

Registered at the

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n-World

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

No. 1811—Vol. XXXV

FRIDAY, JULY 28, 1922.

PRICE TWOPENCE.

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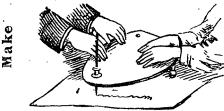
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1811—Vol. XXXV.

FRIDAY, JULY 28, 1922

PRICE TWOPENCE.

The Spirit Return of William Sagar.

Recorded by Wm. Harrison Barwell.

[CONTINUED FROM PAGE 329.]

THE foregoing evidence from the numerous corres-

ndents, readers of THE TWO WORLDS, who had read my Her and also the evidence of the death certificate, assured members of our circle that in William Sagar we had a st exceptionally good case of spirit return, for most of he statements about William which our correspondents ight forward had been already given us by William, and Brown had described to us William's appearance reisely the same as was subsequently done by the lady Blackburn. Also, we did not have to rely solely Mr. Brown, as another of our sitters has seen Illiam clairvoyantly, and he has also been described at relocal Meersbrook Society by visiting mediums, with Brown. There is something about his strong perality that distinguishes him. His dry, witty speech Lancashire dialect, his droll but wise way of putting gs, and his wide knowledge of human nature makes always a welcome visitor. His only failing, if it be is telling too much to suit some of his auditors, who ld at times prefer a less frank and more discreet exposi-Not only has William practically taken charge of circle, so far as the admission of spirit visitors into goes, since his advent on 7th October, 1921, but he very frequently visits his instrument (Mr. Brown) at tome, to have a chat with him, and even goes with him samusements, trying to help him in any way he can. William is not at all prudish or strait-laced, nor has he hat commercial instinct which appears to have made so much sought after in his fortune-telling business, his shrewd advice is not to be despised. Frequently han has come on a Sunday evening when Mr. Brown come to visit me, and on Sunday evening, November 1921, we two were sitting in the drawing-room, Mr. n in an armchair by the fire, whilst I was playing a of Scotch tunes on the player-piano to amuse him. I ld hear after a time Mr. Brown was talking to someone, then he called to me, saying, "Wait a bit, Mr. Barwell, es William Sagar come, and he is wanting to tell us a I came and sat on the sofa near him, and he repeated me what he heard William telling him. William said had never married, but once he nearly did so. He was young spark then, and was staying on the coast of tland amongst the fisher people. There was a bonnie who worked at sorting the fish, and she wore no shoes stockings, had short skirts, and her sleeves were rolled to her armpits. He fell in love with her, and asked her her to let him marry her, but the father said if he did illiam would have to live there too, as he wanted her in business. William said he wanted to take her to his

of it again.

Then returned to the piano to continue playing the of South funes, finishing of with "Auld Lang Syne,"

loor, letting loose his dog, and it was several days before

me in Lancashire, so her father would not agree, and

the father got to know, and he kept her out of the way,

William had to go back to Lancashire without her, and a since had given up women-kind, as he could not have lone he wanted, and he died a bachelor. He then told

about his two dogs, and how he used to leave one at home

take out the other, and how he never locked his door.

when William remarked that was the one they usually finished with—did I know any Lancashire songs? I told him I did not, so he said he would sing us a Lancashire song. I tried to write it down, as Mr. Brown did his best to reproduce William's singing, but only made a poor record, he being as ignorant of Lancashire songs as myself; but on a subsequent occasion William dictated to me, at my request, the first verse, as follows:—

" Awm a leet-hearted chap, And I don't care a rap, Aw never meet trouble hawf-way ; And when a chap comes To see't' wife, kids and me. I ax him in and then say: Th'art welcome, owd lad, th'art welcome, Gie us thi hand, owd chum, Come sit thee deawn, An' draw up to th' fire, And make thisell a'whom For theer's jolly good health. Theer's luck and theer's wealth Whenever tha passes this way, As't allus be glad to see thi, owd lad, Thairt as welcome as flewers i' May.

As I am absolutely ignorant of the Lancashire dialect. I have tried to reproduce, I trust my Lancashire critics will not be too critical.

I then said to William, "Do you like good music," and put on the "Poet and Peasant" roll, and William remarked, as I finished playing, that I must be a rare good player—not a wrong note all through. Evidently William passed over before he was aware of the invention of the player-piano.

We then had a long conversation about proving his identity, and I told him I had written to the Registrar General, and was awaiting his reply, and was November 1903, really the date of his passing over? William said he thought so, but time was so different with them over there. I also told him how I had scarched in the Reference Library as to people and places he had mentioned, and incidentally William said he used to do his banking with the Lancashire and Yorkshire Bank at Bacup, and went on to tell us he knew a Mr. John Henry Maden at Bacup, who was Mayor, and had a cotton mill, and he had a grand wedding about 1897. William then began to describe Water foot Station and gave Mr. Brown visions, in which, amongst, other things, he showed him a big, gaudily-painted advertisement picture on a wall from Trickett's Slipper Mills, showing a thing like a threshing machine, with a lot of animals going in at one end and a shower of slippers flying out at the other end. [A gentleman of Waterfoot confirmed] subsequently the accuracy of this statement, though the picture is no longer there.]

I asked William as to his age at passing over, and he said he never reckoned much about his age, but supposed he was about 71 or 72. [His memorial card gives his age, as also does his death certificate, as 58, and without his birth certificate I am unable to account for this discrepancy, but in this account I give the facts as obtained, as frequently an apparent discrepancy proves subsequently, when unravelled, to be the best of proof.]

William now spoke to us of the walk to Burnley from Waterfoot, and of a public house, the "Bull and Butcher," on the hill outside. In reply to my questions, he said he used to read the "Burnley Gazette" and the "Bacup Times," but not the Waterfoot papers. We then had a conversation about a Sir John Hardy Thursby, Bart., who died in 1901, and William said Sir John's younger brother George

had been trained under a jockey at Sir John's Malton Racing Stables, and used to ride as an amateur jockey in 1897, 1898 and 1899, but got too stout later. He also spoke of the Hon. Marshall Jones Brookes, whom he had already spoken about.

Now, William remarked that the music had attracted hundreds of others on his side to us, and as he had not our doorkeeper, Mr. Calder, to keep them away, and he could not keep them away himself, that he would have to go. I noticed that William at first could not hear my voice clearly, but later he seemed to hear me quite well. It will be noted that Mr. Brown was normal during this interview, but on Sunday evening of 27th November, 1921, we two were similarly engaged—I playing a roll of hymn tunes and Mr. Brown sitting in the armchair by the fire and jointing me in the singing at first. When the roll was finished the asked me to play some other music, but his voice seemed changed and funny, so I asked, "Do you want something lively?"

lively?"

"No," he replied, "play the one you played last Sunday,"
so I put on the "Poet and Peasant" roll, and as I finished playing Mr. Brown remarked, "Wonderful! Wonderful! May I touch the notes?" Considering this strange, as Mr. Brown is well acquainted with my player-piano, I replied, "Of course, you can," and he got up from his chair, which was behind me, and came and stood by me, depressing the notes with his finger and listening as the sounds came, again remarking, "Wonderful! Wonderful!" and resuming his seat called to me, "Come here. Mr. Barwell, I want to speak to you."

On turning round I saw Mr. Brown lying back in the armchair with his left arm hanging limply over the chair arm and his eyes closed, so I sat down on the sofa beside him, thinking he was getting a clairaudient message. He went on to say, "Now, Mr. Barwell, did you do as I told you?"

I then realised that Mr. Brown was under control, and William Sagar was using him. William at the previous circle had warned me about my health. I replied I was afraid I had not.

"Well, you will see. Be warned, there is a lot of work for you to do yet."

I replied, "William, you understood heros, did you not? Can you not tell me or heros that will cufe me?"
"No," replied William, "It is offly by not getting excited."

This, however, was a good opportunity to place before William the many letters received about him from readers my letter of enquiry in THE Two Worths, so getting them out I read them over aloud to William, he making softo-voce remarks the while, some of which I pencilled as 70s. on the letters. I was reading a letter from a Watergentleman who stated that when a boy he knew William and in which I reached a statement that "William r was a believer in witchcraft," William strongly nted, saying, "Who wrote this?" and atter he had d the remainder of the letter, remarked, "He evidently me well ; ask him if he knew H- H-. of Stack-Stacksteads Station is next station to Bacup; they Rawtenstall, Cloughfold, Waterfoot, Stackstead, Bacup." I wrote this down as he talked, but personally I had not the least idea, nor had Mr. Brown normally; as to the facts.

William was very interested in a letter a 1807 wrote from Blackburn, who said she had beth to his nouse as a wirl with heremother, and was greatly 1900 tend at his 1809.

girl with her mother, and was greatly iffightened at his dig.

'Yes," remarked william, "that would be Roger.
He got caught in a trap, and I got a conie dox, Bess, after that. She intist have known file; because it is all correct.
Ask her it she remembers I kept, two live haves in the box beyond the coal place, and if I did hist use a chart and find the planet she was born under? 'He did not know her by her married hame, but remarked, "Would It Be John S—'s gaughter, who lived at Watershed Buildings? His wife was a cripple, wheeled about in a wicker bath chair. She dwhed some houses there. John S— was a clean shaven, have some houses there. John S— was a clean shaven, have, little man," etc. "Well, mind what 18 told you."

West to ministed in William's talk to thin at Mi-Blow, which a hig yawn from that gentleman, but was no ving in his chair as it rousing from a very sound sleet, made me glance round at him. Lifting his left arm, whi had been hanging for about an hour over the chair arm, exclaimed, "What's come over my arm, it's gone stiff."

"Why," I asked, "have you not been telling me for last hour what William has been saying?"

"No," replied Mr. Brown. "I fell off to sleep whis you were playing hymn tunes on the piano." He known nothing whatever of what had happened, not even that had been under control, and was so interested that I had to go over it all again for his information.

As Mr. Brown was at this time quite a novice in psychomatters, this account of what it is like when taken under control may be of interest to students interested in the phenomena of Spiritualism. A gentleman who desires to be known as Mr. Piper, who was so interested as to under take a visit to the circle from Waterfoot last Xmas, was permitted by the Rev. F. Calder to sit with us, Mr. Calder expressing the hope that he was not "a mere phenomena hunter."

I have previously related that William Sagar recognised him, and later Mr. John Gill, of Waterfoot, came into the circle, and had some conversation with him, and also spirit who had come for the first time into our circle the previous Friday.

This spirit gave his name as William Walmsley, and stated that he was a gamekeeper and sheep farmer of Red Dyke Farm, near Mytholmroyd, in the Withins, which was, he said, up the hill to Stordley Pike. He had been there and found the house had gone, and where it had soot there was now a reservoir. His master was a Mr. Field of Todmorden, and he thought he himself had passed of about 40 years ago, and that his body was buried at Gall Vale Church. "You pass it," he said, "on the raily from Mytholmroyd to the Withins, and Stoodley Pike in the hill to the moorlands between Halifax and Little botoligh."

William Walmsley, as seen by Mr. Brown, was about five feet three inches tall and dressed in a green coat, will silver buttons, having a crest on them like a bird. He wo green knee breeches and green leggings, and carried a guest three here are different time he appeared in our circle, his hair seeming to rise up with astonishment. Since he william Walmsley has been a constant visitor to our circle, and Mr. Piper has been a constant visitor to our circle, and Mr. Piper has been purposely on a visit to be parts mentioned by William Walmsley and verified above statements made in his presence, and very more which William Walmsley gave subsequently have mentioned William Walmsley at this point, because since his coming to our circle, he with John Gill and William Sagar, are so much associated together that I have made them the "Waterfoot Group."

On the 6th January, 1922, William Sagar amount that there was present a Mr. William Hacking, who still he was a schoolmaster at the Wesleyan Clark-street School at Bury, and had passed over about 45 years ago. It desired to come into the circle, and on doing so Mr. Broid described him as old-looking, with baid head, grey at addiction-shaven and very bow-legged, one leg more than the other, and wearing a long black frock cout which party hid the defect. He stood about the position of his school, and he had been followed as schoolmaster by a Mr. Marsdell who was now also passed over. Mr. Hacking has sille been a constant visitor to our circle, and has given allowed as so far every statement has proved correct.

[To BE CONTENUED.]

A rew Spiritualists in Nuneaton have decided re-open the "Palace" again for Sunday services, and M Jones (Coventry) and Miss Wilson (Worcester) recent conducted successful re-opening services. It is intende to make the meetings bright and instructive.

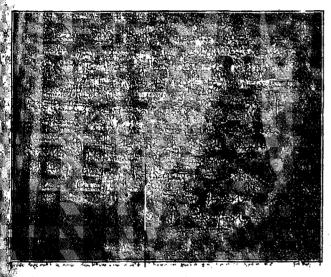
The cross thus becomes, in this wondrous toly, of the merely an instrument of capital punishment, or tall and of self-section, as hitherto generally regarded, but part of the setting of a marvellous demonstration of the human sour in its survivation depois and the night of the human sour in its survivation depois and the night of the human sour in its survivation depois and the night of the world covered.

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The Photograph.

We have pleasure in presenting our readers with some vidence of his continued interest in the great subject which he devoted his interest and abilities. We project below a remarkable psychic photograph taken at twee on June 30th, which is in Dr. Crawford's own hand-riting, dated and signed with his autograph signature. We also reproduce part of his last letter to us in order that the handwriting may be compared. The fact of the messes being dated shows the care of the scientific mind.

The particulars of the experiment which produced his effect are sent us by Mr. Jas. Skelton, of Belfast, who writes as follows:—

Mr. J. W. Gilmour, Mr. S. G. Donaldson, and myself very journeying to the Annual Conference of the S.N.U., and had decided to break our journey at Crewe for the puriose of a psychic experiment with the Crewe Circle. There was a desire on the part of each of us for more personal results than those obtained. Mr. Gilmour had

purchased a packet of Imperial Ordinary 1 Plates from Mr. John Bell, Belfast, on Thursday, June 29th, and had told him the purpose for which they were required. Mr. Hell parcelled and sealed them with wax, and they were handed into the custody of Mr. Gilmour.

"The three of us crossed the same night to Liverpool, Mrs. W. J. Crawford and her daughter journeying on the same boat. We travelled together to Crewe, Mrs. Crawford then going on to London, whilst we went to see Mr. Hope, arriving about 10-30 a.m. The usual sitting then took place. Mr. Hope asked for the plates, and Mr. Gilmour produced the scaled packet and handed them to him, and they were magnetised in the usual way. We saw that the scale affixed by Mr. Bell were intact during the time Mr. Hope handled the packet. Mr. Donaldson then took charge of the packet, and he and Mr. Hope proceeded to the dark room to load the slides. Mr. Donaldson along

I down orter Depropries in the action to general and players be also the "plane" of the plane of the plane of the plane of the charles which make the are there are there are the are the plane of the area there are the area of the area there are the area of the area there are the area of the ar

Facsimile of Handwriting.

handled the plates from beginning to end. Four plates were exposed, for the first of which we three were sittens.

Mr. Hope lifting the cap. Each of us subsequently sat along.

"The first plate exposed shows a message from Dr."
Crawford herewith produced. With Mr. Gilmour as a sitter there appears an (as yet) unknown face. With Mr. Donaldson's plate there is no psychic effect. With now own there is merely a bright light. We were all present during the development, and at no time did Mr. Höpe touch either of the plates, Mr. Donaldson doing all the work under our careful scrutiny.

"The result was a surprise to us all. We none of us thought of the possibility of Dr. Crawford getting this message through. We are, however, inutually agreed that the experiment is a genuine one, and is a bona-fide message from Dr. Crawford in his own handwriting, with which I am well acquainted.—Yours sincerely,

WALL STATE STATES

JAS. P. SKELTON

The International Congress of Spiritualists.

Paper by Dr. Abraham Wallace.

Ar the afternoon session of the Spiritualists' National Union Conference Dr. Abraham Wallace read a paper on Sychic Science and the Detection and Repression of Cime? Dr. Gavin B. Clarke presided.

Dr. Gavin Clarke; who was greeted with cheers, present, and especially to reside for an old friend who had attained some eminence the profession which was formerly his own.

he profession which was formerly his own,

The association with Spiritualism had extended over
is than half a century, and he recalled the time when he
has President of the Edinburgh Psychological Society
Robert Louis Stevenson; the eminent writer, its secrety Spiritualism had done; much to break down the
light barriers between men. Ballgrous systems chapged

time in accordance with Jumpan needs Religious

systems had two sides—the ethical and the dogmetical and the dogmetical are never in dispute. All religions agree upon them. It was the dogmas of religion which were the cause of all the trouble—they were an endless source of disputation and quarrel. He found in the East a wide breach between two churches (the "orthodox" and "catholic"). The crux of the quarrel concerned the procession. One claimed that the Holy Chost proceeded from the Father and the other claimed that the proceeded from the Father and the Son. He appreciated the strength of Spiritualism because it allowed them to concentrate on the ethical side of religion, and made to agreement.

Dr. Wallace said :-

In the newspapers a few weeks ago I noticed in a shortreport of a lecture given in Naw York by our distinguished
Spiritualistic missionary. Sir Arthur Conan Doyle, that
he was asked. 'Can you find out those who commit mur
dets?' Had I heed asked a similar question I should
have made a direct answer in the affirmative, for several
murder cases have come within my own experience for
investigation.

JACK THE RIPPER.

Before speaking of one or two examples in which I have personally investigated, I should like to refer to one of the most notorious cases where Psychic Science was successfully employed. Few people, even Spiritualists, know that that series of atrocious crimes which took place many years ago in the Whitechapel district of London, perpetrated on women of the "unfortunate" class, and associated with the name of Jack the Ripper, was brought to light and terminated by the action of a friend of mine, a trustworthy sensitive, a distinguished Spiritualist, and one of the most highly spiritually evolved men who exist to-day.

The case proved to be one of the most difficult ever experienced by the Metropolitan legal authorities. Owing to the many outrages committed, the police had numerous detectives in plain clothes nightly perambulating the locality. Yet victim after victim was discovered in the early morning without a trace being found of the skilled perpetrator.

In all the cases the methods followed indicated that it must be the same individual—someone possessing highly trained surgical ability, as the precision displayed in the use of the knife pointed to an expert with perfect anatomical knowledge. The culprit was found to be one of those rare cases of double personality, and, I regret to say, belonging to the medical profession—a Dr. Jekyll and Mr. Hyde, with all the characteristics of Stevenson's wonderful creation. Owing to the interposition of a high authority, the homicidal maniac in the Whitechapel case was quietly removed to an asylum for the insane, where he died many years after. Some time ago I learned some details of the psychic aspects of the case, and it is very interesting to investigators to consider these, for they were more or less of the same nature as I have found in investigating other cases.

My sensitive friend has always displayed excellent powers of retrocognition and prevision, which usually evolved in his sleep life, and afterwards sometimes manifested in his ordinary consciousness. It is highly probable, however, perhaps absolutely certain, that in the discovery of the culprit in the above instance he was prompted by intelligences from higher planes, who doubtless knew what murders had already been done by the wretched man, and could recognise what he further intended to do, which they determined to prevent.

I understand that the sensitive first came into contact with the murderer while riding in an omnibus. A "voice" told him to follow the man sitting opposite to him, as he was Jack the Ripper. He did so, because the voice informed him that the murderer intended very soon to do another outrage in a certain way. He then communicated with the police, who were disposed to suspect him as the culprit. He requested them, however, to keep him under observation till the next murder took place, which they did. Thereafter they listened to his statements without question, and acted according to his directions. The criminal was taken to a mental institution, the series of murders terminated, the great public excitement ceased, and nothing more was heard of the case.

THE CAMP MURDER.

A good many years ago I tried to investigate what some of you may remember as the Camp murder case. The body of Miss Camp was found in a railway carriage on the arrival of the train at Waterloo, with injuries to the head produced by some blunt instrument. Next day on the railway track a pestle was found, and it was supposed to have been used by the assailant. I was then in an enthusiastic stage as an investigator, we all pass through that stage-(laughter)-and I appealed to Scotland Yard, asking them to send to my consulting room the pestle found, as I was confident that I could assist them by psychic means in the discovery of the murderer. Fortunately my request was unheeded. I say fortunately, for I had not learned at that time that it was quite against the highest principles of occultism to assist in bringing a murderer into coustody, because the unchristian state of legislation would have inevitably led to a second murder. Without the pestle, however, we discovered by clairvoyance many facts connected with the murderer, which I had good

reason to believe were true, but all the details coulding confirmed, and the Camp murder case still remains under

THE MERSTHAM TUNNEL MYSTERY.

In September, 1905, I was brought, with sensitives, into the investigation of what was know Merstham Tunnel Mystery. The body of a Mis was found in the tunnel, and to this day the myste death has never been cleared up by the police. case I had several excellent mediums co-operating We had an opportunity of psychometrising article on the body. I find I have still in my possession the woman's hatpin. We sat in her home and discove of the details of the eventful evening. At one of ou sittings, before the inquest was held, one of the saw in the astral light the figures 308 or 508-the were blurred. We could not understand their me but at the inquest a railway official reported that the of the carriage in which the young woman travell 508. Many other details were discovered which afterwards able to confirm. The young woman Money) returned at the seance, and controlled one mediums. She indicated that no good would result pursuing our investigations. As she had no resente her heart against her assailant she desired that further should be done. We therefore deliberately pressed all the facts obtained, for had I been permit make them public her companion of the ill-fated ev would have been in the hands of the police, with per the usual sequel.

I have had other experiences, such as that of the missing stockbroker, Mr. Foxwell, but I think that I have said enough to demonstrate that murderers can be discovered by psychic agency.

Dr. Ellis T. Powell told me a few months ago that a sitting in their own private circle information was give of a youth (Harold Jones) in Wales having killed allit girl. At the trial of the youth the verdict was "not gully but the malicious influence in his life, whatever it makes been, still persisting, he killed another little girlar hid her body in an attic. He afterwards confessed to two murders. Here is an excellent example of the tribeing perceived by occult means while a Law Court, all its officialism, could not discover the first crime.

I wish to say that as a result of my experiments a observations I am now disposed to believe that in a perly constituted circle, with one or two fully-development sensitives, all meeting with one accord—and that is important matter—to discover truth and to repress every murderer might be discovered, and but for the bable sequel of capital punishment, the information obtain could and ought to be utilised.

CAPITAL PUNISHMENT.

Capital punishment, he went on to say, was an o in the way of employing the methods of psychic metapsychical science in criminology. As a beli their Spiritualistic philosophy, and as a student ancient widsom found in all great religions, he was those who advocated the abolition of the death penal felt that its retention in the Statute Book was contr the spirit of true Christianity. He was desirous their legal authorities keep pace with advancing knowledge, and that they should be willing to ado methods, and even begin to utilise their well-de sensitives to assist in the detection of both hein minor crimes. Instead, however, of realising psychic and metapsychical science there were gr bilities in regard to the discovery of crime, the authorities, unfortunately, under an ancient and law, prosecuted their mediums in nearly all part country.

The death penalty did not tend to diminish critical rather tended to bring about crimes of a singular character occurring in epidemics, for often those sent to the other state of existence by this form of punishment are now gressed souls who become earth-bound, and may influence and indeed often do, allied spirits still in the body, which the earth-bound individuals have been punished. I believe that the youth, Jacoby, who was executed its other week, was one of this class.

remember a prison chaplain asking my advice about termined, resentful young criminal who had been ited, and who had threatened what he would do from other side of life if he possibly could return. He said ould haunt the place and try to influence others on this to follow his example. Not long after his execution ras able to return, and I was asked how to help the deluded impenitent. I was at the time visiting ited houses, and had been helpful in relieving some of "spirits in prison," so I recommended the chaplain, knew something of Spiritualism, to form a circle and into contact, if possible, with some good, ministering its whose duty it is to take under their protection those pouring revenge, and request them to take the superision of the young, undeveloped brother. Instead of sendphim into the next stage of existence, how much better would have been to have treated him in a psychic sanaum on the earth plane! There is such a sanatorium in Angelos, and it is doing valuable work.

Let me say in conclusion that I know the Spiritualists' ational Union and other kindred associations have already interest work in trying to influence the advancing hoight of our time, and I congratulate you on what you are accomplished. (Applause.)

Writing in the "Referee" on July 9th, Mr. Geo. R. ns questioned the statements made by Dr. Wallace concerning Jack the Ripper, and said, "Each of these murders showed an increase of insanity. It was impossible. after the Miller's-court horror, for the maniac to go one worse. His brain gave way altogether, and he committed picide. From that time the murders ceased. The body of the mad doctor, who was undoubtedly Jack the Ripper, as not found in the river till some time afterwards. Jack he Ripper lived with his own people in the neighbourhood Blackheath, and it was from his own people that the omnissioner of Police eventually received the information hich enabled him with almost absolute certainty to peneate the mystery of the man who had held London in for many months. Dr. Wallace's suggestion that man pointed out by the spirits as Jack was put in a natic asylum and 'died there many years later' will not, mafraid, hold water. It is impossible for a man whose ity had reached such a stage as that of the Miller'srt murderer to 'live for many years' anywhere.'

On the following Sunday, however, Dr. Wallace plied as follows:—

TO THE EDITOR OF "THE REFEREE."

Sir.—I notice in last Sunday's 'Referee' 'Dagonet' tes that my version of the case of Jack the Ripper ong. I obtained certain information from the sensiwho discovered the murderer by psychic means; of course, is second-hand evidence, but I know that as the recipient of the reward offered for the dismy of the criminal. The sensitive is the only individual iving who knows all the details of the mystery, and day I trust that these may be made public. The tof the Blackheath medico whose body was found feriver as being Jack the Ripper was a mere surmise, for certain reasons was not contradicted at the time since. 'Dagonet' makes the statement that 'it was ossible for a man whose insanity had reached such a as that of the Miller's-court murderer to "live for y years" anywhere.' This is mere assumption, for 1 known something of the history of insane criminals, ing been associated with medical psychology for many rage Lam, Sir, yours etc.,

A. WALLACE, M.D. andon, July 12th, 1922."

WAREWELL TO MRS. MARY GORDON.—Tickets are ling rapidly for the Farewell Social and Dance to Mrs. are Gordon at Mortimer Hall on Monday next, and a ree gathering is expected. Mrs. Gordon departs for merica on August 8th, and her numerous friends are king this opportunity to wish God-speed to this well-nown speaker and worker in the Spiritualist cause. Parculars of the function will be found in our advertising lumns.

Hermione Stenning.

W. Geo. Wheeler, L.P.I.

KE

HERMIONE STENNING had spent her early years in folly. She had been a drunkard, and desired hereafter to give herself in the service of mankind. Hermione was not otherwise a common girl, she had been well educated, moved in the highest society, possessed money and talent. After she had been reclaimed by Nina Farningham she decided to study nursing. A trained nurse, young and wealthy, could do much to lessen the miseries of the poor, although on consideration she did not know that they were more miserable than the rich. It was only that they had so few resources. Two years in the training school and hospital did much for Hermione. The drink passion died out, the soul rovealed itself.

Hermione fell in love with Romer Methuen, a medical scientist, son of Sir George Methuen, and found her love abundantly returned. Romer proposed to her at the earliest opportunity, and she accepted, but not until she had told him all her past, as well as all her dreams for the future. He was a noble fellow, with fine dark eyes and very dark skin. He had spent some years abroad. Romer was not a mere material scientist, his soul-life played a large part. It was what Hermione needed—the love and protection of a strong, wise and good man. She gave him all her love; their marriage was a happy one.

Hermoine had a presentiment of evil with regard to her first child, and spent much time in meditation previous to its birth. Her fears were realised. The baby girl, otherwise the image of her early self, appeared unhealthy and unnatural. It was a source of great grief to her, but she determined to do her utmost to remedy the evil by care and prayer. However, after the first few months the child sickened and died. "I am paying the penalty of my sin," she said, "the iniquities of the mother appear to rest upon the child."

Romer comforted her. "It is not likely to occur again, dear," he whispered.

However, it did occur again. A second child, a girl, also was born unhealthy, and faded away a year after birth. It was a terrible blow, but she felt she deserved and needed it. "Sin brings its own punishment," she said. "Thank God my babies were taken from me." Then Romer took his wife abroad for two years. They lived a quiet, holy life among the poor of Italy, giving freely their medical and nursing services.

When on their way to Italy, Hermione had been wons derfully consoled by a visit from her guardian angel—every soul has its guardian angel. To her was revealed a lovely dream-picture of her babies. She saw them carried by angels to a realm of light, she perceived their beautiful evolutionary growth, and was conscious that they were still related to her by the brief union of earth. From afair they would struggle up the way of life. Hermione knew somehow they would tread the way of holiness, feeling only a love for her, as she for them, and adding to the forces working for good in connection with her soul-life.

Another great joy to Hermione was her soul-communication with Nina Farningham. Nina in England was able to send psychic messages to her friend in Italy. From spirit to spirit alone, day by day, Hermione was greatly cheered, and grew daily in health and happiness.

It was the anniversary of her second baby's departure from the earth. Hermione and her beloved were staying at an Italian village, and she had gone to her room to bathe her hands and face. In using the towel she was conscious of the fragrance of flowers such as Nina loved. "Nina" is taking flowers to my babies' graves to-day," she said. A letter some time after proved that it was so.

Hermione fully recovered her health; and before they arrived in England presented her husband with a lovely, dark-eyed boy, perfectly healthy. Then she said, 'My transgressions are blotted out, my sins are covered.'

Romer gave her all his love, and she gave herself unreservedly to her child.

WHEN you have read this issue of THE Two WORLDS pass it on to one of your friends.

Farewell to Mrs. Cadwallader.



MRS. M. E. CADWALLADER, whose portrait we give herewith, sailed for America on Saturday, the 22nd inst., by the R.M.S. "Baltic" from Liverpool. A little party of local friends assembled on the landing stage to bid ber adieu. In an interview with THE TWO WORLDS before sailing Mrs. Cadwallader expressed her deep appreciation of the kindly reception given her by the Spiritualists of this country. The growth made by our beloved Cause since my last visit to England over ten years ago is simply remarkable," she said. "Wherever I have gone Spiritualism has been the one topic of conversation, and you certainly have some live wires' in your organisation. I was struck by the spirit of reverence which exists in your public meetings, with the intelligence of the audiences and the fraternity of your members.

"We of the United States are looked upon as hustlers, but your Conference meeting on July 1st was a revelation to me, and you got through an enormous amount of business very efficiently in a very few hours. I go back home feeling that in Britain at least the Cause in is good

Mrs. Cadwallader sends the accompanying letter of thanks to all British Spiritualists:

DEAR Mr. OATEN,-My visit here has impressed me with the earnest work of many who are sacrificing much for the cause of truth. Life here and hereafter is a theme which concerns deeply the human heart.

To work along day by day with no knowledge of the future life is a treadmill existence. If we have faith alone to guide us there come moments of doubt which have a tandency to make us unstable. But once we have grasped the truth that personal spirit identity persists, then indeed we have a staff to lean upon in times of mortal discourage ments, a staff so strong that our spirit rises above the ordinary conditions of life with its strivings, for are we not units in a great universal scheme, making towards a goal worth while? Thus, it seems to me, with Pope we cay say

'All are but parts of one stupendous whole, Whose body nature is, and God the soul.

"The evolution of religion is a wonderful and fascinating study. To note the development of man's religious trend as his intellectual unfoldment grasps the higher conception of things brings us the knowledge that gradually we are approaching an era when dogmatic assertions of theology will fall upon deaf ears. Truth needs no authority, bows at no human shrine. It only asks a hearing 's Sc

each worker for truth is a seed sower, and the har be reaped in time and eternity.

"I am returning, filled with the spirit of friendly manifested to the visitor from beyond the seas, and added knowledge to pass to those at home, realising have met many old friends and made new ones .- Sincer

"M. E. CADWALLADER

CORRESPONDENCE.

It must be fully understood that the Editor does not necessarily end of correspondents whose letters are published from time to time in a Correspondents must send name and address, not necessarily for p as a guarantee of good faith. In order to avoid delay or the necessment, it is requested that letters to the Editor be made as brief as p

INFORMATION THE MOVEMENT NEEDS.

SIR,—Hitherto I have regarded THE Two WORLD as the organ of the Spiritualists' National Union, but am bound to protest against the very meagre reports the business of the Union. I am not complaining at report of speeches, but of business, such as an explain tion of any alteration of rules or the passing of notices motion that may mean the introduction of changes. Ye brief notes, such as motion so-and-so was amended carried. We desire to know what the motion was, amendment proposed, etc. We ought to have a full comprehensive report in THE Two WORLDS, or if of news is more important for the space at your disposal, there ought to be a proper official report printed pamphlet and either distributed free or sold to the members

I would willingly pay for a report, but where is report to be obtained? Don't tell me we get a report in our delegates. We may not be able to get to the meeting Even if we did, a verbal report has no value for refere purposes. Officials in all organisations have a tende to over-estimate their own importance and overlook ordinary members. We are a democracy; eternal lance is needed in our movement as in others. Let en one have the opportunity of complete knowledge of movement, its aims and its doings. It is worth a cost and labour; it will pay in unity of purpose and eff

WILLIAM ATKINSON

[Note.-Every member and delegate of the Un had a printed copy of all notices of motion sent to prior to Conference, and THE TWO WORLDS cannot pull a verbatim report of a conference within the space a able.—ED.]

THE LOGOS.

SIR,—A full account on this subject would need mi pages to fully elaborate. If Mr. Jones wishes to study question he will have to consult Jewish records and tions. In the Jewish Encyclopedic Dictionary, under heading "Logos," references are made to "Memra," "work "wisdom," "Messiah," "Philo," the "Targum," and "Tora all related and connected with this subject—over 30 coly of printed matter.

In the Gospel of John, first 18 verses, the Logos the translated is a highly condensed, concentrated abstract of the Jewish doctrine in a Greek dress or form of tradition The form and style of the narrative is essentially Jewis the source of the Hebrew form is the Old Testament the language is Greek, and the Evangelist was a Jew.

Philo, who lived about the time of Jesus at Alexandria Egypt, gives the meaning of the word as "reason" and which, according to Plato and Heraclitus, is world-constructive and world-permeating intelligence Philo also terms the Logos as "divine thought," "image the deity," "first born son of God," "man's architype arch-priest," "Intercessor." In the Gnostic system of Irenæus on Heresies and in "The Apostolic Constitutions vii., 25-26 and 34-38 et al, the Church adopted the w Logos, and named it Christ, or Christos, and built a who mass of metaphysical theology round the idea, some which crops up in the New Testament, especially in Evangelist John, and the writer of the Epistle to Hebrews in the first chapter.

"Wisdom" is also another name of the Logos in "memra," the "word," the thirteenth letter of the Hebre alphabet. So we read in many places, notably the Ra that by the 'word,'' Memra, Ma amar, of Jehoyah b evens and earth were made (see Psalms 119-89 et seq..) if the Jewish Daily Prayer Book the word "memra" is a nagel-messenger of Jehovah, as "agent," "comforter," withess," "redeemer," "pleader," "saviour," and "judge."

Tertullian translates "the Logos" as "Ratio," in the 2nd century the word was "Sermo" and "Verbum," or in English "divine wisdom" and "the word." The Alexandrian Jews or Philo-Sophers, or Sophists, made the idea mystical and personal, or reason or will personified; briefly in the Old Testament the Idea was poetical, in Philo metaphysical, and in John historical, i.e., sacred or secret.

Plato, in his "Republic," gives the real key to the word where in speaking of the origin of the universe he says, "the Sun is unbegotten and existed from all eternity," and also that "it is the image of the deity and supports all things by its power." Thus the Logos is the source of light and life, and as the sun, in the royal science of Astronomy, the most ancient source of all knowledge, is expressed by the sign ①, so the words SON and SUN in all primitive languages are one and the same in idea, origin and signification, and spelt the same in ancient and modern languages as sonne, son, sunne, sune, sun.

So the word "Logos" in English means "light," spiritual, material, physical, psychical, intellectual, moral and thical, synonymous with bruth, wisdom, reason, logic, science and theos or theology. Carlyle, in "Sartor Resartus," puts it thus: "The first act of creation is light, and will is with the soul; till the eye sees the whole members up in darkness; let there be light, and immediately, instead offa dark chaos, we have a fertile heaven-encompassed world."

So John says the Logos was and is light, lighteth everyone that cometh into the world, the light of men, the light Christos) of the world, shining in darkness, self-existing, before all time, unbegotten, the eternal one, SON of God. We must always remember that all systems or forms of religion are personifications of some phenomena of nature, and that "light" personified is the philosophical abstraction of the divine will or intelligence, creating perpetually if things of, from and by itself and imaging itself in the bind, conception, reason, will or brain-power of man.

With the above key let the reader realise the sublime aguage and truth conveyed to the mind by perusing the ist chapter of the Epistle to the Hebrews, where the logos is given in mystical yet plain spiritual science and imple language, giving food for thought, meditation and inlarged knowledge on this interesting subject.

THOS. MARK MAY.

Sun,—Replying to Mr. Jones' queries, I cannot claim to be a Greek scholar, my Greek having been nearly untouched since I left school, but I take as my authorities 'History of Philosophy,' (3 vols.), by Professor J. E. Edmann, University of Halle, translated by W. S. Hough, Professor of Philosophy, University of Minnesota (Macmillan), the excellent articles on Greek philosophy in the Encyclopedia Brittanica, and the article "Logos" in the Encycl. Biblica, by Professor Julicher, of Marburg.

Heraclitus was the first Greek philosopher who used the word. Seeing the universe as an ordered whole (Cosmos), he regarded it as the product of Reason; but he did not consider this reason as above the world, or prior to it, but as inseparable from it.

Anaxagoras developed this idea into a supreme intellecual principle not identified with the world, but independent fail, though pervading it.

Plato still further developed this idea. He considered the human being as a microcosm, a minute world on the model of the universe, formed of body, soul (vital energy,) and spirit (nous, or essential Self), the whole being linked to the eternal Divine Principle by the Logos or Divine Reason.

It is obvious, therefore, that this, being a philosophical liea, could never be "associated with other characters in Greek mythology" in any sense whatever, and never was classociated. In fact, the idea was not confined to Greek thought. Under the slightly different form of "Creative Wisdom" it is found in later Hebrew mysticism (e.g. & lesiasticus, etc.) and implied in the use of the creative "Yord?" in Genesis.

It is a permanent idea in the human mind. If we consider a flower we can see: (1) the raw chemical materials absorbed from the soil and the atmosphere; (2) the energy forming cells; (3) the directive Mind that marshals these cells into a pre-determined form. The same is true of every living thing, and of the Cosmos as an ordered whole. Therefore, there is connection between the particular and the general creation, and this is the "Logos" idea.

The writer of the Introduction to the Fourth Gospel (whether St. John or not does not signify at all), taking the Hebrew idea that God created the world in, for, and by righteousness (i.e., that the essential purpose and the source of ordered unity is always moral, having to do with Righteousness), and considering Jesus as the exponent of that Righteousness, linked his name with the idea of the Logos, or Creative Wisdom, becoming flesh and dwelling among men. It is probable, some distinguished Biblical scholars think, that he did this as a protest against the unspiritual idea of the physical impregnation implied in a virgin birth.

The above is the best short answer I can give. Mr. Jones' query has formed the substance of enough books to make a library. S. De Brate.

"HOW IS GOD EXPLAINED AMONGST THE SPIRITUALISTS?"

SIR,—I have read with great interest the correspondence on page 320 on the above subject, and thank both correspondents for their explanations. I think S. Bartlett's is a fine example of what God is. With reference to Mr. Stanley Fairbairn's explanation, he says, "You and I are part of Him; we are His children, His sons, even as Jesus was His son."

According to Biblical history we are told Mary was the mother of Jesus, and presumably Joseph the father, but as we are all His children quite as much as Jesus was, we might even say every person born in this world has two fathers: the earthly father as a man, and God the other Father as an intelligence supreme.

God is to me as S. Bartlett explains: "The language and correspondence of earth is insufficient to portray or in any way make plain to the understanding of man what. God is or is not. We simply bow in reverence at the thought of it in our blurred conceptions of the Infinite, which is the ocean of all that is—life, love and being."

The above extract is well worth its repetition.

"SERIOUS!"

THE SOCIETY OF COMMUNION.

SIR,-I have had my attention called to the article in your issue of the 7th July under the name of Mr. Coward I have no disposition to argue out the matters he raises, as much of it seems quite irrelevant, but I fear many of your readers, who doubtless are fair-minded thinkers, may get a wrong impression therefrom as to the aims and objects of this Society. I wish therefore that you would allow me to simply state that they are as announced on our heading. namely, "To study and make known the findings of Psychical Research, as loyal servants of our Divine Lord, Jesus Christ." I think you, who will have considered the article before it appeared in print, will find it difficult to deduce the main points of that article from the above statement of objects, and I am unaware that any representative of this Society has at any time spoken or written other than in accord with the said objects.

Having said thus much, and thus disclaimed for and on behalf of this Society the aims set out by the writer of the article, I think the matter can be left to your readers to judge as to the fairness of the article and the honesty and legitimacy of our avowed objects. Thanking you for your courtesy, for and on behalf of the Society of Communion,

J. W. POTTER, Hon. Sec.

Christ's mission to mankind was another and supremely important step in the Creator's plan for the education and development of the race.—REV. CHAS.

L. TWEEDALE.

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 panny stamps. Longer notices must appear in our advertisement columns.

3.—Special Reports, to ensure insertion same week.

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 Aohi tebotr

COLWYN BAY.

A FINE send-off was given on July 9th and 10th by three meetings on Sunday and one on Monday—two of them packed out—in the Mount Pleasant Institute, to a project for establishing the Spiritualist cause in Colwyn Bay. In the unavoidable absence of Mrs. Jennie Walker, who had been advertised, the lectures—four in number—were given with four in number—were given, with the fullest acceptability, by Mr. H. J. Osborn (London). The large audi-ence displayed keen interest, a num-ber of old Spiritualists rallied, and amongst a large public were several ministers. One lady said she had been praying for the starting of such a cause. Mr. Osborn's subjects were "Spiritualism a religion," "Evidential proofs of Spiritualism," "Picture marvels from the spirit world," and proofs of Spiritualism,"
vels from the spirit Studies in supernormal pictures." Mr. A. Richardson (Chester) took the chair on the Sunday, and Mrs. Richardson gave clairvoyance on three occa-sions. The meetings begun so well are to be continued with a view to peramanency.

FLEETWOOD : KEMP ST.

THE half-yearly meeting and elec-tion of officers was held on Monday, July 10th. There was a good attendance of members, who, throughout the whole evening, showed great interest in the work for which they had been called together.

After an appropriate opening hymn Mr. Batley gave an inspiring invoca-tion, which created a delightful sense

of peace.

After the various reports/were given After the various reports were given the election of officers, by ballot, resulted as follows: President, Mr. C. II. Batley; vice-presidents, Mrs. Benson and Mrs. Holt; corresponding secretary, Mr. J. A. Jordan; financial secretary, Mrs. Shaw; treasurer, Mrs. Leadbetter; committee, Mesars, Waller, Watkins, Wilson and Mesdames Batley and Marron; auditors, Mr. H. Mather and Mrs. Regan; librarian, Mrs. Leadbetter; sick visitors, Mesdames Wright and Smith. During an interval of business light refreshments were enjoyed. The

During an interval of business light refreshments were enjoyed. The parmonious conditions of love and peace throughout the whole evening have never been so successful in the past history of our church. Mr. Walkins closed the meeting with a neartfelt benediction. diarmonious conditions

HINDLEY.

to WE regret to record the transition of Mr. Arnold H. Hayes, aged 39, after a very short illness, who, although totally blind, was the President of the Hindley National Church for dight years, and although or o'ver an ardent worker for the Cause Or o'ver twenty years, and under

very trying circumstances kept the workers together. Great respect was shown to him at the interment.

Mr. Crewdson, Mr. Morris (an old member), Mrs. Collier, Mrs. Crewdson, Mrs. Hall (Bolton), Mrs. Lawler and Mrs. Highway (Hindley) led the procession of about 160, including a good

cession of about 160, including a good muster of blind people—as he was their President—followed by the Independent Order of Good Templars. The service was conducted by Mr. Jones, 'Unitarian minister and an old friend of the family, and Mrs. Collier at the graveside, the Spiritualists singing the hymn "Abide With Me." Wreaths to the number of 25 were sent. Wreaths to the number of 25 were sent.

A memorial service was conducted on the Sunday evening by M Collier, which was very impressive. F. E. CREWDSON. Mrs.

N.M.D.C. OUTING TO BELPER.

ERREND: -

THE annual outing of the N.M.D.C. journeyed to Belper River Gardens, the old town with which the revered name of imedley has been associated for a great number of years, and a stronghold for Spiritualism. It will be recalled by some Alfred Smedley, the author of "Reminiscences," built the Jubilee Hall over thirty years ago, and to this small parties during the day paid a visit. Burton Union and day paid a visit. Burton Union and Church led the way in point of numbers, and fairly strong parties were in evidence from other churches. The Burton firm entrusted with the

catering department did well to satisfy all physical needs. The band, provided all physical needs. The band, provided also from Burton, was a decided acquisition, many taking advantage of the dancing items arranged in the large hall after tea, and I thought I noted a longing to be young again on the faces of a few of our old stalwarts

from Nottingham.

A very happy day was spent, and the excursion has now become established and will be looked forward to as a social event each year.

SUTTON-IN-ASHFIELD.

On Sunday. July 9th, on the occasion of their Lyceum auniversary, the Spiritualists of Sutton-in-Ashfield held their first open air parade. Streng-thened by friends from the Societies of Mansfield, Nottingham, Sheffield, Hucknall Torkard, Kirkby and Shire-brook, the members mustered splen-didly and formed up in a line totalling two hundred adults and children.

Following a band, and headed by the President (Mr. T. V. Staton) and the "Father of the church" (Mr. W. Finney) the procession marched Finney) the procession marched through the streets of Sutton to the Market Place. Here the divine blessing Market Place. Here the divine blessing and assistance was invoked by Mr. Chas. Neal Porter, of Sheffield, and a hymn was sung. The Lyceumists of Sutton and Mansfield then gave a calisthenic display under the leadership of Miss E. Carr and Mr. J. Wright.

ship of Miss E. Carr and Mr. J. Wright. The movements were accompanied by the band, and the performance gained well-deserved applause. A hymn, together with the Spiritualists' doxology, was next sung, and then the procession marched to the church. Miss Raynor, of Nottingham, presided over the anniversary services both afternoon and evening, and was supported on the platform by the President and several church officials. As the lady remarked, great praise is due to the children for the admirable way, they rendered the various, items on both programmes, and the hard work of the Lyceum leaders, the head way they rendered the various, teems on both programmes, and the hard work of the Lyceum leaders, the head of whom is Mr. Spencer, thus met with its reward. The congregation filled the church to overflowing the was kindly provided by the Suffon Society.

One word more should be said the procession. The Mansfield in brought their Lyceum Group by and this made the procession look gay. Not to be behind another a banner fund has been started the Sutton Spiritualists, and also totals a respectable amount.

-- + --LONDON: FOREST HILL

Ox Sunday, July 16th, the B Ox Sunday, July 16th, the result new Society held their first ing. Miss Violet Burton was speaker. Her control gave a minspiring address, and the result the meeting was most gratifying the organisers. Many members in corrolled. The collection was splead read ready and the scatter were recommended. and nearly all the seats were occup Congratulations poured in from ex hand. -- ***

LONDON: EALING.

On Thursday, July 13th, the Ea Spiritualist Church was favoured a visit from Mrs. Bertha P. Creat U.S.A. In the afternoon Mrs. 6 addressed a large number of lid giving much helpful advice and number of clairvoyant description and messages.
In the evening the hall was croy

to overflowing, and an interested a appreciative audience listened to appreciative audience inscence was address which contained many institute points, whilst her ready with humour delighted all. After address a considerable number clear and readily recognisable distributed in the contained of th voyant descriptions were given voyant descriptions were given thairman (Mr. Preston, vice-preston aid he hoped that the cordial is tion Mrs. Crear had received in perhaps go a little way towards can ing the fraternal relationship always to her church in Columbus Onio warm greetings of the Ealing St ualist Church. Mrs. Crear, in repli-said words could not express hown she felt the kindness which had extended to her in England, Sher felt it was like home, and she is that this would not be her first last visit to England.

LONDON: LITTLE ILFORD

A SPECIAL week's mission was b by the Little Ilford Christian Spualists' Church in aid of the Church Fund, and on Monday 10th, a very hearty welcome was g to Mrs. Bertha Crear, of Colum Ohio, who kindly gave her series and delivered a very fine transaddress, followed by excellent day voyance which was much appropriately the series of the se ciated by a crowded congregation. the request of Mrs. Crear Mrs. Ali Jamrach also gave a few description

and a grand evening was spent.

On Wednesday Mrs. Edith Mario
took the service and gave an excel
ingly interesting address and ingly interesting address and ficlairvoyance, which was much enjoy

by a large congregation.
On Friday an extremely good ever ing's clairvoyance given by Manes Jamrach and Marriott y enthusiastically welcomed by another congregation, and good were given. Many had to be taken were given. Many had to be turn away from the services owing to be of accommodation, which is my regretted. The fund has benefited which gives encouragement for materialisation of the building in near future.

ALL Women suffering from ling farities should write for particular remedy for same to M. Grandlar James st., Enfield, Middlesex,

RITISH MAGNETIC HEALERS' ASSOCIATION.

opaganda meeting was held at enthor-street Spiritualist Church, pointers are appropriate that the following propriety on Saturday, July 22nd. Spalers were introduced by Mrs. If Mrs. Shakeshaft suitably respitation Twelve persons occupied spains for treatment, and a number relation to the following the contract of the state of relations of the state of relations. collars for treatment, and a minimal of voluntary testimonials to the freatment were given. he of the treatment were given.

Todd rendered good service as inst. We had a good meeting, and the interest was taken in the pro-Mrs. Shakeshaft moved a thanks to the members of the lety for their support.

MANCHESTER, MOSS SIDE.

Ox Sunday, July 23rd, Mr. Garner in introduced the most interesting ject of "Human Radiations: colour their meaning," evoking ques-y In the evening we had a large fering of friends for our second neircle, which was ably conducted Mrs. Wolfendale, who gave a short rational address and convincing for clairvoyant vision. Several nds were inspired to give messages ploved ones, all being well recog-

PLEY, CODNOR AND DISTRICT.

- • • -

ISS AMY FITZPATHICK (of Hems-th) recently conducted four crow-lmeetings. At the Sunday even-(h) recently conducted four crow-ellmeetings. At the Sunday even-service over 500 people were pre-structured in all the sunday of the sunda siges were greatly appreciated and thy acknowledged. A great work the cause is being done by this Society.

DARLASTON.

R Lyceum had their treat on day, July 22nd, when 90 of our ren and officers, besides parents bends, travelled by train to Gailey ad a lovely day, every Lyceumist ing a present. On Sunday we reing a present. On Sunday we re-ed the Lyceum anniversary hymns, \$250 of our children being on the Atom. The speaker was Mrs. Mary Stair, of Keighley. In the afternoon Soke of Lyceum work amongst our Her subject in the evening ches. Spiritualism, and what it teaches"

And what it teaches Mr. 1. Taso gave clairvoyance. Mr. J. Mr. J. Walker presided.

MEETINGS HELD ON SUNDAY, JULY 23rd, 1922.

Barrow-in-Furness, Dalkeith-st.-Towers, of Lancaster, conducted strices, giving satisfaction to all.

Bobson presided. Bobson presided. Avenue. — Mr. Hicks gave cases. Mr. Oaten presided and

ses: Mr. Charles and Cardiff, the speaker and demonstrator.

Bowen presided. lition: Address by Mr. Palmer, Olifton: A foliowed oby clairvoyance by

Forester-st. — Platform ed by Mr. Richardson, of Mans-Evening subject, "Truth's Evening subject,

- Mr. Watkins ÖNPORT. Ker-st. naddress, and Mrs. Martin gave

yceum Anniversa d. The children did remarkably

Lincorn. — Ré-opéning of hate Spiritualist Guild (closed for some years owing to the war) as the United Spiritualist. The effort was very successful. Room full. Many old workers and friends present. On Sunday meeting conducted by Mr. Key, who gave short address and clair-yoyance. Miss Ashley took the chair. Livenpool. Daulby ffall. — Mrs. Lomax, of Southwort, conducted both

Lomax, of Southport, conducted both Sontapass Evening, "Atter yess wwed by clairvoyance services. Evening what?" followed

Mr. C. Dixon presided.
LONDON. — Clapham: Mr. Ford gave an address on "Personal Responsibility.

Mrs. Marriott gave an Brixton : address, followed by clairvoyance.

Central: Trance address on "The ever open door," followed by a demonstration of e Mrs. Neville. Fulliam: excellent clairvoyance by

Morning, circle. Evening, Fulliam: Morning, circle. Evening, Mr. H. Fielder gave an address on "Life and death." Phos.—Sunday next, at 7, Mr. Sharpe. Thursday, Aug. 3rd, at 8, Miss Thomas.

Hounslow: Address by Mrs. Ethel Species.

Smith.

Little Hford: Mr. Pulhum gave as address on "The trinity of love." Mrs. Pulham gave clairvoyance. Mr. Pullium gave an

London Spiritual Mission: Morning, Dr. W. J. Vanstone spoke on "The pentagon of spiritual attainment—the five words of spiritual unfolding." five words of spiritual unfolding." Evening, Miss Violet Burton gave an address on "Romance of the soul."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum held their usual sessions. Evening, Mr. Ella gave trance address and answered questions. Miss Mead, Miss Veitch and Mr. Ellis rendered a trio. entitled "Lift Thine Eyes."

South London: Morning, circle conducted by Mrs. Still. Evening, Mrs. A. Jamrach gave an address, Mrs. A. Jamrach gave followed by clairvoyance.

LOUGHBOROUGH. — Mr. H. Jayes, of Leicester, conducted the services. After noon. "Truth." Evening, "What is Christianity?" Good tests given. Newton Abbot. — Mr. Mansell, of Exeter, gave an address. Subject. "The dead many's life on the Recurrence."

"The dead man's life, or the Resurrection of Christ three days after." He also gave clairvoyance. The President also gave clairvoyance, presided.

PETERBOROUGH. - Mr. T. Burton, of Rotherham, gave addresses and clair-voyance. Mr. Bull presided. PLYMOUTH, Morley-st. — Mr. S. H.

Palmer, of Plymouth, gave an address, followed by clairvoyance.

Stonehouse: Meeting conducted by Mr. Loome. Soloist, Miss Hilda Endicotte, "Following the angels." Trance address by Mrs. Short on "The presence of the angels," and also claimystence. clairvovance.

PORTSMOUTH, Lake-rd, — Mr. C. Tarr, of Exeter, conducted the meetings. Afternoon, address on "The triumph of life." Evening, "Modern Spiritualism." Clairvoyance by Mrs. Croxford.

Croxford.

Temple: Miss F. Morse, of Manchester, on tour in the Southern District, conducted the opening services of a week's mission by giving two clairvovance. addresses and clairvoyance.

RUGBY. -- Miss Coddington, of Leicester, conducted the flower service. Good clairvoyance.

York, Spen-lane. - Addresses were given by Mrs. Bolton, whose evening subject was based on "The many mansions." Successful clairvoyance and helpful messages.

Some Reminiscences. An Account of Startling Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d., post free.

SOCIETY ADVERTISEMENTS

South Manchester Spiritualist Church PRINCESS HALL, MOSS SIDE.

SUNDAY, JULY 30TH, at 2-30, LYCEUM. At 6-30 and 8-15, Mr. CRAYEN.

MONDAY, at 8-15, Members' Developing Class, Mrs. Eastwood.

Tuesday, at 8, Public Developing Circle, Mrs. Porrest.

Thursday, at 3 and 8-15, Mrs. Tonge.

Manchester Central Spiritualist Church ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

July 30 .- Circle for Members Only.

Aug. 6.—Mrs. LOMAS.
... 13.—Circle for Members only.
... 20.—Mr. AARON WILKINSON

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

SUNDAY, JULY 30TH, at 10-30, LYCHUM At 3, OPEN CIRCLE. At 6-30, Mr. BLUMENTEALL. Monday, at 8, Mrs. Wolfendale. WEDNESDAY, at 3 and 8, Mrs. ROBERTS

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

SUNDAY, JULY 30TH, at 6-30 and 8-15, MR. J. BRENNAN.
TUESDAY, at 8-15, Mrs. L. WILMOTT:
THURSDAY, at 8-15, Mrs. KNOTT
SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, JULY 30TH, at 2-30, LYCEUM At 6-30 and 8, Mrs. HOLT. WEDNESDAY, at 3, Mrs. KNOWLES, THURSDAY, at 8, Miss SANDIFORD, SUNDAY, AUG. 6TH, OPEN CIRCLE.

Moston Spiritualist Lyceum Church! Co-op. HALL, AMOS STREET.

SUNDAY, JULY 30TH, at 10-30, LYCEUM At 3. OPEN CIRCLE.
At 6-30, Mr. VICKERS,
WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, AUG. 6TH, MEDIUMS' UNION.

Salford Spiritualist Society, WEST HIGH STREET

JULY 30rH, at 10-30 and 1-45 SUNDAY, JULY 30TH, at 10-30 and 1-45.
LYCEUM. At 3, CIRCLE.
At 6-30 and S, Miss GOODWIN.
WEDNESDAY, at 8, Mis. S. F. LANGFORD. SUNDAY, AUG. 6TH, Mr. J. A. BOOTH.

NEW SHAW ST., WEST CRAVEN ST., REGENT ROAD.

SUNDAY, JULY 30TH, at 3, 6-30 and 8, Miss BROMLEY. Monday, at 3 and 8, Mrs. H. Erres. Wrdnesday, at 3 and 8, Mrs. M. Cross. Sunday, Aug. 6th, Miss Ellaott.

SPIRITUALISM IN SCARBOROUGH.

CENTRAL MISSION, RUTLAND ROOMS NORTH STREET.

SUNDAY SERVICES AT 3 AND 6 30

Visitors welcome.

Bristol Spiritualist Temple, Back of 47, OAKFIELD RD, CLIFTON

SUNDAY, JULY 30TH, at 6-30, MISS MARY MILLS.

MONDAY, at 8, Miss M. MILLS. SUNDAY, AUG. 6TH, Mr. SAUNDERS.

A Good Medium is forming a SPIRITUAL CONCENTRATION CLASS. For particulars write to "S," c/o G. PAINTER, Rosendale House, Dalling road, Hammersmith, W.6.

SOCIETY ADVERTISEMENTS.

Blackpool National Spiritualist Church and Lyceum,

71, ALBERT RD (Nr CENTRAL STATION)

SUNDAYS: Lyceum at 9-15. Public Circle at 11. Services at 3 and 6-30.

SPHAKERS:

JULY 30.—MRS. WILD. AUG. 6 -MRS. A. JONES.

" 13.—MR. TYRER.

20 -MR. LEWIS FIRTH.

Brighton Spiritualist Church, ATHENEUM HALL, NORTH ST. (Affiliated to S.N.U.)

SUNDAY, JULY 30TH, at 11-15 and 7, Mrs. A. DE BEAUREPAIRE.
At 3, Lyceum.
Monday, at 8, Healing Circle.
Wednesday.

Worthing Spiritualist Mission, WARWICK STREET, WORTHING

SUNDAY, JULY 30TH, at 7. MISS THOMPSON.

THURSDAY, Miss Scoggins. SUNDAY, AUG. 6TH, Mrs. REDFERN.

Gillingham Spiritualist Society, ODDFELLOWS' HALL, VICARAGE ROAD,

SUNDAY, JULY 30TH, at 7, Mr. G. R. SYMONS. August 6TH, To be Announced. AUG. 13TH, Mrs. JENNIE WALKER.

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

SUNDAY, JULY 30TH, at 11-15, GIRCLE. At 3, LYCEUM. At 7, MR. G. PRIOR. MONDAY, at 7-30, LADIES' PUBLIC CIRCLE. TUESDAY, at 8, MEMBERS' CIRCLE. THURSDAY, at 8, PUBLIC CIRCLE.

Bowes Park Spiritualist Society, SHAFTSBURY HALL,

Adjoining Bowes Park Station, N.22.

SUNDAY, JULY 30TH, at 7,
MRS. REDFERN.
NESDAY, at 8, Mrs. A. JAMRACH WEDNESDAY, at 8, Mrs. A. JAMRACH AUGUST 6TH, Dr. W. J. VANSTONE

Church of the Spirit, Camberwell,

GUARDIANS' OFFICE (HAVIL STREET ENTRANCE), CAMBERWELL TOWN HALL.

SUNDAY, JULY 30TH, at 11, CIRCLE. A6 6-30, MR. ARTHUR NICKELS. SUNDAY, Aug. 6th, Miss V. Burton.

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

SUNDAY, JULY 30TH, at 11, CIRCLE. At 3, LYCEUM. At 7, MRS. HARVEY. FRIDAY, at 8, MEETING FOR ENQUIRERS

SUNDAY, AUGUST 6TH, Mr. HOUGH. Stratford Spiritual Church,

IDMISTON ROAD, SINTH TURNING DOWN FOREST TANE GOING FROM MARYLAND POINT STATION.

SUNDAY, JULY 30TH, at 6-30, MR. and MRS. PULITAM. MONDAY, JULY 31ST, at 8.

COMMITTEE MEETING.

WEDNESDAY, AUG. 2ND, at 3, LADIES MEETING.

THURSDAY, AUG. 3RD, at 8,
PUBLIC CIRCLE.

SUNDAY, AUG. 6TH, at 6-30, MR. W. E. WALKER.
Rorward Movement at 11.
Lyceum at 3.

ADVERTISEMENTS.

Church of the Spirit, Creydon, HAREWOOD HALL, 96, HIGH STREET,

> SUNDAY, JULY 30TH, at 11, MR. PERCY SCHOLEY. At 6-30, MR. T. W. ELLA.

Eltham Spiritualist Church, WELL HALL, CO-OPERATIVE HALL.

SUNDAY, JULY 30TH, at 7, MR. AUSTIN, Address and Clairvoyance. WEDNESDAY, at 8, Mrs. S. PODMORE, Address and Clairvoyance.

Forest Hill Society.

RAGLAN ST., DARTMOUTH RD.

SUNDAY, JULY 30TH, at 6-30, MR. J. HUXLEY.

Hackney Spiritualist Church, 240A, AMHURST ROAD.

SUNDAY, JULY 30TH, at 7, MR. LEACH AND MRS. F. SUTTON MONDAY, at 8, CIRCLE.

Hounslow Spiritualists' Society, ADULT SCHOOL, WHITTON ROAD.

Sunday, July 30th, at 6-30, Mr. T. J. JONES. At 3, Lyceum. Tuesday, at 7-45, Mrs. Goode. Wednesday, at 3, Guild.

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

SUNDAY, JULY 30TH, at 11, MR. R. A. BUSH. At 3, LYCEUM. At 6-30, MRS. J. WALKER. WEDNESDAY, at 7-30, Mrs. J. WALKER.

Romford Christian Spiritualist Society, BROADWAY CHAMBERS, SOUTH STREET.

SUNDAY, JULY 30TH, at 6-50, Rev. GEO. WARD (Hon. Minister).

Aug. 6TH, Mrs. S. GARRATT. SUNDAY, AUG. 6TH, Mrs. S. GARR THURSDAYS, at 3, CIRCLE; at 8, LECTURE.

Visitors heartily welcomed.

London Central Spiritualist Society, MINERVA ROOMS, 144, HIGH HOL-BORN, W.C. (Corner of Bury St.)

Fridays at 7 for 7-30.

FRIDAY, JULY 28TH, at 7 for 7-30, MRS. GRADDON KENT, Clairvoyance Closing for the month of August. Re-opening in SEPTEMBER with both FRIDAY and SUNDAY SERVICES.

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

SUNDAY, JULY 30TH, at 6-30, MRS. GRACE PRIOR. \ THURSDAY, at 8, Mrs. HARVEY. SUNDAY, AUGUST 6TH, at 6-30, Mr. and Mrs. BROWNJOHN.

liford Psychical Research Society, PIONEER MARKET CHAMBERS, ILFORD LANE, ILFORD.

SUNDAY, JULY 30TH, at 7, MR. AND MRS. BROWNJOHN.

THURSDAY, at 3, To BE ANNOUNCED. FRIDAY, at 8, Mrs. PODMORE.

SOCIETY ADVERTISEMENTS

Little liford Christian Spiritual Church, Church Road, Corner of Third A

SUNDAY, JULY 30TH, at 633
ALD. D. J. DAVIS.
MONDAY, at 3, LADIES' MERO
WEDNESDAY, at 8, Mr. W. A. WAR
and Mrs. SELF. MONDAY.

SUNDAY, AUG. 6TH, OPEN CRO Mr. G. PRIOR. Lyceum every Sunday at 3

MISCELLANEOUS ADVERTISEMEN (NOT DISPLAYED.)

Prespective Announcements, Speakers' Open Mediums Wanted, To Let, For Safe, Wanted, etc. words, 1/6. Each additional line, 3d.

DRAWING-ROOM SERVICE is he A DRAWING-ROOM SERVICE is in at 15, Sandmere-road, Clapham, S. near Clapham-road Tube Station. In CLARA IRWIN, the well-known Medium will give clairvoyance every Sunday at 7.

A DRAWING-ROOM SEANCE will held at "Whitehall," 159, Acrelan Brixton, every Sunday and Tuesda evening. SUNDAY, JULY 30TH, a 7, SPIRITUAL CLAIRVOYANTS. TUESDAY Aug. 1st, at 8 Medium. Fee 1s. at 8, By a well-known

Speakers, Open Dates, Etc.

MR. C. W. BENTLEY, Speaker and Clairvoyant, has now returned for New Jersey, U.S.A., and intends to re-settle in this country. Open for engagements. Cert. New Jersey State Association.—Address, 112, Warley and Blackmool road, Blackpool.

MR. C. W. CHILD, Editor, "The Super-Man," has a few open dates his popular and fascinating lecture with or without slides, entitled "The Story on the Hand." Apply to "Super-Man" Office, 7, Great Quebec-street Marylebone-road, London, W.I.

H. EDWARD LEE is now booking to 1923. A few dates vacant for 192 Inspirational address and claired ance.—142, Church-street, Loze Birmingham.

GEO. J. KIRKHAM, Lecturer, Tran Medium and Clairvoyant, is now on to book again with affiliated church only for 1922 and 1923. Week-end tours, etc.—187, St. Andrew's-road tours, etc.—187, St. And Small Heath, Birmingham.

MRS. MCLLISTER Qualified Patform Worker, Clairvoyant Healer, a open dates for July and August Societies near Newcastle.—18, Conyer road, Byker, Newcastle.

Miss S. A. Sunderland is again prepared to accept engagements in 1922 and 1923. Inspirational Speaker and Clairvoyant.—Address, 173, Liverpool-road, Southport.

Wanted.

Wanted, the full-time services of an experienced Spiritualist as Secretary of the Spiritualists' National Union, Ltd. Commencing salary Union, Ltd. Commencing salary £260 per annum. State age, qualified tions, references, etc., not later that August 12th, to Ernest W. Oaren 20, Marshall-road, Levenshulme, Marchester.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretar of Societies can be intimated under this heat it stan to the value of 3d. be forwarded with the informatie

DUNDEE SOCIETY OF SPIRITUALIST MRS. ESSENOFF, 12, Thomson-8 Dundee.

PETERBORO' SPIRITUALIST SOCIETY Conway, "Peter C. Jackson, h View-road, South Walton, borough.

PONTEFRACT.—S. HARDOASTLE, 6
eywood Terrace, Halfpenny Heywood Pontefract.