with Margaretta Fox. Consternation came on the faces as each name was spelled out. They did not like facing an incredulous public, as believers in what had been described as "a vile and wicked deception." At last the Rev. A. H. Jervis arose and said, "I will go. I am not afraid to face a frowning world." The others then agreed to follow their assigned duty.

The programme was followed, and a committee of five independent persons were chosen to investigate, and report the following night. The report was that "distinct rappings were heard, but they had failed to discover the means by which the raps were made." The meeting had expected a different statement, and chose a fresh committee, adjourning again until the next evening. The knocks were heard on the floor, wall, door, tables and chairs. Towards the close of the proceedings, Chancellor Whittlesey, in whose office they were, was standing near the door, when loud raps were heard upon the door. He flung open the door, but saw no one. "Judge Haskell," he said to one of the committee, "will you step outside the door, and see that no one touches it." Immediately the raps were heard and the door shook. When the Judge said no one had touched the door, and yet the noise was heard, the astonished Chancellor took his hat, went out, and did not return to the committee.

A third committee could not find the cause of the knocks, and though the girl and Mrs. Fish were stood on pillows and privately examined by women, the raps were still heard.

When the report was made to the public meeting, the people were averse to accept the truth of the power shown by the "spirits," and would have mobbed Mrs. Fish and Margaretta but for the timely intervention of the police, who took them to a place of safety.



## PSYCHIC FILM BANNED.

By G. A. ATKINSON.

MR. EDWARD SHORTT, the new President of the British Board of Film Censors, has made a great blunder in banning "Outward Bound" on the ground that he is opposed to films dealing with the subject of life after death.

The general principle of his ruling is well founded, and it was correctly applied to "Lilliom," which was grotesquely irreverent, and has now been sent back to New York; but it should not be applied to Robert Milton's sincere and high-minded adaptation of Sutton Vane's famous play.

Had this new censorial rule been previously in operation, we should have been robbed of many beautiful films, notably "The Return of Peter Grimm," in which Alec B. Francis had a role that he repeats, to some extent, in "Outward Bound."

Certain aspects of Mr. Vane's play were seen, a few years ago, in a film called "Feet of Clay," and Mr. Vane succeeded in obtaining recognition of his rights, but the film was duly exhibited, and it is preposterous that the authorised version of the play should be banned.

It is to be hoped that Mr. Shortt will reconsider the matter and realise that, although he has public opinion on his side in his general attitude towards films touching on sacred or spiritual subjects, he can justifiably make an exception when both treatment and design are dignified and sincere.

There is a further point for his consideration in that American films of high æsthetic value are so few that it is foolish to discourage their production.

If we had fewer films about crime and more films like "Outward Bound" the world's opinion of the cinema entertainment would improve considerably.—DAILY EXPRESS.



## PROGRESS AT BOURNEMOUTH.

MR. HORACE LEAF, F.R.G.S., who has lately returned from his American tour, was welcomed by the members of the Charminster Road Spiritualist Mission on Saturday evening, Nov. 8th. Mr. Leaf spoke on the wonderful phenomena he had experienced in America, and gave clairvoyant descriptions.

On Sunday morning, Nov. 9th, there was a large congregation, and the two minutes' silence was respected in recognition of the Armistice. Mr. Leaf spoke on "Peace." The evening service was packed to the utmost limit, and many were unable to obtain admission. Mr. Leaf gave a powerful address, quoting evidential experiences to bring home its truth to an appreciative and intelligent audience. After the address he gave clairvoyant descriptions of spirit people, with names and details, which were fully recognised. This concluded the largest meeting ever held in the church.



FUNDAMENTALISM.—Lately I came upon the following sentence in a magazine I was reading, asserting that it was not right to disturb the buried remains of human beings "who have assuredly been long enough with God to be allowed to rot in peace." Can you imagine anyone with God rotting! What ignorance and evil have been caused in the world by church theology.—A. K. VENNING.



## CORRESPONDENCE.

## THE SPIRITUALISM OF A MODERNIST.

SIR,—I am grateful to Mr. John G. Wood for his letter in your issue of Oct. 3rd (page 638).

He calls my attention to Exodus, chap. 3, verses 14 and 15, and explains that the I AM there mentioned (God Himself) is the Resurrection and the Life of His peoples, even as He was the deliverer of the Children of Israel from bondage. A splendid figure and comparison.

In the original, or Hebrew, in which this was written, instead of I AM it reads "Ehyeh Asher Eyeh" ("I will be who I will be"), a declaration that this Mighty Spirit, this great First Cause, should yet be manifested to mankind in another form.

Who is there that recognises the truth that "God was Christ," etc.; that in Jesus "dwelt all the fulness of the Godhead (the Father) bodily," can doubt this is the form of manifestation referred to?

Who is there that, accepting Christ's own words, that all the wondrous works He did was the Father working through Him, can doubt that this prospective form of manifestation foretold to Moses does not refer to Jesus the Christ.

One could quite correctly say that Moses was the instrument in delivering the children of Israel from bondage, but the power that delivered was the mighty power of the spirit.

Equally one might well say Christ performed many wondrous works, but the power that made it possible was, as He Himself admitted it to be, "My Father, He doeth the works."

We are told that "Christ was the express image of the Father." In other words, He stood for all that God was and is to His children.

In the lowly Jesus we read, after his resurrection, all power was given Him in heaven and in earth. He makes that claim.

The power of the spirit is to give Life, and to give Life is to both create and resurrect. As such, and with such power, surely he could say, "I am the resurrection and the life."

I will quote in conclusion that which will, I think, reconcile Mr. Wood's statement with my previous explanation of Christ's words.

John, chap. 5, verse 21: "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth (maketh alive) whom He will." W. RICHARDS.

## SUNDAY PHENOMENA.

SIR,—On my return from abroad after a considerable absence, I have been struck by the increase in the followers of Spiritualism, which my attendance at the Queen's and Grotrian Halls has revealed. I read THE TWO WORLDS, and refer to your "Newsy Notes" of the 26th inst., and to Mr. Scholey's suggestion therein that phenomena should cease on the Sunday platform, on the ground that six days a week are devoted to it, and that the principles of our religion ought to be taught.

Mr. J. Monger is concerned with the fortune-telling mediums, while the question asked by you is "What must be the thoughts of the cultured inquirer who wants to hear an oration?" Has Mr. Scholey overlooked the fact that during six days of the week there are thousands whose duties prevent them attending meetings? I am not of the opinion that those attending Sunday meetings are either sensation-seekers or wonder-mongers, but if some of them are, their attendance need cause no surprise. Nothing less than the wonderful will awake the present generation from spiritual lethargy.

After thirty years of attendance at the Church of England I find that the percentage of males attending the Church is very small. Recently I counted eight per cent., but at the Queen's or Grotrian Halls the percentage is considerably higher. Men prefer a simple service. Secondly, the finest orators are of no avail unless they produce a determination to get up and do something. It takes an earthquake to wake up the average Englishman, as was proved by the Great War.

If the presentation of phenomena is attracting people and promoting investigation in psychic and other directions, it is paving the way for "greater works" than those of old. Dean Inge states that he has studied the occult, and protests against dabbling in the occult, because "the evidence has no foundation in facts, and is either fraudulent or misleading." If the minor works are thus repelled by the Church, when can the "greater works" be expected?

TRUTHSEEKER.

## RETIREMENT OF A VETERAN.

MR. OWEN EVANS, of Ladysmith Road, Cardiff, has just retired from business. He has spent something like 40 years "on the road" representing a well-known Cardiff firm. He is in splendid health despite his 73 years of age. Mr. Evans has held many official positions in the Cardiff First Spiritualist Church, and always carried out with care the duties allotted to him. All the officers and members of the Cardiff Church wish him continued good health, to enjoy his well-earned retirement from business life.

## THE WORK OF SAINTON MOSES.

THERE is shortly to be issued a little volume of extracts from the spirit teachings of "M. A. Oxon," which should make these teachings available in handy form to those who cannot afford the price of the large book. A specimen copy will be sent free to any Church Librarian or Secretary who will send a post-card at once to "The Compiler, M.S.T., Office of THE TWO WORLDS. The author has kindly placed a limited supply at our disposal for this purpose.

## TRANSITIONS.

MR. J. LORD (HEYWOOD).

We regret to report that on Wednesday, Nov. 5th, Mr. James Lord, Vice-President of the National Spiritualist Church, William Street, Heywood, passed to the Higher Life, after a short illness. Mr. Lord, who was 65, had done good work in the district. Mr. G. F. Knott conducted the last rites. A memorial service was held in the church on Sunday, Nov. 9th, when Mr. Roy Morgan, of Manchester, spoke to a large congregation. "He has left behind a memory that will never fade."

MR. G. GOUDIE (PAISLEY).

We regret to report that Mr. Guy Goudie, of Paisley, passed to the Higher Life on Monday, Nov. 3rd. He had suffered from heart trouble for some time, but the end came unexpectedly. He is survived by his widow and a grown-up family. Born in Paisley 60 years ago, he practised as a dentist at Porth, South Wales, for a number of years, until the complete loss of his eyesight compelled him to retire, and he returned to his native town. He had been President of the Paisley Association of Spiritualists for several years, and in spite of his blindness did useful work for it and kindred movements. Always bright and cheerful, he will be missed by a large circle of friends.—J. B. McI.

UNPREJUDICED.—In the year 1600 A.D. the Dutch Captain Viezman, of Rotterdam, and his ship "Concord," were captured by the Spaniards off Manilla Bay in the Philippines. He refused to save his life by turning Catholic. A Protestant he had lived, so a Protestant he would die, said he, adding that he thought God took less note of men's creeds than of their lives and deeds. Quite a modernist and a thinker. He was the first Dutchman to circumnavigate the globe, and became a national hero for his fight with the Spaniards.—A. K. VENNING.



## SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 23RD, at 2-30, LYCEUM.  
At 6-30 and 8-15, MR. GUSH.  
MONDAY, at 3, MRS. WOOD.  
At 8, MEMBERS' CLASS.  
TUESDAY, at 8, OPEN CIRCLE.  
THURSDAY, at 3 and 8, MRS. MOFFATT.  
FRIDAY, at 8, WHIST TOURNAMENT, 1s. each  
SUNDAY, NOV. 30TH, MR. CONNOR  
(Bolton).

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

SUNDAY, NOV. 23RD, at 11 and 6-30,  
MRS. A. C. OATEN (Diploma S.N.U.).  
MONDAY, at 8, SERVICE.  
SUNDAY, NOV. 30TH, MRS. E. GREEN,  
(Dip. S.N.U.).  
SILVER COLLECTION at all Meetings.

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

SUNDAY, NOV. 23RD, at 10-30, LYCEUM  
At 3, OPEN CIRCLE.  
At 6-30, MR. TIMMS.  
MONDAY, at 3, MR. ROY MORGAN.  
WEDNESDAY, at 3 & 8, MRS. FELLOWS.  
SUNDAY, NOV. 30TH, MRS. GERSON.

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

SUNDAY, NOV. 23RD, at 10-30, LYCEUM  
At 3, 6-30 and 8, ANNIVERSARY.  
MONDAY and WEDNESDAY, at 3 and 8,  
PROPAGANDA WEEK.  
SUNDAY, NOV. 30TH, MR. L. GEE.

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

SUNDAY, NOV. 23RD, at 2-30, LYCEUM.  
At 6-45 and 8, MRS. MARCROFT.  
MONDAY, at 8, OPEN CIRCLE for HEALING  
and CLAIRVOYANCE.  
TUESDAY, at 8, MRS. WHALLEY.  
THURSDAY, at 8, MRS. WORTHINGTON.  
SATURDAY, at 8, OPEN CIRCLE.  
SUNDAY, NOV. 30TH, MISS A. A. BARTON  
(D.N.U.).

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

SUNDAY, NOV. 23RD, at 3, PUBLIC CIR.  
At 6-30 and 8, MRS. BROADHURST.  
MONDAY, at 3 and 8, MRS. ATKINSON.  
WEDNESDAY and SATURDAY, at 8,  
PUBLIC CIRCLES.  
THURSDAY, at 3 and 8, MISS STANDRING  
SUNDAY, NOV. 30TH, MR. HEY.

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

SUNDAY, NOV. 23RD, at 2-45, LYCEUM.  
At 6-30 and 8-15, MR. H. B. TYRER  
(Dipl. S.N.U.).  
TUESDAY, at 8-15, OPEN CIRCLE.  
THURSDAY, at 3-15 and 8-15, MR. A.  
WAINWRIGHT.  
SATURDAY, at 8, OPEN CIRCLE.  
SUNDAY, NOV. 30TH, MR. W. H. PEEL.

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

SUNDAY, NOV. 23RD, at 2, LYCEUM.  
At 3-15, CIRCLE, MR. BOLD.  
At 6-30 and 8, LYCEUM SESSIONS.

MONDAY, at 3 and 8, MRS. BROADBENT.  
TUESDAY, at 8, CIRCLE, MR. MINNERY.  
WEDNESDAY, 3 and 8, MRS. WILMOTT.  
THURSDAY, at 8, MEMBERS' CLASS,  
Conducted by MRS. LEE.  
SUNDAY, NOV. 30TH, MR. ALKER.

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

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 23RD, at 10-30, LYCEUM  
At 3, OPEN CIRCLE.  
At 6-30, MRS. SHAW.  
WEDNESDAY, at 8, MRS. HOYLE.  
SUNDAY, NOV. 30TH, MR. WALTON.

**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. 23.—MISS BEE.  
NOV. 30.—MADAME TICKELL.

**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. 23RD, at 11-15 and 7,  
MRS. KING,  
Address and Clairvoyance.  
MONDAY, at 8, HEALING CIRCLE.  
THURSDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

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

SUNDAY, NOV. 23RD, at 11-15 and 7,  
DR. W. J. VANSTONE,  
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. 22ND, at 7-30, and  
SUNDAY, NOV. 23RD, at 11 and 6-30,  
MR. R. THORNTON,  
Address and Clairvoyance.  
SUNDAY, NOV. 30TH, MRS. A. GREGG.

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

SUNDAY, NOV. 23RD, at 6-30,  
MRS. WORTHINGTON, Address.  
TUESDAY, at 3, LADIES' MEETING.  
THURSDAY, at 8, MISS E. CLARKE,  
Address and Clairvoyance.  
SUNDAY, NOV. 30TH, MRS. M. MORRIS.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 23RD, at 3-30 and 6-30,  
MR. EVERETT.  
At 8, OPEN CIRCLE.  
WEDNESDAY, at 7-45, CIRCLE.

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

SATURDAY, NOV. 22ND, at 7, and  
SUNDAY, NOV. 23RD, at 3 and 6-30,  
MRS. CLARKE.  
NOV. 29TH and 30TH, MR. D. J. DAVIS.

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

SUNDAY, NOV. 23RD, at 7,  
MR. GEORGE PRIOR, Address.  
WEDNESDAY, at 7-30, MRS. EDEY,  
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. 23RD,  
SERVICE.  
Address and Clairvoyance.

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

SUNDAY, NOV. 23RD, at 3, LYCEUM.  
At 6-30, MR. P. J. HITCHCOCK,  
Address and Clairvoyance.  
THURSDAY, at 7, MRS. O. PERKIS,  
Address and Clairvoyance.  
SUNDAY, NOV. 30TH, MR. A. G. NEWTON  
(Vice-President, S.N.U.).

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

SUNDAY, NOV. 23RD, at 11 and 6-30,  
PROPAGANDA MEETING.  
MR. HANNEN SWAFFER and MR.  
MAURICE BARBANELL.  
Service at the PALACE THEATRE, WEST-  
CLIFF-ON-SEA.  
THURSDAY, at 8, MRS. NUTLAND.

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

SUNDAY, NOV. 23RD, at 6-30,  
MRS. MEURIG MORRIS,  
Address and Clairvoyance.  
SUNDAY, NOV. 30TH, MRS. B. STOCK.

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, NOV. 23RD, at 11 and 6-30,  
MRS. FILLMORE.  
THURSDAY, at 3, MEMBERS ONLY.  
At 6-30, MRS. MAUNDER.

**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. 23RD, at 7,  
MR. COLEMAN,  
Address and Clairvoyance.  
WEDNESDAY, at 8, ADDRESS and  
CLAIRVOYANCE.



**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, NOV. 23RD, at 11 and 6-30,  
MRS. HOLLOWAY,  
Address and Clairvoyance  
At 3, LYCEUM.  
MONDAY, at 3, MISS MANSFIELD.  
THURSDAY, at 8, MISS L. THOMAS,  
Clairvoyance.

**EIGHTH BIRTHDAY SOCIAL AND DANCE,**

In Aid of Church Building Fund  
SATURDAY, NOV. 29TH, at 7.  
Tickets 1/-. Refreshments at Moderate  
Prices.

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

SUNDAY, NOV. 23RD, at 11, CIRCLE.  
At 6-30, MRS. HINES,  
Address and Clairvoyance.  
MONDAY, at 2-30, LADIES' MEETING,  
MRS. RAYFIELD.  
SATURDAY, at 7-30, HEALING CIRCLE  
and PSYCHOMETRY, MRS. CALWAY.

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

SUNDAY, NOV. 23RD, at 7,  
MR. OLIVER TURPIN.  
TUESDAY, at 8, MISS EVA CLARKE.  
SUNDAY, NOV. 30TH, MR. S. F. BARKER.

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

SUNDAY, NOV. 23RD, at 11 and 7,  
MRS. CROXFORD.  
WEDNESDAY, at 8, MRS. ARNOLD,  
at Shaftesbury Hall, adjoining Bowes  
Park Station.  
LYCEUM every SUNDAY at 3.

**Brixton Spiritual Brotherhood Church**  
STOCKWELL PARK ROAD, BRIXTON.

SATURDAY, NOV. 22ND, at 3,  
SALE OF WORK.  
SUNDAY, NOV. 23RD, at 11-15, SERVICE  
At 3, LYCEUM.  
At 7, MISS L. THOMAS,  
Address and Clairvoyance.  
MONDAY, at 7-30, LADIES' PUBLIC CIR.  
TUESDAY, at 8, MEMBERS' CIRCLE.  
THURSDAY, at 8-15, PUBLIC CIRCLE.  
SUNDAY, NOV. 30TH, MRS. KINGSTONE.

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

FRIDAY, NOV. 21ST, at 7-30,  
MRS. HINES.  
SUNDAY, NOV. 23RD, at 7,  
MR. H. BODDINGTON.  
FRIDAY, NOV. 28TH, MRS. STOCKWELL.  
SUNDAY, NOV. 30TH, MR. CORKHILL.  
CIRCLE after every SUNDAY Service.

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

SUNDAY, NOV. 23RD, at 11,  
MRS. LEONARD.  
At 6-45, MRS. CHAPMAN.  
WEDNESDAY, at 7-45, MR. BILLETTE.

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

SUNDAY, NOV. 23RD, at 7,  
MRS. CLEMENTS.  
THURSDAY, at 8, MRS. CHIPLIN.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, NOV. 23RD, at 6-30,  
MISS J. PROUD,  
Address and Clairvoyance.  
WEDNESDAY, at 3, CIRCLE.  
at 8, MRS. MAUNDER, Address and  
Clairvoyance.

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

SUNDAY, NOV. 23RD, at 3-15, LYCEUM.  
At 6-30, MRS. HYLDIA BALL.  
WEDNESDAY, at 7-45, MRS. HENDERSON  
Clairvoyance.  
THURSDAY, at 3, LADIES' MEETING.  
SUNDAY, NOV. 30TH, LONDON D. C.

**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. 23RD, MR. WHITE &  
MRS. TREADGOLD.  
MONDAY at 8 and WEDNESDAY at 3,  
"ARDENE" (MRS. KING).  
THURSDAY, MRS. DONALDSON.  
SUNDAY, NOV. 30TH, MISS GOLDSMITH.

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

SUNDAY, NOV. 23RD, at 11-15, MR.  
COUZENS. At 3, LYCEUM.  
At 7, MR. H. BOLTON.  
WEDNESDAY, at 8, MRS. J. MENZIES.  
SUNDAY, NOV. 30TH, MR. CARPENTER.

**Finchley Spiritual Mission.**

**A GREAT DEMONSTRATION OF  
LIFE AFTER DEATH**  
WILL BE HELD AT THE  
KING EDWARD HALL,  
CORNER OF HENDON LANE, CHURCH  
END, FINCHLEY, ON

SUNDAY, NOV. 23RD, at 7 p.m.  
Chairman, MR. TOM GROOME.  
Speaker, MR. H. ERNEST HUNT.  
Clairvoyant, MDME. ESTELLE  
ROBERTS.  
Organist, MR. W. R. FARRER.  
All Seats Unreserved, and Free.  
Silver Collection.

Regular Services (Sunday at 7, Thurs-  
day at 8) are held at Fern Bank Hall,  
Gravel Hill, Hendon Lane, Church End,  
Finchley, N.3.  
A Special Invitation to non-Spiritual-  
ists.

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

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

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

SUNDAY, NOV. 23RD, at 3, LYCEUM.  
At 7, MRS. PODMORE.  
MONDAY, at 8, MRS. CHIPLIN.  
TUESDAY, at 8, MEMBERS ONLY.  
WEDNESDAY, at 8, FREE HEALING.  
THURSDAY, at 8, PSYCHOMETRY.  
Silver Collection.  
FRIDAY, at 8, LYCEUM MEETING.  
SUNDAY, NOV. 30TH, MR. & MRS.  
PULHAM.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, NOV. 23RD, at 11-30, CIRCLE.  
At 3, LYCEUM.  
At 7, MR. MURRAY NASH.  
THURSDAY, at 8, MISS MARY MILLS.  
SUNDAY, NOV. 30TH, MRS. E. CLEMENTS

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

SUNDAY, NOV. 23RD, at 3, LYCEUM.  
At 6-30, MR. SAMUELS,  
Address and Clairvoyance.  
OPEN CIRCLE after Service.  
MONDAY, at 8, FREE HEALING by  
appointment.  
THURSDAY, at 8, SPECIAL LECTURE by  
MR. OSBORN.  
SUNDAY, NOV. 30TH, MRS. M. LINES.

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

SUNDAY, NOV. 23RD, at 11, SERVICE.  
At 7, MR. DEARNLEY SERJEANT  
TUESDAY, at 8, FREE HEALING CIRCLE  
MR. CUMINGS in attendance.  
WEDNESDAY, at 8, MRS. M. GOODE.

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

SUNDAY, NOV. 23RD, at 6-30,  
MISS MARY MILLS.  
Address and Clairvoyance.  
WEDNESDAY, at 8, MISS WYNN.  
SUNDAY, NOV. 30TH, MR. E. MEADS.

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

SUNDAY, NOV. 23RD, at 6-45,  
MR. WHITE, Speaker.  
MRS. TREADGOLD, Demonstrator.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3 (LADIES' GUILD) and  
8, MRS. JOLLY.  
LYCEUM every SUNDAY at 3.

**Independent Spiritualist Church,**  
NEW MORIS HALL, BEDFORD ROAD,  
CLAPHAM, N.

SUNDAY, NOV. 23RD, at 6-45,  
MRS. GRETTA BYCROFT,  
Address and Clairvoyance.  
THURSDAY, at 7-45, MR. D. SERJEANT.  
SUNDAY, NOV. 30TH, MRS. EDWARDS.  
TUESDAY, at 3, PSYCHOMETRY.  
At 8, HEALING.  
LYCEUM STUDY GROUP, SUNDAY, 3-15

**SPECIAL NOTICE.**

SATURDAY, NOV. 29TH, at 3-30,  
B A Z A A R.  
Stalls, Concert, Dancing, Borderland.  
Well-known Medium in attendance.  
Entrance by Ticket, 2d.

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

SUNDAY, NOV. 23RD, at 7,  
MR. ERNEST MEADS,  
Address and Questions.  
THURSDAY, at 3, HOUSEHOLD SALE.  
Opening Ceremony by MISS L. THOMAS  
FRIDAY, at 3, HOUSEHOLD SALE,  
Opening Ceremony by MR. R. R.  
THORNTON.  
SUNDAY, NOV. 30TH, MR. POLLARD,  
Address and Questions.

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.



## SOCIETY ADVERTISEMENTS

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

SUNDAY, NOV. 23RD, at 6-30,  
MR. JOHN SHARPE,  
Address and Clairvoyance.  
MONDAY, at 8, in Small Hall,  
MRS. T. BETTS, Psychometry.  
THURSDAY, at 8, in Small Hall,  
OPEN CIRCLE, MRS. F. SUTTON.

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

SUNDAY, NOV. 23RD, at 11-15, CIRCLE.  
At 6-30, MR. A. PUNTER,  
Address and Clairvoyance.  
MONDAY, at 3, LADIES' MEETING, MRS.  
MELLOY, Address and Clairvoyance.  
WEDNESDAY, at 8, MRS. TINA TIMMS,  
"The Human Aura."  
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. 24TH, at 7-30,  
VICE-ADMIRAL J. G. ARMSTRONG,  
Subject: "How Is the Development  
of the Spirit Affected by Communica-  
tion with Those on Earth?"  
Everybody invited to join discussion.

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

SUNDAY, NOV. 23RD, at 7  
MR. & MRS. BILLETTE,  
Address and Clairvoyance.  
MONDAY, at 3, MRS. PODMORE.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 8, MISS THORNDICK.  
SUNDAY, NOV. 30TH, MR. & MRS. BAIN  
MONDAY, DEC. 8TH, ONE DAY SALE  
and READINGS.

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

SUNDAY, NOV. 23RD, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, MRS. T. TIMMS.  
THURSDAY, at 3, MRS. E. CLARKE.  
At 8, MR. T. W. ELLA.  
SUNDAY, NOV. 30TH, MRS. E. CLARKE.

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

SUNDAY, NOV. 23RD, at 7,  
MRS. MIDDLETON KENNEDY.  
WEDNESDAY, at 8, MRS. CLEGHORN.  
SUNDAY, NOV. 30TH, MISS J. MCKAY.

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

SUNDAY, NOV. 23RD, at 11, OPEN  
CIRCLE.  
At 6-30, MRS. F. STEPHENS,  
Address and Clairvoyance.  
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, NOV. 23RD, at 7,  
MR. WICKS, Address.  
MRS. BUTLER, Clairvoyance.  
TUESDAY, at 3, LADIES' MEETING, held  
at 16, Osterley Park Road.  
SUNDAY, NOV. 30TH, MRS. BROWNJOHN  
Address and Clairvoyance.

CLAPHAM, near Tube Stations, upper  
half house to let, three unfurnished  
rooms (one fitted kitchen), 25s.; four,  
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Grove, Acre Lane, Brixton, S.W.2.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 23RD, at 11-30, OPEN  
CIRCLE.

At 7, MRS. E. NEVILLE,  
Address and Clairvoyance.  
THURSDAY, at 8-15, MISS L. GEORGE,  
Address and Clairvoyance.  
SUNDAY, NOV. 30TH, MRS. B. PETZ,  
Clairvoyant Artist.

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. 23RD, at 11,  
MR. PRINGLE.  
At 3, LYCEUM.  
At 6-30, MR. T. W. ELLA.  
MONDAY, at 7-30, ANNUAL GENERAL  
MEETING.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3, LADIES' MEETING,  
MRS. ROYAL.  
THURSDAY, at 8, PUBLIC MEETING.  
SATURDAY, at 5, ANNIVERSARY TEA  
AND WELCOME TO OFFICERS.  
SUNDAY, NOV. 30TH, MRS. NEVILLE.

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

SUNDAY, NOV. 23RD, at 11, SERVICE  
and CIRCLE.  
At 6-30, MRS. A. DE BEAUREPAIRE  
WEDNESDAY, at 3, LADIES' MEETING,  
MRS. V. CROXFORD.  
At 8, MRS. B. STOCK.  
SUNDAY, NOV. 30TH, MRS. CROXFORD.

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

SUNDAY, NOV. 23RD, at 6-30,  
MR. EDWARD KEITH.  
Soloist: MISS CLARE COLLINGWOOD.  
CIRCLE after Service. Free Healing.  
THURSDAY, at 3 and 8, MRS. F. BROWN

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

SUNDAY, NOV. 23RD, ADDRESS and  
PSYCHOMETRY.  
At 6-30, ALDERMAN D. J. DAVIS,  
Address and Clairvoyance.  
WEDNESDAY, 3 & 7-30, MRS. GARNER,  
Psychometry, Address, Clairvoyance.  
SATURDAY, at 3, SALE OF WORK and  
BAZAAR.

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

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

Nov. 23.—MR. NUNN.  
Nov. 30.—MRS. DAVIES and MRS.  
BARLTHROP.

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

SUNDAY, NOV. 23RD, at 6-30,  
"TIMOTHY" on "The Dead that do  
not Return."  
Circle: The Guides of W. E. LONG.  
SATURDAY, NOV. 29TH, RECEPTION  
and SOCIAL. SILVER COLLECTION.

WIDOW (Christian Spiritualist) offers  
quiet, comfortable home to another  
lady willing to give assistance for mod-  
erate terms.—MRS. HEATH, "Heather-  
dene," Blackhall Lane, Sevenoaks,  
Kent.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 23RD, at 11,  
MRS. JULIE E. SCHOLEY.  
At 6-30, MISS LILY FORD.  
WEDNESDAY, at 8, MRS. V. CROXFORD,  
Address and Demonstrations.

**Wembley Spiritualist Society,**  
UNION HALL, EALING ROAD, WEMBLEY

SUNDAY, NOV. 23RD, at 3, LYCEUM.  
At 6-30, MR. HAINES, Trance Address.  
SUNDAY, NOV. 30TH, MR. R. BRAILEY,  
Address and Clairvoyance.

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

SUNDAY, NOV. 23RD, at 6-30,  
MR. LELLIOTT,  
Address and Clairvoyance.  
WEDNESDAY, at 7-45, MR. D. SERJEANT,  
Address and Clairvoyance.

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

SUNDAY, NOV. 23RD, at 11-15, SERVICE  
At 7, MRS. E. A. RAYFIELD.  
WEDNESDAY, at 8, MRS. C. YOUNG.  
LYCEUM every SUNDAY at 3.

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.

**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."

BIRTHS, MARRIAGES AND  
TRANSITIONS.

## IN MEMORIAM.

In ever dearest memory of my de-  
voted and loving husband, Clement  
Welch (Clem), who passed into spirit  
life, Nov. 19th, 1909. Ever remem-  
bered.—E.W.

In sweet remembrance of our dear  
mother, Mrs. Ann Taylor, who passed  
to the higher life on Nov. 11th, 1929.  
"God will bind the broken chain closer  
when we meet again."—CON and SAM,  
Royton, Oldham.

In Dearest Memory of our Mother,  
Annie Elizabeth Mansfield, who passed  
to the fur life on Nov. 24th, 1929.  
"She walks and talks with us still."

## NEW SECRETARIES.

HENDON AND GOLDERS GREEN  
NATIONAL SPIRITUALIST FELLOWSHIP,  
THE LIBERAL ROOM, 1, BELL TERRACE,  
HENDON.—Will all Mediums booked  
with the above please communicate at  
once with the New Secretary, Mrs.  
Catharine A. Wilson.

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



## Miscellaneous Advertisements.

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

S. D. MANSFIELD, Trance Medium, holds a Seance Wednesday and Friday 8 p.m. A few earnest sitters wanted form New Developing Circle on Tuesday Evenings. Please write 4, Westmoreland Street, Ebury Bridge, Victoria, S.W.1.

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

Mr. ARTHUR AUSTIN, Clairvoyant, Psychic Palmist and Psychometrist, at home Wednesdays and Thursdays 6-8.30.—17, Bassein Park Road, Shepherds Bush, W.12 (2 knocks).

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

Mr. H. J. STEABEN 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. B. HAMILTON holds Public Developing Classes Mondays and Fridays 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. Ex-actly opposite Post Office.

Mrs. FLORENCE SUTTON, 2A, Lanark Villas, Maida Vale (lower door), Clifton Road bus stop. Meetings for Clairvoyance and Psychometry, Wednesdays and Fridays at 8. Developing Class, Tuesday at 8.

Mrs. HARVEY, Clairvoyant and Psychometrist, 43A, Russell Road (near Olympia), Kensington, W.14, at home 1 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 Thursdays 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 4, Clifton Road, Maida Vale, W.9, or Home Cunningham 1430.

Mrs. MAYES, 7, Fairmile Avenue, Sheeagle 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, 461.—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, SE5.

The Guild of Spiritual Healing Ltd. (Dr. Lascelles' Healers). Open daily, 10 to 9, Saturdays and Sundays excepted.—"THE SEEKERS," 29, Queen's Gate, S. Kensington, London, S.W.7.

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CAUSES OF CONFUSION.  
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## SPEAKERS' OPEN DATES.

MR. A. E. PAYNE, President Forest Hill Church, booking for Sundays and week-ends, also mid-week. Address and symbolic clairvoyance.—29, Beadnell Road, Forest Hill, S.E.23.

MR. C. S. COLLEN SMITH is now booking dates for 1931. Trance or Normal Addresses and Questions. Some dates for 1930.—3, Old Quebec Street, W.1. Padd. 1659.

WANTED good Speakers and Clairvoyants for the National Spiritualist Church, Hawkshead Street, Southport, for 1932. References required. Apply B. RIMMER, Hon. Sec., 10, Denmark Road, Southport.

## HORACE LEAF.

"At Home" every Wednesday at 3 p.m. Public Developing Class every Friday at 8 p.m. Special Developing Class for Practice every Tuesday at 8 p.m. Psychic Correspondence Training Class. Particulars on application. 41, Westbourne Gardens, Bayswater, London, W.2. Phone, Park 6099.

ALFRED VOUT PETERS,  
51, Hunter Street, Brunswick Sq., W.C.1

SUNDAY, at 11, DEVOTIONAL MEETING.

MONDAY, at 8, PUBLIC CIRCLE.

WEDNESDAY, at 3, SMALL OR LIMITED GROUP (Seats to be booked in advance)

## MRS. BLACK HILL,

"At Home" every Tuesday at 3. Open Developing Class at 8. New Session of Private Developing Class begins Thursday, Dec. 11th, at 8. Particulars on application, 6, Pasture Road, North Wembley. Phone, Wembley 3322.

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## THE BRITISH MAGNETIC HEALERS' ASSOCIATION,

21, MANOR STREET, ARDWICK, MANCHESTER.

The **ANNUAL GENERAL MEETING OF MEMBERS** will be held on **SATURDAY, Nov. 29th, 1930**, at 6-45 p.m.  
**BUSINESS:** President's Address, Auditors' Report, etc., Election of Officers for the ensuing year  
 and any other business.

**SUBSCRIPTIONS NOW DUE.** New Members Invited. Please notify Secretary of any change of residence.  
**F. W. BACON, Hon. Secretary.**

## CHURCH OF PSYCHIC SCIENCE,

QUEEN'S GATE HALL, HARRINGTON ROAD, SOUTH KENSINGTON, LONDON. (Close to S. Kensington Dis. Rly. Station).

On **SUNDAY, Nov. 23rd**, at 6-30 p.m., the **INAUGURAL SERVICE** will be conducted by  
**Vice-Admiral J. G. ARMSTRONG, R.N.**, and **HORACE LEAF, F.R.G.S.**

To be followed by Demonstrations of Clairvoyance and Psychometry by **Madame LOTTE PLAAT** (Holland).  
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**MONDAY, Nov. 24th**, at 3 and 7, **Mr. A. BERNARD**. **TUESDAY**, at 3, **Mrs. STOCKWELL**. At 7, **Mrs. EDEY**.  
**WEDNESDAY**, at 3-15, **Mrs. BETTS**. **THURSDAYS**, 3 to 6, **Mrs. GABRIEL**. 6 to 8, **Mrs. BILLETTE**. **FRIDAYS**  
 at 3, **Mrs. EDEY**. At 7, **STUDY GROUP and CIRCLE, Mr. ANTEN**. At 7, **Miss EVA CLARK**, Spiritual Healing.  
 Developing Classes: **TUESDAYS**, at 3, **Mrs. BETTS**. **THURSDAYS**, at 7, **Mrs. BILLETTE**. Hours: 12-30 to 7  
 (Closed Saturdays and Sundays). **Mr. STIRLING CAMPBELL**, Direct Voice. **VISITORS WELCOME.** **ETHEL A. KNOTT.**

## OCCULT CHRISTIAN SPIRITUALIST SOCIETY,

CLARENDON HALL, MADELINE ROAD, by the Side of 164, Anerley Road, Anerley, S.E.20.

Mid-way between Anerley & Crystal Palace Low Level Stations. Croydon & Palace Trams pass within 20 yards.

**SUNDAY, Nov. 23rd**, at 10-45, **LYCEUM**. At 11-30, **OPEN CIRCLE**. At 3-30, **STUDY CLASS**. At 6-30, **Dr. VANSTONE**.

**SUNDAY, Nov. 30th**, at 3-30 and 6-30, **Mr. H. J. OSBORNE**.  
**MONDAYS**, at 7-30, **HEALING CIRCLE**. Free. All are Welcome. At 8-15, **DEVELOPING CIRCLE**. At 9, **STUDY CLASS**.  
**MEMBERS ONLY.**

## PALMERSTON CHRISTIAN SPIRITUALIST TEMPLE,

4 PALMERSTON ROAD, FOREST GATE, LONDON, E.7. Founder: **MR. G. W. MASON**.

The **OPENING and DEDICATION SERVICE** of this Temple will be on **SUNDAY EVENING, Nov. 30th** at 6-30 p.m.  
 Speaker and Clairvoyant: **"TORCH-BEARER"**

After-Circle at 8-15, at which several Well-known Mediums will be present.

The Founder asks that all Societies will unite in their prayers for the success and well-being of this new Centre.

## THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

26, NASSAU STREET (TOP OF BERNERS STREET), OXFORD STREET, W.1.

**SATURDAY, Nov. 22nd**, at 8, **Mrs. FLORENCE SUTTON**, Psychometry.  
**SUNDAY, Nov. 23rd**, at 7, Short Service, with Address by **Mr. W. D. WILDE**. Clairvoyance by **Mr. C. BURTENSHAW**.  
**AFTER-CIRCLE.**

**THURSDAY, Nov. 27th**, at 8, **Mr. S. F. BARKER, D.D., C.S.F.**, Psychometry.  
**SATURDAY, Nov. 29th**, **Mr. R. R. THORNTON**. **SUNDAY, Nov. 30th**, **Mrs. J. R. YORKE**.  
**THURSDAY, Dec. 4th**, **Mr. WALTER SPEER**.

## MR. EDWARD KEITH

Begs to announce that he has Removed to

**69 HIGH HOLBORN, W.C.1, OVER NOON'S RESTAURANT (Third Floor),**  
 where he will be pleased to welcome Old and New Friends.

Hours: Daily from 1 till 6.

**OPEN CIRCLES: TUESDAYS and WEDNESDAYS at 7 p.m. prompt. FRIDAYS at 3 p.m.**

In Aid of the Fund for the Establishment of Sale National Spiritualist Church.

## GREAT SPIRITUALIST DEMONSTRATION, SALE MASONIC HALL, Tatton Road, Sale,

**MONDAY, DEC. 1st, 1930, at 3 and 7 p.m.**

Addresses by the

**Rev. GEO. COLE, D.N.U.**, of Gateshead-on-Tyne,

Assisted by **Mrs. A. SPENCER, D.N.U.**, or other Well-known Medium.

3 p.m., Address, "The Meaning of Worship." Doors open 2-30. Close at 5.

7 p.m., Address, "What Does Spiritualism Really Stand For?"

Doors open at 6-30. Service 7. Close 9.

**Admission Free. Silver Collection. Hymn Sheets Provided.**

Donations to above Fund. Arrangements are being made to reserve a limited number of seats for subscribers to above Fund on application to **W. H. FOSTER, Hon. Treasurer, 34, West Grove, Brooklands, Sale.**

## THE TWO WORLDS PERFECTED PLANCHETTE

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