



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. 1772—Vol. XXXIV.

FRIDAY, OCTOBER 28, 1921.

PRICE TWOPENCE.

MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.
SUNDAY EVENING SERVICES at 6-30 p.m. in
AEOLIAN HALL, 135, New Bond Street, LONDON. W.

SUNDAY, OCT. 30TH, REV. J. TYSSUL DAVIS, B.A.
SUNDAY, NOV. 6TH, MR. ERNEST MEADS.
Admission Free. Collection. Enquirers cordially invited.
Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION,

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, OCT. 30TH, at 11, MISS FLORENCE MORSE.
At 6-30, MR. ERNEST HUNT.
WEDNESDAY, NOV. 2ND, at 7-30, MR. H. J. OSBORNE.

WIMBLEDON SPIRITUALIST MISSION,

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

SUNDAY, OCT. 30TH, at 11, MR. R. A. BUSH.
At 6-30, MR. W. P. SWAINSON on "Ancient Masonry."
TUESDAY, NOV. 1ST, at 6-45, MR. E. W. BEARD, Control
Demonstrations. Coffee and light refreshments provided.
Silver Collection for Building Fund. Doors closed at 7-5.
WEDNESDAY, NOV. 2ND, at 3, HEALING CIRCLE. From
4 to 5, Treatment per MR. and MRS. LEWIS.
At 7-30, MRS. WORTHINGTON.
FRIDAY, NOV. 4TH, MISS A. B. BARNARD, L.L.A., F.B.P.S.
on "The Story of Phrenology." Tickets 1s. or 3s. 6d. for
course of four.

LEWISHAM SPIRITUALIST CHURCH,

LIMES HALL, LIMES GROVE, LEWISHAM (op. Electric Theatre)

SUNDAY, OCT. 30TH, at 11-15, CIRCLE, MR. COWLAM.
At 2-45, LYCEUM. At 6-30, MISS V. BURTON.
WEDNESDAY, NOV. 2ND, PROPAGANDA MEETING.
Address and Clairvoyance by MRS. A. JAMRACH.
(See Special Handbills.)

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SUNDAY, OCT. 30TH, at 11, MR. G. PRIOR. At 7,
MR. A. VOUT PETERS.
WEDNESDAY, NOV. 2ND, at 8, MRS. GRADDON KENT.
Address and Clairvoyance.
SUNDAY, NOV. 6TH, at 11, MR. E. MEADS. At 7,
MRS. NEVILLE, Address and Clairvoyance.
Every Sunday at 3, LYCEUM (MR. DRINKWATER, Conductor).
Every Monday at 8, PUBLIC CIRCLE (Members Only).
Every Friday, at 8, FREE HEALING CLASS.

SOUTH LONDON SPIRITUALIST MISSION,

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

SUNDAY, OCT. 30TH, at 11-30, CIRCLE, doors closed 11-40.
At 7, MR. H. BODDINGTON, Address
THURSDAY, NOV. 3RD, at 8-15, MRS. CLEMPSON,
Address and Clairvoyance.
SATURDAY, NOV. 5TH, at 8, SUNDAY, NOV. 6TH, at 11-30
and 7, MONDAY, NOV. 7TH, at 3, MRS. L. HARVEY.
SUNDAY, NOV. 13TH, at 7, MRS. CANNOCK
SUNDAY, NOV. 20TH, MR. G. TAYLER GWINN.

SALE SPIRITUALIST CHURCH SERVICES.
SUNDAY: 10-45, LYCEUM. AFTERNOON at 3. EVENING
at 6-30 and 8, at the TECHNICAL SCHOOL, SALES.

SUNDAY, OCTOBER 30TH, MISS A. TAYLOR.
MONDAY EVENINGS, at 7-30, at HEREFORD ST. TEMPERANCE
HALL, DEVELOPING CIRCLE for MEMBERS ONLY.



The Universal
BADGE OF SPIRITUALISM (Reg.)
BROOCH OR PENDANT.

Blue enamelled Star with pierced Cross
in centre, open set in metal Circle.
Oxydised, 3/-. Copper, 5/6. Gold, 36/-.
MRS. MONTGOMERY IRVINE,
115, Ladbroke Grove, London, W.1.

SAMBOY
KING OF HAIR
TONICS

The New Hair Grower
To meet the demands of the present day
Safe and Sure for All Ages.
Prevents Greyness.
Let "Samboy" Put Fresh Life
into your scalp and start
A New Growth.
Only one sample to each person.
PRICE 4/6 (postage extra).
Sample, 1/6 (post free).
"Samboy," 22, Strand, Ryde, I.W.
Dept. T.W.5.

PROVE THE TRUTH OF SPIRITUALISM IN YOUR OWN HOME.

Try the "ALPHAGRAPH."

Only 5/9 post free (Colonies 6/9).

THE MOST SUCCESSFUL COMMUNICATOR ON THE MARKET,
ALSO THE CHEAPEST.
A BOON TO INVESTIGATORS.

It combines in unique form both PLANCHETTE
and ALPHA-POINTER. Can be INSTANTLY
CHANGED from one to the other. The most simple yet
complete and convenient instrument ever brought before
the public at so small a price. LARGE SCALE of letters,
FIGURES, etc. FULL INSTRUCTIONS. SIMPLE Testi-
monials from all parts of the country. SEND FOR ONE
TODAY AND TRY IT IN YOUR OWN FAMILY.

**"RAYSAL" MANUFACTURING CO., 153, Duke Street,
Liverpool.**

Important Notice.

PLEASE NOTE

Burchell's Change of Address :

2, Gardener Road & Brunswick Road,
MORECAMBE, W.E.

Business as usual under the Best Conditions.

BURCHELL'S Famous Six Golden Remedies,

WHICH BY ONE TRIAL WILL SPEAK FOR THEMSELVES.

- Burchell's Special Stomach and Liver Pills.
- Burchell's Wonderful Tic and Nerve Pills.
- Burchell's Special Indigestion Pills.
- Burchell's Special Cough and Bronchitis Pills.
- Burchell's Special Diuretic and Gravel Pills.
- Burchell's Special Rheumatic Pills.

They are not "Cure-Alls," but for the various complaints they are intended for will be found, as we affirm
"REAL GOLDEN REMEDIES."

| | |
|--------------------------|-----|
| Sold in Boxes, post free | 1/4 |
| Three Boxes, post free | 3/6 |
| Six Boxes, post free | 6/- |

Forming a Useful Medicine Chest for any Home.

In Burchell's Medicine and Pills

Are to be found the pure ingredients of the Finest Herbs, Roots and Barks, which tone up the Stomach, Liver and Blood, and make life worth living. Medicines are made up specially for every individual case, so that a remedy of the highest value is obtained. Every description of ailment taken in hand through the medium of correspondence, and carefully considered by sending a plain statement of the case, enclosing a stamped envelope for reply.

NO HOME SHOULD BE WITHOUT

BURCHELL'S Re-Embellisher for the Hair.

It Stops Falling, Thinning and Greying.

WILL WORK WONDERS IF GIVEN A FAIR TRIAL.

PRICE 1/9, 3/-, 5/- POST FREE.

CONVINCING TESTIMONIALS from North, South, East and West—London, Liverpool, Bradford, Burnley, Devon, Dewsbury, Bristol, Blackburn, and all over the Kingdom. What we have done for others can be done for you.

ALWAYS AT YOUR SERVICE.

NOTE THE ADDRESS—

J. & J. BURCHELL,
THE HERBAL SPECIALISTS,
2, Gardener Road & Brunswick Road,
MORECAMBE, W.E.

WHEN WRITING, MENTION THIS PAPER.

JUST ISSUED.

D. D. HOME—HIS LIFE AND MISSION

By MADAME HOME.

Edited by SIR ARTHUR CONAN DOYLE.

The Life Story of the Most Wonderful Medium of the Twentieth Century.

Large 8vo. 250 Pages. Full Cloth.
Price 9/6 post free.

THE TWO WORLDS OFFICE, MANCHESTER.

GET YOUR OWN MESSAGES!

THE

"Two Worlds" Planchette Board

FOR OBTAINING SPIRIT MESSAGES.

USEFUL FOR DEVELOPING THE POWER OF AUTOMATIC WRITING.

A well-finished, polished mahogany instrument with brass fittings.
SPECIALLY MADE TO OUR ORDER. GIVES GOOD RESULTS.

PRICE 7/6. POST FREE, 8/-.

THE TWO WORLDS OFFICE, MANCHESTER.

JUST REPUBLISHED!

The Arcana of Spiritualism.

By HUDSON TUTTLE.

A STANDARD BOOK BY A STANDARD AUTHOR.

The ARCANAS has for many years been regarded as the Text Book of Spiritualism. It has run through many editions, and is regularly quoted. Written by a clear thinker—a medium of high repute—it presents the case from every side, and maintains its place as an authoritative work.

Strongly bound in Scarlet Cloth, with portrait of Author.
Over 300 pages.

Price 7/- Post free, 7/9.

SPECIAL TERMS TO SOCIETIES FOR QUANTITIES.

THE TWO WORLDS OFFICE, MANCHESTER.

ARE YOU DEVELOPING CLAIRVOYANCE? A GOOD CRYSTAL HELPS.

BRITISH MAKE.

"The Two Worlds" Magic Crystal.

SPECIALLY MAGNETISED.
Packed in strong box with suitable background and full instructions.

POST FREE 10/6 POST FREE

THE TWO WORLDS OFFICE, MANCHESTER.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1772—Vol. XXXIV.

FRIDAY, OCTOBER 28, 1921

PRICE TWOPENCE.

Invocation.

GIVE us, our Father, our daily bread to-day. This is repeatedly our petition for the bread which perisheth, because, without it these our natural bodies would fall away and die altogether. It is, therefore, incumbent and necessary that we have this bread to sustain them, and that we labour to procure it. But, we pray Thee, our Father, to keep us ever regardful of our spiritual bodies, that they, too, may be fed and nourished with that food which is from Heaven, and which is above all other. Give us of this bread to eat, and of that water to drink, so that by eating and drinking now from those spiritual sources we may be fortified with health and strength in inward part, and run and not be weary, and walk and not faint. Thereby refreshed and satisfied, can we do great things for ourselves and for our fellow men. This enable us to do, our Father, and Thine is the power. Amen.

*

A Remarkable Premonition.

W. Welsford.

IN January of 1864, at Teignmouth, South Devon, my father, John Welsford (articled architect), of Park street, was returning from his usual early-morning walk. When nearing the brook at the foot of Bitton Hill, and before coming past the old Archery grounds, quite alone as far as earthly mortals were concerned, he (my father) distinctly heard a voice speak to him, which told him his earthly career would be ended in the following March, even to the date and part of the day it would take place, distinctly saying on the morning of the eleventh of March.

My father, who was a man five feet eleven and a half inches in height, a thorough athlete, and in excellent health at the time, and was returning from a walk of about 25 miles, viz., up the Dawlish-road, across toward Dawlish, and then on to Haldon, across and on through Lindridge, skirting Chudleigh, and on to Newton Abbott, from thence on the main road toward home, Teignmouth, so that no question of a doubt can arise that he was anything but strong and healthy at the time, for his usual walks were lengthy, and his average pace between five and six miles hourly.

He was so impressed by what he heard and the manner of its being imparted to him, that instead of coming direct home he turned when he had ascended Bitton Hill. He turned down Clay-lane toward the Old Quay, and called upon Mr. Samuel Hayman, the builder, and at once ordered his coffin. He there and then wrote out himself the wording to be placed on the breastplate, which was to be fixed on the coffin, and told Mr. Hayman of what he had heard and where he was when he heard it, and gave instructions that as soon as the bell of St. James' Church, West Teignmouth, began to toll on the morning of the 11th March, he (Mr. Hayman) was to send off the coffin to our house, so that my dear mother may be saved the trouble of sending, and the funeral could be carried out quickly.

I was working then at Mrs. Paul's, of Barnpart, and it so happened we (John Morrish and myself) were trenching a piece of ground in the kitchen garden, when suddenly a bright spiral golden light came into the trench where we were working, and I was seized with violent tremblings. I could not lift my spade, and for a second or two the light played to and fro the trench, then out and up the walk and out of the north-east doorway of the garden. I was prac-

tically helpless, and sat on the side of the trench when Tolly, the head gardener, came in the doorway and ordered me to get on with my work. I told him I could not, as my father was dead and I felt too upset, and whilst he was poo-pooing and calling me a lazy ass the bell began to toll, which seemed to frighten him as much as it had done me.

So I was allowed to go home, and as I was turning out of Brook-street to go up Park-lane I met Mr. S. Hayman and his two men bearing the coffin and going up to our house. They were met at a little gateway by dear old Nurse Morie, who was off to Mr. Hayman's, for almost the last words of my father to my dear old mother were, "It's all right, Eliza, Samuel Hayman knows, and say 'Goodbye' to Bessie and kiss her for me."

My sister Bessie at that time was learning dressmaking at Chudleigh, so was not at home. The only two children at home were my youngest sister and myself, and the three who were present at the time of father's passing were my mother, my aunt (Jane Welsford, who passed over three years ago at the age of 104) and the nurse. Strange as it may seem, all Welsfords of our family have passed away in March.

It may appear strange also that father, being such a healthy, fine-looking man, should have come to his earthly end so quickly, but it was in this way it happened.

My eldest brother (John Welsford, of Plymouth) had just left college a week or ten days prior to the passing of my father, and the town porter (John Brook) only having one arm, and none of us being at home at the time of Brook's bringing my brother's boxes, my mother told him to leave them in the passage till I came home to carry them upstairs. It so happened that my father, in coming down stairs without a light, stumbled over the boxes and barked (or skinned) his shins, with the result that inflammation and erysipelas set in. This was followed by pleurisy, and other complications that took him off in about a week from the fall.

I would say that we all slept upstairs on the second floor of the house, but the stairs were old-fashioned, and had two awkward turnings in them. My father, knowing this, and foreseeing the difficulty of getting a coffin down such a rickety stairway, had a sofa placed in his own office below, and was brought down two days before and laid on that, so that there should be no trouble with him when the breath left his body. In fact, the night before his passing he would have one of the dress, full bosomed shirts put on whilst he could help do it for himself, so that all was done really as he had first ordered it.

What might be of great interest to many, especially so to Spiritualists, is that in 1905 or 1906 I attended a Spiritualist meeting at the Christian Spiritualists in the Camberwell New-road (Mr. Long, President), when Mr. J. Lobb gave an address and some excellent clairvoyance was given by Mrs. Fairclough Smith. After she had given several descriptions to others, she selected me and gave a beautifully minute description of my father, and related precisely what had occurred at his passing over, saying he was so strange and eccentric that he would even write the epitaph for his own tombstone. After I had stood and verified Mrs. Smith, Mr. Lobb said that it was the most wonderful experience he had heard of.

*

THERE is but one truth, and no man can get more, whether he be patriarch, philosopher, wise man, adept or medium, and plain John Smith may be given all; for even he may become a son of God.

of the fire; we have seen this day that God doth speak with man, and He liveth." And as was natural they were afraid, and said, "If we hear the voice of the Lord any more then we shall die." They begged that Moses might speak face to face with this wonderful Being, and then he could tell them the message, and this the Spirit also thought wise, and accordingly did.

They had this supreme manifestation for conviction and proof, and therefore it was best that Moses should in future obtain the commands alone. It is again and again recorded that the Spirit Form was not visible to the Israelites, but that they heard a voice and saw the psychic cloud of glory shining as fire. Compare Deut. iv. 12-15: "Ye heard the voice of words, but ye saw no form, only a voice. . . . ye saw no manner of form on the day that the Lord spake unto you in Horeb, out of the midst of the fire." Also verses 33 and 36: "He made thee to hear his voice," etc.

Amongst many other things, Moses was told (Ex. xxiii. 20), "Behold, I send an angel before thee to keep thee by the way, and to bring thee into the place which I have prepared. Take ye heed of him, and hearken unto his voice; provoke him not, for he will not pardon your transgression, for my name is in him."

Does not this mean that the great Spirit then speaking meant to delegate much of His power to another spirit or "control," who should have the Israelites as a special charge during their wanderings? There is no certainty that the same "angel" Lord, or Spirit, always came to Moses, there were probably several, differing in power and goodness. Anyway, they were promised spirit guidance, and the sequel proved that they had it throughout their wanderings.

Then Moses, Aaron, Nadab and Abihu, and seventy of the elders of Israel (Ex. xxiv. 1) were bidden to ascend the mountain and worship afar off. Moses alone was to come near the now fully-materialised Spirit Form. Early in the morning they sacrificed, and then approached the top of the mount, and there in the distance they beheld the wonderful Being whose voice they had previously heard out of the cloud.

"And they saw the God of Israel, and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness." Compare this description with that in Revelations. They saw the shining auratic colours—sapphire being the colour denoting high spirituality. Probably this spirit was too bright, and the elders were too frightened to see any details of his appearance, a fact which is borne out by Moses' statements in Deut. iv. that they saw no form. They seem to have been relieved that "he laid not his hand" upon them, and they were none the worse for beholding him, for "they did eat and drink."

Does anyone in these days still believe that the God of the whole Universe—the Absolute—actually came down and showed Himself in a human form to these wandering Hebrews? If so, my interpretation of the Scriptures will certainly not appeal to them. I speak to those whose conception of the Supreme Being is far above these anthropomorphic "explanations" of the Bible incidents. The Spiritualistic hypothesis covers the whole ground, and does no violence to our reason or our faith.

After this, on the next occasion, Moses, taking with him his minister, Joshua, who acted as medium, ascended the mountain until he entered "the cloud," and here the Spirit spoke to him. And the people from afar saw Moses enter "into the midst of the cloud" which appeared like a fire on the summit, and he remained there in the mountain forty days and forty nights (Ex. xxiv.).

During this period Moses was shown the "pattern" of the vessels and the Tent he was to make as a meeting place for communication (Ex. xxv.) with the Spirit, who promises to "commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony." Also, details are given of the Urim and the Thummim, and the twelve jewels representing the twelve tribes of Israel (Ex. xxviii. 30).

There has been much discussion about these stones, and by many it is thought that messages were given by

flashes in the jewels, and that Urim and Thummim may have been used as crystals to obtain visions of events concerning the tribes.

After numerous details had been given, the Spirit gave Moses two slabs of stone (Ex. xxxi. 18), on which was "direct writing," the Laws being written thereon by the Spirit "with the finger of God" on both sides of the stone. In Exodus xxxii. 16, we are again told that the writing on the tables of stone was supernatural, produced directly by a spirit being, and therefore, what we should call "direct writing" (compare Deut. x. 2).

In what form of writing were the Ten Commandments or "words" (Hebrew) written? Were they in the usual hieroglyphic or in the shorter hieratic characters? As a man educated at the Egyptian Court, Moses would have been well versed in all forms of writing or engraving known. Hieratic characters "stand in the same relation to the Egyptian hieroglyphic as our writing to printed texts," says Birch. They were often inscribed on slices of stone, such as, I believe, Moses used, besides boards prepared with stucco or sherds of vases. If the writing on these two "tables of stone" was "direct" spirit writing, then it seems probable the hieratic characters were used, whilst the longer writings by or through Moses could have been done on papyrus instead of on stone, just as the Egyptians wrote in hieroglyphic symbols the wonderful compositions comprising the "Book of the Dead."

"So far as hand-writing is concerned," says Garrov Duncan, "there is not the slightest difficulty in accepting Moses as the author of at least the kernel of the Pentateuch." Inscribed papyri were of various widths and lengths, ranging from six to fourteen and a half inches in width, and from a few inches to 150 feet in length. When writing on papyri a reed was used, and black and red ink were the common colours, though others were sometimes employed.

A knowledge of events taking place at a distance is shown by the Spirit, who tells Moses that in his absence the people had made a golden calf and were worshipping it, and that his presence was needed immediately (Ex. xxxii. 7). The Lord (Spirit) even goes so far as to suggest that he shall destroy the Israelites and make of Moses "a great nation," but this remarkable man intercedes for the misguided nation, and the Spirit then "repents of the evil which he said he would do unto his people," a position of affairs compatible with an imperfect Spirit, but certainly not with a God, as we understand that word.

Moses and Joshua descended the mountain, and as they approached the camp they heard the noise of singing and rejoicing, and then the golden calf and the dancing Israelites burst on their gaze, and Moses, in hot anger, "cast the tables out of his hands and brake them," whilst he rushed amongst the people and destroyed their idol.

Ever a man of quick action, he calls to those loyal to him, "Whoso is on the Lord's side (let him come) unto me," and the Levites, led by Moses, slew many of the rebels. Then he returned to the mountain to entreat pardon to the people, and received a promise that "mine angel shall go before thee" and lead the people, but nevertheless they should suffer for their rebellion. Compare Deut. ix. 18, where we are told Moses "fell down before the Lord," and fasted forty days and forty nights, being, I believe, then in a trance.

It was probably this lesser spirit or angel to whom Moses turned so frequently for guidance when in any difficulty. As I have said, I think there are distinct traces of more than one spiritual guide attending on this great psychic. One of these "angels" had to prepare the way for the Israelites' occupation of Canaan, i.e., "I will send an angel before thee, and will drive out the Canaanite," etc. The great Spirit—the "God of Israel"—declared that he himself could not "go up in the midst of thee for one moment lest I consume thee in the way." That is, his psychic power would be too great, too blinding, for even the best mediums and clairvoyants, and his higher vibrations could not safely come into close contact with their lower ones, hence an intermediary on the spirit side was necessary, and such beings the great Spirit provided, all of which is quite as we should expect from our knowledge of psychic science.

[To Be Continued.]

Mr. Hervey Carter.

A Generous Gift.

"To the glorious memory of the men of Saddleworth, who gave their lives in the Great War for liberty and justice. 1914-1919." Such is the inscription on the cenotaph recently unveiled at Uppermill. The memorial stands in the beautiful grounds of St. Chad's, and is the gift of Mr. Hervey Carter, President of the Saddleworth Spiritualist Society.

Mr. Carter is a local man, who has fought his way up the ladder of success. Born in Diggle, near Saddleworth, he began work in the mill at a very early age, started business in the woollen waste trade, and subsequently became a millowner, from which business he retired only a few years ago. He has throughout his life been connected with the active side of progressive bodies, and was for many years closely connected with the Sunday School at Keln Green, and with the Diggle Mutual Improvement Society. He was one of the founders of the Diggle Brass Band, and



Mr. Hervey Carter

one of the early members of the Co-operative Society, and has occupied the chair of the Diggle Branch. He has also been identified with the P.S.A. Society, and sat for a time on the Council of the Colne Valley Liberal Association.

In addition he was one of the founders of the Saddleworth Centre, St. John's Ambulance Association, and for many years has been its chairman and hon. treasurer.

In 1916 he was made an Honorary Serving Brother of the Order of St. John in Jerusalem "for services rendered." In addition to these activities Mr. Carter served on the Uppermill Local Board, and is at present a member of the Board of Guardians.

Twenty-four years ago Mr. Carter founded the Saddleworth Spiritualist Church, and under his fostering care much has been done to spread abroad the message of the angels. A keen man of business, he nonetheless possesses a benevolent and sympathetic nature, and recently invested £1,000 in the name of the British Magnetic Healers' Union as a nucleus for the subsequent establishment of a Spiritual Hospital for Psychic Healing.

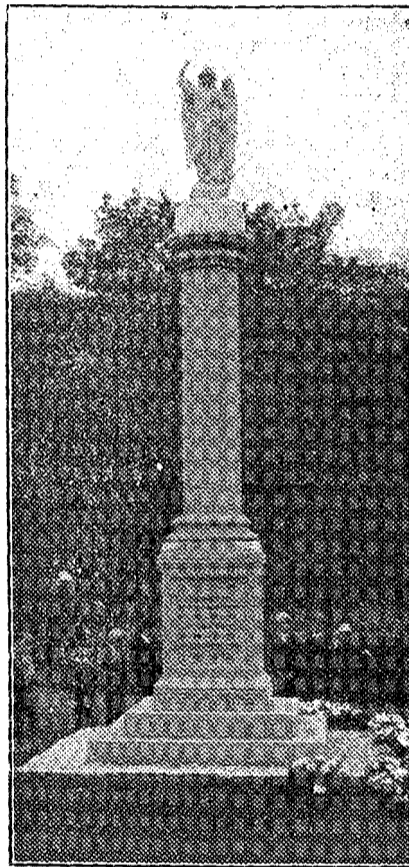
Mr. Carter felt it a reproach that no permanent local memorial was erected to those 260 men who left their homes in England and their bodies abroad, for their great ideals, and he volunteered to bear the whole expense of such a memorial.

At the opening ceremony Lieut. Col. G. Tanner, in unveiling the monument, paid a thrilling tribute to the ability and heroism of the men of the district.

The "Last Post" having been sounded by the bugles, Mr. Carter presented the memorial to the citizens, who were

represented by the Chairman of the District Council, Coun. J. T. Bradbury. Mr. Carter said that he had a living message to all who had been bereaved—it was that he would like them to be comforted in the knowledge that their loved ones still lived. They were not dead. The flag of life was not furled, it was only taking a wider range. He could assure all that there were angel friends round about them that day to bless and comfort them and guide them through life. Most of the trouble in the land to-day had been brought about by man's inhumanity to man, by man-made laws. That had been and still was the trouble. There might be some present who were saying that they did not know that their loved ones still lived. But he did know, and so would they all when they got to that brighter sphere in which was the knowledge that there was no death in the world. He hoped and trusted that God would bless them now and for all time.

Councillor Bradbury, in accepting the gift, expressed his pleasure at being there to receive it. It was somewhat



The Cenotaph at Uppermill.

unique in that district for an individual to make a gift of that character, and he thanked Mr. Carter for bearing the whole expense. The Council would regard it with affection, and preserve it as a precious reminder of human self-sacrifice.

Councillors Hudson and Eyres having spoken, the Rev. S. R. Potts dedicated the memorial to the glory of God and in memory of the men of Saddleworth who gave their lives for liberty. The reveille was then sounded, and an impressive ceremony closed with the National Anthem. We have pleasure in presenting our readers with pictorial representations of the Memorial and its donor.

A few months ago Mr. Carter interested himself in the proposed Britten Memorial Scheme, which was initiated to commemorate the life work of Mrs. Emma Hardinge Britten, one of the finest apostles Modern Spiritualism ever possessed. It is desired to establish in her memory a psychic centre in Manchester consisting of a library (over 1,000 volumes have been collected), reading and seance rooms, with central offices for the Spiritualists' National Union and the Lyceum Union. The fund grows very slowly, and Mr. Carter offers £500 if another £1,000 can be raised, or he will give £1,000 if £2,000 is raised. What are we going to do about it? Such offers should not be neglected. Will 1,000 people send us £1 each, or 200 people send us \$5 each. Where there's a will, there's a way.

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDSTHE PEOPLE'S POPULAR SPIRITUAL PAPER.
PRICE TWOPENCE. POSTAGE ONE PENNY.ISSUED EVERY WEEK BY
THE TWO WORLDS PUBLISHING COMPANY LIMITED
AS ITS REGISTERED OFFICE,
18, CORPORATION STREET, MANCHESTER,
WHERE ALL BUSINESS COMMUNICATIONS SHOULD BE ADDRESSED.SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.
One year, 13s.; Six Months, 6s. 6d.; Three Months, 3s. 3d., post free.Editor and Secretary - ERNEST W. OATER.
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: The Union Bank of Manchester Limited (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 28th, 1921.

The High Court of Appeal.

"ONE cannot make omelettes without breaking eggs" Every new advance of thought, every addition to new truth, tends to disturb and modify old ideas. Progress means readjustment—that is surely the meaning of all reformation. It so happens that the human family is not, and cannot be, a completely harmonious community. Physically the years of men's life and the stages of their experience are variable—youth and age both struggle for the good things of this world. Similarly, in the realm of mentality the ripe sage and the irresponsible fool jostle one another in their efforts to live. The fact is that the human family is not static or constant, but is composed of millions of units, each of which is unlike his fellows. We are all in different stages of development, physically, mentally and spiritually. We do not act alike, think alike, or feel alike. Probably we never shall do. Even laws and regulations made in the interests of one section of the people are bound, in the very nature of the case, to impose hardships upon others.

Every new advance in scientific knowledge has meant a modification of the theories and ideas which formerly held the field. The theories advanced by Darwin in the last century caused science to indulge in a general stock-taking, whilst religion had to modify its whole conception both of physical and spiritual origins. Yes! progress means reformation! Yet, beneath all the changes the eternal verities ever remain.

In each successive stage of growth the Jeremiahs have declaimed against the new discovery. They have declared that eternal truth was in danger, and that the acceptance of modern ideas would mean the complete breakdown of all that the past had accomplished. O, these puny fearful souls! How little faith they show, despite their clamorous professions, in the potentialities inherent in the universe!

The coming of Modern Spiritualism has filled them with dread. An addition has been made to the ancient messages which, in varying times, have been imparted to us from the higher life, and the fears of the fearful are terrible to behold. We are told that Modern Spiritualism is out to destroy religion—that it is anti-Christian—that it will destroy morality. Aye, these "fearful saints" are terribly afraid that the Almighty Himself will be tumbled from His throne unless they intervene to support Him. It is difficult to know whether they have a small opinion of Deity or a large opinion of themselves.

Yet, we do not hesitate to say that Modern Spiritualism is the best friend religion ever had, and the finest buttress it ever received. We believe further, that it came at the time it was needed, a time when agnosticism and rationalism were threatening to reduce organised religion to nothingness. It has now established such solid scientific founda-

tions for human survival—survival in a world where the consequences of this world's activities are reaped, that religion will never again be in danger. So much at least has been accomplished.

Let us not, however, minimise the fact that there are points of difference between Modern Spiritualism and the accepted religious forms. Nothing is to be gained by the "ostrich" policy of pretending that the obvious does not exist. The differences, however, are not, we believe, concerned with facts, but with theories—chiefly theological. And further, the differences existent between Spiritualists and (shall we say) Churchmen are not greater than those existing between Churchmen and some other Christian sects, as, for instance, the Friends, the Brethren, the Romanists, and the Unitarians, to name only a few. All these forms of faith, however, hark back for their foundations to the revelation of Jesus the Christ, nigh 2,000 years ago. They would all agree that He was the vehicle used for the conveyance to men of that revelation. The record of that great life strikes a familiar note to Spiritualists. The psychic phenomena which accompanied it are apparently identical with the psychical happenings of to-day. Nothing, however, was recorded at the moment, and legend, tradition and imagination had time to exalt the phenomenon between the moment of its occurrence and the date of its being recorded. We know by to-day's experience that any such lapse of time gives opportunity for discrepancies to creep in, and that quite apart from any ill-intent on the part of the percipient. When all is said, however, the phenomenon of the transfiguration and the scenes at the sepulchre, the healing, levitation, prophecy and other phenomena gathered round the central figure of Galilee are all parallels to to-day's happenings, and this goes to show that the source and origin of his power and mission to be found like ours in the higher spiritual worlds.

It would seem that Jesus of Nazareth was the chosen vehicle of the spiritual worlds, to bring to men a revelation suited to their needs. The growth and development of that revelation is evidence of the wisdom displayed in the choice both of the message and the messenger. The early Church was a harmonious little community until the late third or early fourth centuries. At this time differences of opinion arose as to the interpretation of the message, and from then till now the differences have shown a steady increase. The result is that whilst Christendom claims to be one, it is split up into three hundred warring sects who are quarrelling with each other, not about the messenger, or even the message, but rather about the interpretation of petty details, none of which seem to us to be vital.

That seems to us to be the position, and the line of action which should be taken seems obvious. If a friend of ours sends us a telegram, the reading and interpretation of which is ambiguous, it is useless quarrelling about its verbal content. The simplest and sanest course is, REFER TO SENDER.

If the message of 2,000 years ago came from the spiritual worlds, and the same spiritual worlds have once again established communication with us, let us quit quarrelling about medieval crystallizations and accretions; let us "refer to sender," and allow the originators of the message to interpret it in the terms of modern thought. We may, of course, be told that our modern messages do not compare with the ancient ones, but the reason seems obvious. Our New Testament is the surviving residuum after careful revisions and rejections. One has but to read the Apocryphal New Testament to be convinced that the ancient documents contained as large a proportion of rubbish and "dream stuff" as any modern psychic messages. But time has secured the survival of the fittest, and will do so again.

We are in agreement with Rev. Chas. Tweedale that Modern Spiritualism is identical with the faith and practice of the early Church. The things we quarrel with—and intend to quarrel with—are the monkish and priestly accretions, additions, and interpretations, together with the manipulations of statecraft, which, from about 300 A.D. to 1600 A.D., crept into Christianity and adulterated and emasculated it. These are the elements which are the basis of all dispute. They concern an interpretation of the

spiritual revelation, and in the attempt to clarify them, we refuse to be bound by the findings of priest, parson or scholar. We have opened communication with the world in which they originated, and in every case of dispute we will "refer to senders." THAT is our court of appeal.

Of one thing we are convinced: the roots of religion are too well established to be in any danger, and to those who talk of the new revelation being the negation of religion, because it crosses their limited line of thinking, we can only reply in the lines of one of their own hymns:

Ye fearful saints, fresh courage take!
The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head.

CURRENT TOPICS.

A Partizan Professor!

THE "Weekly Scotsman" publishes a brief summary of the last of a series of lectures on Spiritualism given in St. Mary's Cathedral by Prof. Kemp Smith, of the Edinburgh University. It is always difficult to compute the value of a lecture by brief and summarised newspaper reports, but if this one is a true reflection of what was said, there seems to have been a deliberate suppression of the facts in the interests of a theory. How else can one explain a statement that "the rappings appeared to have been produced by partial dislocations of the knee and toe joints, such as many people could produce at will," and the suppression of the fact that this was the theory of Prof. Hare previous to his entering on his investigation, and that the whole of his early experiments were directed to eliminating all such explanations. Prof. K. Smith tells us that "the Fox Sisters later made public confession that the raps were produced in this way." But he did not tell his audience of the hounding of the girl, the abominable conspiracy by which this worthless confession was obtained, or of the fact that it was reversed as soon as the girl recovered from her shame. How easy it is to make a case for or against anything by a careful selection of part of the facts. We could understand such methods had they been indulged in by a street-corner partizan, but from a University professor the whole thing is deplorable.

A Curious and Ill-informed Critic.

SUCH a case is only paralleled by the article in a recent number of "The Sunday Chronicle." We must confess that after reading "An Amazing Seance," we had thought that the author, Mr. Sydney Moseley, was more impressed by facts than theories. He seems, however, to have been impressed by a wild statement which he claims was made by a "leading authority on insanity," whom he is careful not to name, and who claims that "madness is a state of mind which is controlled by an evil and obsessing discarnate entity," and Mr. Moseley goes on to make the ridiculous remark that "if this latest theory is at all acceptable, then Spiritualism suffers from a blow from which it can scarce recover." One might state as a parallel case that indigestion is the result of eating food, and indigestion gives rise to a good many diseases, which, in turn, lead to an early grave—thus EATING receives "a blow from which it can scarce recover." We suppose, nevertheless, that Mr. Moseley will still enjoy a good dinner. Even then, if the statement were true, the resultant argument (?) is puerile. But the fact is—and Mr. Moseley ought to know it—that the one person who cannot be controlled or hypnotised is the person who is insane. Hence, the bottom is completely knocked out of the whole argument.

WHEN, however, this writer tells us "Who Are They?" sensational tales of amorous overtures by supposed spirits, we fear he is writing with a long-handled pen. He talks about many women who called on him, being obviously mad, and we can only suppose that the same impression was left upon his callers. There are, of course, always a certain proportion of erotic people in every community, but our own experience, which is probably ten times as extensive as our critic's, goes to

show that Spiritualism is the best antidote to the religious mania which often characterises the major portion of impending insanity patients. It is as certain as that dawn follows night that Spiritualism provides less insane patients than any other form of religious thought. We commend to Mr. Moseley's attention our little pamphlet on "Spiritualism and Lunacy."

Generalities are Not Evidence!

MR. MOSELEY tells us that some of his experiences with Spiritualists would hardly be credited. "It was perfectly alarming to witness the number of women who had become mentally affected by reason of their intrusion into this dangerous realm." We have heard similar stories before, but never been able to find the people referred to. When we appealed to Rev. Mr. Magee and Father Bernard Vaughan, who told tales about "THOUSANDS of people driven mad," we elicited particulars of TWO cases, neither of whom claimed to be Spiritualists, and one of whom had never attended a seance. We respectfully ask Mr. Moseley to realise that he is dealing with Spiritualists, and these are accustomed to weigh evidences. Will he please quit generalities and give us exact data?

Spirit Photography.

THE "Western Daily Press" (Bristol) publishes a short illustrated article from Alderman Whitefield, the miners' leader, relating an experiment in psychic photography which he conducted at Crewe. Mr. Whitefield has had considerable experience in general photography. He says, "I examined the camera, placed the plates in the slides myself in the dark room, developed and fixed them myself." The result is a psychic extra showing clearly the face of one of Mr. Whitefield's daughters who passed away some years ago. The visit to Crewe was unexpectedly taken, and the results exceeded anticipations. The Alderman has been a keen student of Spiritualism for many years.

The Craigie Lodge Mystery.

QUITE a sensation has been caused in the press by the finding of human bones at Craigie Lodge, Isle of Wight, and it is certainly amusing to compare the differences of opinion which exist amongst the "experts," and the facility with which each offers an opinion based upon fragmentary and insufficient examination. The interest of Spiritualists, however, centres round the fact that some bones of a child were found in the garden of Craigie Lodge (at present occupied by Mrs. Capell). She appears to have submitted a bone to Mrs. Pollock, a clairvoyant and psychometrist, who, on handling it, suggested that another and larger human body would be found nearby. This prompted further digging, and within a few yards the remains of an adult body was found. At any rate, the psychic perception of the medium was vindicated, and that is a great deal. It is supposed that the remains are the result of a crime committed some time ago, and the clairvoyant has been urged to the further use of her powers to trace the supposed criminals. We are, however, of opinion that little help will be obtained from the spirit world in tracing criminals, since spirit people have no great admiration of our administration either of justice or punishment.

A Courageous Friend.

A FRIEND of ours recently heard that the minister of a Congregational Church at which she had been brought up was about to preach on Spiritualism. She attended the service, and was treated to a sermon betraying woeful ignorance of the subject. He agreed that spirits came back to us, but argued that we should leave them in peace. It was wrong to disturb them. We must let them rest, etc., etc. At the close of the sermon our friend followed him to the vestry, asked a few questions, and related part of her 14 years' experience in psychic matters. Not a question could the rev. gentleman answer—he was dumb. A few other enquirers had followed into the vestry, and some of them began to ask questions. The result was, nearly an hour of good propaganda work, conducted in an earnest but friendly spirit. We commend this example. There is nothing like getting to close quarters with difficulties and discussing them frankly.

Christian Conduct?

We have perused with regret a four-page leaflet issued by the Christian Spiritualist Church, Porth, in which a violent attack is made upon parsons in general and Baptist ministers in particular. We happen to know that it is a reply to a similar leaflet issued by a Christian minister in which he violently attacks Spiritualism. We have denounced the attack of our opponent, and we are equally emphatic in denouncing a similar publication by a supposed Spiritualist Church—even a Christian Spiritualist Church. No good is ever accomplished by insulting language and calling people unpleasant names, or by exaggerated language. Allowing fully for the provocation the Porth Spiritualists have received, we cannot hesitate to say that the issue of this leaflet is unwise and unspiritual. It may smack of the Christian methods of years ago, but Spiritualists have reached a little beyond that and drank at the well of religious tolerance.

*
Spiritualism in Darvel.

Horace Leaf.

Quite recently I visited the quaint little town of Darvel, situated in one of the most picturesque parts of Ayrshire, for the purpose of lecturing on the subject of Spiritualism. A few enthusiastic people had undertaken to engage the small Town Hall for this purpose. When it is remembered that this was the first public meeting ever held in Darvel in connection with Spiritualism, the importance of their courageous effort will be realised. In a town of less than four thousand inhabitants, where, as a matter of course, everybody knows everybody else's business, it requires considerable pluck to introduce anything in the way of new ideas, especially on matters of religion.

The Scotch are particularly loyal to their religious beliefs, and with them tradition means much. This applies with more than average force to Darvel, for it was the centre of the old Covenant movement, and about it were fought most of the battles for which the Covenanters are famous. It is impossible not to appreciate the sincerity of this brave sect, notwithstanding its extremely narrow religious outlook. Something of their intolerant spirit still prevails in Darvel and the surrounding district. Because of this, the promoters of my meeting were dubious as to the result. Numerically they thought it must be a failure. A week before certain Christians had made a vigorous attack upon Spiritualism, circularising at considerable expense every house in the town, with a view to warning the inhabitants against the evils of attempting to communicate with the dead!

Even the hall-keeper seemed to anticipate failure, and had not troubled to put seats in more than half the hall. Imagine our surprise when, well before the time to commence, the hall was filled, several people failing to obtain admission. A notable feature was the fine attendance of men, constituting more than half the audience.

I have never addressed more attentive listeners. During the lecture they appeared to "hang on every word," and when later questions were invited, they showed how thoroughly they had followed and appreciated it.

The nature of questions are an excellent means by which to gauge the interest of an audience in any subject that may have been dealt with. There can be no doubt that the people of Darvel are deeply interested in Spiritualism, and if efficient exponents can be induced to go there, the Movement may become more powerful than any of the existing Churches.

Psychic phenomena naturally present many grave difficulties to the uninitiated, which give rise to humorous conclusions. This was amply demonstrated by a few of the questions that were asked. One gentleman, who had evidently read Sir William Crookes' account of his experiments with "Kable King," and some others about the weighing of materialised forms, expressed himself horrified at the possibilities arising from this form of spirit manifestation. His chief complaint lay in the fact that at all who had died decided to materialise at the same time, we poor

earth dwellers would be crushed out by sheer numbers and weight. "Why," said he, "the atmosphere would be chock full of them!"

Another gentleman, whilst professing to be a rationalist, took an exceedingly narrow theological view, and with considerable emphasis, accused spirits of having brought about the plagues that afflicted the ancient Egyptians! Such questions are interesting only because they are amusing, and, perhaps, because they reveal the workings of minds just in touch with Spiritualism and its perplexing phenomena.

After the meeting, I took a stroll down the main thoroughfare, and found the townsfolk forming numerous small groups, excitedly discussing the lecture, and, judging from the remarks that occasionally reached my ears, those favouring Spiritualism were having the best of the arguments.

The chair was occupied by Mr. G. Black, who, although a regular Church member, is also an excellent medium. It is a constant source of wonderment to old lecturers to find how natural is the gift of speaking. I can truthfully say that, among the many chairmen I have met, none ever performed his task more efficiently than did Mr. Black, under very trying conditions. If he can lecture as capably as he spoke from the chair, I hope before long to greet him as a co-worker on the Spiritualist platform. The spirit world has work for him to do.

It is invidious to mention names in particular from among the gallant little band of workers in this Scottish township, but I know it is their wish that I should mention Mr. Alexander Gebbie, who, in addition to openly professing his belief in Spiritualism, has recently persuaded the Library Committee to allow Spiritualist journals to be placed in the Reading Room for public perusal.

*
CORRESPONDENCE.

THE HISTORICITY OF JESUS PROBLEM STATED.

SIR,—Towards peace and unity of thought on this much-debated subject, I would like to briefly indicate the heads of the way of study to arrive at the goal of truth we all desire:—

First, the New Testament character is a sacred and divine person, the history of whom is classical or sacred.

Second, history is of two kinds—sacred and secular. The first relates to the history of the gods; the second to the history of men.

Third, the Jesus of the New Testament is a type or figure—a composite figure expressing in thought, word and deed the sum total of the life, work and belief of all mankind in the aggregate in all generations.

Fourth, "Salvation is of the Jews," states John iv. 22; so we go to the Jews for right knowledge of this matter. Judaism declares that the Jesus of the Gospel never lived, but there was a Jesus, incidentally mentioned by Josephus, who was a reformer, but was not the Jesus mentioned in the New Testament.

Fifth, the Jews have never denied the existence of Jesus, but assert he was not the Jesus that Christianity worships.

Sixth, Judaism is a system of faith and life based upon a theocratic form of government, a belief in one supreme God—Jehovah—and the community of all mankind who believe and live the life. Jesus, whoever he was, believed this and died to establish this truth, and his true friends and disciples are those who believe and teach this fact.

Seventh, Jesus is thus a name of power to conjure with, work miracles, and effect the salvation of the age on the fact that it is an ideal personification of the best in all mankind, and the truth for all time revealed to the soul of man by God alone.

This is the sum of the truth relating to Jesus. Faith in such destroys death, the devil, hell, purgatory, and all theological speculations, creeds, dogmas, catechisms and priestcraft, superstition and idolatry.

THOMAS MARK MAY

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, Oct. 15th, at the Barton-road Spiritualist Church, Patricroft. Mrs. Pennington introduced the healers, and Mrs. Shakeshaft, our representative, responded. A staff of five healers was present, and plenty of work was found for them to do, twenty-five cases being treated in all. We had a good attendance, and much encouragement was given the healers by the personal thanks, good wishes, and interest expressed in the proceedings. A vote of thanks was given by Mrs. Shakeshaft.

We have also to report a successful meeting held at 21, Manor-street, Ardwick, on Wednesday, Oct. 12th, conducted by Mrs. Marcroft, of Middleton. We had a crowded audience. A vote of thanks was tendered to Mrs. Marcroft for the voluntary help given.

BIRMINGHAM : SALTLEY.

ON Sunday and Monday, Oct. 2nd and 3rd, we held our harvest services. On Sunday evening we held our meeting in the Council Schools, which was nicely decorated with flowers. The meeting was conducted by the President, Mr. J. West. The speaker for the week-end was Miss Price, who gave an address on "We plough the fields and scatter." The service was well attended.

ON Monday we held our usual harvest tea, when upwards of forty members and friends were present. The services on Monday were held in our room at Alum Rock-road. A good show of flowers, fruit and vegetables. Our old friend and member, Mr. A. Thompson, gave the address on Monday evening, which was a very interesting review of the church's progress. Miss Price again gave clairvoyance, after which the fruit and flowers were given away to the sick and needy members and friends. Altogether the week-end proved a great success.

BRISTOL : UNITED.

ON Oct. 16th the above church held their harvest thanksgiving services. The speaker in the morning was the President, who chose for his subject "The woman of Samaria." In the afternoon a special Lyceum musical service was held, when solos were rendered by Miss Hope and Miss Hunt. At the evening service Mrs. Miles Oids' trance address impressed all who listened, and was followed by clairvoyance of a very high order. Solos were rendered by Misses Stair and Hopley, and violin selections by Miss Hall. A special feature of the afternoon and evening was the

exquisite playing of the orchestra. The church was so crowded that we had to fill the vestry. We were delighted to welcome on the rostrum representatives from Dighton Hall and the Universal Church, Bishop-street.

ON Monday a tea and social was held. Altogether about 80 sat down to tea, after which a very fine programme of music was given, bringing to a close the most successful harvest festival we have known as a church.

As a result the fund to provide materials for the bazaar working party has been very considerably increased.

COVENTRY.

ON Sunday, Oct. 16th, services were held at Foleshill Spiritual Church, Broad-street, Coventry, on behalf of the Benevolent Fund. Mrs. Pears was the speaker, Mr. Cox occupying the chair. There was a full audience in the evening. The collections amounted to £2 18s. 2d. We take this opportunity of thanking all friends who came forward to support this worthy fund.

CAERAU.

WE regret to record the passing of Miss Edith Maude Thomas, daughter of Mr. and Mrs. Davie Thomas, Metcalfe-street, Caerau, which occurred after a long and painful illness. Miss Thomas was a faithful member of our church and an ardent worker in our Lyceum. Her physical remains were interred at Maesteg. A large company assembled to pay tribute of appreciation, sympathy and love to so noble a character.

Our Lyceum turned out in large numbers, each child carrying its own group of colour and a bunch of white flowers. Mr. J. Connolly, our pastor, officiated both at the house and at the graveside, and very eloquently emphasised the truths of Spiritualism.

EARLESTOWN.

ON Wednesday, Oct. 12th, we had a return visit of Mr. A. Clayton, the blind seer, of Nottingham. The hall was packed, many people having to be turned away. Mr. Clayton, though blind, had no difficulty in locating the person he wished to speak to. Every spirit friend was recognised, and the messages were fully understood. In the absence of the President, Coun. H. Davies, Miss Rhodes presided.

PORTH.

PORTH has recently been experiencing rousing times in Spiritualist propaganda work. On Sunday, Oct. 16th we had booked another cinema (the Pictorian) for Mr. E. Spencer's visit, and a large audience gathered there to hear him, and as Mr. Spencer gave by request a poem entitled "The Beyond," and another entitled "My Task," the audience were moulded into a very fine spirit and they listened most attentively to the excellent address which followed. The clairvoyance was very successful and well received, the method of delivery disarming all criticism. The effect was good altogether, and has contributed to the establishment of Spiritualism as a religion in the minds of many people who before had been led to believe it was merely a school of sensation mongers. Those to whom we have spoken since are very favourably impressed with the spirit and idealism of the Movement.

HEYWOOD.

MR. WRIGHT, of Sowerby Bridge, treasurer of the S.N.U., gave an address in the afternoon and evening on Sunday, Oct. 16th, which were very much appreciated by all. On Tuesday, Oct. 18th, Mr. Arthur Clayton, of Nottingham, the young blind seer, conducted the evening service, and gave a splendid address. All the descriptions, 7 in number, with full names and occupations, were recognised. The service was so well attended that we had to turn people away in large numbers.

MANCHESTER : LONGSIGHT.

ON Sunday, Oct. 9th, the above Society held its harvest festival, which was conducted by Mr. Gilling. There was a beautiful display of flowers, fruit and vegetables kindly given by members and friends. An impressive address was delivered to a crowded meeting on "Harvest—the tares and wheat." The officers and committee desire to thank all the many friends for their gifts which made this festival a splendid success.

SOUTH MANCHESTER.

It is with deepest regret we record the sudden transition to the higher life of one of our old members, Mrs. Cawley, on Saturday, Oct. 22nd, 1921. She was one of those good, faithful and peaceful Spiritualists, and also a good worker in the past, when her health was good. She has suffered for a very long while with asthma and bronchitis. Her end was peace. Our sympathy goes out to her dear husband and family, who are left to mourn their loss. Our loss is her eternal gain.

NORTHAMPTON.

MR. RATCHFORD, of Rochdale, on his first visit to Colwyn-rd., Northampton, created a great spiritual awakening. Mr. Ratchford conducted six meetings, and never have we had such large audiences. Discourses and clairvoyance were delivered in such a manner that carried the reality of spirit return to the most sceptical of his hearers.

WOLVERHAMPTON : TEMPLE-ST.

ON Sunday and Monday, Oct. 16th and 17th, we held our harvest festival services, the speaker being Mr. A. Whyman, of Hanley. We feel very much indebted to him for the able way in which he conducted the services. Mrs. Whyman assisted him on the Monday evening. Her method of giving the descriptions created a pleasant surprise. The church was beautifully decorated with flowers and fruit. The evening services were crowded.

WIGAN.

THE 27th anniversary services of the above church were held on Sunday, Oct. 16th. Mrs. Hughes and Mrs. Bird devoted the afternoon service to clairvoyance, which was well recognised. Mr. Belshaw, an old veteran worker, occupied the chair. The evening service was taken by Mr. Winter, of Chester, and Mrs. Crowdsen, of Wigan. Mr. Winter took for his subject "The ruins of time." Mrs. Crowdsen following with "The dawn of a new age," both of which were well received. Mr. Clitheroe, the President, occupied the chair. The 8 p.m. service was taken by Mr. Rositer and Mrs. Bachus. Mr. Rositer

took for his subject "The progress of Spiritualism." Mrs. Eachus followed with clairvoyance, which was well recognised. The collections amounted to over £20, for which thanks are due to all who assisted.

BARRY.

A NEW Spiritualist Church has been opened at Vere-st., Cadoxton, Barry, on Sunday, Oct. 23rd, with a full audience. The President presided. Mr. and Mrs. Alexander, of Penarth, conducted the two meetings. Mr. Alexander rendered an impressive and powerful address, while Mrs. Alexander gave very successful clairvoyance, which was appreciated by all present. The meeting was a great success.

RAWTENSTALL.

THE Lyceum anniversary took place on Sunday, Oct. 16th, at Rawtenstall Spiritualist Church, the conductor being Miss Gladys Walmsley, and the speaker Mrs. Hamer, of Bacup. Open sessions were held in the morning and afternoon. At the latter session there was also the naming of a baby. The evening service took the usual form, clairvoyance following the speaker's address. Collections were taken at each gathering for Lyceum funds, and will be devoted to special training under the National Union education scheme. A letter of thanks was read from the Haslingden Board of Guardians for gifts of fruit forwarded after the harvest festival the previous week.

LONDON: N.L.S.A.

On Thursday, Oct. 6th, we opened our winter season with a novel feature, namely, "A Gentlemen's Effort," in the form of a tea and social, the catering and serving being undertaken entirely by gentlemen, under the direction of our Vice-President (Mr. R. Ellis). Over 100 members and friends were seated to tea, which was followed by a social. We enjoyed some excellent talent, and wish to thank all those who so kindly contributed. Amongst the outstanding features were the delightful renderings by Miss Wilcox of "The Kashmir Song" and "Less Than the Dust," which were warmly received, as also were the musical monologues, both dramatic and humorous, given by Mr. W. Drinkwater. Mr. Toarrell very capably demonstrated the art of magic, which was appreciated by both old and young. Mr. Pulham, with his humorous recitations, and many other friends successfully contributed to a very enjoyable evening. All proceeds went to our Building Fund. A Lady's Effort will be held in due course.

WEST HARTLEPOOL.

A three days' mission has just been conducted by Miss Fitzpatrick, of Hemsworth, who delivered a most helpful address at each service, followed by very accurate clairvoyance, which could not fail to convince the sceptic.

Following this mission came our harvest festival on Sunday, Oct. 16th, conducted by Mr. and Mrs. Robinson, of Haslington. The solo, "The Gates of Dawn," was beautifully rendered by Miss Rodgers.

On Monday the services were continued. Mr. Metcalfe and co-workers disposed of the various gifts of fruit, vegetables, etc., under the happiest of conditions, the sick and needy being especially remembered. The choicest flowers were sent to the hospitals. On this occasion Miss Rodgers rendered that grand Spiritualist solo, "The Return."

MEETINGS HELD ON SUNDAY OCT. 24th, 1921.

BARROW-IN-FURNESS, Dalkeith-st.— Mr. A. Wilkinson gave good addresses followed by clairvoyance. Mr. and Mrs. Fowler's baby was named. Mr. Rice presided.

BARRY, Atlantic Hall.— Mr. Hayward, of Penarth, gave an address on "Practical Spiritualism." Mrs. Hayward gave clairvoyant descriptions.

BIRKENHEAD, Hamilton.— Mrs. Wild gave an address on "The victory of Death." Also clairvoyance.

BIRMINGHAM, Handsworth.— Mrs. Wallis-Minney, of Kettering, and Mrs. J. Mycock, of Burton-on-Trent, took the services. Both ladies gave us of their best.

Sattley: Mr. J. H. Robinson was the speaker. Mrs. Phipps gave clairvoyance and spirit messages. Good congregation.

Small Heath: Mrs. A. Sharpe gave a very eloquent address on "The vital question," an answer to a Birmingham opponent. She also gave floral clairvoyance. A duet entitled "Only Tired," was rendered. Full hall.

BRISOL, Dighton Hall.— Addresses and clairvoyance by Mrs. Ludder. Mrs. Braker presided.

United: Mrs. Bayley, of Wolverhampton, was the speaker and demonstrator. Mr. Pritchard presided.

Univresal: Mr. Rudman gave an address, followed by clairvoyance.

Clifton: An eloquent address was delivered by Mrs. Andrews. Clairvoyance by Mrs. Denne.

BULWELL.— Mr. S. Rose, of Derby, gave addresses and clairvoyance. Mrs. Pears presided.

CRUYDON.— The Church of the Spirit, Croydon, held their harvest festival on Oct. 16th, the hall being beautifully and artistically decorated by a zealous little band of workers led by Mrs. Scholey. In the morning Mr. Scholey spoke on "The eternal promise" and in the evening on "The spirit of the harvest." The hall was well filled on both occasions, and the collections for the day were a record. The offerings were given to the out-of-work ex-soldiers and sailors, part being reserved for the sick of the church and the Croydon Infirmary. Our earnest thanks are due to all who helped.

EASINGTON LANE.— Service of song, "Spirit Return," was read by the Lyceum secretary, Mr. Reay. The President explained Spiritualistic teaching re the after death body. Miss Robson and Mrs. Jones sang.

HIRST.— Mrs. Bradley, of Newcastle gave an address, followed by clairvoyance.

LIVERPOOL, Daulby Hall.— Mrs. Green, of Manchester, in the evening took for her address "Progress of the ages," afterwards giving clairvoyance. Mr. E. A. Keeling presided.

LONDON.— Brixton: Mr. G. Prior gave an address on "Nature and religion."

E.L.S.A.: Mr. Briggs gave an address on "Spiritualism and politics," and answered questions.

Fulham: Morning, circle. Evening, Mr. G. T. Gwinn gave an address.— Pros.: Sunday next, at 7, Mrs. BLOODWORTH. Thursday, Nov. 3rd, at 8, Miss GEORGE.

Lewisham: Morning, public circle, Mr. Cowlam, Evening, Mr. R. Boddington gave an address on "Mind and brain in relation to spirit and matter."

London Spiritual Mission: Morning, Mr. W. Ford gave an address on "The presence of the Master." Evening, Mr. A. Vout Peters spoke on "God's family."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum visited Lord Lyceum. Evening, Rev. J. M. Mathias gave an address on "Seeing and hearing," followed by Mr. Walls with clairvoyance.

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mr. Brownjohn gave an address. Mr. Brownjohn afterwards gave clairvoyance.

LOUGHBOROUGH.— Mr. Pearl conducted the meetings. Evening subject, "Spiritualism, its influence in the home or churches." Also gave test of the after life.

PETERBOROUGH.— Addresses by Mrs. Marson, of Hunstanton.

PLYMOUTH, Morley-st.— Mr. Watkins gave an address on "The ever presence of the Creator." Miss G. Farley sang "Mate o' Mine." Mrs. Trueman gave clairvoyance.

Stonehouse: Meeting conducted by Mr. West, of Saltash. Soloist, Mrs. Colton. Address by the President, Mrs. J. Dennis, on "Jesus, the man—Christ, the controlling spirit." Clairvoyance by Mr. Prout.

PORTSMOUTH.— Miss M. Mills spoke on "Is evil necessary?" (this subject being taken from the audience), and "Guardian angels." She also gave clairvoyance at both meetings.

RIPLEY.— Mrs. Pepper, of Nottingham, gave an address on "Spiritual truths." Also clairvoyance.

TREDEGAR, National.— Mr. A. Lewis gave address, followed by discussion. Evening, Mr. A. Brown gave an address. Mr. E. Jones gave clairvoyance. Mr. Halestrap presided.

YORK, National.— Mrs. Allured gave addresses. The evening subject was "Truth, the great revealer."

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, OCT. 30TH, at 2-30, LYCEUM. At 6-30, MEMORIAL SERVICE to the late Mrs. CAWLEY, one of our oldest members. Speaker, MISS WALLWORK Soloist, MISS BYROM.

At 8-15, MISS WALLWORK. MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.

THURSDAY, at 3 and 8-15, Miss BARTON.

Manchester Central Spiritualist Church ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30. OCT. 30—MR. CHANDLEY. NOV. 6.—Hall closed. Meeting at ARDWICK PICTURE THEATRE. „ 13—MR. R. H. YATES. „ 20—Circle for Members only.

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, OCT. 30TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30 and 8, Mrs. CHARNLEY. MONDAY, at 3 and 8, Miss MILES. WEDNESDAY, at 8, Miss LOMAS. SATURDAY, LYCEUM SOCIAL. SUNDAY, NOV. 6TH, Mrs. WALTON.

Longsight Spiritualist Society,

SHEPLEY ST., OPPOSITE PIT ENTRANCE, KING'S THEATRE.

SUNDAY, OCT. 30TH, at 6-45 and 8-15. Mrs. SPENCER.

TUESDAY, at 8-15, Mrs. BRIGGS. THURSDAY, at 8-15, Mrs. RICHARDS. Open Circle on Saturday at 8. Doors closed at 8-15.

Milton Spiritualist Church,

BOOTH STREET, ECCLES CROSS.

SATURDAY, OCT. 29TH, at 7-45. Mrs. BOOTH.

SUNDAY, OCT. 30TH, at 3, 6-30, 7-45. Mrs. BUXTON.

MONDAY, at 3 & 7-45, Miss DAVENPORT.

WEDNESDAY, at 7-45, Mrs. BILLS.

THURSDAY, at 8, Members' Developing Circle.

SATURDAY, Miss LARNEY.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 30TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. ROOKE.
MONDAY, at 8, Miss WALLWORK.
WEDNESDAY, at 3 and 8, Mrs. ASHTON.

Moston Spiritualist Lyceum Church,
Co-OP. HALL, AMOS STREET.

SUNDAY, OCT. 30TH, at 6-30,
MR. W. JAMES.
SUNDAY, NOV. 6TH, MR. WILLIAMS.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, OCT. 30TH, at 2-30, LYCEUM.
At 6-30 and 8, MR. F. HEPWORTH.
WEDNESDAY, at 3, Mrs. HOLDEN.
THURSDAY, at 8, Mrs. BROMLEY.
SUNDAY, NOV. 6TH, Miss COTTERILL.

Middleton Spiritualist Society,
GILMOOR STREET.

SATURDAY, OCT. 29TH, at 7-30,
Miss FITTON, of Middleton.
SUNDAY, OCT. 30TH, at 10-15, LYCEUM.
At 3, 6, & 7-45, Mrs. COCHRAN.
MONDAY and WEDNESDAY, at 3 & 7-30.

Bristol Spiritualist Temple,
47, OAKFIELD RD., CLIFTON.

SUNDAY, OCT. 30TH, at 6-30,
MISS MARY MILLS.
TUESDAY, Miss MARY MILLS.
SUNDAY, NOV. 6TH, MR. ATKINSON.

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

SUNDAY, OCT. 30TH, at 6-30,
MR. SAUNDERS, of Reading.
SUNDAY, NOV. 6TH, MR. W. E. JONES.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, OCT. 30TH, at 7,
Mrs. M. CLEMPSON.
NOV. 6TH, To be announced.
NOV. 13TH, Mrs. G. PRIOR.

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

SUNDAY, OCT. 30TH, at 11-15 and 7,
Mrs. A. BODDINGTON.
At 3, LYCEUM.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, MR. A. CRAMP.

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. 22ND to NOV. 2ND, SPECIAL
MISSION. First visit to Brighton of
MR. HARVEY METCALFE,
of Kettering, Northants,
Certified Speaker and Demonstrator.

Church of the Spirit, Croydon,

HAREWOOD HALL, 96, HIGH STREET.
SUNDAY, OCT. 30TH, at 11 and 6-30,
MR. P. SCHOLLEN.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 30TH, at 11-15, CIRCLE.
At 3, LYCEUM.
At 7, MR. G. R. SYMONS.
SUNDAY, NOV. 6TH, Mrs. BODDINGTON.
CIRCLES: Monday, at 7-30, Ladies;
Tuesday, at 8, Members; Thursday,
at 8-15, Public.

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

SUNDAY, OCT. 30TH, at 11,
Mrs. HULL.
At 6-30, MR. E. MEADS.
WEDNESDAYS at 7-30.

H. J. OSBORN,

Just returned from a year's lecturing
tour in America, offers platform ser-
vice—Sundays or week-nights, week-
ends or extended tours. Also special
lectures of wide range, with or without
own Electric Lantern Equipment.

Mr. Osborn is a member of the
Association for Psychical Research of
Canada, of the National Spiritualists'
Union, and of the Society for the
Study of Supernormal Pictures, and
is President of the London Central
Spiritualists' Society.

Dates, subjects, terms, and all
particulars in response to early en-
quiry. Address, H. J. OSBORN, 41,
Cartwright Gardens, London, W.C.1.

Mr. Osborn's early fixtures are:—
October. — 26th, Hampton Hill;
27th, Grovedale; 30th, Peterborough.
November.—2nd, Pembroke Place;
5th to 14th, Glasgow and Edinburgh;
20th, Tottenham; 23rd and 24th,
Sheffield; 26th to 29th, Blackburn.
December.—4th and 5th, Southamp-
ton; 7th, Worthing; 8th, Grovedale;
9th, London Central; 11th and 12th,
St. Leonard's.

1922.

January. — South Wales Tour;
29th and 30th, St. Leonard's.
February. — 1st, Worthing; 5th,
Liverpool; 17th, Wimbledon; 24th,
Wimbledon.

Clapham Spiritualist Church,

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

SUNDAY, OCT. 30TH, at 11, CIRCLE.
At 3, LYCEUM. At 7, Mrs. NEVILLE,
Address and Clairvoyance.
FRIDAY, at 8, MEETING FOR ENQUIRERS

East London Spiritualist Association,

NO. 7 ROOM, EARLHAM HALL, EARL-
HAM GROVE, FOREST GATE (pass thro'
Main Building to Second Door on Left):

SUNDAY, OCT. 30TH, at 7,
MR. G. TAYLER GWINN.
SUNDAY, NOV. 6TH, Mrs. GEORGE.

Hackney Society of Spiritualists,

240A, AMHURST ROAD.

SUNDAY, OCT. 30TH, at 7,
Mrs. GRADDON KENT.
MONDAY, at 8, DR. VANSTONE.

**Little Hford Christian Spiritualist
Church,**

CHURCH ROAD, CORNER OF THIRD AV.,
MANOR PARK, E.

SUNDAY, OCT. 30TH, at 6-30,
Miss FLORENCE MORSE.
MONDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 8, Mrs. BODDINGTON.
SUNDAY, NOV. 6TH, MR. G. PRIOR.
Lyceum every Sunday at 3.

SOCIETY ADVERTISEMENTS.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, OCT. 30TH, at 6-30,
Mrs. L. HARVEY.
At 3, LYCEUM.
TUESDAY, at 7-30, SOCIAL in aid of the
Church: All are welcome. Miss GEORGE.

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

SUNDAY, OCT. 30TH, at 11,
MR. KIRBY. At 3, LYCEUM.
At 6-30, Mrs. CANNOCK.
MONDAY, at 7-30, MR. HENDRY.
WEDNESDAY, at 7-30, Mrs. L. LEWIS.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, OCT. 30TH, at 6-30,
MR. NUTHALL.
THURSDAY, MR. T. W. ELLA.
SUNDAY, NOV. 6TH, MR. BODDINGTON.

North Finchley,

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

SUNDAY, OCT. 30TH, at 7,
MR. H. W. ENGLHOM.
WEDNESDAY, MR. T. W. ELLA.
SUNDAY, NOV. 6TH, MR. DRINKWATER.

**Plumstead National Spiritualist
Church,**

INVICTA HALL, CRESCENT RD.

SUNDAY, OCT. 30TH, at 11, (Members),
Miss BARNETT.
At 3, LYCEUM ANNUAL ELECTION OF
OFFICERS.
At 7, Mr. and Mrs. BROWN JOHN.
THURSDAY, at 8, MR. JONES.

London Central Spiritualist Society,

FOOD REFORM RESTAURANT,
3, FURNIVAL STREET, HOEBORN.

FRIDAY, OCT. 28TH, at 7-30,
Mrs. NEVILLE, Clairvoyance.
FRIDAY, NOV. 4TH, at 7-30,
TO BE ANNOUNCED.

Stratford Spiritual Church,

IDMISTON ROAD, SIXTH TURNING DOWN
FOREST LANE GOING FROM MARYLAND
POINT STATION.

SUNDAY, OCT. 30TH, at 6-30,
MR. G. PRIOR.

WEDNESDAY, NOV. 2ND, at 3,
LADIES' MEETING.

THURSDAY, NOV. 3RD, at 8,
PUBLIC MEETING.

SUNDAY, NOV. 6TH, at 6-30,
MR. G. SYMONS.

Forward Movement at 11.
Lyceum at 3.

BRITISH MAGNETIC ASSOCIATION.

The above Association will hold a
PROPAGANDA MEETING

at DAISY HILL SPIRITUALIST CHURCH,
BOLTON,

on SATURDAY, NOVEMBER 5TH.

Tea will be provided at 5-30.
Meeting at 7. Healing at 7-30.

Meeting held at MANOR ST. as usual.
All are invited. Collection.

Come!

NEW SECRETARIES

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

LEEDS, PSYCHO, COOKRIDGE ST.
Mrs. SMITHSON, 36, Leicester Place,
Blackman-lane, off Woodhouse-lane,
Leeds.

SUPPORT OUR ADVERTISERS.

YORKSHIRE DISTRICT COUNCIL, S.N.U.

The QUARTERLY CONFERENCE will be held at HULL on Saturday & Sunday, Nov. 5th & 6th, 1921.

SATURDAY EVENING at 7-45, PROPAGANDA MEETING in HOLBORN HALL CHURCH, Holborn Street, Witham, to be addressed by Members of the E.C.

SUNDAY MORNING at 10, BUSINESS MEETING in HOLBORN HALL.

AFTERNOON at 3 and EVENING at 6-30,

PROPAGANDA MEETINGS in THE CITY VARIETY THEATRE, Kingston Square, Jarratt Street.

SPEAKERS: Mr. R. H. YATES, D.N.U., Gen. Sec. S.N.U., and Mr. W. G. GUSH, D.N.U., Gen. Sec. Y.D.C.

Will Delegates and Associates arriving on Saturday please write Mrs. DOWNS, 6, Wellington Terrace, Bean Street, Hull, stating time of arrival.

LAISTERDYKE SPIRITUAL CHURCH AND LYCEUM, COUNCIL SCHOOLS, KILLINGHALL ROAD, LAISTERDYKE, BRADFORD.

SPECIAL SERVICES by the BRADFORD LYCEUM DISTRICT COUNCIL

On SUNDAY, Nov. 6th, 1921, at 2-30 and 6.

Solos by Mrs. ANCKOCK and Mr. BELFORD. Special Hymn Sheets provided. A hearty welcome to all.

Miscellaneous Advertisements. (NOT DISPLAYED).

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

A DRAWING-ROOM SERVICE is held at 15, Sandmere-road, Clapham, S.W., near Clapham-road Tube Station. Mrs. CLARA IRWIN, the well-known Medium, will give clairvoyance every Sunday, at 7, for investigators. Developing Class started.

OSSETT SPIRITUALIST SOCIETY MEMBERS. — On behalf of the above, I am sorry to state that we are not opening rooms at present, owing to unforeseen conditions arising from another party, and we heartily thank all speakers for responding to our advertisement for free dates. We hope we shall not be long before we get other rooms, and then we hope to require their services.—J. WILBY, Sec., 5, Black-lane, Ossett, Yorks.

SPEAKERS OPEN DATES, Etc.

G. A. MORLEY WRIGHT, Speaker and Psychometrist. Platform and Mission work efficiently carried out. 41 years' experience.—30, Rickard-street, Pontypridd.

HERBERT TYLER, Northampton's Youngest (Public) Lecturer and Clairvoyant, begs to announce that his private address now is 41, Grove-road, where all future communications should be addressed.

Mrs. EDITH MARRIOTT regrets that she is obliged to cancel all dates for the next three months under the orders of her medical adviser, but hopes in the early new year to resume her work.

THORNABY PROGRESSIVE SPIRITUAL MISSION. — Will any Medium who has the Cause at heart help us by taking dates, as we cannot get into touch with any. Please communicate with T. KENT, 15, Teesdale Terrace, Thornaby-on-Tees.

BIOCHEMISTRY CURES ALL DISEASES. PARTICULARS, 2d.

"Fronz" Vanishing Face Cream, 2/6 and 1/3.
"Fronz" Cold Cream, 1/-.
"Fronz" Sleeping Cream, 1/3.
"Fronz" Tooth Powder, 1/6 and 8d.
All post free.
Secretary, 7, Gower St., Lozells, Birmingham.

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.

IN MEMORIAM.

ROBINSON. — In ever loving remembrance of Percy Robinson, R.E., only and dearly beloved son of Kate Taylor Robinson, Tweed Green House, Whalley Range, who passed away in France on Oct. 23rd, 1918. "One of the very best."

AUTOMATIC RUG MACHINE.

With this wonderful invention you can, without experience, make all kinds of wool or cloth mats or rugs. It forms a pleasant and profitable hobby, as these rugs easily sell at 25s. to 30s. each. The automatic action of this machine in measuring and making its own perfect sewing machine stitch is so exact that you cannot go wrong: a child of six can use it. MAKES RUG IN AN HOUR. Takes any thickness of wool or strips of old clothes, uniforms, discarded stockings, jumpers, etc., makes hardwearing rugs. Sent by return with very easy directions.

Price 2/9, postage 3d.
F. Gabriel & Co., 78, Hackford Rd., London, S.W.9. (Mention T.W.)

WANTED.

MIDDLE AGED WIDOW would give assistance in return for home (no wages). Accustomed to business, and highly recommended. — "H," Two WORLDS Office, Manchester.

SECRETARY of Pendleton Spiritualist Church desires work of any description. Unemployed 12 weeks. — W. WILLIAMSON, 12, Lizzie-street, Pendleton.

WANTED, earnest investigators, who desire to develop their gifts, to join Circle now being formed. Moss Side-Rusholme district. — Box "B," Two WORLDS Office, Manchester.

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.

SUPPORT OUR ADVERTISERS.

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.

THE BANNER OF LIFE.

NEW ENGLAND'S SPIRITUALIST PAPER.

Published at 28, School-st., Boston, Mass., U.S.A., by the Banner Publishing Company.

Yearly Subscription, \$2.00 in U.S.
\$2.50 in Foreign Countries.

THE LYCEUM BANNER.

Monthly 1½d.

Official Organ of the Lyceum Union.

Special Items for Children of Spiritualists, in Poetry and Prose—The Chums' Page—Bluebell Guild—With the Bairns—Pearls—Chain—Reflections and Readings—Editorial Chat—Current Topics—Lyceum and Council Reports, &c.

Secretary and Editor:

G. F. Knott, 39, Regent Street, Rochdale.

THE INTERNATIONAL PSYCHIC GAZETTE.

(Edited by JOHN LEWIS)

is recognised as

THE SPIRITUALISTS MONTHLY MAGAZINE.

Every number contains original matter of exceptional interest.

Bright and Broad in Outlook.

Order it from your Society bookstall (price 6d.), or send 7d. stamps for sample copy to Publisher, I.P.G., 24a, Regent Street, London, S.W.1.

WEIRDER THAN CRYSTAL. Stranger than Ouija. Scientific Sex Indicator 1s. 6d., post free, or 2d. stamp descriptive leaflet. Secretaries of Spiritualist Groups send for Special Terms. T. CAVANAGH, 145, Cook-street, Pendleton, Manchester.