



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.

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LONDON SPIRITUAL MISSION,

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, OCTOBER 9TH, at 11, Mr. ERNEST MEADS.
At 6.30, Mr. F. T. A. DAVIES.
WEDNESDAY, OCTOBER 12TH, at 7.30, Mrs. E. A. CANNOCK

WIMBLEDON SPIRITUALIST MISSION,

BROADWAY HALL (THRO. PASSAGE BETWEEN 4 & 5 THE BROADWAY),

SUNDAY, OCT. 9TH, at 11, Miss WELLSBLOVE AND Mr. J. W. HUMPHRIES. At 6.30, Mr. H. J. OSBORNE.
WEDNESDAY, OCT. 12TH, at 8, HEALING CIRCLE. From 4 to 5, Treatment per Mr. and Mrs. LEWIS.
At 7.30, CAPT. J. E. ELLAM. Subject, "Buddhism and Spiritualism."
FRIDAY, OCT. 14TH, Mr. S. BULFORD. Lecture on "Cyclic Law." Tickets 1s. each.

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Public Meeting Every Sunday at 11-15 a.m.
SUNDAY, Oct. 9TH, ANNIVERSARY.
At 11-15, OPEN CIRCLE, Mr. COWLAM.
At 3, SPECIAL AFTERNOON MEETING. Clairvoyance by Mrs. BEAUMONT SIGALL.
Tea at 4.30. Members Free; Visitors 6d. each.
At 6.30, Mr. ERNEST BEARD.
WEDNESDAY, OCTOBER 12TH, at 8, Mrs. GARRATT. Address and Clairvoyance.

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SUNDAY, Oct. 9TH, at 11, Mr. and Mrs. E. J. PULHAM. Address and Clairvoyance.
At 7, Mr. T. W. ELLA. France Address.
WEDNESDAY, Oct. 12TH, at 8, Mr. E. EDEY.
SUNDAY, Oct. 16TH, at 11, DR. W. J. VANSTONE.
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Every Sunday, at 3, LYCEUM (Conductor, Mr. DRINKWATER).
Every Friday, at 8, FREE HEALING CLASS.
Every Saturday, at 7.30, WHIST Drive in aid of Building Fund.
THURSDAY, Oct. 27TH, Mr. H. J. OSBORNE. Lantern Lecture on "Picture Marvels from the Spirit World." (Spirit Return Phenomena as Photographic Proof). See later announcements.

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LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD, PECKHAM, LONDON, S.E.

SUNDAY, Oct. 9TH, at 11.30, CIRCLE. Doors closed, 11.40.
At 7, Mrs. D. MARRIOTT. Address and Clairvoyance.
TUESDAY, Oct. 11TH, at 7.30, SPECIAL MEETING for MEMBERS and ASSOCIATES ONLY. Clairvoyance by Mrs. SPARL WRIGHT.
THURSDAY, Oct. 13TH, at 8.15, Mrs. G. PRIOR. Clairvoyance.
SATURDAY, Oct. 15TH, at 7.30, GRAND CONCERT will be given by the "SILVER STAR CONCERT PARTY" in aid of the Mission Funds. Admission by Programme. Programmes 1s. and 6d. each.
SUNDAY, Oct. 16TH, FUND OF BENEVOLENCE.
At 7, Miss F. SCATCHELD. "Relix Rudolph," co-Editor of the "Asiatic Review." Member of the Society for Psychological Research.

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SUNDAY, OCTOBER 9TH, Mr. H. W. ENCELOLM.
SUNDAY, OCTOBER 16TH, Mr. ROBERT KING.
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An Exponent of the Spiritual Philosophy of the Present Century.

No. 1769—Vol. XXXIV.

FRIDAY, OCTOBER 7, 1921

PRICE TWOPENCE.

Original Poetry.

A Voice from Beyond.

PRAY for my soul! you guess not how avail
Love's prayers for those who pass "within the veil."
Pray for my soul! yes, daily, hourly plead;
Your prayers alone can meet my spirit's need.
Pray for my soul! Love hears thy spirit's call,
And help is sent to spirits held in thrall.
Pray for my soul! a fragrance sweet descends,
As love, like incense from your thoughts ascends.
Pray for all souls, lingering 'mid shadows gray;
Pray that they soon may reach heaven's endless day.

Dear heart, beloved! For thee I ever pray,
At morning, noon and night—
I pray! I pray!

—THROUGH "FRANCESCA."

Moses as Psychic.

A Modern Interpretation of Ancient Phenomena.

I. Toye Warner-Staples, F.R.A.S.

(Société Astronomique de France; British Astro. Assoc.)

PREFACE.

THE controversy which was aroused by my series of articles on Spiritualism in the newspapers, and also the correspondence sent to me privately, concerning the question of the Bible's attitude towards our movement, has induced me to publish the present sketch of the psychic life of Moses.

If I succeed in helping to revive popular interest in Old Testament narratives, and can show the essential agreement of the latter with modern psychic phenomena, I shall be quite satisfied with the result of my labours in this branch of research.

I am no authority on Old Testament criticism, historical reliability, or the Hebrew language. All I claim is a first-hand experience of psychic phenomena, aided by wide reading on the scientific side of the question.

I hope that opponents and critics of this article will therefore bear in mind that I HAVE, FOR THE PRESENT PURPOSE, ACCEPTED THE BIBLE EVENTS AS THEY ARE THEREIN RECORDED, AND AS ACTUAL FACTS, and have sought to provide an interpretation—in the light of modern phenomena—which lays no strain on the apparent meaning of the text, and is also compatible with our reason and faith.

So many would accept modern phenomena if they were assured that it is not contrary to the Bible teaching; and yet others would study the Bible with renewed interest if they could get rid of the old orthodox interpretation which has so long fostered a superfluous quarrel between religion and science.

It is the glory of psychic science that it reconciles the two, and gives us a scientific faith in place of an unscientific credulity.

Now faith is THE ASSURANCE [or giving substance to things hoped for, THE PROVING [test] OF THINGS NOT SEEN" (Hebrews ii. 1)]. And this is the chief work of Spiritualism.

BIRTH OF MOSES—THE FIRST PSYCHIC EVENTS.

It is evident that Moses was under the particular care of the spirit world from his birth until his death at the age of 120. A psychic of the highest class, called and led for a particular purpose, his life was one long series of manifestations of psychic power. It is only in the light of modern research that these supernatural events can be fully inter-

preted, and his story ranks as a careful and genuine record of ancient psychic phenomena.

A close perusal of the Old Testament narratives—using MODERN phenomena as a key by means of which we may unlock their true meanings—will reveal a romance of deepest interest, inasmuch as we shall find nearly every form of spiritual manifestation produced through this great psychic—Moses, the Law-giver of the Hebrews.

Where these events had once seemed impossible myths to the Rationalist, and a subject for blind faith on the part of the orthodox Christian, we now can see but the truthful record of remarkable psychic happenings worthy of our earnest study, and capable for the most part of a scientific interpretation which will satisfy both our reason and faith.

In the following study I shall use only the Revised Version of the Old Testament [Cambridge Edition of 1885]. It is noteworthy that the nearer we get to a true translation of the original Hebrew, so much the nearer do we get to a psychic interpretation of the text, and what seemed incomprehensible to the translators of the Authorised Version is now proved to be truer to science and fact than the GUESSES of the earlier editions. Probably every fresh translation of the original Hebrew will but bring us nearer to a psychic interpretation of these wonderful records.

According to authorities on Egyptology, Moses must have been born in about B.C. 1415 in the 15th year of the reign of Amenophis III. Now the chief wife of this Pharaoh was Queen Thyi (or Teie), who was probably a Syrian, and of different religion from the native Egyptians. Thus there is every probability that her daughter would willingly adopt a child of the Hebrews—an Asiatic, like her mother. Moses would thus receive all the advantages of a royal education, and this would account for his lack of sympathy with the native Egyptians, although he was brought up at Court. [See Dr. Pinches and Dr. Mahler.]

The Bible account of Moses commences in Exodus ii. 1. Here we learn of his adoption by a daughter of the Pharaoh, who was led—surely by spirit guidance—to the banks of the Nile just in time to see the baby Moses in his fragile barque. After he had been educated as a royal prince, he was "learned in all the wisdom of the Egyptians," and they were about the most cultured people on the earth in those days. The priests and royal sons were well versed in magic, astrology, and other occult arts, and Moses had thus the advantage of developing his psychic gifts under the most favourable conditions.

All went well with Moses until he began to take part in disputes between native Egyptians and his own people [Exodus ii. 11-15]. On one occasion he slew an Egyptian, and had to flee for his life into the land of Midian. Here he met the daughters of a priest of Midian, watering their flocks, and after helping them was received into their father's home. Moses then married the priest's daughter, Zipporah, and had a son, Gershom, after which he seemed to have settled down for the second time in ease and comfort, acting as shepherd to his father-in-law's flock.

One day as he led his flocks through the wilderness to Mount Horeb, an incident occurred which again changed the whole course of his life—he received a call to come out into the world he had quitted, and be a leader among men. His first great psychic manifestation was given to him—an occurrence which changed history and brought about the rise and liberty of the Hebrews as a nation.

MOSES' FIRST PSYCHIC EXPERIENCE.

Exodus iii. 2: "And THE ANGEL OF THE LORD APPEARED UNTO HIM in a flame OF FIRE out of the midst of a bush, and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside

now, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, GOD CALLED UNTO HIM out of the midst of the bush and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover, he said, I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob. And Moses hid his face: for he was afraid to look upon God."

Now there are several points to consider in this narrative. In verse 2 we are told that it was "an angel" or spiritual being which appeared in the midst of a flaming bush; in verse 4 this same being is called "the Lord," whilst the next sentence announces that "God" called to Moses and proclaimed himself as the same deity who had been worshipped by the ancestors of Moses. If we keep to the first term, i.e., an angel or spiritual messenger, we shall find the record comprehensible and true in detail with the manifestation of such beings down the ages until this present day. In using the second term, "the Lord," or a Lord, we still keep within reasonable limits, but if we use the word "God," in the general modern acceptation of that title, then we do indeed fly in the face of all reason! "No man hath seen God at any time" must ever be true to fact.

Surely no one in these days CAN believe that the Supreme Being—the Absolute—appeared in human or angelic form to Moses and spoke out of the burning bush! Yet there are still some ultra-orthodox who profess to believe every word, in its full dictionary sense, if it occur in our Authorised Version of the Old Testament! To such, my study of the psychic life of Moses will appear blasphemous; but it will not appear so blasphemous to them as their attitude of mind does to me! We cannot reconcile the orders—often so savage and cruel and immoral—given to the Hebrews and acted upon by them as the direct laws of God, with the conception of the Supreme Being given us by the Christ or by the best beliefs of the great religions of the world. We cannot worship a deity who gave commands involving wholesale slaughter of innocent women, children and animals, and who slew still more if his orders were not carried out with sufficient barbarity and thoroughness.

Nowhere in the Old Testament do we find Satan accused of so much barbarity as Jehovah. We cannot reconcile the conception of Jehovah and the "Father-in-Heaven" of Christ, so why attempt the impossible? Now, on the other hand, if we attribute many of these laws and commands to "a Lord," or powerful spirit being from another sphere of existence—a being who had especial charge of the Hebrews and led them to the best of his ability, and taking into account their undeveloped state—then we can account for much that seems contrary to our sense of righteousness. In the light of modern research the passage I have quoted from Exodus iii. would simply mean as follows:—

A spiritual being manifested his presence by means of the materialisation, or etherealisation, of his form. First Moses sees the flame, or spirit light, in a bush, and his curiosity is aroused because the bush is not consumed—as of course it would have been if the flames had been normal (compare "tongues of fire" at Pentecost). Then seeing that his attention was attracted, the spirit calls in the direct voice to Moses and tells him not to come near, for that would have disturbed the conditions and caused the form to disintegrate, had Moses grasped it. Then the spirit goes on to tell Moses who and what he is and why he has been sent to him. The human author of the record of these events has, I believe, confused the giver of the message, that is, the Lord or angel, with the words of the message itself—a very natural confusion under the unusual and supernormal circumstances. Like many other people to whom psychic phenomena are given, "Moses hid his face, for he was afraid to look upon God," and thus he attributes a higher station to the spirit than he might otherwise have done. Doubtless the figure was too radiant for an exact description to be given.

Moses asks how he shall convince the Israelites that he has really had this divine commission given to him, and what name he shall give to God? Then the spirit, or angel, answers with a profound occult term which would be understood by the occultists of all races and times, for it is the ultimate description of the Absolute. "I am that I am."

By the giving of this name the angel showed his authority as a messenger from God—from the highest source. We should differentiate between "I am" (i.e., the Absolute) and Jehovah the god of "your fathers, Abraham, Isaac and Jacob," for the latter was but a racial deity of the Hebrews, whilst the former would appeal to all races and times and religions (Exodus iii. 14, 15).

It is noteworthy that Moses and Aaron were to say to Pharaoh, "The Lord, the God of the Hebrews, hath met with us," for this would appear reasonable to an Egyptian who believed in there being many gods beneath the one Absolute Being. The spirit messenger then tells Moses a little of the future, that, despite signs and wonders, Pharaoh will not let the Israelites go easily, and Moses fears that not only will the Pharaoh doubt his mission, but that the Israelites also will question it. As a witness to his veracity, the angel taught Moses how to perform three remarkable "signs" well calculated to convince a less learned people than the Egyptians (Ex. iv. 1-9). Probably Moses was very well versed in Egyptian magic, both white and black, and the angel here, knowing this, approves of his using his power and knowledge for a good purpose. The spirit also promises to inspire Moses (v. 6-12) as to how he shall act, and what he shall say when difficulties arise.

Then Moses, being at last convinced of the reality of his mission, goes to Jethro and gains his consent to his returning to Egypt. Again the spirit ("the Lord") tells Moses of events which have taken place at a distance—"the men are dead which sought thy life"—and gives him further details. We now come to an extraordinary passage, which, if genuine, must be hard indeed to "explain" in the orthodox manner! For just when Moses is doing his best to obey God's commands, we read, "And it came to pass on the way at the lodging-place, that the Lord met him, and SOUGHT TO KILL HIM" (Exodus iv. 24), being apparently prevented by Zipporah's prompt action. "So he let him (Moses) alone."

Now, from a Spiritualistic standpoint I can explain this passage, but not otherwise. Assuming that the translation is correct, I should say that another spirit—an evil one—knowing the reason for Moses' journey, was seeking to prevent him accomplishing it in safety. Great psychic forces evidently surrounded Moses, particularly now that his career had really commenced. Evil forces, both from the unseen world and from incarnate rivals, such as the Egyptian magicians, would ever be ready to attack him, and it would not be surprising if SOMETIMES Moses, or the writer of the accounts, mistook the evil for the good.

Aaron also had a vision or message (chapter iv. 27) telling him to meet Moses in the wilderness, which he did, and there they arranged their plans, and subsequently explained all that had happened to the Israelites.

(TO BE CONTINUED.)

Bristol Trumpet Medium at Devonport.

MESSRS. HOSKINS and TAYLOR, the Bristol trumpet mediums, who only tour under spirit direction, have visited the new church at Devonport with wonderful results. At the seances the voice of the control, which could be heard far away from the seance room, has given directions for trumpet mediums and their sitters to begin at once in their own town. Some have had conversation with their loved ones, and have been much comforted. Sceptics have been converted, and a wave of enthusiasm has baptised this new-born church.

Messrs. Hoskins and Taylor spoke on Sunday, Sept. 25th, and in the evening Mr. Taylor had a crowded house in the Oddfellows' Hall. Many stood right through the service, and the manifestation of power was remarkable.

These men have done great service by coming to Devonport, and we believe their work will bear wondrous fruit in the days to come. Mr. Taylor's clairvoyance is very clear and convincing.

PROGRESS can only be made by re-affirming truth known, by discovering truth hitherto unknown, and by destroying ancient falsehood.—ANNIE BESANT

Miss Ada Bessinett at Glasgow.

At the close of Mr. Horace Leaf's evening lecture to the Glasgow Association on Sunday, September 25th, Mr. McIndoe made public acknowledgement of the work done for the Association by Miss Bessinett. He said:

No more uniformly successful and satisfactory series of seances has ever been held under our auspices. From first to last the results have been most gratifying. I have heard no complaints except from those whom we could not admit to the sittings, and our one regret is that the visit has been all too short.

On behalf of our executive, our Association, and especially on behalf of those who had the privilege of sitting with her, I offer her our sincere and grateful thanks. It may not be out of place to refer briefly to the sittings. Each seance has commenced with a display of physical phenomena which was apparently granted us by the spirit helpers as evidence of the reality of their presence and their ability to do things, even when hampered by restrictions which they themselves imposed or accepted, the recital of which would be received with incredulity in any but an audience of Spiritualists.

The gramophone took the place of the singing which we usually have at seances, and at every seance spirit hands took part in its manipulation. They have started it, stopped it, changed the records, changed the needles, done everything but wind it up, and to the accompaniment of these records we have had the tambourine played all round the circle in perfect time, and the player has frequently shown herself as a beautiful Spanish girl. We have had singing in childish treble, high and loud soprano, contralto, tenor and baritone voices; whistling of such loudness and volume, and sustained for such long periods without a pause for breath, as to suggest that it could not be emanating from anyone using ordinary breathing organs. All these things have happened in the dark with the medium sitting free in her chair, apparently in trance, but they have also occurred with the medium bound in her chair with ropes we have provided, her left hand tightly tied to the left arm of the chair, the rope passed round her body and through the back of the chair, then tightly round her right arm, and to make assurance doubly sure, also fastened round the left arm of the man sitting next her, and the two together bound to the arm of the chair.

Around her mouth a handkerchief has been tightly tied, and all this has been done by the spirit people. We have turned on the red light and examined closely the tying, and found it systematically and thoroughly done. In the dark these phenomena have been repeated apparently with the same freedom, and we have again turned on the light and found the tying intact.

Of course, some of our credulous critics will suggest that Mrs. McKenzie was the author of these phenomena, but there are three conclusive answers to this. The first is that she and Miss Bessinett were so seated in the room between the wall and the table that neither could have moved from her seat without instant detection; the second is that Mrs. McKenzie's hands were frequently being held by some of the sitters while these things were happening; and the third is that the phenomena occurred just the same when Mrs. McKenzie was not present, when her place at the gramophone had been taken by Mr. Garscadden or myself.

Now, while I should not like to fix a limit to the possible accomplishments of Mrs. McKenzie, it will be obvious to

all who know us that neither Mr. Garscadden nor I could possibly masquerade as beautiful Spanish girls, dancing with tambourines, without instant discovery.

But these things prove nothing but the operation of some supernatural forces acting under intelligent guidance and control, they do not prove that personality and consciousness survive beyond the grave, and as that is the work which Miss Bessinett and her helpers wish to assist in accomplishing, these phenomena were but the prelude to the manifestations which followed, when such evidence of the survival of consciousness and identity were offered as to leave no room for doubt in the minds of those who received it.

And so we have in our midst, and there are scattered throughout the length and breadth of the land, from far Aberdeen to Edinburgh, and from Edinburgh to Belfast, a goodly quota who, as the result of their sitting with Miss Bessinett in Glasgow, have been added to the number of those in our ranks who can say with quiet emphasis and with calm conviction, "We know, for we have seen, we have felt, we have heard."

We have seen the faces of our departed friends as the veil was drawn aside for a few brief moments. Some of them have smiled on us, and very many of us have recognised them without any shadow of a doubt as to their identity. Our own convictions have been reinforced as we heard the joyful and confident tones of recognition with which those who stood beside us welcomed the forms who manifested for them—husbands greeted their wives, parents their children, friends and relations greeted one another. We have felt as well as seen. Felt the touch of their fingers upon ours, the pressure of their hands upon our heads and shoulders, the caress of their fingers upon our faces. We have heard as well as seen and felt. Heard them call to us out of the darkness, some of us familiarly by name. We have answered, and they have responded with words of loving cheer and encouragement, and they have bidden us become their messengers and take tidings to their friends of their continued existence, their enduring love, and the interest and care which they still maintain for their welfare.

They have also left behind more tangible evidence of their

presence and identity in the shape of written communications which, by their purport and contents, tended to establish the identity of the sender, and that they were intended for the recipient in whose hands they were placed, and for none other.

So we say we know, and though the whole world should rise in derision and shout that such things are not, have not been, and never can be, it will make not one whit of difference to our conviction, for we have had these experiences, and until time for us has ceased to be, they will remain with us a precious and an indelible memory.

For the privilege of being in a position to make such a declaration, we offer our thanks to Miss Bessinett, thanks we cannot adequately express in words. We wish her God speed in her work, health, strength and continued opportunity to pursue it, and when next she returns to this country or wherever she may go, she will nowhere find a more hearty welcome than that which most assuredly awaits her when next she sets foot in Glasgow.

Mrs. B. McKenzie, of the British College of Psycho Science, London, who occupied the chair, replied on behalf of Miss Bessinett, referring to her development in the home circle under the watchful care of her foster mother, and spoke to the very valuable work she had been doing in London. She emphasised the need for guarding and



Miss Ada Bessinett.

protecting our mediums, and spoke also of the great dearth of capable exponents to follow up the work of such demonstrators as Miss Bessinett.

The Value of Useful Labour.

J. B.

SOME time ago an excellent article on "Service" was issued in your journal, which served for association with the sentiments of Miss Lucy Larcom, the distinguished author of "Hand in Hand With Angels," a hymn of signal beauty and encouragement. When the keen sense of duty which characterised her life and the recognition of her large share of diligent endeavour are duly recalled and carefully considered, can we wonder at her impressive conviction regarding the continuance of similar activities in the realm beyond the tomb—the region known as the Celestial City, the Heavenly Home on High? In her poem on "Work in Heaven," she says:—

"There must be work for us to do in heaven,
Else that were a less blessed place than this;
The worthiest impulse to our earth-life given
Must still be felt amid celestial bliss.

"Work is the holiest thing in earth or heaven
To lift from souls the sorrow and the curse;
This dear employment must to us be given,
While there is want in God's great universe."

Miss Larcom's diary entries of October 16th, 1892 (penned in her 69th year), include the following notable reflections: "Three months ago to-day my dear sister Emeline left this world—suddenly, quietly, 'just slipped away,' her daughter Lucy says. She made herself ready for church, and sat waiting, but it was heaven for her instead. Her going makes more difference to me than the departure of anyone else could, for she has been part of my life ever since I was born. She did more to shape my mind—my soul—than anyone else did. Her going makes it an easier thing for me to go when the time comes. Then, while on Moosilanke Summit the news of Whittier's death came to me—more translation than death. I seem to see him pass on by me up the heights, and seemed to hear him say as he passed, 'So easy a thing it is to die! Like the mountain blending with the clouds, like the melting of earth into sky, is the transition from life into loftier life.' He, too, passed away in peace, the lovelier to think of because he had always dreaded the hour of death. He, too, was my noble and tried friend in my life more than fifty years. He is associated in my life with the beauty of the hills and the sea that we have enjoyed together, with the deep things of poetry and religion, which were indeed one reality to him."

Now does it seem unworthy of notice that the teaching of Carlyle in regard to the value and dignity of toil is being recalled and made prominent again. Said he, "Blessed is he who has found his work, let him ask no other blessedness. For there is a perennial nobleness, and even sacredness in work. The latest gospel in this world is, 'Know thy work and do it.' The most unhappy of all men is the man that cannot tell what he is going to do, who has no work cut out for him in the world, and does not go into it. For work is the grand cure of all the maladies and miseries that ever beset mankind—honest work which you intend getting done. The only happiness a brave man ever troubled himself with asking much about was happiness enough to get his work done. Not 'I can't eat,' but 'I can't work'—that was the burden of all wise complaining among men."

One further assertion of Thomas Carlyle seems to merit the deepest and most unreserved consideration at this momentous passage of human affairs (though of but short utterance), as follows: "A man in no case has liberty to tell lies."

Reverting again to the subject of work, a brief poem by Jean Blewitt, recorded in "The Christian Life and Unitarian Herald" of July 9, 1921, may serve in conclusion:

THE GREATEST WORK IN LIFE.

What is the grandest work of all?
The work that awaits each day;

The work that calls us on every hand
Is the work for us that is truly grand;
And the love of work is our pay.

What is the highest life of all?

'Tis living day by day;
True to ourselves and true to the right,
Standing for truth from dawn till night;
And the love of truth is our pay.

What is the grandest thing of all?

Is it winning heaven some day?
No, and a thousand times say no!
'Tis making this old world thrill and glow
With the light of love, till each shall know
Something of heaven here below,
And God's "Well done" for our pay.

A Strange Story: Hanged Man's Prophecy Fulfilled.

MONTGOMERYSHIRE is showing unwonted interest in "The Robber's Grave," at the parish churchyard, for it is exactly 100 years since John Newton Davies, a farm bailiff, was hanged there for highway robbery.

On the scaffold Davies declared that in proof of his innocence grass would not cover his grave for a century. His prophecy has been fulfilled. To-day, on the neglected grave, there is still a barren strip in the form of a cross, though thick grass grows unhindered all around. Past and present sextons stoutly deny that anything has ever been done to keep the grass bare, and superstition has it that anyone trying to frustrate the prophecy met an unnatural end.

Interviewed by a "Daily Dispatch" correspondent, the churchwarden, Mr. J. E. Tomley, C.B.E., clerk to the Montgomery War Pensions Committee, said he was not a superstitious man. "But," he remarked, "there is certainly something unnatural and uncanny about the grave. No thing is ever done to stop the grass overspreading the sterile strip. The sexton would be afraid to interfere with the grave. There are too many tragedies connected with it."

"About fifteen years ago a commercial traveller, hearing of the grave and its strange tale, went there and planted grass seeds on it. A fortnight later he met with a sudden death. Another man planted a rose tree on the head of the grave. The tree grew, but the man was seized with paralysis and never recovered. Other like stories are also told."

"DAILY DISPATCH."

Spirit Music

MR. J. H. SHARPE, writing from Birmingham, tells us an interesting psychic experience of his. He is but 20 years of age, and has had six months' tuition in music, though he has a natural musical gift.

Having developed the psychic side of his nature, he has gained some contact with the spirit world. His guide (who claims to have been a professor of music when on earth) came to him recently and played a delightful and original composition of music. Possessing no knowledge of musical composition, Mr. Sharpe was assisted to reduce the melody to paper and harmonise it. Giving it the title "The Fairy Melody," he sent it to a firm of London publishers, who accepted it for publication. A front page sketch has also been provided by inspiration, and the piece will be on the market during this month.

THE Altrincham Society is in temporary difficulties owing to having no suitable place to meet in, and have had recourse to the large Public Hall, entailing large expense. Two of its members, Mr. Leigh-Caunt and Mr. T. H. Yates, will gladly serve any Society on any week-night by taking meetings if a retiring collection is taken on behalf of the Altrincham Society's Building Fund. Such services should appeal to the sympathy of those who love the Cause. Write Mr. T. H. YATES, Oak Cottage, Wallfield-lane, Timperley, Altrincham.

Marylebone Spiritualist Association.

THE above Association advanced another step in its history on Sunday, September 25th, when they commenced their services in the Aeolian Hall, New Bond-street, W. It is one of the most tastefully decorated halls in London, and has a seating capacity of over five hundred. The organ is a very large one, and fitted with all the latest movements which the best organ builders can devise for producing the richest musical effects.

The hall on this occasion was crowded. The President, Mr. George Craze, in an introductory speech, gave a short history of the Association, and what were the fundamental teachings of Spiritualism. He remarked that on the occasion of their opening service at the Steinway Hall about four years ago, they had the pleasure of listening to the late Mr. J. J. Morse, one of our foremost trance speakers. To-night they welcomed as speaker another pioneer of Spiritualism, Mrs. M. H. Wallis, who had practically done fifty years' work on our platforms as a trance medium.

The controls of Mrs. Wallis gave an able and eloquent address on "Spiritualism and Religion," which was listened to with great attention. Miss Nellie Dimmick sang in a delightful manner a selection from "Elijah," with organ and piano accompaniment.

The hymns used on this occasion were from the new Hymnal, "Carols of Spiritual Life." This hymnal is the fore-runner of a larger collection which the Literary and Musical Committee of the Association are producing. Many of them are original, and are being given under inspirational power to a little circle sitting specially to receive them. Mr. F. C. Dimmick, the organist, and Mr. W. J. Mowbray are the leaders of this committee, and are to be congratulated upon the result of their labours. The collection was for the benefit of the Marylebone Spiritualist Association Psychical Research Institute, which is in the course of formation.

Midlands District Council.

THE above Council introduced itself to the Potteries District, on Saturday, September 17th, when the half-yearly meeting was held at the Hanley Church. Mr. Mambery presided over a moderate attendance. A welcome was extended to the meeting by the President and vice-president of the church, to which Mr. Mambery and Mr. Berry replied. After the usual preliminaries, the meeting settled down to business. The treasurer's report indicated the seriousness of the financial position, for in common with other districts the Council is finding that increased funds are necessary to carry on the greater work.

The secretary's report and the delegates' report of the S.S.U. conference were adopted. An invitation from Derby was accepted for the 1922 annual general meeting. The council and subsidiary committee were accepted en bloc after alterations and additions. Mr. Wiggin and Mr. Taylor, of Birmingham, were elected auditors. A report was submitted of arrangements made for the conducting of propaganda and mission work by Mrs. M. Gordon in November.

Owing to the serious position of the Council funds the executive committee recommended that each church be solicited for a donation of 10s. to help tide over the temporary difficulty (chiefly caused by initial expenses in connection with the inauguration of the council. Promises of help in this direction were forthcoming, and other suggestions were made for increasing the funds. Suggestions were made regarding Council and sub-committee stationery, and for uniform contribution cards for all churches in the area, which are under consideration. The next meeting was left to the E.C. to convene.

On the Sunday mass meetings were held in the Renton Hall. In the afternoon about 250 persons were present. The chair was occupied by Mr. G. F. Berry, and Mr. J. G. Wood spoke on the reality and consolation of our Spiritualism against the dependence of a faith in what the heart hoped for, but could not fortify itself with accurate knowledge. In the evening there were about 600 present. On this occasion Mr. J. G. Wood occupied the chair, with Mr.

G. F. Berry as speaker, who undertook to estimate the place and importance of phenomena in our Movement. The necessity of the permanent place of mediums fully qualified to demonstrate the fact of spirit return to inquirers in any age or period was emphasised, and the attention of the people was turned to the great possibilities that lay in the development of the psychic powers resident in some degree in almost every individual. This development not to be undertaken so much for public work, but more as a means of enriching our present life, and helping us to a more perfect understanding of the spirit world, and the recognition and self-development of our own inherent spiritual life.

Mrs. Brookes, of Birmingham, gave clairvoyance at both meetings. Her work was remarkable for exceptionally clear and accurate delineations and for her capacity to secure additional information in order to get recognition.

Altogether the meetings were a great success, and should help the spread of our Cause in these towns.

Spiritualists' National Union, Ltd.

The Great Forward Movement.—£1,000 Wanted.

AN ancient prophet said, "Where there is no vision the people perish." These words are as true to-day as when first uttered. We are witnessing to-day great industrial upheavals, we are reaping the terrible aftermath of War. We have been crying Peace, and there has been no Peace. I believe the time is opportune for a successful spiritual campaign. Even Governments have been compelled to recognise the changed aspirations of the race, but they are offering old palliatives. The Churches have recognised the great mental and spiritual changes in the masses of the people, but they are only shouting out their old shibboleths.

Government and Churches have failed to recognise that the present state of the people is really a spiritual awakening, but the race has not yet learned to articulate their feelings in correct terms, the feelings, the impulses, the aspirations are all new sensations to them; they possess no language to adequately express themselves; they are using the only language they know, and are expressing themselves in terms of materiality. They do not possess the vision; and the accepted spiritual leaders and teachers are equally blind to the spiritual realities of life. The glorious revelation that has come to the Spiritualist—the revelation of the potentialities stored up within the race—lays a great responsibility upon us. We must accept the challenge the race has thrown down; and we must take our vision to them.

I believe our movement was born to us from the spirit world, because of the failure of the existing institutions to perform the work. Because they had proved inadequate to meet human needs, they had lost the vision. I also believe that this is our real testing time.

It remains with us to say whether we shall be registered as failures in the archives of those higher worlds.

We have more than 300,000 Spiritualists in the country; £1,000 should be raised in a week. If every president of a Spiritualist Church and every speaker for the day made a Special Appeal for a SHILLING DONATION TO THIS FUND from the members of the congregation, we should have the money to go forward, and do all the things we are anxious to do. HAVE WE GOT THE VISION?

R. H. YATES, General Secretary.

25, Thornton Lodge Road, Huddersfield.

P.S.—We suggest that this should be read from every platform.

Concerning Genius.

"GENIUS is the product of the same laws of production as cotton and molasses."—MACAULEY.

"Genius is merely an affair of energy."—MATTHEW ARNOLD.

"Genius is nothing but labour and diligence."—HOGARTH.

"Genius is only great patience."—BUFFON.

"Patience is a necessary ingredient of genius."—BEACONSFIELD.

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return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, OCTOBER 7th, 1921.

Concerning Angel Ministry.

"He shall give His angels charge concerning thee."

THROUGHOUT the history of the world's religions no belief has appealed to men with greater strength than that in the ministry of angels. Whatever may have been man's conception of the type of life which exists in the spiritual worlds, there has ever been a belief that God employs messengers as links between Himself and us. Sentiment has played a tremendous part in this belief. It was "nice" to think that in their hours of stress and difficulty and temptation, and particularly in times of sorrow or of sleep, the ministrations of a higher type of being provided guidance, strength and protection, and many a pious soul, steeped in the waters of bereavement or apparent hopelessness, has been led to look through the mists of present sorrow to the coming dawn and sunshine by that hope which "springs eternal in the human breast," and in such hope man's fancy has pictured faces of angels looking in radiant love and sympathy through the gloom of troublous days. The lisping of childish lips have invoked the blessing of "four angels to guard my bed" during hours of sleep, and simple faith has doubtless built "thought forms," and thus produced beneficial effects which, in their turn, have given added strength to the belief.

Side by side with the belief in the benevolent genii there has ever existed the converse conception—that the agents of evil, emissaries of the adversary, were dogging man's steps to lure him to destruction, and so we have the dual picture of the personified principles of good and evil struggling for the soul of man. It is difficult to trace the origin of these ideas. Sabeism, the constant opposition of the astronomical zodiacal signs of summer and winter. Ghosts, the appearance of discarnate entities, sometimes for benevolent and at others for vengeful purposes. Inspiration and seership, lifting a corner of the veil of mysticism. These have all played their part in the upbuilding of such ideas, and the degree of ignorance and superstition which prevailed in any given age or nation became the measure in which the truth became exaggerated to the point where it reached absurdity.

Just as Deity has been pictured in forms of earthly splendour, so have the Powers of Darkness been visualised as the essence of personified evil—the One attended by radiant and shining ones who laboured to do His will; the Devil by legions of leering imps bent on defeating His object. To supplicate and win the favour of God, or to avert and overcome the wiles of the evil one, have been amongst the desires and occupations of men in all nations. We think, too, that in the corrupt and horrid middle ages priests and other interested parties have not been slow to avail themselves of such fearsome beliefs to add to their material gains or political power.

Confucius, the great Chinese philosopher, whose wonderful analects are all too little known in the Western

world, has shown us in his "Doctrine of the Mean" that the truth will often be found midway between two exaggerated ideas, and modern research is enabling us to apply this method to the ministry of angels. The opening of the lines of communication between this world and that of the superphysical is enabling us to collect actual data concerning the ministrations of the occupants of the higher world. We have found beyond question that just as we, as a human family, share this world with other forms of life who minister in various ways to our well-being—many of them being almost oblivious of our existence—so we of this world share the universe with countless other forms of life of which we have been oblivious. There is no more reason why this physical world should be the only habitable part of the universe than that we as a human family should be the sole life-occupants of this planet.

The blood corpuscle within my veins is a living creature having a "life cycle" of his own. My health and well-being depends upon his faithful performance of his life's duty, yet he knows me not and I was unaware of his existence until the microscope introduced me to him. We are mutually dependent upon each other. My care for my body ensures his health. The death of my body cuts short his career, whilst if he fails in his duty I sink into a state of disease. If he knows not me, of whose body he forms part, what can he know of the human family, of the teeming forms of life—flora and fauna—which move on the surface of the planet—of the star spangled space which extends even beyond my comprehension.

So it may be with us. What forms of life may exist in the outer or inner worlds of being we may not know, but at least Spiritualism has given us some real and tangible evidence of the ministry of beings dwelling in another phase of existence. Not, perhaps, the great ones of the Eternal Presence, but better still, we think, are the sweet ministrations of those who have passed along the road we tread. If there are beings of a different order to ourselves—beings who have never known earth's vicissitudes—they would, we think, be poor ministers to such as us. The spirit world, however, is peopled with millions of human souls who have passed this way, who have struggled and laboured and suffered even as we do. They have known joy and sorrow, faced life and death, worship and play, sunshine and shadow, friendships and enmities, loves and hatreds, laughter and tears, victories and defeats. They know life, for they have passed this way. The best comrade-in-arms is the old campaigner. The best comforter in bereavement, he who has loved and lost. A handgrip from him is worth a dictionary of words from one whose eyes have never been dimmed by tears. Aye, it is a wise Providence which has ruled that human needs shall be the object of human ministry.

We shall be told that those who thus minister to us are frail and imperfect human beings! Well, perhaps so. There are, however, in the spheres beyond, "just men made perfect" by growth and cleansing experience, and these we find often work through souls of lesser development, since in the very act some good is done to those who serve as well as they who are served. At any rate, those who minister to our needs are those who speak the language of human suffering and human frailty, and such language has a power of appeal which can never come from the "superior person." The ties of kindred and affection link souls closely together.

Speaking for ourselves, we can only say that out of the vast hosts which people the spiritual worlds, there is one we loved, one who loved us, who, with tender care, directed our first steps on earth and taught our childish lips to form the first words of infantile prattle. One who in life stimulated our ambitions and warned against dangers who sympathised in our sorrows and enthused over our successes. A man of many failings and some virtues and abilities, but who had an intense love for the children of his loins. He guided us not unwisely when on earth, and when we are looking for protective care and sympathetic guidance in the hustle of everyday life, we would rather have the consciousness of his loving presence than that of a legion of archangels. He knows, he understands, and that means so much to us.

And if that ministry is incumbent upon those who have passed the veil, then the duty they at present fulfil await us in the future. Let us fit ourselves for the work by present ministry to the real needs of our fellows, and take to ourselves the consciousness that in service to our fellows we are the servants—nay more, co-operators with God Himself.

CURRENT TOPICS.

The F.O.B.

ON October 16th (please note the date) the annual collections for the Spiritualists' National Fund of Benevolence will take place. Fourteen years ago the Fund was started to assist any worker who has laboured to spread the truths of Spiritualism and who may have fallen on evil days. We as a body are now able to openly express our Spiritualistic opinions with very little persecution. This has been made possible by the labours of the workers of a past generation, many of whom are now aged, infirm, and needing assistance. The present generation owes them a debt which can only partly be paid by contributing to their support. Several are only kept out of the poorhouse by the assistance of the Fund, and it is a standing rebuke to our Movement that out of the 400 Spiritualist Societies which weekly preach brotherhood only 143 contributed last year to this Fund.

What the Fund is Doing.

SEVERAL old folks receive monthly pensions from the F.O.B., others receive grants for special purposes (medical and other) during temporary stress, and for varying periods. In many cases the fund pays the rent of old workers, and thus provides them shelter. In these days of stress many are receiving temporary help, and hundreds of letters of gratitude have been received by the secretary. The fund is no respecter of persons. The sole qualification for assistance is that the recipient shall have laboured for Spiritualism in some way or other.

How the Fund is Administered.

THERE is no stigma attached to those who are helped. Names are only known to your appointed national representatives, and are not divulged except under very special circumstances. The accounts are audited and certified by a chartered accountant. There is no cost of administration. With the exception of postage and printing (which have to be paid for) ALL the money collected goes direct to those in need. Every Society is asked to take a collection on Sunday, October 16th, or as near thereto as possible on behalf of the old workers. Don't trouble to preach brotherhood unless you are prepared to practise it. Of course, as Spiritualists your Society is very sympathetic. Will your sympathy materialise to the extent of one guinea or more. The secretary to whom cash should be sent is Mrs. M. A. STAIR, 14, North-street, Keston, Leamington. Last year the contributions from Societies were under £300, and remember we have 400 Societies! Mrs. Stair will be glad to receive the private contributions of individuals. Let it be a thank-offering for comfort received.

The World's Changing View of Death.

GRADUALLY the new view of death which Spiritualists have been propagating for seventy years is creeping into the public mind. The daily papers report that "Mrs. Laura Elizabeth Stuart, of Carrow Abbey, Norwich, widow, a daughter of the late Mr. J. Colman, who left estate of the gross value of £84,835, stated in her will that 'believing that what is commonly called death is in reality a spiritual change and growth, and that many of our funeral customs are therefore unworthy of those who believe in Christianity, she hoped that no one would wear mourning for her, and that her funeral be as simple as possible.' Truly, the message of the spheres goes home and changes life.

Ray, Chas. Rouse Roused Again.

This gentleman has been quiescent of late—at least, we have heard little of him—but he has turned up at Huddersfield, and delivered a couple of addresses at the Parish Church there. He has little

to tell us beyond his usual tirade. Spiritualism, he says, is something apart from religion. Perhaps so. Mr. Rouse's idea of religion appears to be a blank cheque drawn, on the bank of credulity and imagination, which is worthless for presentation to anyone who is in the habit of thinking. His comfort is that the souls of the righteous are in the hands of the Lord, but since he can provide no evidence of the existence of a soul, he gives us little satisfaction. We are bold enough to present our oft-repeated argument. All religion is based on the supposition that man survives death. If there be no life beyond the grave, religious systems become "a footless stocking without a leg." Now, apart from Spiritualism, will Mr. Rouse give us some tiny fragment of evidence that there is a life beyond.

Faith or Fact. OF COURSE, we know the answer. We must have faith and believe it, but "South Sea Bubbles" are not in our line. The confidence trick doesn't appeal to us. We are living in an age when hypothesis must be supported by evidence, and in its absence we are afraid Mr. Rouse's argument would not appeal to Mr. Joseph McCabe. If Mr. Rouse were not so blind, he would perceive that we are providing the one sure foundation on which rational religion can be built.

Rouse up, Sleeper!

THE rev. gentleman asks, "Is the world gone mad to permit this thing to spread as it was spreading?" To which we can only reply, "The world has been spiritually starved by those who should have supplied its needs, and, like the prodigal, it is returning from the far country of theological husks and symbolism, and feeding in its Father's house on personal spiritual communion." Perhaps we haven't learned all the technicalities of spiritual cookery as yet, but the food is at least wholesome, if plain. Mr. Rouse says, "God help the Church when its ministers are allowed to propagate such heresies." We can only add, God help the Church and the people if the Church attempts to stick in the mudholes of an effete theology, heedless of the onward march of time. Rev. Chas. Rouse sees in Spiritualism "the loosing of Satan in his last great onslaught on the Church." Oh, dear, us! This straw-stuffed, turnip-lantern dummy is so discredited to-day that even Madame Tussaud's cannot find a corner for him. When Mr. Rouse awakes and finds himself in the twentieth century (not the fifteenth) we wonder what he will say.

British College of Psychic Science.

WE are in receipt of the balance sheet of the above Institution covering a period from April, 1920, to June, 1921, inclusive, which shows a deficit of £2,249 14s. 6d. Mr. Hewat McKenzie (Principal of the College) has remitted the rent of premises for the period, otherwise the deficit would amount to approximately £3,000. The syllabus of lectures, seances and classes show that a tremendous amount of work has been done, and we regret that the promoters are faced with a huge deficit. If the college is to pursue its work, further support must be forthcoming.

Whilst spiritual knowledge and development is not a matter which can be bought and sold, it is nonetheless true that the proper presentation of Spiritualism can only be achieved by the provision of suitable persons and premises. There are many who are receiving the consolations and benefits of Spiritualism who do not realise that knowledge implies responsibility.

UNHAPPINESS, like pain, is Nature's check to our mistakes, and her spur to our indolence.—ANNIE BESANT.

If you notice the demand of modern life, it is always for more of the same thing already possessed. Happiness does not lie in this increasing gratification of desires, but in the transmuting of the desire for the transitory into the aspiration to the Eternal, and the complete changing of the nature from that which seeks to enjoy to that which seeks to give.—ANNIE BESANT.

REPORTS OF SOCIETARY WORK

1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.

2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—IMPORTANT. No Special or Ordinary Reports two Sundays old will be inserted.

In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE above Association held a propaganda meeting on Saturday, Sept. 24th, at the Milton Spiritualist Church, Booth-street, Eccles. Twent-four cases were treated, and many public testimonials were given on the value of the treatment received. We had a fairly large audience, and much interest was taken in the proceedings.

DARLINGTON.

DURING our week-end mission with Mr. W. R. Sutton, of Sheffield, a vacant chair was difficult to find. Splendid addresses were given. The clairvoyance was of a high order, and carried conviction to many who hitherto were sceptical. Full names and other particulars of little homely incidents were freely demonstrated, and created many a thrill.

THE FAITHIST SCIENTISTS CHURCH OF KOSMON.

IN response to the hundreds of letters, etc., to the editors of newspapers all over the world, the 15,000 pamphlets sent to various people by post, and the Founder's Lecture at the Institute of Journalists on Thursday Sept. 22nd, on "Suggestions for a basis of universal religion," within the last fortnight five London newspapers and fifteen country newspapers have inserted articles with respect to angel communion. These newspapers have, in the aggregate, a circulation of some millions. We are pleased to report that the notices on the whole were nearly all impartial and very tolerant. One weekly paper, issued in London, gave two columns. Angel communion is gaining a great deal of attention as a basis of universal religion.

BRISTOL: UNITED.

ON Sunday, Sept. 11th, Mr. E. Spencer, of Glasgow, commenced a week's mission in the above church, conducting services morning and evening. In the afternoon a special service for men only was held. At that meeting there were many strangers, and the speaker carried conviction with his address and clairvoyance.

On Monday and Wednesday, public meetings were held, at which Mr. Spencer proved an able exponent of our Cause. As a result many have started to come to the church who had dropped in out of curiosity.

On Tuesday a very large members' circle was held. The advice given by the control was very helpful.

On Friday Mr. Spencer gave a dramatic recital interspersed with harp and violin solos. The church was crowded, proving a delightful finish to the mission.

LIVERPOOL: DAULBY HALL.

MISS F. SCATCHERD, of London, spoke on "Facts of Spiritualism confirmed by science." The address was most instructive and enlightening. The experiences which Miss Scatcherd has been able to obtain at the various congresses which she has attended show that great unseen intelligent forces are leading and guiding the hand of science. Questions were ably answered.

MANCHESTER: PENDLETON.

ON September 11th, 12th, 13th and 14th, Mr. G. A. Morley Wright, of Pontypridd, paid a visit to the Pendleton Spiritualist Church, Ford-lane. His subjects were "Aims and objects of Spiritualism," "Spiritualism and its critics," "Progress of Spiritualism," and "Cry of the children." At all services we had large and interested audiences.

LONDON: TOTTENHAM.

ON Sunday, Sept. 11th the church was not large enough for the first visit to London of Mr. Harvey Metcalfe, of Kettering. An eloquent address on "The higher Spiritualism" was given to an exceptionally attentive congregation. The clairvoyant descriptions and messages were excellent, every one being recognised and bringing proof of human survival. At a special circle on Sunday morning Mr. Metcalfe was greatly appreciated by all sitters. His mission has proved in every way successful and many a glad heart expressed its thanks. We particularly invite the various London churches to get in touch with Mr. Metcalfe. His address was scientific, straightforward and proof-giving.

HARVEST FESTIVALS.

BARROW-IN-FURNESS, Dalkeith-st.—On Sunday, Oct. 2nd, we held our harvest festival, many friends and members sending a splendid collection of fruit, flowers and vegetables. In the afternoon Mr. Dobson gave a short address followed by clairvoyance from Mrs. Hinton and Mrs. Griffiths. In the evening Mr. D. Griffiths gave an address on "The lesson of the harvest," followed by clairvoyance by Mrs. Lees. Mrs. Fell sang, also Misses Simm and Walker. Mr. Helm presided.

BIRMINGHAM, Aston.—On Sunday, Sept. 25th, we held our harvest festival, when we were favoured with a visit from Mr. Tom Tyrrell, of Blackburn, whose addresses pleased and interested good audiences throughout the day. His subject in the morning was "Auras," and in the evening, "Mediumship," when he spoke of the fallacy of persons expecting to become first-class mediums in a few weeks. Mrs. Jarvis gave some interesting clairvoyance, and Mr. Tyrrell delighted us by giving a few remarkable descriptions, with names and addresses. The church was tastefully decorated.

BRISTOL.—Universal: On Sunday, Sept. 25th, Mrs. A. Pears, of Coventry, conducted the harvest festival services. Her address on "Spiritual harvest" was very much enjoyed. Some very convincing clairvoyance was given by Mrs. Pears. The soloist was Miss Arent. Many thanks are due to the members and friends who sent and arranged the gifts. The President, Mr. Coléman, gave a hearty welcome to the delegates from the Spiritualist churches of Bristol. A very large after-circle was held for members, when Mrs. Bevan, the vice-president, presented to the church a large cross in loving memory of her dear son.

BRISTOL, Clifton.—The harvest festival was celebrated last Sunday at the Bristol Spiritualist Temple, Clifton. The Temple was beautifully decorated. Two services were held, both being presided over by Mr. Haywood. The speaker on both occasions was Miss Mary Mills, who in the evening also gave floral clairvoyance. The members' communion circle was held in the afternoon. Mrs. Howell Jones delighted the congregation with one of her recitations, whilst Miss Braemer rendered a much appreciated solo. The Temple was crowded.

BULWELL.—The harvest festival services were held on Sunday and Monday, Sept. 25th and 26th, and were conducted by Mrs. M. H. Pearl of Bulwell. Inspiring addresses were given at each service. A duet was sung by Miss A. Watson and Miss A. Darby. Clairvoyance was given by Mr. W. H. Tate. There was a good display of flowers and vegetables. A short service was also conducted on Monday.

CAERAU.—On Sunday, Monday and Wednesday, Sept. 18th, 19th and 21st, we held our harvest festival services. The speakers were Mr. A. Clayton, the boy medium of Nottingham, and Mr. J. Connolly. We feel very much indebted to both speakers for the very able manner in which they conducted the services, and the excellent clairvoyance displayed by Mr. Clayton at each service. The church was most beautifully dressed. The church was packed at each service, many being turned away.

CHESTER.—Commonhall-street.—The harvest thanksgiving services were held on Sunday, Sept. 25th, when the church was tastefully decorated. Mrs. Crewdson, of Wigan, was the speaker and clairvoyant, who, while devoting the afternoon service to phenomena, at night delivered an interesting address entitled "Harvest," which was again followed by clairvoyance of the highest order. Full names, and in one instance, full address, were given.

HEMSWORTH.—We held our harvest festival on Sunday, Sept. 18th. The front of the rostrum was well laden with the gifts of the congregation. The speaker for the occasion was Mrs. Horton, of Leeds, who gave good addresses followed by clairvoyance to an appreciative congregation. On Monday we held our harvest festival followed by a meeting in the evening addressed by Mrs. Horton.

HUCKNALL.—On Sunday, Sept. 25th, we held our harvest festival. The church was beautifully decorated. The speaker was Mr. J. P. Biggins, of Mansfield, who spoke to good audiences on "How love paints on the eternal canvas," which was dealt with in a remarkable manner. Clairvoyance very good.

LINCOLN.—The Lyceum held their first harvest festival on Sunday, Oct. 2nd. The church was tastefully decorated. The services were taken by Mrs. Ambler, of Sheffield. Her subject was "The harvest is great, but the labourers are few."

LIVERPOOL.—On Sunday, Sept. 19th, the Daulby Hall Society held their harvest festival. The platform was artistically dressed by the ladies with flowers, fruit, vegetables and corn given by the members. Mrs. Jessie Greenwood, J.P., the speaker for the day, took for the address in the evening "Sowing and reaping." The address took us from the beginning of Modern Spiritualism through the many avenues of its progress and touching on its seven principles. The Lyceum, who have just commenced a choir, gave their first anthem, entitled "The Lord is My Shepherd," which was beautifully rendered, and there is no doubt that with more training it will grow into a first-class choir.

SOCIETY ADVERTISEMENTS.

Brighton Spiritualist Brotherhood,
 OLD STEINE HALL, 52A, OLD STEINE.
 Affiliated to S.N.U.

SERVICES :
 Sundays at 11-30 and 7. Lyceum at 3.
 Mondays and Thursdays at 7-15.
 Tuesdays at 3.
 Healing meetings, First Wednesday in every month at 3.

OCT. 8TH to OCT. 11TH,
 MRS. NEVILLE.
 TUESDAY, at 7-15, Mr. R. BRAILEY.
 OCTOBER 15TH to OCTOBER 18TH,
 Mrs. CROWDER.

Brixton Spiritualist Brotherhood Church,
 STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, OCT. 9TH, at 11-15, CIRCLE.
 At 3, LYCEUM. At 7, Mrs. MELLOY,
 Address, and Mrs. CLEMENTS,
 Clairvoyance.
 SUNDAY, OCT. 16TH, Mr. & Mrs. LUND.
 SATURDAY, OCT. 15TH, at 7.
 FIRST SOCIAL OF SEASON.
 All Circles as usual.

Church of the Spirit, Camberwell,
 THE PEOPLE'S CHURCH, WINDSOR RD.,
 DENMARK HILL STATION.

SUNDAY, OCT. 9TH, at 11,
 Mr. T. W. ELLA.
 At 6-30, Mrs. M. CROWDER.
 Collections for S.N.U. Fund of
 Benevolence.
 Wednesdays at 7-30.

Church of the Spirit, Croydon,
 HAREWOOD HALL, 86, HIGH STREET.

SUNDAY, OCT. 9TH, at 11,
 Mr. PERCY SCHOLEY.
 At 6-30, Mr. GEORGE PRIOR

Clapham Spiritualist Church,
 ADJOINING REFORM CLUB, ST. LUKE'S
 RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, OCT. 9TH, at 11, CIRCLE.
 At 3, LYCEUM.
 At 7, Mrs. GRADDON KENT,
 Address and Clairvoyance.
 FRIDAY, at 8, Meeting for Enquirers.
 SUNDAY, OCT. 16TH, Mrs. MARRIOTT.

Little Ilford Christian Spiritualist Church,
 CHURCH ROAD, CORNER OF THIRD AV.,
 MANOR PARK, E.

SUNDAY, OCT. 9TH, at 6-30,
 Mrs. A. BODDINGTON.
 MONDAY, at 3, Mrs. EDEY.
 TUESDAY, at 7-45, Mrs. LUND, Seance.
 WEDNESDAY, at 8, Mr. P. SMYTH.
 THURSDAY, at 7-45, Committee Meeting.
 FRIDAY, SURPLUS SALE.
 SATURDAY, at 8, WHIST DRIVE.
 SUNDAY, OCT. 16TH, Mrs. G. PRIOR.
 SATURDAY, OCT. 22ND, GRAND SOCIAL
 and DANCE in the LIBRARY, ROMFORD
 RD. Tickets 2s. 6d. each (including
 refreshments).

Putney Spiritual Mission,
 2, WIENTHORPE RD. (off Rockland Rd.,
 off Oxford Rd.).

MEETINGS ARE BEING HELD
 at the above
 EVERY MONDAY & WEDNESDAY,
 at 7-30 P.M. PROMPT, for
 OCCULT STUDY AND DEMONSTRATION.
 Admission, 1s. each.
 Further information from
 JAMES H. STEVENS, PRESIDENT,
 2, Winthorpe rd. (off Rockland rd.,
 off Oxford rd.), Putney.

SOCIETY ADVERTISEMENTS.

East London Spiritualist Association,
 NO. 7 ROOM, EARLHAM HALL, EARL-
 HAM GROVE, FORREST GATE (pass thro'
 Main Building to Second Door on Left).

SUNDAY, OCT. 9TH, at 7-30,
 Mr. and Mrs. MUSPRATT.
 SUNDAY, OCT. 16TH, Mr. SEWELL.

Hackney Society of Spiritualists,
 240A, AMHURST ROAD.

SUNDAY, OCT. 9TH, at 7,
 ALD. D. J. DAVIS.
 MONDAY, at 8, Dr. W. J. VANSTONE

Hounslow Spiritualist Society,
 ADULT SCHOOL, WITTON RD.

SUNDAY, OCT. 9TH, at 6-30,
 Mrs. MAUNDERS.
 TUESDAY, at 7-45, Mrs. EDEY.
 Lyceum at 3.

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

SUNDAY, OCT. 9TH, at 11,
 At 3, LYCEUM.
 At 6-30, Mrs. GORDON.
 MONDAY, at 7-30, Mr. HUNT.
 WEDNESDAY, at 7-30, Mrs. BRITAIN.

London Central Spiritualist Society,
 FOOD REFORM RESTAURANT,
 3, FURNIVAL STREET, HOLBORN.

FRIDAY, OCT. 7TH, at 7-30,
 Mr. H. J. OSBORNE and
 Mrs. JENNIE WALKER.
 FRIDAY, OCT. 14TH, at 7-30,
 Miss F. MORSE.

Manor Park Spiritualist Church,
 SHREWSBURY ROAD.

SUNDAY OCT 9TH, at 6-30,
 Mr. and Mrs. BROWNJOHN.
 OCT. 13TH, Mr. and Mrs. PULHAM,

North Finchley.
 ST. JOHN'S SPIRITUAL MISSION, WOOD-
 BERRY GROVE (opposite Tram Depot).

SUNDAY, OCT. 9TH, at 7,
 Mrs. M. H. WALLIS.
 WEDNESDAY, Mrs. PODMORE.
 SUNDAY, OCT. 16TH, Mrs. MAUNDERS.

Richmond Spiritualist Church.
 FREE CHURCH, ORMOND ROAD.

SUNDAY, OCT. 9TH, at 7-15,
 Mrs. GOLDEN,
 Address and Clairvoyance.
 WEDNESDAY, at 7-30, Address and
 Clairvoyance.

Stratford Spiritual Church,
 IDEHURST ROAD, SIXTH TURNING DOWN
 FOREST LANE GOING FROM MARYLAND
 POINT STATION.

SUNDAY, OCT. 9TH, at 6-30,
 Mr. G. TAYLER GWINN.
 MONDAY, OCT. 10TH, at 8,
 COMMITTEE MEETING.
 WEDNESDAY, OCT. 12TH, at 3,
 Ladies' Meeting, Mrs. GEORGE.
 THURSDAY, OCT. 13TH, at 8,
 PUBLIC CIRCLE.
 SUNDAY, OCT. 16TH, at 6-30,
 Mr. and Mrs. SMITH.
 Forward Movement at 11.
 Lyceum at 3.

Fulham: Morning circle. Evening,
 Mrs. G. Prior gave an address and
 clairvoyance.—Pros.: Sunday next,
 at 7, Mrs. PODMORE. Thursday, Oct.
 13th, at 8, Mrs. MAUNDERS.

MANCHESTER, PENDLETON. — On
 Sunday, Sept. 18th, at the harvest
 festival at Ford-lane, Pendleton, the
 congregation was fortunate in having
 Mr. E. W. Oaten at the Lyceum and
 again in the evening. In the afternoon
 he listened to recitations and songs
 given by the Lyceumists, and after-
 wards gave a wonderful address on
 "Nature's revelations." The church
 was crowded. In the evening, there was
 again a good attendance, and Mr.
 Oaten again held the congregation
 for an hour, which ended all to soon.
 Mr. J. W. Vickers, the late President,
 occupied the chair in the absence
 through sickness of Mrs. Leo Grindon.
 Two solos were beautifully rendered
 by Miss Ong. The after-meeting was
 taken by Mrs. Tonge, of Manchester,
 and was well attended and appreciated.

PETERBOROUGH. — On Sunday,
 Sept. 18th, at our harvest festival, the
 platform was tastefully decorated.
 Mrs. Podmore, of London, gave excel-
 lent addresses and clairvoyant des-
 criptions. On the following Thursday
 180 sat down to an excellent tea,
 followed by a social evening. The hall
 was crowded. Songs, recitations and
 other items formed an excellent pro-
 gramme. Our President put in a few
 words at intervals as to the good of
 spiritualism, its usefulness and truth-
 ness. The collections, gifts and the
 total amounted to £24. £5 will be
 given to the Mayor's Fund for the
 unemployed, and £5 to the poorer
 members of our own Society.

PLYMOUTH, Stonehouse. — The
 Spiritualists' Church, Kent Unity Odd-
 fellows' Hall, Stonehouse, held their
 harvest festival services on Sunday,
 Sept. 25th. The hall was suitably
 decorated. Special hymns and anthems
 were sung by the children and choir.
 The soloists were Mrs. Smith and Miss
 H. Endicott, while the children sang
 two very appropriate items. A short
 speech was given by Mr. Loome, chair-
 man, on the harvest. The President,
 Mrs. Joachim Dennis, said the time
 had arrived when they needed a build-
 ing of their own to worship in, and
 that they wanted children to come into
 their own in the future in the cause of
 spiritualism. Mr. Prout gave clair-
 voyance. The collections were a
 record, and were in aid of the building
 fund. Mr. John Dennis was the
 organist and musical conductor.

WORK, Spen-lane. — Our harvest
 festival services were held on Sept.
 24th, 25th and 26th. A beautiful
 display of fruit, vegetables, flowers,
 etc., adorned the front of the
 platform, which were acknowledged
 to compare favourably with those of
 previous years. Mrs. Coun. Jessie
 Greenwood, J.P., of Hebden Bridge,
 conducted the services. The subjects
 were "The work" and "Spiritualism, a
 religion." Our Seven Principles were
 clearly defined. Discarnate spirits
 were also described. A harvest hymn
 entitled "Joy of the Harvest," was
 rendered by the choir. Mrs. Parker
 contributed "The Gleaners' Slumber
 Song," and also there was a solo by
 Mrs. Russling.

SOCIETY ADVERTISEMENTS.

Gillingham Spiritualist Society,
 ODDFELLOWS' HALL, VICARAGE ROAD

SUNDAY, OCT. 9TH, at 7,
 Mr. W. NORTE.
 OCT. 16TH, Mrs. N. BLOODWORTH.
 OCT. 23RD, Mr. HORACE LEAF.

Brighton Spiritualist Church,
 ATHENÆUM HALL, NORTH ST.
 Affiliated to S.N.U.

SUNDAY, OCT. 9TH, at 11-15 and 7,
 Mr. H. BODDINGTON.
 LYCEUM at 3.
 MONDAY, at 8, HEALING CIRCLE.
 WEDNESDAY, Miss A. SCOTTINS.

FORTHCOMING LECTURES BY
Sir Arthur Conan Doyle, M.D., LL.D.

WARRINGTON—Parr Hall, Palmyra Street,

SATURDAY, Oct. 8th, at 7-45.

Chairman: ERNEST W. OATEN, Esq. (Editor, "The Two Worlds").

TICKETS—RESERVED AND NUMBERED, 3/- and 2/6. ADMISSION, 1/6, 1/- and 6d. May be obtained from DAWSON Music Shop, Sankey Street (where plan may be seen), or Warrington Spiritualist Society, Druids' Hall.

CONGLETON—Town Hall,

MONDAY, Oct. 10th, at 7-30.

Chairman: ERNEST W. OATEN, Esq.

TICKETS—RESERVED, 3/-. ADMISSION, 2/- and 1/-. May be obtained at the "Chronicle" Office (where plan may be seen), or Mr. D. BURGESS, 21, Antrobus Street, Congleton. Doors open at 7-15, commence at 7-45.

CENTRAL MANCHESTER PROPAGANDA COMMITTEE.

PATRON - SIR A. CONAN DOYLE.

Sunday, Oct. 9th, Ardwick Picture Theatre, Manchester,

AT 6-30 P.M.,

Dr. ELLIS T. POWELL, D.Sc., LL.D.

Subject: "The Psychic Side of the Life of Jesus."

CHAIRMAN - - W. CUMING WALTERS, Esq., M.A.

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BRITISH MEDIUMS' UNION.

Annual General Meeting at Cheetham Hill Spiritualist Church, Crescent Road, Saturday, Oct. 15th.

Chair to be taken at 4 p.m. prompt. All members are urgently requested to be present. Business very important. TEA at 5-30, to be followed by a PUBLIC MEETING at 8 p.m., conducted by the members. Cars from Albert Square, Manchester: No. 11 and 14 to Crescent Road. W. E. BENTLEY, Hon. Sec.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, OCT. 9TH, at 2-30, LYCEUM.
At 6-30; Mrs. E. GREEN. At 8-15,
Mrs. FORREST.
MONDAY, at 8-15, Members' Develop-
ing Class, Mrs. EASTWOOD.
TUESDAY, at 8-15, Public Developing
Circle, Mrs. FORREST.
THURSDAY, at 3 & 8-15, Mrs. BARRATT.

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

SUNDAY, OCT. 9TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30; Closed for lecture in Victoria
Picture Palace, Ardwick Green.
At 8-10, MR. CHAMBERLAIN.
MONDAY, at 8, Mrs. BURTONWOOD.
WEDNESDAY, at 3 and 8, Mrs. IRONS.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, OCT. 8TH, at 7-45,
MISS CROOK, of Tyldesley.
SUNDAY, Oct. 9th, at 3, 6-30 and 7-45,
MR. BOWKERR, of Stalybridge.
MONDAY, at 3 and 7-45, Mrs. WILSON.
WEDNESDAY, at 7-45, Mr. VERITY.
THURSDAY, at 8, MEMBERS' DEVELOP-
ING CLASS.

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.
OCT. 9.—Circle for Members only.
,, 16.—Mrs. MARCROFT.
,, 23.—Circle for Members Only.
,, 30.—Mr. CHANDLEY.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, OCT. 9TH, at 2-30 and 6-30,
LYCEUM OPEN SESSIONS.
At 8, Mrs. MORGAN.
WEDNESDAY, at 3, Mrs. SHEARSMITH.
THURSDAY, at 8, Mrs. HOPE.
SUNDAY, OCT. 16TH, Mr. C. E. TIMMS.

Hyde Spiritualist Church,
CLARENDON STREET.

SUNDAY, OCTOBER 9TH,
Afternoon at 2-45 and Evening at 6-30,
MR. A. WILKINSON, of Halifax.

Soloist, Mrs. McEWEN.

MONDAY, at 7-45, Mr. WILKINSON
will again conduct the service.
Silver Collection.

SOCIETY ADVERTISEMENTS.

Longsight Spiritualist Society,
SHEPLEY ST., OPPOSITE PIT ENTRANCE
KING'S THEATRE.

SUNDAY, OCT. 9TH, at 6-45 and 8-15
HARVEST FESTIVAL.
Both Meetings will be conducted by
MR. GILLING.
TUESDAY, at 8-15, Mr. W. BACK.
THURSDAY, at 8-15, Mrs. SHAKESHAFT.
Open Circle on Saturday at 8. Doors
closed at 8-15.

Bristol Spiritualist Temple,
47, OAKFIELD RD., CLIFTON

SUNDAY, OCT. 9TH, at 11 and 6-30
MISS MARY MILLS.
TUESDAY, at 8, Miss MARY MILLS.

Bristol Universal Spiritualist Church
BISHOP STREET, ST. PAUL'S.

SUNDAY, OCT. 9TH, at 11 and 6-30
Mrs. M. CLEMPSON, of London.

Where Are Our Heroic Dead? By
Sir William Earnshaw Cooper, O.B.E.
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fitted to circulate among Christian
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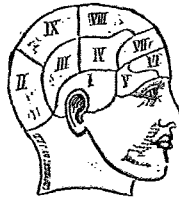
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Every Spiritualist and Lyceumist is indebted to the long list of "The Old Pioneers of the Old Brigade," all of whom were supporters and many of them actual Phrenologists of merit.

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SOCIETY ADVERTISEMENTS.

British Magnetic Healers' Association

The above Association will hold a **PROPAGANDA MEETING** on SATURDAY, OCTOBER 8TH, and a **HOSPITAL SUNDAY** on OCTOBER 9TH, at ALLEN ST. SPIRITUALIST CHURCH, NEWTON HEATH. Saturday, at 7. Healing at 7-30 prompt Sunday at 6-30 and 8. Speakers: MR. VERNON AND MRS. SHAKESHAF. We hope to see present many representatives and members of the different local Societies.

British Magnetic Healers' Association

The above Association will hold a **PROPAGANDA MEETING** on SATURDAY, OCTOBER 16TH, at the BARTON RD. SPIRITUALIST CHURCH, PATRICROFT. Meeting commences at 7 p.m. Demonstrations of Healing at 7-30 p.m. All who see this, who may be suffering from any ailment, are cordially invited to test the power of "Spiritual Magnetic Healing." No charge is made. The usual meetings will be held at 21, MANOR ST. See advert. Collection.

British Magnetic Healers' Association

SPECIAL NOTICE.

Mrs. MARCROFT, of Middleton, has kindly volunteered, her services for the benefit of our Association. Meetings will be held at 21, MANOR ST., on WEDNESDAY, OCT. 12TH, at 3, "Medical Psychometry." At 7, A FLOWER SEANCE. Tea will be provided for all who desire to stay to later meeting at a nominal charge. Silver collection. WEDNESDAY, OCT. 12TH. Make a note of it, and come!

S. O. S. SAVE OUR SOCIETY.

THE ALTRINCHAM SPIRITUALIST CHURCH has been working in Altrincham and District for 16 years, during which time it has done its utmost to spread the glorious light and knowledge of Spiritualism into the lives of its people. After many struggles to maintain its existence it is now faced with the possibility of closing down for want of a home in which to conduct its work and worship. Can you help us? We want to purchase an army hut before December next to establish a home of our own. Every little makes the lot. Send a p.o. to T. H. YATES, Sec., Oak Cottage, Wellfield Lane, Timperley, Altrincham. It's worth it.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Middleton Spiritualist Society, GILMOUR STREET.

SATURDAY, OCT. 8TH, at 7-30, CIRCLE. SUNDAY, OCT. 9TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6, HARVEST FESTIVAL. At 7-45, AFTER CIRCLE conducted by MRS. HAMER, of Oldham. MONDAY, at 3, MEETING. At 7-15, FRUIT BANQUET, MRS. ROBERTS

Miscellaneous Advertisements. (NOT DISPLAYED).

To Let, Wanted, For Sale, Prospective Announcements, Speakers' Dates, Mediums, Wanted, etc.: 50 words, 1s. 6d. Each additional line, 2d.

A DRAWING-ROOM SEANCE is held at 97, Elsenham-street, Southfields (opposite Southfields Station) every Monday evening at 7-30. Oct. 10th, Mrs. ROSE STEVENS, Psychometry. Silver collection.

MRS. MEYRICK will be pleased to see as many of her Wallasey friends as can make it convenient to attend (and also any new Bootle friends who would like to join her) at the inauguration of a new Society at the BOOTLE MASONIC HALL, at 6-30 p.m., on OCTOBER 16TH. Mrs. TODD, of Rochdale, supported by Mrs. BIRCH, of Liverpool, will occupy the platform.

SPEAKERS OPEN DATES, Etc.

MRS. ROSE STEVENS, the Unique Hair Reader and Flower Reader, is booking dates for 1922. Few dates open for 1921.—63, Lr. Richmond-road Putney.

SECRETARIES PLEASE NOTE.—J. P. BIGGINS, Exponent and Demonstrator, late of New Villas, Brownhills, near Walsall, has moved to 92, Smith-street, Mansfield, Notts., and wishes to inform those Societies whose dates he had to cancel through illness that he will be pleased to book dates still open; also to inform all Societies that he is booking. Sundays only or weekends, or special propaganda meetings for any period can be arranged for. Distance no object. An early application will oblige.

WANTED.

SPIRITUALIST, male, 39, seeks situation as Plain Cook. Excellent bread maker.—W. G. JONES, 10, Victoria-st., Caerau, Glam., South Wales.

WANTED BY J. SUTTON, Medical Herbalist, Healing Medium, a Lady to assist him as Medical Psychometrist or one with a knowledge of herbs and things medical. Apply with photo and age to 31, Skinnergate, Darlington.

YOUNG LADY (Medium) seeks post as Housekeeper or Dom. Help. Business ability. London or near preferred.—Box H, TWO WORLDS OFFICE.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 3d. be forwarded with the information.

MIDLANDS DISTRICT COUNCIL.—MR. E. COWELL, 52, Sycamore Avenue, Baythorpe, Chesterfield.

BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations when printed under the above heading will be inserted as follows: Six lines, 1s. 6d. Above six lines, 2d. per line. Payment must be sent with the intimation. Poetry not accepted.

BIRTH.

To Mr. and Mrs. E. Cowell, at 52, Sycamore-avenue, Baythorpe, Chesterfield, a Daughter on Sept. 28th. Both doing well.

CLAIRVOYANCE.

A CLASS is being formed for the study and development of Crystal Gazing, Psychometry, Normal Clairvoyance and Clairvoyant Sleep. One lesson per week.

For full particulars send stamped envelope to A. SIGNA, 12, Newton St., GLASGOW.

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