



THE TWO WORLDS

Registered at the
G.P.O. as a Newspaper

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

No. 1979—Vol. XXXVIII.

FRIDAY, OCT. 16, 1925.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1979—VOL. XXXVIII.

FRIDAY, OCTOBER 16, 1925

PRICE TWOPENCE.

Manchester Propaganda Meetings.



THE fifth winter series of monthly meetings organised by the Manchester Spiritualists' Central Propaganda Committee started on Sunday, October 4th, in the Ardwick Picture Theatre. Mr. Hannen Swaffer, the well-known journalist, was the speaker, with Mr. Ernest W. Oaten in the chair. On behalf of the committee, Mr. Oaten extended a hearty welcome to those interested in the series of meetings. At these gatherings Spiritualism was put before the public, said the chairman, from a free platform. No special "brand" of Spiritualism was preached. 'Spiritualists differed widely; all hope would be lost in a movement where everyone thought alike. In welcoming Mr. Swaffer to that meeting Mr. Oaten said that no man's mind was asked to range over a wider field than a journalist's. Mr. Swaffer had been enquiring into Spiritualism for some time, and he had come to Manchester to tell what he had found.

Mr. Swaffer's subject was "Lord Northcliffe's Return," and he led up to this by first reminding his hearers that, for all they knew, the civilisation that had been built up for many centuries was crumbling away.

"We are losing grip of the things about which we thought we were safe," he said. "The disappointments of war have rather jarred on us: we are over-tired, and critical. There are coming across this country, as they have come across other countries, changes that we are not quite certain about. At this moment we are not even so sure as we were about the Church, one of the props of the old order; it is now very critical of itself, and has changed its point of view.

"Lord Beaverbrook, the other week, asked some distinguished authors to write about 'My Religion' for one of his newspapers. There was remarkable evidence, in the ten articles contributed, that authors were very critical about established faith. The novelist's point of view is usually a little bit in front of that of the ordinary man. Only one of those men felt absolutely certain that he knew where he was. That was a man who, after leaving the Roman Catholic Church, had become an agnostic and had been brought back to Christianity by a belief in those principles, for the examination of which we are here assembled to-night. Sir Arthur Conan Doyle was brought back from agnosticism because he had evidence that was scientific, that could be examined, that was proof.

"Henry Arthur Jones, in his article on 'My Religion,' said: 'Much of this evidence—that is, our evidence—is unreasonable; some of it is incredible; but much of it

has great weight, is difficult to discredit, and is impossible to disprove.'

"Sir Hall Caine wrote to me, a few weeks ago, accepting our case absolutely, qualifying it only by saying that he does not seek personal contact with the dead, and that he is quite satisfied to know that his dead are not dead, but that they are immortal and are around us.

"Here are two fresh evidences of belief in most of the things for which we stand. They are both the intelligent views of men who, while over seventy, looking back, surveying their years of achievement, noting the changes around them, seem to have arrived at a definite and settled conclusion about the things which we believe.

A WORD FOR MEDIUMS.

"Robert Blatchford, who, a few years ago, nearly made an agnostic of me, sat only a few times with Mrs. Leonard; yet he was soon convinced by the overwhelming proof which Mrs. Leonard's mediumship so often finds for her sitters. Robert Blatchford preceded me into your ranks by only a few weeks.

"The world can no longer think that the people who accept the truth of Spiritualism are a lot of lunatics. I have had many opportunities of discussing this matter with all sorts of very distinguished people, and I have discovered that, when they know you believe in it, they start to tell you things. The most hardened materialists come out with the most extraordinary stories which they cannot explain.

"Lord Dewar is a man of the world; yet I meet him at seances. I sat with him last year when Valiantine was here, and I sat with him the other week with Mrs. Pruden. Among other men who have confessed to me their remarkable experiences recently, is the Russian pianist, Czernikoff, who said that on one occasion, when he could not remember a note of a piece of Liszt's music he was called upon to play, he felt it was all suggested to him, almost note by note. 'I am conscious,' he said to me, 'that I was given that music, for, the next day, when I tried to play it at home, I had forgotten it again.'

"On the first night of 'Marie Rose,' Miss Fay Compton, having determined to play the heroine's part a certain way, felt herself impelled to play it another way. She can only explain it by believing that some influence outside her was showing her the way to do it. These stories, I find, are common. No one can explain them, except by adopting our hypothesis.

LORD NORTHCLIFFE.

"When I published, last July, a book called 'Lord Northcliffe's Return,' it was a rather daring thing to do. You see, from the point of view of somebody who was objecting, I had brought from the grave the ghost of Lord Northcliffe, to criticise certain newspapers, now controlled by his brother. And I had induced Lord Beaverbrook to write an introduction to say I was an honest man! Yet, of all the criticisms of the book, almost the only one that attacked me was *Truth*, which said that 'the messages which come from the other world do not seem of much value.'

"We are left, at the end, with the conviction that revolting though a great many of the trappings are,' said the *Ladies' Field*, 'yet it can give definite proof—as nothing else is able—of life beyond the grave.'

"The best way of telling you how I arrived at my conclusions is to explain to you the mediumship of some of the people with whom I have sat. The first, George Valiantine, was visiting Pittsburg, some years ago, when

a friend told him there was a spirit in the room, who wanted to speak with him. 'We will sit after lunch,' said the friend, 'and see if we get anything.' When they sat there were some raps, the usual beginning of mediumship. He was told to sit alone with his wife. In six months he got voices. Most of the mediums that I know have started themselves, singly, like that.

"During thirty sittings that I had with George Valiantine this Spring, we got accumulative evidence that was overwhelming. On one occasion, one of the sitters was the wife of a Chinese diplomat, who wanted to talk to her father. We were not told this until afterwards. At the end of the sitting, when Chinese words had been spoken to her, she said, 'There are twenty Chinese dialects. My father spoke to me to-night in two dialects, the one he used to me when I was a child and that he spoke in when I grew up. No medium could know that.' Clara Butt received a message from Lily Hanbury; Constance Collier had a message from her mother; Mrs. Hilton Philipson and Ivor Novello also had messages, all four at the same sitting. And all four people were satisfied.

"For many years I merely glanced at the subject now and then, when, like most of the outside world I read chiefly the exposures of mediums, and about the fortune-tellers who had been prosecuted. Then, on a particular night, I sat in Dennis Bradley's house, along with his wife, his son, Lord Northcliffe's former secretary, and a friend. We were all seekers after truth. Within a quarter-of-an hour Mr. Bradley's voice-mediumship, which he had developed suddenly, brought Lord Northcliffe's voice into the room. Then I knew that Spiritualism was true.

OTHER EVIDENCES.

"Another medium I should like to mention is Mrs. Gibbons Grinling. For three years, she and her son sat three times a week, alone. After three years they got the direct voice. It wants some patience, but if, at the end of it, you can prove to a bereaved person that his friend is not dead, it is a sacrifice worth making. It was through Mrs. Gibbons Grinling's mediumship that I heard, for the first time, the Northcliffe voice exactly as I had heard it in life. I have heard it since, as characteristically Northcliffe's as my own is characteristically mine. It was his voice undoubtedly. Yet Mrs. Grinling did not know Lord Northcliffe.

"Our enquiries into the Northcliffe survival began because Miss Owen, his former secretary, involved in worrying correspondence over a lawsuit, felt that, if it were true, as she had read, that Conan Doyle had spoken to Lord Northcliffe, she should consult her former Chief about it all. So she told Sir Arthur Conan Doyle all the story. Now, Conan Doyle objects to Spiritualism being used for material purposes; but he gave way in this case, hearing the large sums of money involved which might go to charity.

"Doyle sent Miss Owen to Mrs. Annie Brittain. Now, as Miss Owen was full of anxiety, full of enthusiasm and full of hope about speaking to Lord Northcliffe, why was it, if the subconscious theory was true, that the moment she got to Mrs. Brittain's it was *not* Northcliffe, but her mother, who came through? Her mother died when Miss Owen was a few months old, and she could not remember anything of her; yet her mother came through, and for nearly two hours described the whole circumstances of her life and death.

"When, still determined to speak to Northcliffe, Miss Owen visited Mrs. Osborne Leonard, Northcliffe immediately came through and said that he had let her mother speak last time, but that now he was not going to be kept on one side."

SPIRITUALISM'S MAGNETISM.

After giving more examples of mediumship, Mr. Swaffer said that many people outside the Spiritualist movement were being drawn into it because they themselves were developing mediumship, without outside, or professional, help.

"I am not a sentimentalist," said Mr. Swaffer, "I am a man of the world. I have never lost anybody in my life who was very close to me. I am not the sort of person who, for long, would be affected by bereavement: I am

too selfishly interested in the things of to-day. I have had such proof, however, that I have felt it my duty, not for my own comfort, not for any reason of my own advancement, to come out and tell as many people as I can that there is no death.

"One evening a servant at Ciro's Club came to me and asked where he could get Mr. Bradley's book, 'Towards the Stars.' I asked him why he wanted to read it, and he told me he had lost his little girl. I told him I would send him some books to read. When, on Christmas eve, I met Mrs. Leonard I told her how, even in a night club, the subject of Spiritualism had cropped up. Later, the same night-club servant ran up to me while jazz was being played. 'We sat with Mrs. Leonard to-day,' he said, 'and we spoke to our little girl. We had evidence that she was always beside us in the house, as you told us, and that, when my wife is thinking of her, she is there.' That man has now joined a Spiritualist Society. What has Spiritualism done for his wife? 'It has saved her reason,' he told me. If I had only done that, what I have done would have been worth while.

"Another man I know who lost his little girl last February told me that he and his wife now hear the voice of their own little child in the sanctity of their home. One by one, people are beginning to realise that certain things the Bible has always told us are true, and can be found if sought after. We know that the dead we love are not dead, but that they are trying to help us, are beside us when we mourn them, helping us, urging us on. I have had proof of that, and I want to bear witness to it.

IN YOUR OWN HOME.

"Out of every ten persons in the world there are probably eight who might become mediums. You need not risk being defrauded. You can study the rules for mediumship and you can follow them. Then, when the phenomena happen in your own home, with only your own friends, you know they are true. Supposing that Spiritualism cannot save the world, and I do not believe it can, for I know that man has to *save himself*, with faith or without it; supposing it cannot double your income, supposing it cannot cure your illness, there is at least one thing it can do.

"It can prove that Christ's last recorded words: 'Lo, I am with you alway, even unto the end of the world,' are true. When the spirit voices first come through, when the spirit writings begin, when, at a seance, you hear your spirit friends described, you always get something like this: 'He says he is not dead; he is with you.' It was the word of Christ, it is the word of your dead friend, it is the language of Love itself. If it is all that Love ever had to say, it would make Love worth while."

During the evening Miss A. Rimmer (contralto) contributed in beautiful style "Abide With Me" and 'My Prayer,' accompanied by Miss Brand Lane.

"LIFE AFTER DEATH."—This question, which, throughout the ages, has been speculated upon more than any other, is discussed afresh in "LIFE AFTER DEATH, ACCORDING TO CHRISTIANITY AND SPIRITUALISM," which Cassell & Co. published on Oct. 8th. This important work, which is sure to attract very many readers, is divided into three sections: (1) The Christian View; (2) The Testimony of Spiritualism; (3) The Relation of Christianity to Spiritualism; and is contributed to by Bishop Welldon, D.D., Sir Oliver Lodge, Rev. F. W. Norwood, D.D., Principal H. Wheeler Robinson, M.A., Rev. G. Vale Owen, Rev. C. Drayton Thomas, Robert Blatchford and the Rev. Frederick C. Spurr. The symposium to which these representative men contribute presents the latest aspect of the matter from various angles of thought. The Bishop of London says: "On a great subject like Immortality we ought all of us to be big enough to state our own views," and he might have added, what indeed is implied, brave enough not to be deterred by the views of others with whom we cannot see eye to eye. Many who are perplexed with doubts and difficulties may gain light and guidance—and, perhaps, consolation from the pages of this remarkable book. Large crown 8vo., cloth, 6/- net.

A Recognised Spirit Photograph.



On September 7th last I wrote to Mr. Hope, of the Brewe Circle, telling him that I purposed calling on him on the 9th, and hoped that he would be able to give me a sitting. I arrived, *a perfect stranger*, at Mr. Hope's house at one o'clock, and made an appointment for two o'clock at the studio.

After a short sitting at the table in the drawing room we went to the studio. In the dark room I chose two plates from an unopened packet, and marked them. These two plates were then exposed, and on development I saw that one of them was an "extra."

On Monday, September 14th, I received the photographs, and immediately recognised the "extra" as a very good likeness of my wife as she was about the year 1903, i.e., when she was 37 years of age. She passed over in May, 1922, at the age of 56.

The photos were not taken under "test conditions"; nevertheless, I would like to ask Mr. H. Price, of the Society for Psychical Research, and Mr. James Seymour, if they can suggest how Mr. Hope was enabled to obtain so excellent a likeness of my wife, a likeness which is *verified by my two brothers and two sisters*, and a friend with whom my wife was acquainted fifteen years ago. I enclose two of the photos which you may, if you wish, publish in your paper, and also this letter.—F. ALLAN BATES.

[We have seen the certificates of recognition signed by the two brothers and two sisters of Mr. Bates.—EDITOR.]

A Camera Mystery.

It was told to me by a young friend of mine who was an assistant physician at a large lunatic asylum. He told me that one of the patients suffered from the uncomfortable delusion that he was always being followed, and he kept constantly looking over his shoulder with a terrified expression. Every means that could be thought of was (says a writer in *Chambers's Journal*) resorted to to prove to him that he was mistaken, but in vain. At last the chief physician told his assistant that he had thought of a plan that might be successful. When the patient was walking the grounds, the young doctor was to take a photograph of him without letting him know that he was being watched. Although the patient would not believe their assurances that there was nobody near him, he would surely be convinced when he saw a photograph of his own solitary figure.

Accordingly, one day the young doctor hid behind some trees, and, waiting till the patient slowly passed, managed to get a snapshot as the poor man was jerking his head to look over his shoulder.

The doctor hurried to the house well pleased with himself, to develop the plate. The photograph came out most satisfactory, and provided a good portrait of the patient, but it was never shown to him, for close behind him was an indescribably horrible face that seemed to be just peeping over his shoulder.

Meeting of the Dead.

Story of Seance Drama.

Mother Recognises Son in Spirit World.

A REMARKABLE story of the first meeting in "the spirit world" between mother and son, both of them dead, was told recently to the members of the Birmingham Society for Psychical Research by Mr. J. Arthur Findlay, of Glasgow, who described the experience which befel him as the most amazing in many years devoted to psychical investigation.

VOICES FROM THE UNSEEN.

This was Mr. Findlay's experience, described in his own words:—

"A lady friend of mine died. A week after her funeral, at a sitting I and a few personal friends had in Glasgow, this lady's son, Cecil, who was killed in the war, spoke to me, saying that he was so happy now, as he had his mother with him.

"I asked if she was present, and he replied, 'Yes, but not fully conscious that she has passed over.'

"I asked if she would speak to me, and she did. Her conversation showed that she was not fully conscious of the change. She said she wanted her husband, and referred correctly to the nature of her illness, and wanted to know what had happened.

"I explained to her the change which had taken place: that she was now an inhabitant of the world of spirit; that she had passed through the change called death.

"I asked her if she did not recognise her son standing by her, and she said she could see no one. Here her son interposed with the remark, 'Mother cannot recognise me.' Then her father and her brother (both dead) spoke to me, giving their correct names and addresses on earth.

"MY DARLING BOY!"

"Towards the end of the seance, after other voices had spoken, the lady returned and again spoke to me.

"Have you not seen Cecil yet?' I said. 'No, where is he?' she replied. Then her voice suddenly changed from one of sadness to one of great joy. 'Oh, Cecil, my darling! My own darling boy!' she said. Then there was silence. Then another voice said, 'He has taken her away with him. She will be all right soon.'

I had been present at a great drama. I had witnessed her terrible grief on earth when her only son was killed in the war, and I had been present at the final act when she and her son became re-united in the world of spirit."

Mr. Findlay, who is a vice-president of the Glasgow Society for Psychical Research, gave many other descriptions of experiences of psychic phenomena.

Referring to the "fool-proof" or "A1 cases," in which no connection whatever could be established between the medium and the phenomena, he said that, owing to the precautions taken, fraud was absolutely excluded.—*Birmingham Gazette*.

COUNT not on man's opinion, but on the spheres where records are kept, and wait till the call, when a life of purpose receives a just reward.—M. M.

DREAMS.—"And Allah gave men dreams by night, that they might learn to dream by day. Men who work hard have special need of their dreams." We are apt to "cry down" dreams, and those who believe that each dream has some special significance, but are we right in doing so? It is out of our province to settle that point, but we do know that some dreams are very helpful. The one who "dreams" of a happy home is far more likely to set to work to make one than the one who never has any such dream at all. The one who "dreams" of success in business, and an assured position, is far more likely to attain it than the one who never thinks beyond the picture house, and "playing Sheiks," but the dream which falls to the ground without inducing action is of very little use. We require dreams which lead to action.

The Larger Purpose of Spiritualism.

W. H. Evans.

THE revival of Spiritualism in the world came at a time when there was an acute need for the scientific demonstration of a future life for man. The mental atmosphere of the western world at the time of the revival of Spiritualism was charged with materialism, and there was no means whereby the conclusions of materialists relative to man's survival of bodily death could be refuted. Materialism says there is no survival, and while to-day it is not so cocksure as in 1848, it still stubbornly refuses to accept the phenomena of Spiritualism and the inferences therefrom. This need not detain us. The facts of both sides are well-known. In one respect both materialism and Spiritualism are united: they both desire the establishment of a better world order here. But there is a stronger reason and a greater ethical appeal for such in Spiritualism than in materialism.

The primary purpose of Spiritualism is to prove man's survival of bodily death. It is the purpose of men in the spirit world, more than it is of men in this world. In order to accomplish this primary purpose the spirit people sought the co-operation of the people on this side, at least, certain ones who may be regarded as chosen for the work. For a spirit to manifest, a medium of some kind is necessary. Hence, the bands of mediums of early days and their more numerous successors of these times.

Undoubtedly this primary purpose assumed the greatest importance. The religious aspect stirred the emotions of those who contacted Spiritualism, and the need for some form of organisation began to make itself felt. Men always feel stronger when banded together, when they feel and share a community of interests. The importance of proving human survival over bodily death, with all its religious connotations, became of paramount importance. Later, other principles began to emerge: it became evident there were other purposes than proving our survival, but in the main, it is the religious aspect which has coloured all organised efforts to propagate Spiritualism.

In this respect Spiritualism is unique: it can appeal with equal force to the scientist, the philosopher and the religious devotee. It can offer bare facts, live principles, and can clothe them with the emotional fervour of religion. As the majority of men live more in the emotions than in the mind, are creatures of feeling more than of thought, it is easy to see how the religious aspect appealed, and does still, so strongly to men.

The various organisations, then, in connection with Spiritualism are more of a religious order than any other, and the tendency is for religious sentiment to dominate the scientific and philosophic aspects. This will be all to the good if the sentiment is kept pure. The danger is that some of the ancient persecuting spirit may creep in and organisation be abused instead of used. We have had instances of such attempts already, and it cannot be too strongly emphasised that Spiritualism is an universal influence which will permeate the thought life of the world. Never again will the channel between the seen and the unseen be limited to particular organisations. The gates are open, the spirit people are trooping back to this world, and they ask no questions about folks' religious opinions or beliefs. All attempts to set up a new priesthood are doomed to failure. In this respect the spirit people reveal the widest possible toleration. As they have opened the door, they can, if necessary, close it. But so long as there is an aching heart to comfort, or a mind to enlighten, we can be sure they will endeavour to relieve them. They reveal the widest charity and the fullest freedom for all to participate in the great blessings of spirit communion. Any effort to narrow the channel, to limit the expression of the divine truth of Spiritualism by any organisation, is an abuse of it. Fortunately, the knowledge is so widespread in the world, so many schools of thought are affected by it, that any such attempts can only end in failure. The narrowing of the channel in one direction will simply mean its widening in others.

As, however, the spirit people naturally desire to work through those channels which are most open and most easy of access, it is certain they will, as long as we ourselves are prepared to meet them, make the greatest use of our movement, and it is here I want to take up certain questions which are of great importance. The establishing of the fact of man's survival of bodily death carries with it implications of an important character to everyone in this world. For the establishing of this fact emphasises certain ethical principles which some would rather forget. It is in fact, unpleasant for some people to be reminded that they are spiritual beings, and will continue to live after the death of the body. Their creed is "to eat, drink and be merry," and not to bother about death or what is after. To such folks Spiritualism gives a nasty moral jar, and they angrily denounce it as superstition.

The great inference drawn from the various phenomena of Spiritualism is that man is a spirit, that he is more than flesh and blood, that he is a living child of Eternal Spirit. Such a fact has religious connotations, but more important are the ethical principles involved. Such a fact, sinking into the consciousness of the race, is bound to effect profound changes in the outlook of mankind. And here let me anticipate those who will say that we have always known man is a spirit. We have not always known it. We have believed it, but belief is not knowledge. We may feel a thing is true, and many who do will act from that feeling. But it is doubtful whether this feeling of being spiritual beings is as universal as many suppose. Many who declare they feel it are subject to grave doubt when they are questioned upon it. The effects of belief are tremendous, I know, but men have given assent to prevailing religious opinions, without troubling to question them. Whenever they have done so they have nearly always thrown them over. Therefore, it is untrue to say this fact has always been known. The Church can say, "We have always taught man is a spiritual being," but the Church cannot say "We have always *known* man to be a spiritual being." The position is entirely different, and I draw attention to this because of the confusion arising from the merging of two distinct things.

The fact of man as a spirit sinking into the consciousness of the race will effect many changes. We see the beginnings of it already. One of the profound changes this will bring about will be the moving of civilisation from a materialistic to a Spiritualistic basis. "Am I my brother's keeper?" Most assuredly. And a spiritual basis to our civilisation simply means the establishment of justice in all our relations to one another of the great world of life. Human brotherhood becomes a fact of experience, and not a mere piece of platform sentiment.

In the great life of the world the fact of our spiritual nature, permeating its consciousness, will affect profound changes. The demand arises for "fuller life," for wider opportunities for development, to share equally in the products of industry. This fact, that man is a spirit, is the death knell of any system which renders possible such abject misery as one may see upon the Thames embankment. It condemns unsparingly any system which robs the fatherless and the widow, which prevents equality of opportunity and equality of life to any. The changes which are coming may come surely and peacefully, or they may come in whirlwind and revolution. The spirit people will not cease to act, whichever way they come. If we choose the way of pain and suffering—and I am afraid we shall, for the spirit of selfishness is strong—the end will be accomplished nonetheless. Whenever the human spirit presses upon the barriers of social limitation, something is bound to give way, and history shows it is the barriers which do so. These changes are part of the larger purpose of Spiritualism. Being so, we must recognise that, implied in the religious sentiment of our movement is a clear social gospel, a demand that we do not shut our eyes to what is taking place in the world. We should endeavour to bring the open vision which gives light. We may not be able to do much, but every Spiritualist can do something, and our leaders can at least point the way to the rank and file. The social conditions of the world will tend more and more to approximate, in some degree, to the social conditions of

it life, and as the fundamental condition of social life the spirit world is justice, the establishing of that principle in our own life must produce equity between man and man, and the State provide the conditions for it to function.

The establishing of the fact of human survival is only preliminary to great changes which are taking, or taking place in the life of mankind. We do not usually associate political and social activities with the people of the spirit world, neither do we usually regard the economic conditions as having any connection with spiritual influences, but there is a connection, as the spiritually wise know. Pain and suffering in our social life arise from an infringement of spiritual law, the law of human relationships and eternal sympathies. As the spiritual life of the people awakens, as the spiritual consciousness quickens, unrest in present conditions is bound to manifest. Lack of unity in our towns and cities is also a contributing factor to social misery, tending to increase the spirit of revolt. This may not rise to the surface of the social consciousness with any coherency, that is, for the units of the community to be intellectually aware of them. Men are moved to action through their feelings, and many feel these things without being able to put them into words. But as soon as someone wiser than the rest catches the inspiration and gives voice, all the rest gather round and understand the sage. The great task is to control the elemental forces which may break loose. If they take rein and riot, then there will be red revolution instead of peaceful evolution.

But that does not mean the end, except of the present order. Whether it be revolution or evolution, it is merely a transition from a lower to a higher condition, and it is a higher condition of life for all men that spiritualism seeks to establish. This is the larger purpose, to build up in human consciousness the understanding that there is no next life, but simply a continuation of the present; to bring together the two aspects of life, spiritual and material, which have hitherto been kept separate. Let men may know that the kingdom of heaven can be realised, but only through the unfoldment of a perception which gives to spiritual and material power their right value. In a word, a perception which unifies them. When that comes about men will not live for self, but will realise the greater and fuller self of the communal life. Thus, the spiritual works through all channels which make for a fuller and richer development of the human spirit, and will lead into activity all influences which make for righteousness.

In the stressful days before us the Spiritualist Movement may well become a shelter for the maimed and broken spirit. It can become a source of real comfort to a world wandering in misery and filled with pain and suffering. It can, by insistent emphasis upon the great principles of the movement, be a means of helping humanity forward to a new era, when all shall realise the power of the spirit to heal and bless and give refreshment to the weary heart.

Instruct the Children.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best education is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday schools are taught at which their parents do not believe. This is a serious defect in the Society, and an injustice to the children, which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning same will gladly be supplied by G. F. KNOTT, Secretary,

British Spiritualists' Lyceum Union.

39, Regent-street, Rochdale.

EVERY dawn that breaks brings a new world.

Common Sense and Moral Crime.

Harvey Metcalfe, D.N.U.

MORAL questions have been with us since man claimed conscience as the gift of his becoming, his self-consciousness imparting the power of reason, compassion and reflexion. This in turn produced a surface morality, and low brow philosophers divided all emotions into "pure" and "impure," wisely insisting that the highest function of a man's soul is the perception of moral law.

Moral things strengthen man's will power. To say an act is immoral if it does not strengthen the will is, of course, equally correct. The true psychologist has yet to prove that all fleshly desires are pure in themselves, but when coloured by sediments do not give a proper knowledge of the reality behind. There can be pure desires for knowledge or for what it brings. The pure desire would be more beautiful than the impure, and moral things are essentially beautiful, concordant and harmonious.

HOW MORALITY EVOLVED.

Separate evolutions of language and colour perception sprang into being, and an evolution of morality followed in sequence, and in this later development we discover the exact cause of what, comparatively speaking, we term the immoral. Moral structures have been rapidly built up by civilisation, and the slightest hitch in their positions brings men crashing to the level of simple consciousness. It is a sad fact that the human moral nature which finds its average age appearance in man at fifteen years is, according to Dr. Burke, the mental expert, absent in one out of every twenty-five members of the race at the present time.

PASSION AND LOVE.

Passion is as old as the hills; sexual love comparatively young, making its appearance about 10,000 years ago. It is peculiar to man, and like the higher moral consciousness, is a product of self-consciousness. What we call "insanity" is the breaking of mental structures imperfectly formed by a rapid mental evolution, while it appears equally logical to believe that immorality is an effect produced by the breaking of moral structures through the same cause, creating an "accident" which sets up a peculiar disease and produces crime and folly. This danger to the moral sense, so largely influenced by environment, is obviously great, yet, when the law-breaker is made, he is shunned by a society failing to see how unconsciously insincere their own "morality" may be.

MORAL FAILURES.

The present writer has contacted the murderers in some sensational trials of recent times, and may claim to know a little about the psychological lure of their particular crimes. The truth seems to be that these unfortunate men (or women) are in the grip of their own passions, losing faith in themselves, humanity and in the very divinity they possess. Admitting that their moral senses are imperfect does not necessarily mean regarding them as social lepers. True, for a time they have lost the right of proper citizenship, but it must be the aim of medical and moral science to restore their mental health by teaching the control of certain definite feelings within.

HOSPITALS, NOT PRISONS.

If by medical science we can prove that immorality is the effect of a mental disorder, punishment automatically becomes immoral. It would be as logical to punish the lame man because he cannot walk, or hang a man because he is blind. The infirm and enfeebled physically have places of resort. On the battlefield Christian charity binds up the wounds Christian hands have made, but in the great world of moral infirmity there are no hospitals for the deaf of soul. Police courts must yet exist to assist, and not alone to punish, the unfortunates, whose minds, unaccustomed to the light of virtue, have not sensed the value of true citizenship. We say with Horace:—

"Let rules be fixed that may our rage contain,
And punish faults with a proportioned pain."

Speaking at the International Prison Congress, Viscount

Haldane declared that "any mere infliction of suffering appears wrong. It could be justified only if it was likely to minimise suffering in the long run." This appears to be the common-sense view of the problem, for harsh punishment invariably enervates a man's soul, crows and enfeebles it, changing a man to a morally withered mummy, particularly if the criminal feels he is in the right and society in the wrong.

MOCK MORALITY.

Mock morality is as filthy as stinking rags in a stew furnace, and through its existence biped animals have an opportunity to pose as men. The value of true morality is indisputable, but the thinker must differentiate between the unmistakable behaviour of men and the two-dimensional activity of some monkeys. Moreover, the aim of the idealist is in the direction of moral perfection. We suffer from delusions if we think the aim lies in morality itself.

Truly the reformation of prison life is one of the most important problems of the day. The immoral criminal is invariably a sick man, and it is a moot point whether twelve strokes with the "cat" and three months in gaol will rid him of his abnormality. Self-respect must first be taught and practical assistance given in the search for a lost character. Whether the incorrigible professional will respond to kindly treatment is a question likely to depress the reformer, for not only must the methods adopted arrive at the criminal's mentality, but they must discover the mental "uprush" responsible for the criminal offence.

The recent "You CAN'T Win" police posters in New York advertised the fact that crime does not pay; neither would immorality be tolerated if the unborn were brought into our calculations. Then, realising the psychic basis for the belief in human survival, it appears infinitely more moral to keep a murderer hypnotised in a hospital than to swing him over to the unknown, stubborn and unafraid.

Letters to An Orthodox Friend.

Extracts from Actual Correspondence.

By H. T. Gardner.

May 16th, 1925.

DEAR MR. V.,—Thanks for your letter with enclosure. Since you ask my advice, I must say that I would not spend the money on a journey to R—— and back, if I were you. I do not know Miss B. personally; I have heard good accounts of her, but there are others nearer. Besides, you have told her your object—to get into touch with your wife. As I explained in my last letter, to go with a definite object in view is to court failure. And if she succeeds, you will wonder afterwards whether she did not build upon the information you gave her, whether it wasn't, after all, clever guesswork. No, when you do go to a medium for a private sitting, say nothing. Merely ask for a sitting. Such a sitting, if successful, would be far more convincing to you. Some investigators, thinking themselves very clever, give a false name and false particulars about themselves. That, of course, is fraud, and it is always such fraudulent sitters who are the first to denounce the innocent medium as a fraud. To say nothing is the only safe plan. Let the medium find, and he will, fast enough. I have heard many clairvoyants on the platform; their spirit descriptions are sometimes unrecognised, but when they describe the sitters' "conditions" and give a message of help or encouragement, I have never known it not to fit. That seems to prove that the medium is quite right, and if the spirit friend is not recognised it is the fault of the sitter's memory. You remember how Jesus told the woman at the well about her five husbands!

But I think you would do better by going to a public circle. I have already mentioned one. If you do not get anything convincing yourself, you would get an insight into the method of communication, and you would hear what the other sitters got.

May 24th, 1925.

DEAR MR. V.,—I was pleased to have that chat with you, because it helped me to realise your difficulties, and showed me that my task will be anything but easy.

Our discussion revolved chiefly round the question of the value of Spiritualism. You are, shall I say, a practical idealist. You want the spirits to help you and others to right all the wrongs that exist in this wicked world. You want to see some answer to the prayer, "Thy Kingdom come; Thy Will be done on earth as it is in Heaven." Your son also was most interested in the question of Spiritualism and conduct. "Can a Spiritualist," he asked, "be a selfish man, a hard-faced employer exploiting his workers, thinking of nothing but making money? You went to the Exhibition, as I suggested, and you found there the usual crowd of well-dressed ladies and gentlemen, apparently well-to-do, worldly, superficial—in fact, just as ordinary people are, just as you would find at any Church Bazaar, and you were shocked. You take life seriously, you want to study Spiritualism seriously as evidenced by your careful reading of Myers's "Human Personality."

If I have to deal with all these questions, and they have to be faced, I have a very difficult task.

But first of all, I want to get back to the starting point. I found you grieving at the loss of your wife. You have lived together for over 40 years; you miss her; you are very lonely, as is very natural. That is why you ventured to write to me—a stranger—about Spiritualism. I assure you that she is alive, that she is still with you. I know it; it is not theory. How I wished on Friday that I possessed clairvoyant power, so that I could have described her to you and convinced you of her presence! That is what you want. That is what the world asks of Spiritualism. That is the value of Spiritualism. To wipe away the tears from the eyes of the widow; to heal the broken-hearted; to convince the sorrowing mother that her little one is not dead, but has merely passed on, that her care and love have not been in vain; to know that love is immortal. Surely, if Spiritualism does only this, is it not worth doing? I do not want to put the aims of Spiritualism too high, or to make any extravagant claims for it, but when we see the sorrow caused by parting—husbands grieving for their wives, parents for their children—and the more loving they are the more poignant the grief, we feel we have a message for sorrowing humanity, a message of comfort, which neither the world nor the churches can give.

Now, apart from the proof which our mediums often give, I consider that our message is quite reasonable. You have been in the churches, and although you may have lost faith in the creeds, in the outward forms, in the sincerity of Christians themselves, you still believe in the teaching of Jesus. You are not a materialist; you believe in spirit. God is Spirit. You believe we have immortal souls. Here we are in agreement. But what is the Church's teaching about death and the hereafter? There are several theories:—

1. The "saved" go to Heaven and the lost to Hell.
2. Souls are in a state of "suspended animation," awaiting the sound of the last Trump, after which (a) they are judged and go to Heaven or Hell according to their merits; or (b) their material bodies are reassembled, and they come back to this world to live during the millennium.
3. Souls go to purgatory to be purified and made fit for Heaven.

Now, which of these theories is the most reasonable? I think we can strike out number two as nonsense. If we alter number one to the Good go to Heaven and the Bad to Hell, it seems only a just reward. But, as my father used to say, "No man is good enough for Heaven, and no man bad enough for Hell." Further, the Churches themselves have lost faith in Hell, and have dropped it out of their teachings as unworthy of a God of Love. So only Heaven is left, and every person who dies must go there. Then are the bad people suddenly made good? If not, Heaven is no better place than this earth, good, bad and indifferent being found in it.

Number three is more reasonable, and is not very different from what the spirits tell us.

The fact is, when we die we are entirely unchanged. There is no death. When our coats get worn out we cast them off and get new ones. It makes no difference to us, except we might feel a bit smarter. So when our bodies are worn out, we cast them off and take on new ones, the "glorified" spiritual body of St. Paul. We are in no way changed, we are still human, we still take interest in our earth-life, in the loved ones we have left behind. We have not suddenly become angels, we have not suddenly acquired superhuman knowledge, superhuman power or superhuman wisdom. If we have been of the earth earthy we remain so; if we have been superficial, we remain so; if we have been jovial we are jovial still; if we have been loving we are loving still.

I am telling you this to warn you that when you go to a circle and get into touch with spirits you will find them human. It is that humanity, all their little characteristics, that proves their identity. Their messages are trivial, you say. So are most human conversations. When a man wants to chat with a friend he does not want to hear a spiritual sermon, he wants to know, first of all, that it is his friend.

But that is enough for one letter.

[To be continued.]

A Warning !

Mr. Harold Evans Replies.

SIR,—With reference to the correspondence in your paper regarding my so-called exposure at Exeter, I should like to be allowed to give my version of the affair.

I gave those present the opportunity to arrange all the articles in the cabinet and around the room. Mrs. B. Perkins placed flowers and her own autoharp on the mantelshelf, and more flowers on the floor. Mr. Grainger placed the musical box in the cabinet, and all the sitters had the opportunity to examine the various articles and to place in the cabinet any article of their own while I had my back to them. I then placed myself ready to be fastened in the chair. The leather straps used were sealed with postage stamps, and neckties and handkerchiefs were also used. The seance then commenced, and I went into trance as usual.

The next thing I knew was, on becoming normal, and I found myself fully dressed in another room. When Mrs. Perkins told me what had happened I instantly offered myself to undergo a strict test seance, but my offer was refused. If these people were desirous of the truth, then, in my opinion, my offer should have been accepted. As I am suffering from a severe nervous breakdown through the strain caused by the charity with which I have been treated, I am afraid that I cannot now accept the belated challenge in Mr. Tarr's letter.

As regards the illuminated slate with a handle, this is exactly as generally used by mediums as a matter of ordinary convenience. The veiling I emphatically deny any knowledge of whatsoever, and also of any personal admissions of fraud.

Mr. Tarr says that I have never been under a strict test seance to his knowledge. I have sat many times under strict test conditions, and that is why so many local and London people are standing by me. Not only straps have been used on me, but also cotton, thread, rope, wire, sealing wax and tape with sealed ends. My clothing has been sewn together in various parts, and everything has been found in the same condition of security after the seances have ended. Full materialisations, with the direct voice, have been seen and heard at my seances.

Whatever the world thinks of my exposure, I can truthfully say that I have always done my best to help the various Societies without making any charge, and have also given physical seances for their benefit. I have never yet deceived anyone, and where possible have given advice to those that were desirous of it. I leave the genuineness of my psychic gifts to the judgment of those who have sat with me and heard me from various platforms.

Mr. Tarr, as a practised exponent, has me at a disadvantage in that respect.

Mrs. B. Perkins was the lady under whom I first commenced to develop, and surely, being clairvoyant, she could have detected any fraud on my part. At the end of the seance she, purporting to be under control, gave me treatment which would not have been necessary if I had been merely a fraud.

Since my exposure I have had several applications for seances from various parts of the country, and I shall certainly carry on my work, for my faith in the Higher Powers is so strong that I know I shall win through.

I hope my kind correspondents and all those who have stood by me will realise that, owing to my breakdown in health, it is not possible for me to give any seances at present or for some time to come. I hope to be able to make a fresh start with the New Year.

Will you please allow me to thank all those who have sent me letters of sympathy and good wishes, as their number prevents me from being able to make a personal acknowledgment in each case.—HAROLD EVANS.

An Appreciation of the late Mr. T. Bolton, of Nelson.

THROUGH the passing to the higher life of the late Mr. Thos. Bolton, the cause of Spiritualism and the church at Nelson has lost the physical presence and activities of one of its oldest, most valued and consistent workers. His interest and devotion to the cause never flagged, and in spite of advancing years and many trials and difficulties, he never lost heart or became despondent, but maintained a strong, cheery, optimistic spirit to the end. Although he had reached the fine old age of 83 years when the call came to go higher, it found him fully harnessed still for the work. The very last Sunday he spent on earth he was at his post presiding over the services for Mr. Rex Sowden, of Keighley. He was faithful to the end, and has left a worthy example for each of us to follow. He made no pretensions to culture or oratory, but no one could mistake the genuineness of his convictions, and he was prepared to stand by them whatever the cost might be.

He was a native of Halifax, Yorkshire, and came to Nelson many years ago, and joined the small band of Spiritualists who met together in the town at that time, and from that time he has remained firm and true, and has tried to add his quota to the building up of a real Spiritualist Church in our busy thriving town. It was he and Messrs. H. Hargreaves, A. Wilkinson, G. Raw and others who took upon themselves the responsibility of building the fine church which stands as a tangible witness to their devotion and self-denying labours in days gone by. All honour to these brave souls who have sought to spread the truth of human survival and of the possibility of communion between those on earth and those in the great Beyond.

Mr. Bolton's last illness was very severe, but was borne with great fortitude and with no fear of the end. During his illness he said to the friends around him, "When I get better I will tell the people at Vernon-street of the wonderful things I have seen and heard whilst I have lain here." But it was not to be, for after a day or two in an unconscious state his brave spirit quietly crossed the bar, and met the friends who were waiting to pilot it to its bright spirit home.

The earthly casket was taken to Ovenden, near Halifax, and laid to rest in the quiet little graveyard of the Wesleyan Church by his dear and life-long friend, Mr. Aaron Wilkinson, in the development of whose mediumship our friend took an important part. The service was very beautiful and impressive, characterised by a quiet dignity and cheerfulness that dispelled all gloom, and we felt the sweet presence of the loving visitants from the other side who were present in large numbers to cheer, help and inspire. May God and the angels help us who are still left behind to be as loyal and devoted to the Cause as our friend, a Cause which has brought so great a joy and blessedness into our lives.

An impressive memorial service was held in the church, Vernon-street, on Sunday, Sept. 20th, Mr. F. Hepworth, of Bury, being the speaker.

FOUNDED NOVEMBER 18TH, 1887

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

PRICE TWOPENCE.

POSTAGE ONE HALFPENNY.

ISSUED EVERY WEEK BY

THE TWO WORLDS PUBLISHING COMPANY, LIMITED,

AT ITS REGISTERED OFFICE,

18, CORPORATION STREET, MANCHESTER,

Where All Business Communications Should Be Addressed.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.
One year, 10/10; Six Months, 5/5; Three Months, 2/9, post free.

Editor and Secretary - ERNEST W. OATEN,

To Whom All Communications Should Be Addressed.

Cheques and Drafts should be crossed "— & Co.," and made payable
to THE TWO WORLDS Publishing Company Limited.

Bankers: Williams Deacons's Bank (Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS.

The Editor will not undertake to be responsible for any rejected MS., nor to
return any Contribution unaccompanied by a stamped and directed envelope

FRIDAY, OCTOBER 16TH, 1925.

The Parson and His Message.

A FEW years ago the Archbishop of York, when addressing a Church Congress, used very severe language dealing with the position of the Church. In this present year it is the turn of the Archbishop of Canterbury to slate the parsons, concerning the puerile nature of the sermons preached in many of the churches. There is no gainsaying the fact that many of the discourses which are trotted out for the delectation of parishioners, and which are dignified by the name of sermons, are an insult to the intelligence of the listeners. Speaking to a friend recently who had been to a church, we asked him what kind of a sermon he had listened to, and he laughingly replied that the parson had preached on "nothing" in the most elegant language. Too often that sums up the position, and yet we have a good deal of sympathy with the clergy. The majority of them were trained on the old-fashioned doctrinal lines. In many cases they are so underpaid that they are quite unable to buy books. Science has progressed at a tremendous rate, and they are simply unable to keep up to date. In country districts in the vast majority of cases, whatever may be said to the contrary, they are still preaching the old theological myths which are exploded in the minds of all up-to-date thinkers. Because Canon Barnes and a few others are placing the modern interpretations of Christianity before their audiences in large cities, it does not follow, and it is not true, that the Church as a whole has changed its ground. The average parson in towns knows enough from the daily papers and monthly magazines to realise that the old theological conceptions are not accepted by the majority of people, but has been unable to keep up with the march of modern times, and the result is that the old evangelistic message of fifty years ago has to be to some degree suppressed, while concerning the modern message he is far more ignorant than half of his parishioners. What is the poor fellow to do? The fact is that he is left without a message, and is quite unable to give any guidance in theological matters. He is a teacher with no body of teaching to hand out. The old attitude towards "faith" is no longer thinkable, and "knowledge" requires time and opportunity in order that it may be gathered and assimilated.

It is only a few years ago that we were holding a meeting in a small country town, and noticed amongst our audience a woman who seemed distressed and distraught. At the close of the meeting a medium was to give clairvoyance, and we suggested that if she could help the lady at the back she would be rendering a service, for the very sensation of her misery was felt by us. The clairvoyant described a child in the arms of a matronly lady, and the description brought tears to the distressed woman. Chatting with her afterwards, she told us that the child was her own and had been recently buried. The lady in whose arms the clairvoyant had seen it was undoubtedly

her mother, and she was overwhelmed with joy to think that a stranger had seen these by her side. Assuring her that she had no need to worry over the fate of an innocent child, we elicited the story that the child had been born weakly and ailing, and had lingered for some three months, when it passed away. So preoccupied had the lady been in the care of her ailing child that it had never been baptised, and her minister had told her that since the child was unbaptised it would surely go to hell, and that she, its mother, would be faced with serious responsibilities when she died, as the result of failing to fulfil her duty to her child. These are the doctrines which are still preached and taught in the smaller towns and villages of our country, and where men who think and feel fail to convey this message, and are deprived of the means of informing themselves concerning more modern ideas, they are left absolutely stranded with no message to give. That seems to us the crux of the whole question.

But something else is true. The man who preaches the doctrine which he has learned, or merely thought out, is, after all, an academician. He is, in a large measure, a parrot repeating something which he has learned, or an inventor laying before the world some device which he has carefully brought into being. Spiritual leadership demands something more. If it is to be real and thorough it must be based on personal experience. The man who has seen the vision, the man who has heard the voice, has a testimony to offer to the world; the man who has not is merely a second-hand dealer handing on to others the left-off clothing which he at one time inherited from someone else.

Churches may go on ordaining men for ever, but it is ever true that the true messengers of God are those who have received a call which is not of this earth, who are swayed by impulses and considerations focussed upon them from a spiritual world, and not by the promises, hopes or ambitions of this mundane sphere. Churches may help to provide the atmosphere in which saints may grow, but true inspiration comes from behind the veil of physical things. It is the call of God to the soul of man, and it is of these God-elected teachers that it may be truly written. "Open thou thy mouth, and I will fill it." That such men's power and usefulness may be aided and developed by a thorough course of study is perfectly true, but all the tuition and study in the wide world will not of itself constitute the call to spiritual service. The modern Church is built far too much upon a materialistic system and far too little upon the call and direction of the spiritual world.

THEY who write books may have learned to know, but they who only read what others know have no real knowledge of their own.—MADAME D'ESPERANCE in *Shadow-Land*

THE LITTLE ILFORD DISTRESS FUND.—Will you kindly permit me to convey our grateful thanks to Mrs. Forbes for clothing and Mrs. Wheeler for toys and miscellaneous goods, and 10/- received during September.—ALICE JAMRACH, 8, South Park Crescent, Ilford, London.

THREE FOR SOFT AND FIVE FOR HARD.—Archbishop Temple used to tell a story of queer time measurements. One morning, in a house where he was a guest, he heard from the servants' quarters a voice singing "Nearer, My God, to Thee," and reflected on the piety of the woman who went about her morning tasks to the strains of a noble hymn. At breakfast he commented on the singing to his hostess, who said, "Oh, yes, that would be Cook. That's the hymn she boils the eggs to. Three verses for soft and five for hard."

WHERE HE WOULD HAVE BEEN.—The man occupied himself very busily in securing customers for his wife's products, and gradually the business grew so that a proper shop had to be taken and a staff employed. It still went on growing, and one day the bank manager sent for the man and said, "Do you know you've got a balance of £10,000? Where could you not have got to if you'd been able to read and write!" "Nowhere," said the man. "I should have been verging of that there church."—*Sketch.*

CURRENT TOPICS.

EXPERIMENTS
AT THE B.B.C.

QUITE an interesting experiment is to be tried by the B.B.C. on Wednesday, October 28th. The announcer is to send out to all listeners a series of special thoughts, and a number of well-known men are to be seated in a specially prepared room, absolutely detached from the studio, and will endeavour to record the thoughts on which listeners are concentrating. At fixed intervals these men will write out the impressions dominating their minds, and the papers will then be passed to the announcer, who will communicate their contents to listeners.

DIFFICULTIES
TO OVERCOME.

THE experiment seems to infer that a greater amount of energy will be exerted by tens of thousands of listeners than by one individual concentrating upon another. If we were dealing with a purely mechanical problem such principle may apply, but we have grave doubts as to its success under these conditions. The greatest likelihood of success lies first in the possibility of telepathic communication between the announcer and one or other of the individuals in the private room. Since listeners do not know who are the men in the private room, or the locality of the room, it is very difficult for them to visualise a point towards which to direct their telepathic impacts, and without this sense of direction success will be difficult to attain. Again, it is probably true that out of a hundred thousand listeners there are certainly not a hundred who can concentrate their minds sufficiently to produce a telepathic impact at a distance. We are thus led to the possibility of some few people who possess the power to set up telepathic energies, sending out thought impacts on the off-chance of there being one or more of the proposed receptionists who are sufficiently in "psychic tune" with them to register the results, and as these energisers will be of different types, and at times will approximate closely to one another from the standpoint of thought vibration, it is just as likely that a whirl of discordant thought forces will hover around the proposed receptions as anything else. It seems to us that a confused muddle of thought energies, neither of them sufficiently discrete from the others to become individualised, is likely to ensue. We imagine that if the proposers of the experiment had had a little more experience of the matter they are dabbling with it would not have been difficult to have devised an experiment far more conclusive and far more likely to have achieved results.

A LITTLE ON
ACCOUNT.

SINCE the B.B.C. have definitely refused to allow Spiritualists to take part in the broadcasting of Talks and Services on Sunday nights, we suppose we must be thankful with an attempt to deal with the subject in some other form, and so palliate the taste of Spiritualistic listeners. The discussion between Sir Oliver Lodge and Mrs. Barnett on October 6th was certainly very interesting. Some of the Talks of "Philemon," which are always good, are quite in harmony with Spiritualistic thought and philosophy, and where we cannot get a loaf of bread, we suppose Spiritualists must be satisfied with occasional crumbs. At any rate, the fact that such experiments are to be tried are an evidence that the weight of Spiritualistic opinion cannot be altogether ignored. The interest aroused in hundreds of people may make the path of Spiritualism easier in future.

CONCERNING
FORTUNE
TELLING.

AN article in *Reynolds' News* for October 4th deals with the question of fortune-telling and fortune-tellers, concerning whom the writer says: "They are very fluent about the past, and have been most amazingly right, because they are nearly all, to some extent, thought-readers and very intuitive." The writer further goes on to say that "most of these practitioners have a regular clientele, recruited not from credulous women of leisure, or from the poor and ill-educated, but from amongst the best business brains in London, and from

both sexes." The writer further deals with "the impossibility of the police stopping the practice," with which we quite agree. He says, "There is no more prominent source of blackmail than the confessions of men and women to the fortune-teller." We have heard something of this before, but despite careful search, have failed to find any reason to believe that this is more than the wildest flight of imagination. We have not yet heard any good reason against fortune-telling as such. It is a lot less harmful than a good many practices which are winked at. The writer goes on to say: "Some of these women undoubtedly do seem to have some uncanny power of divination, most of it due to thought transference. Whether it is worth while to stop the business is doubtful."

BUNKUM ABOUT
TELEPATHY.

THIS last assertion is really funny. The Psychological Research Society have been working for 45 years to endeavour to prove the actuality of thought-transference, and have come to the conclusion that it does take place in *very rare cases*. As one who has made a considerable study and practice of thought transference, we do not hesitate to affirm that thought transference, while possible and practicable, is considerably more rare than actual clairvoyance, and we assert further that it is an impossibility for any person to telepathically read the thoughts of one mind in fifty of those who visit him. The existence of telepathy in psychic communications is a far more wild assumption in most cases than that of spirit communication, and to use such as the foundation stone for an argument on fortune-telling implies a measure of ignorance of psychic processes which is inexcusable in one who professes to "know a good deal about London's most famous fortune-tellers."

PSYCHIC
FACULTIES IN
NORMAL USE.

WE have insisted more than once that we object strongly to fortune-telling being classed as Spiritualism, or even as a department of Spiritualism, but we see no reason why it should not be studied as a phenomenon, and have ourselves found it very fascinating, sometimes instructive, and occasionally helpful. There are a good many credulous Spiritualists who imagine that everything which comes through a medium comes from the spirit world, but psychic faculty is quite capable of functioning outside the realm of spirit communion. If men and women who live in this world are possessed of psychic faculties, such faculties are quite as interesting a problem when used between them as between an individual here and an individual on the other side of life. But telepathy is certainly not the most fruitful cause of results. We have never yet heard any valid reason for the suppression of the psychic who is engaged in using her faculties to help, advise or assist humanity.

WHY DO THE
POLICE ACT?

WE are sometimes told that the police act to protect the public, but in no case which has come under our notice has there ever been an individual put into the witness box to show that the public have been injured, either by blackmail or any other means, by the fortune-teller. The fact is that the obnoxious Acts of Parliament were passed by religious bigots and are used by religious bigots, and very frequently, we venture to assert, the rounding up of fortune-tellers by the police is merely a means of legally obtaining money by means of fines, etc., in the same manner as bookmakers are occasionally treated, and it is probable that if either practice were stopped the police would be the individuals who would be most annoyed. If fortune-telling, or mediumship, are so very obnoxious, why do the police persistently use the clairvoyant and the medium in order to endeavour to gain assistance in tracing crime and criminals. We are not without information as to the police deliberately consulting these people when they are in a tangle, and several crimes have been traced by the aid of the medium and the fortune-teller. It is very nearly time that the police authorities stopped bluff and bunkum, and faced the solid fact. If any authority in the country should at least try to be honest, surely it is the police.

Spiritualism.

Percy Scholey.

THE mission of Spiritualism is so vast that it is small wonder those who realise its wondrous possibilities are up in arms at the bare thought of hampering it with any sectarian teaching. Moreover, a teaching which has signally failed, in the hands of its alleged followers, to interpret the teachings of the one they call master and profess to follow. Spiritualism, to accomplish that—which, rightly directed, it will accomplish—must never get into the hands of those who, by their narrow outlook, would limit its every phase. There is no such thing as a Christian Spiritualist. Spiritualism has stood, and must stand, on its own merits. These are judged by its exponents.

For nearly two thousand years Christianity has failed to make the world Christ-like, whilst in less than eighty years Spiritualism has helped to build a bridge 'twixt heaven and earth, which grows in strength and beauty every day. And its strength and beauty will be added to, as those who are faithful to God and His angels realise the responsibility committed to their charge.

My work in the great Cause has helped me to understand the work of Jesus the Christ. I stand firm to teach that Spiritualism and the Christianity of Jesus are synonymous terms. Jesus, in any other capacity than as a man, who so realised his inherent divinity, that he was ever conscious of the divine stream of life flowing through his being and the outcome of which was a life of power and purpose through understanding what that life was, has no message for me. Spiritualists who know anything at all know that in the unfoldment of the same gifts which are within us all, our greatest need is concentration, and to the Western mind used to the story of the life of Jesus I know no one in heaven or earth more likely to help us in developing our spiritual powers than he who promised us the ability to do even greater things than he, an inheritance which the Christian Church, by its adherents, has continually refused to enter into as a practical proposition.

What do these people mean by Christian Spiritualism? Are they wanting to add one more sect to the already intolerable number existing? Shall we have the prefix of every one of these sects tacked on to Spiritualism? In its lofty ideals, in its grand outlook, in its endeavour to unite and bind every living spirit who owes that life to God, Spiritualism must be clear of sect.

In the little church in which I labour are found all the symbols of the teachings of Jesus. Once a month, in memory of his life and love, we hold a service of communion, but I am not, nor shall I ever be, a Christian Spiritualist and subscribe, as these people would have us, to all the old misleading doctrines which have made orthodox Christianity what it is. I love the influence of the Spirit of the Christ. It is the sweetest, the holiest I know, but that influence is seeking to express itself in and through every living being who seeks God's service. So Spiritualism, in its ideals, transcends all sect, even as the light of the sun transcends the flicker of the candle. If we are going to get the foundations of a better world, the kingdom for which humanity has so long prayed, it must be through such co-operation with God and His angels as Spiritualism stands to teach, shorn of all those systems which have failed to reveal to man that the same spirit which made Jesus what he was, and is, is in him yesterday, to-day and forever, only seeking a deeper understanding to enable him to know of a truth that he is a Son of God, to whom worship belongs alone.

The thought will naturally arise, why do you call your church the Church of the Spirit, and ignore the name of Spiritualism, for which, you say, you stand? My answer ever is, the Church of the Spirit is unsectarian, it stands for all that is purest and best in Spiritualism; it stands by the Seven Principles, upon which Spiritualism is founded; it labours to be all-embracing in its teaching; it stands ever to demonstrate spirit over matter. The only possible difference existing is possibly this: that whilst not being Christian Spiritualists, we stand to strive after the emulation of the Christ spirit. But let none be deceived, we are

Spiritualists heart and soul and spirit. Spiritualism stands for freedom: it teaches us how to love and honour every teacher; teaches us, as Wesley said, that the world is our parish. Until we can find a more embracing title with loftier ideals, let us be Spiritualists pure and simple, accepting the angel's message with the purity and simplicity of a little child. Above all,

"Let us, then, be all united,
One great army of the free,
And the watchword on our banner,
'Union, strong with Liberty.'"

Christian Spiritualism.

SIR,—In your issue of Sept. 11th Mr. Kitson interprets a Christian as one who accepts certain theological tenets, and then winds up by asking two questions: "Do the Christian Spiritualists believe that sin, suffering and death were brought into the world by God's curse on Adam and Eve, and that Jesus was crucified on the cross as a vicarious atonement? Awaiting their reply." Most certainly not. I do not accept Mr. Kitson's premises: consequently I am in no way responsible for his conclusion.

I pass on to the second statement contained in Mr. Tinker's article, Sept. 18th, at the close of which I find this expression: "It is time we had an educated laity and ministry to avoid such pitiable exhibition as the correspondence in THE TWO WORLDS on the relation of Christianity to Spiritualism, and that we may concentrate on things that really matter within our Seven Principles." I want to say it would be a pity and a most serious reflection on the Movement were such strictures as suggested by individuals in the Movement, put into actual practice. It would damage its influence in the world, prevent it from ever reaching its goal, and would only be applicable to a minority. It could never become universal, even were it possible for it to become national. Where would the Movement have stood in the great International Convention just held in Paris if the manifested spirit, as displayed in the closing sentences of this article, had been displayed? There could never have been that unity, harmony and concord in those deliberations and utterances had this narrow spirit entered into their thought and action.

Personally, I cannot bring myself to believe that such an independent thinker as Mr. Tinker would allow any of the officers of the Union to interpret the Seven Principles for him, with the understanding that he must not deviate a hair's breadth therefrom. I know no one in the Movement, who claims loyalty to their deep-rooted conviction of truth, who would ever lower himself to a point of intellectual imbecility.

The term "Christian," to me, is as rational and as philosophical as the term "Spiritualist." To me they are synonymous, and until the evidence is produced I shall continue to hold to it as consistently as to any other truth. I recognise there are limits to most things, and particularly to your space.

H. J. WEBSTER.

SIR,—I have read all the correspondence on Christian Spiritualism, and have been surprised at the expressions used re the subject. It seems to me that above all things a Spiritualist could best be described as a truth-seeker. But it would appear that quite a number of Spiritualists are merely on the same level as any sect of the Christian Church. They have rebelled against certain tenets and creeds, and instead of seeking THE truth, have hitched over, or would kick over, the old forms of it and produce new forms of it.

In reply to Alfred Kitson I would say first of all that I am surprised at the looseness which is involved in the phrase, "A Christian is generally understood to mean—" I would state that a Christian is a follower of Jesus of Nazareth—not of Paul, or John, or any of the twelve disciples, but just a follower of Jesus Christ. The past thirty years have produced a great change in pulpit teaching, and those churches and ministers who teach the Curse

and Fall and redemption of man through the shedding of blood form a rapidly diminishing number.

If A. K. and others will get out of fogs of creeds and dogmas, and get right back to Jesus Christ, he and they will find that the tenets of Spiritualism and Christianity are one and the same. Jesus taught: Love one another; Do unto others as ye would that men would do unto you; Forgive unto seventy times seven. He demonstrated the facts of communion with departed human spirits. In the parable of the Talents he taught personal responsibility and compensation and retribution. He taught the immortality of the soul, the Fatherhood of God and the Brotherhood of Man. Modern Spiritualism has nothing new in it, but it does re-state truths that mankind had so nearly lost.

I owe much to Spiritualism. When wandering in a spiritual wilderness, it came as an oasis in the Desert of Life, and once more revived and restored my spirit and made clear to me again things that I had lost. And so it has done for thousands who never stay in the Spiritualist fold because, though for ever grateful to the Movement for the light it gave, do not find in it that sustenance that they need, so they return to their old place of worship with new eyes and a greater understanding of the truths that had got overlaid with error. To me Spiritualism and Christianity are co-equal, or one and the same.

CHARLES R. TIMS.

Jenny Lind and the Fox Sisters.

NEARLY sixty years ago James Parton wrote a biography of Jenny Lind, the world-renowned Swedish vocalist, and incidentally he relates an incident of peculiar interest to Spiritualists. She first visited the United States of America under contract with P. T. Barnum, in 1850, and at that time the "Rochester Knockings" were a topic of popular interest. Horace Greeley, the greatest editor of his time, had visited Hydesville, and received evidence of spirit return through the Fox girls which he regarded as indubitable. He called upon Jenny Lind in New York, and several other distinguished guests were present. He and N. P. Willis were discussing the spirit raps when Miss Lind, overhearing their remarks, asked for particulars, and ended by wanting to know if she could witness the manifestations.

"I answered that she could do so," to quote Mr. Greeley's own words, "by coming to my house, as Katie Fox was then staying with us. She assented, and a time was fixed for her call; at which time she appeared, with a considerable retinue of total strangers. All were soon seated around a table, and the 'rappings' were soon audible and abundant. 'Take your hands from under the table!' Mademoiselle Jenny called across to me in the tone and manner of an indifferently bold archduchess. 'What?' I asked, not distinctly comprehending her. 'Take your hands from under the table,' she imperiously repeated; and I now understood that she suspected me of causing, by some legerdemain, the puzzling concussions. I instantly clasped my hands over my head, and there kept them until the sitting closed. I need not add, this made not the smallest difference to the 'rappings.'"

This occurred more than seventy years ago, and every attempt during the intervening time to explain the "rappings" through the Fox girls, duplicated by many other mediums, without acknowledging the basic truth of Spiritualism, has utterly failed.—*Harbinger of Light*.

A RELIGION which requires a scientific proof seems to me to be lacking in persuasive power.—DR. TISCHNER in *Telepathy and Clairvoyance*.

MESSRS. METHUEN & Co. are publishing this month a new book by Mr. Stanley De Brath on "Psychical Research, Science and Religion." Those of our readers who are familiar with the writings of this well-known author, and know the fulness of his work, will, no doubt, await it with interest.

CORRESPONDENCE.

IS MEDIUMSHIP COMMERCIALISED.

SIR,—A correspondent in your issue of September 28th asks whether five to ten shillings is a reasonable charge for a sitting with a professional medium, and grumbles at having to pay more than "the ordinary working-man can afford." Your correspondent seems to me to illustrate the prevailing tendency of the modern British working-man to want to get everything he needs for nothing, or next to nothing. Medical attendance, hospital treatment, religion, education, insurance—all these he gets for nothing, or very little, and now, apparently, he wants Spiritualistic sittings thrown in along with the rest. The inconscience of the present-day working-man to the needs of others not of his class is one of the worst features of his psychology. He grumbles at having to pay five shillings to a professional medium, though we know very well that large numbers of working-men spend many times more than five shillings on drink, betting, motor cycles, picture palaces, tobacco and other amusements. Professional mediums, too, have to live, and five to ten shillings does not appear a lot to ask in return for time, trouble and nervous energy expended in the service of a total stranger. It is a recognised principle of all civilised life that a man who has his living to get is entitled to ask for a wage, or return, for his services. In religion this has been recognised since the days of St. Paul, and in these days, when a minister of religion receives a couple of guineas for two half-hours of platitudes, or other unprofitable talk, your correspondent, if he really desires the privilege of genuine communication with the beyond, cannot do better than realise that he must save up his sixpences and be glad to get it at so modest a price as five shillings.

Spiritualism is *not* commercialised because a medium asks for a fair fee from a total stranger. On the contrary, the fee should be a guarantee of good faith, as it is in the world of commerce and amongst other professional men, and the man who grumbles at having to pay it *deserves* to be defrauded.

A. ARUNDEL.

[P.S.—I am not myself a professional medium, nor, to my knowledge, acquainted with any.—A. A.]

Transition—Mrs. Willison-Edwards.

WE are asked to record the passing of the foundress of the First Spiritualist Church in Reading. For many years its President, Mrs. Willison Edwards, will be remembered with gratitude by many mediums, some of whom she snatched from positive destitution and placed in positions of comfort. For two years her health had been failing. She passed quietly away on Sunday morning, Oct. 4th. Several friends from Reading attended the interment at Golders Green Crematorium on Tuesday, Oct. 6th, but only three or four London friends knew of the event in time to be present.

THERE is no religion, if it be lively, but tends to open the other life, because every religion prepares us for the future, keeps the spiritual as an end in view, and by consequence, realises it before the mind.—GARTH WILKINSON.

THE following frank confession has to be placed to the credit of Professor Charles Richet, author of "Thirty Years of Psychical Research": "In my servile respect for the classic tradition, I mocked at what was called Spiritism; and after reading the astounding statements which Mr. Crookes had published, I allowed myself—and here do I publicly beg his pardon for it—to laugh at them as heartily as almost everyone else was doing. But now . . . I beat my breast and cry, Pater, peccavi! How could I suppose that the savant who has discovered thallium and the radiometer and foreshadowed the Röntgen rays, could commit gross and inexplicable blunders, or allow himself to be duped for years by tricks which a child could have exposed?"—(*Proceedings, S.P.R.*, July, 1899.)

REPORTS OF SOCIETY WORK.

SPECIAL REPORTS.

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SOUTH MIDLANDS DISTRICT
SUBSIDIARY COMMITTEE.

THE monthly meeting was held at Leamington Spa on Saturday, Sept. 26th, Mr. B. P. Mobery presiding. The President thanked the Leamington friends for the use of their fine church, and Mr. Jones, President of Leamington Church, suitably replied. The minutes being disposed of, the secretary reported that the church opened at Stourbridge by the Committee had decided to affiliate with the S.N.U. The dispute at Tunstall Church had apparently been definitely settled, the Church Committee having decided to reinstate its late trustees as members of the Church.

Mr. and Mrs. Mustin, of Erdington Church, very kindly presented the Committee with a cigarette case, which realised the sum of 8/6 towards the funds of the Committee.

The Treasurer's report showed a balance in hand of 7/-, and ways and means were discussed as to the best method to be adopted to help the Committee to adequately carry on the work. It was decided to ask the churches in the area to organise saances through the Committee Secretary, each church to guarantee to raise the sum of 10/- in this way. Mrs. Florence Brooks proposed that each church organise a jumble sale. Both suggestions were favourably received.

The E.C. brought forward a recommendation to the churches regarding

grants made from the F.O.B. as follows: "In order that church members may be in a position to apply for a grant from the F.O.B. should the necessity arise, each full member of standing could apply for a grant, providing he or she had contributed the sum of one penny per month to the F.O.B., such application to be signed by the President and the secretary of the church of which such applicant was a member, the S.M.S.C. E.C. to have the power to grant or refuse a grant after investigation of any application."

Mr. B. P. Mobery gave a paper entitled "Auto-script," which was received with applause, many taking part in the ensuing discussion.

On Sunday, Sept. 27th, we held our annual gathering in the Futurist Theatre, John Bright-street, when Mr. W. Leslie Curnow, B.A., spoke on "The evidence in the case for Spiritualism" and "What do we get out of Spiritualism?"

Mr. C. Glover Botham, of London, was the speaker at the afternoon service, his subject being "Evidences of human survival." He also gave clairvoyance at each service, 27 descriptions being given during the day, including names, which were all recognised.

We as a Committee wish to register our thanks to the speakers for the day, the stewards, and the ladies. Another milestone has been passed in the history of Spiritualism in the Midlands.

"HOW TO MAKE MONEY AT HOME." Valuable book, 6d. post paid. Practical Schemes, suitable for all.—ALBERT FEATHER, Publisher, White Abbey-road, Bradford, Yorks

SOUTH-WEST LANCASHIRE AND
CHESHIRE GROUP.

Mrs. NAPIER, the well-known South African medium, conducted the first of a series of propaganda meetings (which are being held under the auspices of the above Group), at Hawkshead Church, Southport, on Oct. 3rd. A large congregation listened to an excellent address, followed by clairvoyance.

EDINBURGH.

At the morning service on Sunday, Sept. 20th, of the Edinburgh Association, the Rev. W. Heald gave an address on "Philosophy and phenomena." He spoke of the Hermetic philosophy, and the works of Hegel, the German philosopher, whose works, he said, tended to show the law of correspondence. Dealing with phenomena, he spoke of the experiment of the wheel in the dark room being set in motion by a great power and being gradually increased. At first nothing is heard, but soon a sound is heard representing the lowest note in the musical scale. As the speed increases the sound rises to a shriek, then dies away, until no sound is heard, but a red glow is seen round where the wheel is revolving. Then red flashes are seen, and it then manifests all the colours of the spectrum in their sequential order. The correspondence here is to the ultra-violet rays. This is a scientific fact, and accepted as such. Mr. Heald said everyone has this wheel, and the power by which it is set in motion is the imagination. Mr. Heald referred to the treatment by ultra-violet rays. This, he said, was a progressive step. When we become conscious of the

AUTUMN REDUCTIONS,
1925.

- Stead, the Man, by Edith K. Harper, post free 4/-.
The Open Vision, by Horatio W. Dresser, post free 4/-.
The Spirit of New Thought, by Horatio W. Dresser, post free 4/-.
The Epworth Phenomena, by Dudley Wright, post free 1/8.
Here and Hereafter, by Leon Denis, post free 3/10.
The First Christian Generation, by James Thomas, post free 2/10.
The Religion of To-morrow, by W. J. Colville, post free 3/10.
God in the Universe, by J. W. Frings, post free 3/-.
Mors Janua Vitæ, by H. A. Dallas, post free 2/-.
Emerson and His Philosophy, by J. A. Hill, post free 2/9.
The Spirit of New Philosophy, by John Hermann Randall, post free 3/10.
Psychical Investigation, by J. A. Hill, post free 5/6.
Man is a Spirit, by J. A. Hill, post free 3/10.
Psycho-Graphology, by Eugene S. Bagger, post free 1/9.
A Scientific Demonstration of the Future Life, by Thomson Jay Hudson, post free 6/4.

ALL NEW. BOUND CLOTH.

THE TWO WORLDS OFFICE,
MANCHESTER.



Mr. F. Thorpe.

TAKE TWO AT
BED-TIME

and note how well you sleep, and how refreshed and fit you feel in the morning.

The Universal Home Remedy for

Nervous
Breakdown
Headache
Indigestion
Sleeplessness
Neurasthenia
Nerve Pains
Headache

Anemia
Palpitation
Kidney
Weakness
Children's
Weakness
Wasting

Especially Valuable for Nursing Mothers and during the Critical Periods of Life.

Neurasthenia
The Curse of all who
are Temperamental.

Take the supreme tonic for all Nerve Troubles, Insomnia, Indigestion, and the Run-down Condition.

Mr. F. Thorpe, of 58, Lee Road, Harpurhey, Manchester, writes: "I am a commercial traveller, and I became very run down and could not sleep at night. I used to lie awake at night thinking about all sorts of things, and my nerves were always 'on edge.' I tried all sorts of remedies, but your Dr. Cassell's Tablets have done me more good than anything I ever took. After a fortnight's treatment there was a noticeable improvement in my condition. Now I sleep like a top and awaken in the morning as fresh as a lark. I am, indeed, completely cured."

**Dr. Cassell's
Tablets**

Home Price, 1/3; Family Size, 3/-

Sold in sealed packages only at all Chemists and Stores. Beware of imitations.

law of increasing vibration we can wipe out disease by its application.

JARROW-ON-TYNE.

ON Sept. 27th we held our harvest festival. Mrs. Graham took the evening service, giving an address and clairvoyance. The Lyceum choir rendered an anthem. On the Monday we held a social evening, and for the remainder of the week conducted a mission.

LIVERPOOL.

THE first massed session was held at Daulby Hall on Sunday afternoon, Oct. 4th, under the auspices of the Liverpool District Council. The session was conducted by Mr. Mack, of Runcorn. Ten Lyceums were represented, and the whole session was most enjoyable. There were 238 Lyceumists present.

The Daulby Hall Lyceum occupied the platform in the evening, when solos, recitations, papers and piano-forte solos were rendered.

LONDON : CHISWICK.

ON Sunday, Oct. 4th, we held our harvest festival. Through the donations of fruit, flowers and other gifts by members and friends, the hall was decorated with a display of offerings. In the morning Mr. S. Blackmore gave an address on "Personal Responsibility." Miss Donovan, under control, gave a number of messages. At the evening service Rev. Mills spoke on "Our spiritual harvest." Mrs. Hammerton followed with clairvoyance. The festival offerings were sent to the West London Hospital.

LONDON : KENSINGTON.

ON Sunday, Oct. 4th, Mr. A. Vout Peters gave an address on "Miracles." Many people had to be turned away. The Guild are making arrangements to hold the Sunday services in a larger hall. Mr. C. Gilbert gave descriptions at an overflow meeting.

LONDON : KENTISH TOWN.

ON Oct. 3rd we held our first Saturday entertainment. Mr. J. T. Dillsen, J.P., gave a humorous lecture. Songs were given by Miss Coombs, Mrs. Quinney, Mr. Watson and Mr. Greening, and Mr. Dillsen delighted the audience with a recitation, "The Enchanted Shirt."

LONDON : KINGSTON-ON-THAMES

ON Sunday, Sept. 27th, we held our harvest festival services. At the morning meeting Mrs. Spence spoke on "Our garden" to a very interested congregation. Clairvoyance was given by Mrs. Humphries. The evening service was taken by Mrs. Cannock, who spoke on "The harvest." There was a packed congregation. The church was beautifully decorated. We wish to thank all friends who so kindly helped by their gifts, most of which were distributed to the sick and the rest sold in aid of the Building Fund.

LONDON : MANOR PARK.

ON Sunday, Oct. 4th, we celebrated our harvest thanksgiving. The morning service and the afternoon Lyceum session were inspiring.

In the evening Miss Stanborough gave a solo entitled "God's Garden,"

THIS REMEDY HAS STOOD THE TEST. ITS GREAT REPUTATION HAS BEEN BUILT UP BY ITS UNPARALLELED SUCCESS.



The Key to Health and Happiness

That is the "AJAX" DRY-CEL BODY BATTERY, which infuses a new-born life into every nerve muscle and tissue of your weakened body. The most eminent scientists confirm our contention that Electricity is the basis of all life, and when this element is lacking, illness, weakness, and suffering step in.

Drive out your pains and aches! Get back your strength; regain your health and happiness with Nature's own remedy.

You are run down, suffer from Neurasthenia, Debility, Rheumatism, Lumbago, Sciatica, Stomach, Liver, or Bladder Trouble. Make up your mind to find out all about this wonderful cure. Thousands of grateful "AJAX" patients will tell you that the Battery achieves all we claim. It cures where all other remedies have failed, so do not hesitate. It is within your reach. The very first time that the "AJAX" pours its glowing stream of new life into your body will be the commencement of the end of your troubles. The "AJAX" is recognised as being the most perfected scientific electro-curative appliance in existence, and has proved to the hilt the immense value of the extraordinary curative power of that life-giving element, "Electricity," as it is pumped into the body by this wonderful appliance.

Send for the book to-day, entitled "Electricity, the Road to Health," which explains to you how you can cure yourself in the privacy of your own home without drugs or medicine. There are special booklets for ladies and gentlemen. Please specify which is required when writing.

IT IS FREE

You CERTAINLY VALUE YOUR HEALTH, so do not delay another minute. Just sit down at once and write now if you cannot call at the Institute for Free Advice and Demonstrations, and immediately this book will be sent you, free, in closely sealed envelope.

AJAX LD.

The British Electric Institute

(Dept. 346),
25, Holborn Viaduct, London, E.C.1
South African Branch: 70, Pritchard Street,
P.O. Box 7,222, Johannesburg.

followed by a reading by Mr. Steven-son entitled "The message of a flower," and a short address from Mr. Wills on "Efforts and the harvest." Further solos by Miss Stanborough and Mr. Tarrant, and an address by the President brought an impressive service to a close.

PENRHILWCEIBER.

AN impressive naming ceremony took place on Sunday, Oct. 4th, when Evelyn Jane, daughter of Mr. and Mrs. E. Jones, was consecrated to spiritual life. Mr. T. Abbott presided. Mr. Alexander conducted the naming ceremony, giving the name of "Isabel," after which he gave an address. Clairvoyance was given by Mrs. Alexander.

MANCHESTER : MOSS SIDE.

OUR second anniversary ten days' mission opened on Sept. 26th with a fine lecture on "Our Gospel," by Mr. Tinker, followed by clairvoyance by Mrs. Winefride Poole. A social took place in the evening. On Sept. 27th the anniversary services were held. The Lyceum was well supported by Mrs. Jackson, of Stretford, and their Lyceumists. Mr. Geo. F. Berry (Sec., S.N.U.) gave eloquent and inspiring thoughts on the International Congress in Paris, emphasising the power of will throughout the week. Interesting, instructive and helpful lectures were given by Mrs. Winefride Poole, Mrs. Shearsmith, Mr. C. L. Gilling, Mr. Robert Davies and Mr. Alfred Wainwright, each demonstrating the facts of communion.

We concluded the mission with a week-end with Mrs. Tina Tims, of London, who spoke to a full church at seven services. She was at one with the people, who fully enjoyed and appreciated her bright and spirited lecture. Each time she got her message home, and proved the nearness of spirit friends, and the fact of spiritual communion. We also had beautiful solos rendered by Mme. Dorothy Maddocks.

The Committee offer thanks to all helpers, including Mr. E. W. Oaten; Mr. McWilliams, Mr. Turley, who kindly assisted in a very successful and pleasurable mission. All praise to our spiritual helpers.

PLYMOUTH.

A HARVEST festival service was held at Stoke Public Hall, Plymouth, on Sunday, Oct. 4th. Specimens of garden produce, fruits and enormous sheaf leaves were contributed. Mr. Richards gave a short address, assisted by Mr. F. Lockyer. The sale of the produce took place on Monday, October 5th.

RADCLIFFE : RAILWAY ST.

HARVEST festival services were held on Oct. 4th and 5th, the speaker being Mr. Bentley, of Blackpool. Mr. Spencer (baritone) sang at both services.

On Monday a special service was conducted by Mr. Bentley. The clairvoyance was very clear and concise.

SADDLEWORTH.

ON Sunday, Sept. 27th, a large gathering witnessed an impressive naming ceremony conducted by Mrs. Smith (Greenfield). Suitable hymns were rendered. After naming the son of Mr. and Mrs. J. Shelberdine, Frank, spirit name "Conqueror," and giving Miss G. Wright the spirit name "Lily," Mrs. Smith gave a short address.

ROTHESAY.

A THREE months' series of propaganda Spiritualistic meetings have been conducted most successfully by the well-known medium, Mrs. Mary Napier, late of South Africa and Glasgow. Her addresses on Spiritualism were much enjoyed by all, and her clairvoyance was most convincing, and was the means of giving comfort to many here. The meetings were well attended each Sunday, and we trust the seed sown in God's garden will bear good fruit in the years to come. Mrs. Napier left, with all our good wishes, on a short tour in the North of England. May success crown her efforts there.

BRIGHOUSE, YORKS.

ON Sunday, Oct. 4th, at Martin-st. Spiritual Church, the anniversary services were held, Mr. Tom Tyrrell, of Blackburn, being the speaker and demonstrator. He gave excellent addresses, followed by descriptions, full names of spirit friends being given and recognised.

*—

MERTHYR: TROEDYRHIW.

ON Sunday, Sept. 27th, at the harvest festival, Mr. Davies, of Tynant, was the speaker. On Tuesday evening, Sept. 29th, Mr. Roberts, of Troedyrhiw, gave a very inspiring and spiritual address to a crowded congregation. Clairvoyance was given at both meetings.

On Sunday, Oct. 4th, a large congregation attended the evening service, when the speaker, Mrs. Jones, of Merthyr, delivered a very able address.

On Tuesday, Oct. 6th, Mrs. Williams, of Merthyr, gave clairvoyance, following an address by Mr. Roberts, of Troedyrhiw.

*—

POOLE.

THE Poole National Spiritualist Society opened on Oct. 4th. The opening services were conducted by Mr. Newton, the President of the S.C.U., his subject being "Mediumship, the love of God and the brotherhood of man." A violin solo was beautifully rendered by Mr. Tire, and clairvoyance by Mr. Davis. After the meeting a dedication service for officers and members of the church was held. There was also a naming ceremony.

SOCIETY ADVERTISEMENTS.**South Manchester Spiritualist Church**
PRINCESS HALL, PRINCESS ROAD,
MOSS SIDE.

SUNDAY, OCT. 18TH, at 2-30, LYCEUM
At 6-30 and 8-15, USUAL SERVICES.
MONDAY, at 3, AFTERNOON MEETING
At 8, MEMBERS' CLASS, Mr. Hamer.
TUESDAY, at 8, OPEN CIRCLE,
Mrs. Forrest.

THURSDAY, at 3 and 8, Mrs.
Shakeshaft.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, OCT. 18TH, at 10-30,
LYCEUM GROUP, MR. TINKER
At 3, OPEN CIRCLE.

At 6-30, HARVEST FESTIVAL.
SPEAKER: MR. R. McCOMMON.
SILVER COLLECTION in aid of Church
Funds.

MONDAY, at 7, FRUIT BANQUET, SOCIAL
AND SALE OF VEGETABLES.
Admission 6d.

WEDNESDAY, at 3 and 8, Mrs.
CHARNLEY.

SATURDAY, OCT. 24TH, at 7, SOCIAL.
Admission 1/- including refreshments
SUNDAY, OCT. 25TH, Mrs. FORREST.

Manchester Lyceum Church,
65, BRUNSWICK STREET.

SUNDAY, OCT. 18TH, at 10-30, LYCEUM
At 6-30 and 8, HARVEST FESTIVAL
Mrs. A. E. JONES.

MONDAY, at 3, Miss RENTON.
At 8, OPEN CIRCLE.

TUESDAY, at 8, Mrs. WORTHINGTON
THURSDAY, at 8, Miss MILES.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, OCT. 18TH, at 10-30, LYCEUM
At 3, 6-30 and 8, Mr. F. W. BACON
MONDAY, at 3 and 8, Mrs. ROBERTS.
WEDNESDAY, at 3 and 8 Mrs. HIBBERT
SUNDAY, OCT. 25TH, Mrs. GIBSON.

SOCIETY ADVERTISEMENTS.**Longsight National Spiritualist Society**
SHEPLEY STREET (opp. Pit Entrance
King's Theatre).

SUNDAY, OCT. 18TH, at 2-30, LYCEUM
At 6-45 and 8-15, Mr. JOS. SMITH.
TUESDAY, at 8-15, Mrs. KNOWLES.
THURSDAY, at 8-15, Mrs. CROMPTON
SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, OCT. 18TH, at 6-30,
MR. ROOKE.

WEDNESDAY, at 3, Miss RENTON.
THURSDAY, at 8, Mrs. GRADDOL.
FRIDAYS, OCT. 16TH and 23RD, at 8,
OPEN CIRCLE.
SUNDAY, OCT. 25TH, Mrs. SHAKESHAFT
Lyceum every Sunday at 2-30.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, OCT. 18TH, at 10-30 and 6-30
LYCEUM OPEN SESSION.
At 3, OPEN CIRCLE.
EVENING: NAMING CEREMONY.
MONDAY, at 3, Mrs. BUCHAN.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, OCT. 18TH, at 11, LYCEUM
At 3, OPEN CIRCLE.
At 6-30 and 7-45, Mr. BERRY, JUNR.
MONDAY, at 3 and 8, Mr. VERITY.
TUESDAY, at 8.
WEDNESDAY, at 3 and 8, Mrs. GARSIDE
SATURDAY, at 7-45, OPEN CIRCLE.

Salford Spiritualist Society,
WEST HIGH STREET.

SUNDAY, OCT. 18TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE, MR. BOLD.
At 6-30 and 8, Mrs. GERSHON.
MONDAY, at 3, Mrs. BUCHAN.
WEDNESDAY, at 8, Mrs. HOLT.
TUESDAY and SATURDAY, at 8,
OPEN CIRCLE, Mr. CRAVEN.

NEW SHAW STREET.

SUNDAY, OCT. 18TH, at 3,
OPEN CIRCLE.
At 6-30 and 8, Mrs. HOLT.
MONDAY, at 3 and 8, Mrs. CHAPMAN
TUESDAY, OPEN CIRCLE,
Mr. MANSFIELD.
WEDNESDAY, at 3 and 8, Mrs.
M. A. STAFFORD.
THURSDAY, at 8, MEMBERS' CIRCLE
SATURDAY, at 8, OPEN CIRCLE,
Mr. MORRISSEY.

Liverpool Spiritual Church,
BOALER STREET (Corner of STERNE St.)

SUNDAY, OCT. 18TH, at 11,
OPEN CIRCLE. At 2-45, LYCEUM.
At 6-30, Mr. HOPLEY. At 8,
Mrs. EVANS.

TUESDAY, at 8, Mrs. WILLIAMS.
WEDNESDAY, at 2-45, Mrs. WINTERS.
THURSDAY, at 8, Mrs. O'KEEFE.
WHIST DRIVE every WEDNESDAY at 8

Harrogate National Spiritualist Church
LOWTHER CHAMBERS, BEULAH ST.

SUNDAY, at 3, LYCEUM.
At 6-30, PHILOSOPHY. At 7-30, CLAIR-
VOYANCE.

WEDNESDAY, at 7, CLAIRVOYANCE
THURSDAY, at 7-30, MEMBERS' CIRCLE
SATURDAY, at 7-30, OPEN CIRCLE

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, OCT. 18TH, at 11-15 and 7,
Mrs. A. BODDINGTON.
At 3, LYCEUM.
MONDAY, at 6-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, Mr. H. J. EVERETT
(President).

SOCIETY ADVERTISEMENTS.**Brighton Central Spiritualist Church,**
ATHENÆUM HALL, NORTH ST.
(Opposite Ship St.)

SUNDAY, OCT. 18TH, at 11-15,
MR. LLOYD WILLIAMS.
At 3, LYCEUM. At 7, Mr. SCHOLEY
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS AND
CLAIRVOYANCE.

Chatham Spiritualist Society,
QUEEN'S HALL, MILITARY ROAD.

SUNDAY, OCT. 18TH, at 7,
Mrs. HELEN GREGG.
SUNDAY, OCT. 25TH, Mrs. E. NEVILLE

Dover Spiritualist Society,
METROPOLE HALL, CANNON STREET

SUNDAY, OCT. 18TH, at 11 and 6-30,
Mrs. LEVITT, of Sutton,
Addresses.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL, UPPER-
TON ROAD.

SUNDAY, OCT. 18TH, at 3-30
and 6-45,
Mr. C. H. GOFF.

Gillingham Spiritualist Society,
PAGET HALL, PAGET ROW, GILLINGHAM

SUNDAY, OCT. 18TH, at 7,
MR. H. BODDINGTON.
SUNDAY, OCT. 25TH, Mr. A. T. KIRBY
SUNDAY, NOV. 1ST, Mr. and Mrs.
HOLLOWAY.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL ST.

SUNDAY, OCT. 18TH, at 6-30,
Mrs. E. EDEY,
Address and Clairvoyance.

Southend Spiritualists' Church,
Corner of HILDVILLE DRIVE and
WESTBOROUGH ROAD, WESTCLIFF
(near Chalkwell Park).

SUNDAY, OCT. 18TH, at 11 and 6-30,
Mr. A. PUNTER. At 3, LYCEUM.
THURSDAY, at 8, Mrs. ROBERTSON

Worthing Spiritualist Mission,
MANSFIELD HALL, LIVERPOOL RD.

SUNDAY, OCT. 18TH, at 11 and 6-30,
Mrs. MAUNDER.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, Mrs. HAYWARD.

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

WEDNESDAY, OCT. 21ST, at 8,
MR. AND Mrs. LUND.
Address and Clairvoyance.
Welcome to all.

Church of the Spirit, Camberwell, S.E.
THE CENTRAL HALL, HIGH STREET.
PECKHAM.

SUNDAY, OCT. 18TH, at 11, SERVICE
At 6-30, Mr. W. A. CODD.
At 55, STATION ROAD.
MONDAYS, at 2-45, LADIES' SEWING
CLASS.
WEDNESDAYS, at 7-30, PUBLIC
MEETING.
SUNDAY, OCT. 25TH, Mrs. BALMER,

SOCIETY ADVERTISEMENTS.

Battersea Christian Spiritualist Church
EMPERANCE HALL, WANDSWORTH RD.
(N. Queen's Rd.), LAVENDER HILL.

SUNDAY, OCT. 18TH, at 6-45,
MRS. FINCH,
Address and Clairvoyance.
THURSDAY, MEMBERS' CIRCLE.
SUNDAY, OCT. 25TH, MRS. REDFERN,
Address and Clairvoyance.

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

SUNDAY, OCT. 18TH, at 11-15,
PUBLIC CIRCLE. At 3, LYCEUM.
At 6-30, MRS. F. KINGSTONE,
Address and Clairvoyance.
THURSDAY, at 8, MRS. A. PATTERSON,
CLAIRVOYANCE MEETING.
SUNDAY, OCT. 25TH, MRS. C. O. HADLEY
Nov. 6TH, THIRD ANNIVERSARY
BIRTHDAY PARTY, SOCIAL AND DANCE
(Full particulars later.)

Bowes Park Spiritualist Society,
SHAFTESBURY HALL,
adjoining BOWES PARK STN., N.22.

SUNDAY, OCT. 18TH, at 11,
MRS. GOLDEN. At 3, LYCEUM.
At 7, MR. LESLIE CURNOW and
MRS. C. YOUNG.
WEDNESDAY, at 8, at 54, WHITTINGTON
ROAD, MRS. MAUNDER, Flower Readings

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

SUNDAY, OCT. 18TH, at 11-15,
PUBLIC CIRCLE. At 3, LYCEUM.
At 7, MRS. E. NEVILLE,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' CIRCLE.
TUESDAY, at 8-15, MEMBERS' CIRCLE.
WEDNESDAY, at 8-15, PUBLIC CIRCLE.
SATURDAY, OCT. 24TH, at 7-30,
ENTERTAINMENT by LYCEUMISTS.
Admission by Programme: Adults 6d.
Children 3d.
SUNDAY, OCT. 25TH, Mr. G. PRIOR.

Chiswick Spiritualist Mission,
FLANDERS RD., TURNHAM GREEN
(1st Door on Right beyond Mansions)

SUNDAY, OCT. 18TH, at 11,
MR. COLEMAN.
At 6-45, MR. and MRS. J.
HAMMERTON.
MONDAY, at 7-30, PRIVATE CIRCLE,
Members and Friends.
WEDNESDAY, at 7-45, Mr. S.
BLACKMORE.
SUNDAY, OCT. 25TH, Rev. MILLS.
and Miss PROUD.

Church of the Spirit, Croydon,
REWOOD HALL, 96, HIGH STREET

SUNDAY, OCT. 18TH, at 11,
MR. PERCY SCHOLEY.
At 3, LYCEUM.
At 6-30, MR. ROBT. KING.

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

SUNDAY, OCT. 18TH, at 11, CIRCLE.
At 3, LYCEUM. At 7, MR. OSBORN
Address and Clairvoyance.
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, OCT. 25TH, MRS. DE
BEAUREPAIRE.

East London Spiritualist Association,
17 ROOM, EARLHAM HALL, EARL-
HAM GROVE, FOREST GATE (pass thro'
in Building to Second Door on Left)

SUNDAY, OCT. 18TH, at 7,
REV. GEO. WARD.
SUNDAY, OCT. 25TH, Mr. C. S. SEWELL

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 18TH, at 11-15,
PUBLIC CIRCLE. At 3, LYCEUM.
At 7, MRS. REDFERN.
TUESDAY, at 3, MRS. BROWNJOHN.
At 7, HEALING CIRCLE.
WEDNESDAY, at 8, MRS. PRINCE.
THURSDAY, at 8, PUBLIC CIRCLE.
FRIDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, OCT. 25TH, LYCEUM DISTRICT
COUNCIL.

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

SUNDAY, OCT. 18TH, at 11-15,
PUBLIC CIRCLE. At 3, LYCEUM.
At 7, DR. W. J. VANSTONE.
THURSDAY, at 8, Miss GEORGE.
SUNDAY, OCT. 25TH, MRS. S. D. KENT

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

SUNDAY, OCT. 18TH, at 3, LYCEUM
At 7, MME. A. DE BEAUREPAIRE
MONDAY, at 3, CLAIRVOYANCE.
At 8, PUBLIC CIRCLE.
TUESDAY, at 8, Mr. DOUGALL,
Members Only.
WEDNESDAY, at 8, DISCUSSION CLASS,
Mr. PRENTICE.
SATURDAY, at 7-30, WHIST DRIVE.

Harringay Christian Spiritualists' Mission,
1, SALISBURY PARADE, ST. ANNS RD.,
HARRINGAY.

SUNDAY, OCT. 18TH, at 7,
NURSE GILES,
Address and Clairvoyance.
TUESDAY, at 8, FREE HEALING CIRCLE

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

SUNDAY, OCT. 18TH, at 6-30,
MR. KING.
THURSDAY, OCT. 22ND, at 8,
MRS. A. BODDINGTON.
SUNDAY, OCT. 25TH, Mr. and Mrs.
PULHAM.
THURSDAY, OCT. 29TH, Mr. E. HUNT.

Hornsey Spiritualist Fellowship,
FELIX HALL, FELIX AVENUE,
CROUCH END (Close to Clock Tower)

SUNDAY, OCT. 18TH, at 7,
MR. F. RITCHIE, of Manchester,
Address and Clairvoyance.
THURSDAY, at 8, Mr. C. G. BOTHAM,
Address and Clairvoyance.
SUNDAY, OCT. 25TH, MRS. PATTERSON.
THURSDAY, OCT. 29TH, Miss M. MILLS

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, OCT. 18TH, at 7,
MRS. B. STOCK.
THURSDAY, at 3, MRS. E. EDEY.
FRIDAY, at 8, Mr. H. WRIGHT.
SATURDAY, at 7-30, GUILD SOCIAL
SUNDAY, OCT. 25TH, Mrs. T. TMS.

Kensington Spiritualist Guild,
"HYDESVILLE," 73, EARLS' COURT RD.
KENSINGTON, W.8.

SUNDAY, OCT. 18TH, at 7,
MR. A. VOUT PETERS,
Address and Clairvoyance.
Silver Collection to defray expenses.
MONDAY, OCT. 19TH, at 8,
MRS. S. PODMORE, Clairvoyance.

ROOK BARGAINS.—See cover

SOCIETY ADVERTISEMENTS.

Kentish Town Spiritualist Society,
17, PRINCE OF WALES CRESCENT,
PRINCE OF WALES RD., N.W.

SATURDAY, OCT. 17TH, at 8,
FIRST WHIST DRIVE OF SEASON
Tickets 1s. including Refreshments.
SUNDAY, OCT. 18TH, at 3-30,
FREE HEALING.
TEA at 5 p.m. for those staying to
Evening Service.
At 7, Address by MR. PATEMAN,
followed by CLAIRVOYANCE.
WEDNESDAY, and every Wednesday
from 6 p.m., FREE HEALING.
THURSDAY, Mr. H. BODDINGTON.

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

SUNDAY, OCT. 18TH, at 11-15,
OPEN CIRCLE. At 2-45, LYCEUM.
At 6-30, MRS. BEAUMONT-SIGALL,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN MEETING,
Mrs. PRINCE,
Address and Clairvoyance.
WEDNESDAY, at 8, Mrs. S. PODMORE,
Address and Clairvoyance.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, OCT. 18TH, at 11, SERVICE
At 3, LYCEUM.
At 6-30, MRS. CROWDER.
WEDNESDAY, at 7-30, Mrs. NEVILLE

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

SUNDAY, OCT. 18TH, at 7,
MRS. CLEMENTS and Mrs.
JAMRACH.
MONDAY, at 3, Ladies, Mrs. JAMRACH
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, Mrs. CROWDER.
SUNDAY, OCT. 25TH, Ald. DAVIS.

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

FRIDAY, OCT. 16TH, at 7 for 7-30,
MRS. E. MARRIOTT.
SUNDAY, OCT. 18TH, at 6-30 for 7,
MRS. M. BROWNJOHN.
FRIDAY, OCT. 23RD, Mrs. M. CLEMPSON
SUNDAY, OCT. 25TH, Mr. T. W. ELLA

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

SUNDAY, OCT. 18TH, at 11,
HEALING CIRCLE. At 3, LYCEUM.
At 6-30, Mr. and Mrs. LUND.
THURSDAY, at 8, Mrs. E. EDEY.
SUNDAY, OCT. 25TH, Mrs. B. STOCK.

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

SUNDAY, OCT. 18TH, at 11,
OPEN CIRCLE.
At 6-30, Mr. CLARKE.
THURSDAY, at 8, SERVICE AS USUAL
SUNDAY, OCT. 25TH, Mr. STURDY.

Stoke Newington Spiritualist Society
51, EVERING ROAD, HIGH ST.

WEDNESDAY, OCT. 21ST, at 8,
MR. A. PESKOFF,
EVENING OF CLAIRVOYANCE.

Moss Side National Progressive Lyceum Church, Stanley Grove, Moss Lane West.

SATURDAY, OCTOBER 17TH, at 8, Miss MILES.
 SUNDAY, OCT. 18TH, at 2-30, LYCEUM. At 6-30, Mrs. WINEFRIDE POOLE on "ROMAN CATHOLICISM AND SPIRITUALISM." CHAIRMAN: Mr. MCWILLIAMS. At 8-15, MEMBERS' CIRCLE.
 MONDAY, at 3 and 8, SERVICES. TUESDAY, at 8, MEMBERS' DEVELOPING CLASS. Mr. JAS. TINKER.
 WEDNESDAY, at 3 and 8, Miss P. GOODWIN. THURSDAY, at 8, OPEN CIRCLE. Mrs. WINEFRIDE POOLE.
 SATURDAY, at 8, SERVICE. SUNDAY, OCT. 25TH, and MONDAY, OCT. 26TH, Mrs. A. JONES.
 PRELIMINARY NOTICES.—Nov. 1st and 2nd, Mr. and Mrs. A. WHYMAN. ARMISTICE DAY, Nov. 11TH, at 10-30, ARMISTICE CIRCLE. Mrs. WINEFRIDE POOLE.

OCCULT RESEARCH SOCIETY,

339, WHITEHORSE ROAD, CROYDON (Corner of BENSAM MANOR ROAD).

SUNDAY, OCTOBER 18TH, at 7 Mrs. WILLIAMS.
 MONDAY, OCT. 19TH, at 8, CLASS OF INSTRUCTION, MEMBERS ONLY. THURSDAY, at 8, Mrs. PROUD.
 SUNDAY, OCTOBER 25TH, at 7, Mrs. ANNIE JOHNSON.

HOUNSLOW SPIRITUALIST CHURCH, WHITTON ROAD.

LIFE BEYOND THE VEIL. Rev. GEO. VALE OWEN will give an Address on THURSDAY, OCT. 22nd, at 7-45.

Subject: "SPIRIT PEOPLE I HAVE KNOWN."

SILVER COLLECTION will be taken to defray expenses.

SOCIETY ADVERTISEMENTS.

Wood Green Christian Spiritualist Church,
 BOURNE HALL, TRINITY ROAD.

SUNDAY, OCT. 18TH, at 7,
 Mr. HANNEN SWAFFER.
 SUNDAY, OCT. 25TH, Mr. E. MEADS.

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

SUNDAY, OCT. 18TH, at 6-30,
 ALD. D. J. DAVIS, J.P.
 WEDNESDAY, OCT. 21st, at 3,
 Miss GEORGE.
 THURSDAY, OCT. 22ND, at 8,
 PUBLIC CIRCLE.
 SUNDAY, OCT. 25TH, at 6-30,
 Mrs. G. ELLIOTT.
 Forward Movement at 11.
 Lyceum at 3.

**London District Council (Debating
 Section),**
 MINERVA ROOMS, 144, HIGH HOLBORN,
 W.C.1.

MONDAY, OCT. 19TH, at 7-30 for 8,
 Mrs. E. CLEMENTS,
 "MEDIUMSHIP AND ITS DEVELOPMENT"
 QUESTIONS AND DISCUSSION.
 ADMISSION FREE. COLLECTION TO
 DEFRAY EXPENSES.

British Magnetic Healers' Association.

The above Association will hold a
PROPAGANDA MEETING
 in the
 STAR OF PROGRESS SPIRITUAL CHURCH,
 on SATURDAY, OCTOBER 24TH.

Tea at 4-30. Public Healing at 7.

"ALL LANCASHIRE" BAZAAR.

THE BRITEN MEMORIAL, 65, BRIDGE
 STREET, DEANSATE, MANCHESTER,
 will be open on MONDAY, TUESDAY,
 WEDNESDAY and THURSDAY AFTER-
 NOONS between the hours of 3 and 5,
 for the RECEIPT OF GIFTS AND GIVING
 OUT OF WORK.

SUPPORT OUR ADVERTISERS.

Miscellaneous Advertisements. NOT DISPLAYED.

Prospective Announcements, Speakers' Open Dates,
 Wanted, For Sale, To Let: 20 words, 1/6. Each
 additional line, 3d.

LONDON, HOUNSLOW. — Oct. 18th,
 Mrs. STEPHENS. Oct. 20th, Miss MORSE
 Oct. 21st, Mrs. TREADGOLD. Oct. 22nd,
 Rev. G. VALE OWEN.

DRAWING ROOM SERVICE, 15, Sand-
 mere-road, near Clapham-road Tube
 Station. Mrs. CLARA IRWIN, the well-
 known Medium, will give Clairvoyance
 and Psychometry every Sunday at 7.

DRAWING ROOM SERVICES every
 Wednesday, at 2-45 and 7-30, at Beech
 House, 83, Cleveland-road, Higher
 Crumpsall, Manchester. Mr. ROBERT
 DAVIES, Dipl. S.N.U., the well-known
 Medium, will demonstrate Clairvoy-
 ance and Psychometry.

Mrs. COMLEY MAYES holds, on
 Tuesdays, at 7-30, a Class for develop-
 ment and practice.—33, Louisville-
 road, Balham, High-road, S.W.

Mrs. M. E. COWPE, Healing and
 Massage. Patients visited at their
 homes if desired.—Address, 17, Coal
 Clough-lane, Burnley.

Mrs. HERBERT SHAW, Medical
 Herbalist, Inspirational Healer and
 Masseuse, attends at 27, Fisher-st. (off
 Shaw-st.), Oldham, Tuesdays and
 Thursdays from 2 to 8. Particulars
 free for stamped addressed envelope.
 I specialise in children's diseases.

MEDIUMSHIP.—A Private Group of
 Ladies and Gentlemen interested in
 PSYCHIC RESEARCH are desirous of
 being put in touch with MEDIUMS who
 have the faculty and can demonstrate
 their powers of Clairvoyance, Clair-
 audience, Materialisation, Photo-
 graphy, etc. The Group are experi-
 enced workers in the subject, and
 Mediums could rely upon kindly and
 sympathetic co-operation under
 homely conditions. All fares and
 expenses, etc., would be paid. Address,
 in strictest confidence, to H. C. S.,
 Boachin, Ealing Common, South Side,
 London, W.

MR. HORACE LEAF conducts an
 "At Home" every Wednesday at 3,
 fee 2/-. A Public Developing Circle
 every Friday at 8, fee 1/-. Drawing
 Room Lecture on "Clairvoyance," on
 Tuesday, Oct. 20th, at 8, followed by
 Demonstrations, fee 1/-.—41, West-
 bourne Gardens, Bayswater, London,
 W.2. Tel: Park 6099.

Facts of the Future Life, by the
 Rev. VALE OWEN, Relating his personal
 experiences. Cloth, 4/10 post free.—

SPEAKERS' OPEN DATES.

HARROGATE SPIRITUALIST CHURCH,
 BEULAH ST.—Will all Speakers booked
 with the above church for 1926 kindly
 confirm dates to Mr. E. V. WALLACE,
 Hon. Sec., 7, Belmont-terrace, Star-
 beck, Harrogate.

WANTED.

WANTED Lady as housekeeper to a
 widower. Spiritualist preferred, about
 50 years old. Good home offered to a
 suitable person. References required.—
 JAS. F. BOWERMAN, "The Larnes"
 Buckfastleigh, Devon.

NOTICE.

T. Hunter, M.A.M.H., M.P.A., PSYCHO
 THERAPEUTIST AND CONSULTING
 HERBALIST, 363, OXFORD ROAD,
 C.-ON-M. MANCHESTER, begs to state
 that the Mission conducted on the
 above premises has now closed down
 entirely, and that he has no connection
 whatever with any other mission. He
 hopes in a short time to join a Society
 and continue the work so dear to him.

NEW SECRETARIES.

HARROGATE SPIRITUAL CHURCH,
 BEULAH ST., HARROGATE.—Mr. E. V.
 WALLACE, 7, Belmont-terrace, Star-
 beck, Harrogate.

BIRTHS, MARRIAGES AND TRANSITIONS.

MARRIAGE.

BILLETTE-HART.—On Sept. 30th,
 W. F. Billette, third son of the late
 Jabez Billette, Esq., of Cambridge and
 Australia, to Rosetta, fourth daughter
 of the late George Hart, Esq., of
 Nilverton Gardens, Seven Kings, Essex.

TO LET.—Lodgings with homely
 elderly couple. Suit two friends (no
 boarding). A few minutes from station
 Bakerloo Tube. Trams pass door
 also bus 528.—Mrs. THOMPSON, 33,
 Railway Cottages, Willesden Junction,
 London, N.W.10.

FOR SALE, American Organ, in
 good condition; also seven Swiss
 back Forms, as new. Cheap to quick
 buyer.—Apply, Mr. H. GREEN, 4,
 Wainman-st., Hanson-lane, Halifax.

In consequence of increasing circula-
 tion, all Advertisements should be
 this office not later than SATURDAY
 for issue of following Friday.