



THE TWO WORLDS.

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

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FRIDAY, OCTOBER 20, 1922.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1823—Vol. XXXV.

FRIDAY, OCTOBER 20, 1922

PRICE TWOPENCE.

Bible Studies.—No. 3.

The Word of God.

Alfred Kitson.

THIS phrase is commonly understood to mean the Bible, and we frequently hear the Bible referred to as "The Word of God," and its contents spoken of as being sacred and divine and binding upon the whole world. This deep reverence for the Bible and its contents has been the cause of untold suffering and persecution. For if it be granted that its contents have been divinely inspired by God, then it must be divine and true, and necessarily all that does not harmonise with it must be erroneous and wrong, and therefore should be opposed. From this assumption has arisen all the bitter strife and opposition to the Bibles of other nations, and to scientific discoveries that did not harmonise with its teachings. Hence came the bitter war that was waged against scientists and reformers who sought to enlighten mankind above that which is written in the Bible. As long as people regard the Bible as being divinely inspired, without fault or error, so long will this hostility to new discoveries and revelations continue.

"The doctrine of verbal inspiration of the Bible," says the Rev. J. Paterson Smyth, LL.B., B.D., in his treatise, "How God Inspired the Bible," "asserts that God is the author of Scripture in the same sense as Milton is of the 'Paradise Lost,' that every word is inspired of Him; that the human writers were but as the pen which the Holy Spirit used, their personality not at all passing into their work; that, therefore, the Bible is entirely Divine, and entirely infallible in every line and sentence" (page 114). He disagrees with this doctrine, and as a mild rebuke to those who entertain a belief in the miraculous production of the Bible, he says, "The Bible did not fall down from heaven. It was not, as the old illuminations picture it, copied from golden books held open by angels in the sky. It was written by men, men inspired of God, it is true, but yet men with human hearts and human frailties and human feelings. It was written in the most natural way, with exertion of hand and heart and brain, as we ourselves would write. We know that it came from God in the sense that God inspired it for the spiritual guidance of the world, that a noble influence and a Divine teaching emanated from it. But the fact that it was thus inspired of God did not change this living, throbbing human Book into a dead, gilded idol. That is what we have done to it. We have bound together into one volume and tried to level into dead uniformity a number of separate writings—history, poetry, drama, epistle, prophecy, parable—written by different writers, of different temperaments, at different times, with different purposes, and, for aught we know, with different degrees of Divine illumination. This collection of living utterances given for our use we have almost treated as a fetish for our worship. We have attributed to it every quality that seemed to us an excellence, without asking whether we had reason for so doing.—We have made God responsible for its every passing reference to history or science—nay, for even the author's name at the head of every writing. Thus the intelligent veneration for a nobly inspired Book has degenerated into a foolish reverence for an idol; the faith that should have assimilated the spirit of the Bible has become a superstitious worship of letters and words.

History shows that this is no unusual thing to happen with the objects of men's reverence. The Jewish Rabbis,

in their reverence for the Mosaic Writings, declared that God handed them written to Moses from heaven—nay, so perfect, so ineffably Divine was the Book, that Jehovah Himself spent three hours a day in the study of it! The Mohammedans assert of their Koran that it was communicated direct by the angel Gabriel from the original which is preserved in heaven; that it was written in absolutely perfect Arabic; that every syllable is of Divine origin; that it is entirely infallible and authoritative on every subject on which it treats: that it has, through all the ages, been preserved from error and from the inaccuracy of copyists by the miraculous guardianship of God Himself" (pages 53-55).

These are bold, brave words, and should help timid Christians to a more rational view of the nature of the Bible, so that they will no longer treat it as a fetish to be worshipped as sacred. If I can show that the phrase, "The Word of God," found in the Bible nowhere refers to a book, and so cannot be claimed to refer to the Bible, which is a collection of books, I may do a little towards lessening the bigotry and persecution arising from this mistaken assumption.

We have already learned that the word LORD in the Old Testament, printed in small capital letters, signifies Jehovah, and that Jehovah is a corruption of Yahveh, which name occurs 6,855 times in the Old Testament. We have also learned that this Yahveh was a spirit who wrestled with Jacob and spoke with Moses face to face. He constituted himself the tutelary God of the Israelites, and desired them to obey his commandments implicitly, and was very angry when they disobeyed, and was afraid of them offering sacrifices to any of the other gods. It is necessary for the reader to bear these facts in mind in order to understand what is to follow concerning "The Word of God." The passages I may quote will be from the American standard edition of the Revised Bible, and in place of Jehovah I shall give the correct name, Yahveh.

If we examine the Bible where it refers to "the word of God" we shall find that it means a message from Yahveh, or has reference to a message. For instance, "As they were going down to the end of the city Samuel said to Saul, 'Bid the servant pass on before us' (and he passed on) 'but stand thou still first that I may cause thee to hear 'the word of God''" (I. Samuel ix. 27). If we read on we shall find that this "word of God" consists of certain instructions given by Yahveh to Samuel concerning Saul's future, he having been selected by Yahveh to be the first king of Israel, who were Yahveh's chosen people. In giving his message to Saul, Samuel exercised his powers of clairvoyance, and by them was able to foretell to Saul all the incidents that would befall him on his way home.

Another instance is as follows, "But the word of God came unto Shemaiah, the man of God, saying, 'Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the rest of the people, saying, Thus saith Yahveh, ye shall not go up, nor fight against your brethren, the children of Israel. Return, every man to his house, for this thing is of me.' In this case we have clear evidence that the so-called "word of God" is a message received direct from Yahveh in order to stop the king of Judah from making war on the newly elected king of Israel (I. Kings xii. 22-24).

The phrase next occurs in I. Chron. xvii. 3, as follows: "And it came to pass the same night that 'the word of God' came to Nathan." The message, in this instance, occupies eleven verses, from 4 to 15, and so is too long to quote. In verse 15 it says: "According to all this vision, so did Nathan speak to David." So it appears that Nathan

was clairvoyant as well as clairaudient when receiving the message from Yahveh.

I believe the foregoing are all the passages in the Old Testament in which "the word of God" occurs as a message. In Pro. xxx. 5, "the word of God" is referred to as being pure and a shield. In Isaiah xl. 8 it is said "the word of God shall last forever."

If we turn to the New Testament we learn that "The word of God" came unto John in the wilderness, which was "Make ye ready for the way of the Lord, make his paths straight. Every valley shall be filled, every mountain and hill shall be brought low, and the crooked shall become straight and the rough ways smooth, and all flesh shall see the salvation of God" (Luke iii. 2-6).

It will thus be seen that all refer to spirit messages, and not to a book.

My next article will be devoted to a study of the terms "Prophets" and "Prophesying."

Psychic Experiences of the late ex-Empress Eugenie.

Extracted from "Streaks of Life," by Ethel Smyth, Mus. Doc.
(Longmans, Green & Co., 1921).

PAGE 45. "When these recollections were first published much interest was excited by a curious psychic experience of the Empress's in Zululand, whither she went in 1880 to visit the spot where her son had fallen. When she told me the story I remembered having heard something about it from Sir Evelyn Wood, who was in command of the expedition, but in those days I kept no diary, and certain details had distorted themselves in my mind. I will, therefore, collate my version with that given by my friend, Lucien Daudet, one of 'les enfants de la maison,' in a Memoir*, of which, before it finally appeared in book form, the Empress herself corrected the proofs. She disliked being written about at all, but this particular work gave her great pleasure. And though her weaknesses find no mention here ('inevitable, but a pity!' as she herself remarked) this is the most faithful and delicate portrait of her in later years that exists.

"When at length, after many days' trekking across the veldt, the expedition was nearing the goal, the Empress begged that instead of pressing on they might pitch camp. The first sight of the Zulus in war panoply had produced a terrible impression on her, and she wished to brace herself for the last stage. Since many months it was only with the aid of chloral and by inducing physical fatigue that she could win a little sleep in the 24 hours, and at the close of that long sultry day she slipped out of her tent for her usual solitary walk.

"It appears that the Prince had a passion for verveine, that to think of 'mon petit garçon' was to think of that scent. Suddenly the air was full of it, so unexpected, so overwhelming, was the perfume that the Empress told me she thought she should faint. But it seemed to drag her onwards, and presently, without sensation of fatigue, ever faster and faster, she was following it 'like a dog on a scent,' passing over rough, broken ground, pushing through thickets, crossing hidden ravines without conscious effort.

Then, quite as suddenly, the perfume failed, and with it her strength. She found herself on a hill covered with curious flat stones, and knew she could never retrace her path. Presently, men sent after her by her alarmed suite appeared and led her back to camp. Next day, as they neared the spot where the prince had fallen, no need to tell her the goal was at hand, she recognised the hill and the stones.

"This story is doubly impressive since, as I have said, she was not imaginative and to all appearance anything but psychic. Yet Mademoiselle Gobart, who used to administer the local charities at Farborough Hill, tells me that one day the Empress asked who had brought freshies into the room, and on being informed that there were none, she said (speaking in French) 'It isn't the first

time that it has happened to me to smell flowers; it's tell me something.' But nothing particular appears to have happened.

"She seems always to have taken interest in Spiritualism, though possibly not more than in any other new departure in unexplored regions, for one remembers seances of the Spiritualist, Home, that took place at the Tuileries, and, I think, caused some scandal at the time. She once made me laugh by saying that in her opinion the spirits invoked by mediums were probably embryonic undeveloped spirits, since they did such childish things—rapping tables, making chairs walk about, and so forth.

"When Home was invited to the palace she herself decided at the last moment that the seance should not take place in her own sitting-room as originally intended but in a room at the other end of the building, in which no one ever sat. Ranged against the walls were arm-chairs so heavy that it took two men to move them, and the first thing that happened was that one of these chairs raising first its front, then its back legs, came lumbering across the room at a good pace towards Home. Then the chair upon which he himself was sitting rose slowly in the air, the Empress and his neighbour on the other side passing their hands under all the four legs. She also mentioned his having floated out of the window, but I forgot to put down what she said.

"While she was holding a seance with another medium a strange incident happened. Bazaine was shut up in Metz at the time, and she asked what exactly was the situation there? A message came through, spelt out by the alphabet (in French): 'Do not reply too quickly to General B.; disputes among the generals.' As it was impossible for any communication from Metz to reach the outside world, she could not make head nor tail of the message, but next morning she read in the 'Times' that General Boyer had stolen out of Metz and had passed through Brussels, bearing a letter from Bazaine to herself.

"Another Spiritualistic story she told me concerned her sister, the Duchess of Alba, to whom, as I have said, she was passionately attached. On her way to Algiers where she had a series of important functions to perform she stopped in Madrid to see the Duchess, who was ill, and who begged her to tell her straight out whether she was dying—that being her own conviction. The Empress replied that no one seemed to consider the illness serious even, let alone likely to end fatally. 'She then asked me to promise,' said the Empress, 'that if ever I should consider her to be dying I would tell her so. I thought a moment, gave her the promise, and left for Algiers fearing nothing.' But while the Empress was in the midst of that ceremonial progress through Algeria the blow fell: a telegram was put into her hand—the Duchess was dead.

"Not long afterwards she was at a seance where the medium's efforts resulted in a series of extraordinarily stupid communications, and at last one came through of which the medium remarked, 'This is gibberish. I can't make head or tail of it.' The Empress examined the message and found it was in Spanish (a language of which no one present but herself had any knowledge), though all the words ran into each other. Gradually she spelt out the equivalent of the phrase, 'Why didn't you warn me?'

"Another incident she mentioned concerned an equivocal of hers called Rainebeaux, of whom one vaguely knew that long ago his sister had died of the plague. At some seance or other the words were rapped out, 'I was quite conscious when you stood at the door.' No one knew to whom this message was intended, and when interrogated the spirit gave some queer name, soon after which Rainebeaux left the seance. He subsequently told the Empress that when his sister had fallen ill he had hastened to Paris, but found her practically at the last gasp. And as the nurses told him she was unconscious and that it was useless his going into the room and spreading the infection, he merely glanced in at the door and went away. The name given by the spirit was a pet name of hers occasionally used in the family."

It will be noted that the recital of these incidents by the Empress was purely in the course of private conversation, and was devoid of any desire to influence her hearers in favour of Spiritualism.—A. W. O.

L'Impératrice Eugénie, par Lucien Daudet (A. Fayard).

From the Silence.

"A More Excellent Way."

We who dwell beyond earth's mists could give no qualifications or counsel to one who desires to progress on the path of inner wisdom, love and power than is contained in Paul's (the initiate) letter to the church at Corinth, especially that portion of it which treats of "the more excellent way."

We would have you read and meditate deeply on chapters xii., xiii., xiv., xv. of his first letter. They are full of sound teaching of the hidden wisdom for one who has "the ear to hear," the spiritual understanding to perceive. Read them as one whole, not divided up as they are in chapter and verse; but as a real letter written by a deep Master of Wisdom to his pupils. Note how full they are of reference to the "spiritual gifts," and the right way of attaining to them by the Raja Yoga, the gradual unfolding of the latent potentialities, the God within. How clear are his statements and teachings concerning the spirit body. How they refute the so generally-accepted orthodox views of death, and the so-called resurrection. But it is "the more excellent way" on which we would have you focus thought and attention. Knowledge of itself is of little avail. "If ye know these things, happy are ye if ye do them," said a Master Teacher to His disciples and pupils nearly 2,000 years ago.

We have taught you many things, your spiritual understanding has been opened, but nothing is of any avail to unlock the gate, to pierce the veil into the inner worlds, save only love, the purest, most selfless, the true, unalloyed, keen desire to serve, to spend and be spent for others' weal. Pray, aspire, earnestly desire, and seek this qualification. It is not yet sufficiently developed—life is too self-centred. Get rid of the "I"—"I like, I dislike, I wish, I want." Learn to seek the good of others, of all. Enter into their joys and sorrows. Seek to do each good. Yes, even in such simple fashion as the old lines convey:

"Do the work that's nearest,
Though 'tis dull at times;
Helping as you meet them,
Lame dogs over stiles."

Do not shut yourself away simply to acquire intellectual knowledge. That phase has been permitted; now, this (for the present, at any rate) at an end. You are called to practical service, to put that knowledge and teaching into use under the eye of the Master, in his name and service always. "Bear ye one another's burdens, and so fulfil the law of Christ." Seek occasions to minister, to put in practice that love of which Paul writes. Go over and over again his definitions of it, and seek to make them your own, to carry them out in daily life. "They only, who have learned to serve, have learnt to live."

Shut eyes and ears to what may be physically repugnant to you around or in others. Refuse to consider it.

Be keenly alive to the claim of spiritual kinship with all that lives. Ye are all children of one Father. Learn the true meaning of the Brotherhood of Humanity, and show forth love in action, word and thought.

We would enumerate one or two aspects of the love of which Paul writes, meditate on them.

Mark, he does not disparage the other "gifts" which he mentions, gifts on which you, and rightly, set great store, and each has its use and place. But the initiate who wrote, who was himself acquainted with all these spiritual gifts and phases of development, says:—

"If I know all mysteries, and all knowledge, and have not love, it profiteth me nothing. If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love (for the motive), it profiteth me nothing."

How shall you know what manner of love this is? Read on:—"Love (that is love) suffers long and is kind. Love seeks not its own good. Love is not easily provoked. Love thinketh no evil. Love beareth all things. Love endureth all things, and love never faileth."

Now apply the probe deeply and be honest each with yourself: "Do I show forth these love aspects to my brethren (i.e., all with whom I am brought in contact)? If not, why not?"

This is the more excellent way, the only way of real spiritual progress, development, unfolding. "But," say you, "I want to develop, as you term it. I wish to go under spirit control, to be clairvoyant, clairaudient, a trance-speaker, a materialising medium. I am sitting in developing circles to that end. I have many guides, and they tell me I am getting on famously."

Friends, these are mainly material, negative, untimely, unripe fruit of a small portion of spiritual unfoldment. We who look on from behind the veil of matter are desiring, labouring most earnestly to draw you to a higher form of Spiritualism which can only be attained by leaving the "borderland" with its many attractions, and training, raising your spirit consciousness to vibrate in response to the vibrations from higher spheres. We seek to lead you individually on to this.

We do not desire mere "negatives." Though fully receptive, and responsive, we want "positives" to whom we may impart our teachings, and who shall intelligently co-operate with us. Think you that spirits from the higher realms wish to enter or control earth bodies? Nay, friends. To commune with your own loved ones on the "other side" is very natural, very comforting and cheering, it is not in most cases spiritually uplifting or educational.

Do not stop there—on the border—the spirits there are not often more or even as spiritually advanced as yourselves, and can teach you nothing more than they themselves perceive. We urge you most earnestly and lovingly, you, who are mediums, and you who aspire to become such, to go on unto perfection, the path of progression, the more excellent way of unfolding your spiritual possibilities.

Aim each at the unveiling, the unfolding, of the divine within you. Not seeking to be controlled by spiritual entities from the spheres nearest the earth plane, but so developing your own inner nature by meditation, by aspiration, that we may meet and commune with you on higher planes of consciousness. The way of rigid self-control, of purity, love and service, is the only path you can tread to reach that goal. Become our pupils. Let us instruct you in matters pertaining to the kingdom of Heaven, which is within each and all. Here is the more excellent way of development open to all.

Not all are so constituted physically that they can become what you call mediums, who can yield themselves to be controlled. Not many are clairvoyant or clairaudient, but everyone of you may so learn to bring soul and body into subjection as to be controlled by the divine Spirit, the real ego within, so bringing you into harmony with those higher spheres whose messengers we are. There shall all else be added, and "nothing shall be impossible to God's own kin."

Ask, then, "Am I yet trifling on the borderland, or am I willing to rise and seek the path of progress?" You do not need to search or study many and varied books on the way of union, the "Path to Yoga," call it by what name you will. The directions are all contained in an old Book (little used, alas, nowadays) with which in childhood you used to be familiar. You call it the New Testament. Maybe it has been a dead letter to you, but when your spiritual understanding is awakened you will read it in a new and wonderfully illuminating light. It is truly "Light on the Path," for all willing to walk by its beams, thrown by the Master, the Light-bearer, to "light every man that cometh into the world."

Study anew those old familiar teachings you have perhaps contemptuously cast aside. You need no other aids. "The path of lowly service is unity with God." Seek no longer to please, to serve, to do the will of self, but serve the God, the Christ-Spirit within. Bring every member of the body, every thought of the mind, under His control. Let life henceforth be in deed and in truth a realisation. "I and my Father are One," and I live, not to do mine own will, but "the will of my Father, which is in Heaven." On this path we can meet with you, and open up to your raptured gaze and understanding glory upon glory, precept upon precept, and you in turn shall be our messengers to a world in travail. Be of good cheer, sad Earth, "Thy day shall dawn, and darksome night be past."—THROUGH "FRANCESCA."

Charity!

By the hand of M. Hurst.

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

EVEN in shaking hands with Adela I felt there was a change in her. It was not so much in her looks as in something she gave out.

"Jack, you are looking wonderfully well, and—er—brown." She gave the gurgling little laugh I remembered so well as she looked up into my face with those pleading blue eyes, the same look with which, in olden nursery days, she would quietly annex a toy or picture book out of my hand, only to throw it aside as soon as possessed.

I was fond of my cousin, and there was a time when—well, she married someone else, and I went away—abroad. Within a few months of her marriage Adela's husband was killed in a racing competition at Brooklands, and very, very heartbroken and piteous were the first few of her tear-stained and blotted letters, and then a blank came. I knew what the silence meant. Adela had found consolation somehow or somewhere—she needed me no more for the present.

But my business abroad was finished, and I landed in town and had found my way to Adela's flat in Mayfair.

"Oh, Jack, I am so happy in spite of—everything," and Adela gave a gulp and bravely kept back the tears her big blue eyes were filled with.

"I'm so glad, little girl," I said, bravely, too, for at first sight of my cousin—my old playmate—my dreams had come back with a rush. "Who is—he?"

"Oh, it isn't any 'he'—I suppose it an 'it'—I mean, it's 'Spiritualism,'" she gasped hastily, seeing my look of mystification.

"Good Lord!"

"Oh, Jack, don't say it in that tone of voice. It's the most wonderful, beautiful, glorious thing one could know."

"Is it? Well, I——"

"You don't know anything about it, now do you? Confess——" And Adela's blue orbs looked challengingly up into mine.

"I don't, and I——" Here I found Adela's little beringed hand placed firmly on my lips.

"Don't say it, Jack. Don't say anything until I have told you all about it. I'll ring for tea, and we will have a cosy chat together. I AM so glad to see you again," and Adela patted my hand, which rather hurried my heart's action. Perhaps——

Tea arrived almost immediately, and while I demolished the toasted scones and drank the delicious brew of tea Adela's immaculate maid had brought in, she talked. She seemed very much in earnest, and I noticed more than ever the change in her. If a leopard could change its spots it must be by Spiritualism alone, I thought. No one knew Adela in the whole world as I did.

Adela spoke of the comfort in knowing her dear one could come to her and be with her and help her.

"I have had proof after proof, Jack," as I shook my head while stretching out my hand for another scone. "I, too," she continued, "was hard to convince, for it all seemed so impossible, so—so—incredible that I——I——"

I again shook my head.

"Oh, do believe me," she cried, almost in tears at my obstinate attitude. "Marco" (her pet name for her husband) "has referred to things I and he alone know of, and which I had forgotten, so you can't say it was telepathy. Oh, you would not want to throw cold water on me if you only knew how full my life is now, how much more beautiful everything is because there is a certain amount of spirituality with the materialism. Oh, by the way," breaking off at a tangent as was her habit, "Marco told me through a medium you were coming to-day, and he told me to tell you you could burn a small coil of something and a bit of ribbon you keep in an inner pocket of your pocket book, for in a couple of months you would have no further use for it. What did he mean, Jack?"

My face flushed. "Oh, nothing——" But the mass made me think, for NO ONE but I knew of that sad possession. Adela's ringlet and a bit of ribbon carried me ever since she was a girl of eight. Yet Marco, man I had met once or twice in my life, sent that message as a harbinger of what there was in "Spiritualism!"

I was "flummoxed," to say the least of it.

"And in return for all this happiness, this peace, contentment which you find in Spiritualism, what do you do, Adela?" I asked casually, but watching her face keenly in case one of the quickly fitting expressions should escape my notice.

"I? Oh, I tell everyone how happy I am, and try to make others happy, too."

"Quite right! And——" looking round me at the perfectly appointed room, "do you help materially—your time, and sacrifice things for Spiritualism?"

"Yes! I go every Sunday to the meetings, and get a great deal of comfort from the service and the 'descriptions'—the clairvoyance, you know," she ended eagerly. "They are so anxious, those dear friends, to come back and help us, and assure us that they are 'dead' but very much alive, and living in a world very much like our own." Adela's face shone with a new light, very beautifying one, and I felt she was miles above what she was when I left England.

I laid my hand on hers and clasped it. "I am glad, little girl, so glad! From our talk I gather TRUE Spiritualism is just Christianity with a much fuller knowledge of the after-life added, and to be a true and sincere Spiritualist you must follow closely in Jesus', the Nazarene's footsteps and follow his precepts, loving one's brother as oneself, doing unto others as you would they should do unto you, sacrificing as much as possible, and living purely in mind and body, and in fact being as Christ-like in bearing as possible, for Christ was 'The Incomparable Spiritualist'."

"Yes, yes!" eagerly assented Adela. "Oh, Jack, you will become a Spiritualist yet!" Then, glancing at the clock, "Good gracious!" she exclaimed. "I must stop. Just look at the time! I must go and get ready for the hall, it commences at 6-30. You can see me to the door if you can come to the service if you like."

"Some other day, not to-night," I replied, feeling I had had quite enough to digest quietly before attacking a fresh meal. "I will wait for you, and have a cigarette."

I felt the peace of the room, a very different "atmosphere" one usually associated with the Adela of days gone by. I, too, have a religion of my own, and I quietly set up a prayer that in time the spots of selfishness would be removed from Adela's otherwise spotless skin, for subconsciously I felt Adela was taking all and giving—nothing. Meanwhile I made up my mind I would investigate on my own the truths of this "Spiritualism" for I was interested, and it was certainly curious about Marco, knowing—And so I dreamed through the smoke-clouds.

"Well, here I am!" cried Adela, coming in, drawing on a long suede glove. "Fasten this thing for me, Jack, will you?" holding out an exquisite little diamond, encrusted watch. I fastened it on her slender wrist, giving her arm a little pat. "Adela, I am more than glad to find you so happy. You ought to be very, very grateful to God for all His goodness."

"Oh, I am, Jack! You don't know how grateful Let me see"—hurriedly looking at the clock—"I don't believe I have any money in my purse"—opening it—"Oh, yes, quite enough for the collection, and the hall is only round the corner. We can walk there."

Oh, those spots! I could not help seeing what the purse contained—threepence!

—*

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

A CORRECTION.—Mr. H. J. Webster writes us of his recent article of criticism on Mr. Filson Young, in which by an error he was made to speak of PRACTICAL unified knowledge. The sentence should read PARTIAL unified knowledge, Mr. Webster's contention being that scientific knowledge is at present incomplete. We have pleasure in making the correction.

Spirits Interfere with Motion Picture Shot.

Guy Bogart.

THE presence of psychic research students in the studio can have its drawbacks, according to Director Finis Fox at the Fine Art Studio, for it spoiled one good shot for him in Congressman Milford W. Howard's southern drama of "The Bishop of the Ozarks," in which the latter is starring. Dr. Guy Bogart, secretary of the film company which is producing Judge Howard's stories, was present at most of the scenes in the studio, and so it happened that all unwittingly he had something to square with Finis Fox one morning in the projecting room when the day's "rushes" were run.

William Kenton, popular Harlequin player and in Shakespearean roles with R. D. MacLean, was accessory to the plot, for Mr. Kenton (in real life Dr. William A. Dashiell, first physician from Oklahoma to enlist for service in France), is strongly psychic. He was being shown in his hotel room sat reading the Bible. He had the actual Bible of his departed mother, and on his table was her photograph.

While Cameraman Sol Polito was arranging the lights, Dr. Bogart was conversing with Mr. Kenton. He asked, "Do four-leaf clovers have any significance to you, for I see the walls of the room covered with large ones?" To which Kenton replied that his mother had made a habit of collecting them and placing them in her Bible.

"Then Director Finis Fox pronounced the electric Camera!" which banished me from the set," said Dr. Bogart. "But Mr. Fox doesn't happen to possess psychic vision, and so didn't see the mother of William Kenton come beside her son. She stood there for some time, opening a large dictionary and pointing to some word in the 'F' division, which I could not distinguish. She made several attempts to show me the exact word, but the vision was not near enough for exactness. Then I received telepathically the word 'Faith.' During all this time Sol Polito was taking the picture."

When the "rushes" were shown next day there was a bit of film which caused Finis Fox and Sol Polito to rub their eyes. "A dirty print," "Fix up the projection focus," "Surely there wasn't any dust in the studio when we shot this," etc. Anyway, there is one shot the world will not see when "The Bishop of the Ozarks" is being shown.

"It was all very simple," explains Dr. Bogart. "There was a projection of etheric matter materialised sufficiently to show on the screen. Congressman Howard and others of the company are potentially psychic, possessing strong magnetic qualities sufficiently for being drawn from for this use. William Kenton is distinctly so. The right conditions of harmony prevailed for Mrs. Dashiell to manifest to my psychic vision. The intensity which she and I exerted in order to receive her message for her son, together with himself as a centre of the circling eddy of vibrations, was sufficient to begin the materialisation of the etheric matter in little specks and spots, but not strong enough to form them into a fabric which should show the human form. These specks, however, were caught by the motion picture camera, as Sir Arthur Conan Doyle has insisted can be done as easily as in a still photograph if the right conditions of harmony are present. He should have added also, if the human batteries are scientifically arranged according to their magnetic qualities."

William Kenton said, "Dr. Bogart is right. My mother was present. In my childhood I was able to see etherically, but lost this quality later. I am able, however, to sense the presence of mother and others, and on the set described she came to me very decidedly. I knew by what Algernon Blackwood calls 'That all-overish feeling' which is not dependent upon physical sight or hearing. My mother was taking advantage of propitious conditions to send me a message."

Director Finis Fox says he will put up a sign, "Spirits please keep away from the front of the camera."

DEATH and love are the two wings which bear man from earth to heaven.—MICHAEL ANGELO.

Remarkable Phenomena.

RECENTLY two seances have been held in the Spiritualist Church at Sutton-in-Ashfield, the proceeds of which have been devoted to the Heating Apparatus Fund. The first seance was limited to members only, but the second was thrown open to the public, admission being by ticket. The phenomena which took place at both meetings were so unusual that this account has been specially written for THE TWO WORLDS.

After a brief opening address had been given by the President of the church, Mr. T. V. Staton, an introductory prayer was offered, and the seance phenomena commenced. These were as follows:—

1.—Intelligent and very loud knockings in answer to questions. So heavy were the blows that it was feared the table would be broken.

2.—Plucking the strings of a banjo (first seance).

3.—Playing a kettle-drum (second seance). The music appeared to begin a long way off, grow gradually louder until the drum gave forth its biggest volume of sound, then died gradually away again to silence.

4.—Whistlings and bird-like twitterings on all sides of the room.

5.—Levitation and violent rockings of the table. At the second seance one of the table sitters was lifted with the table high into the air.

6.—Apports brought. At the first seance these consisted of two small stones and a china nest egg. Proof is forthcoming that this last was brought from Coventry. At the second seance the apports were stones and a green rose leaf wet with the rain.

The guide who does these things claims to be a Zulu chief. He appears to have been a very big man in earth life, six feet ten inches high. He has attached himself to Mr. William and Mr. George Finney (uncle and nephew), and whenever and wherever these hold a seance apports are invariably brought and loud knockings occur. The great Zulu is full of fun, and very frequently when Messrs. Finney have been the guests of the writer he participates in jesting talk and laughter over the tea-table.

An Indian chief named Greyfeather, the guide of Mr. Charles Dove, of Sutton, also participates in the work at the seances, and he likewise has left behind him many written messages. This guide, we are told, is responsible for the whistlings which go on.

Instruct the Children.

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

British Spiritualists' Lyceum Union.

39, Regent-street, Rochdale.

A SUBSCRIBER writes: "Please find cheque for subscription to the journal of all journals, THE T. W. I have read its pages since 1889, and it was never more interesting than at present."—C.B.

WE regret to hear that Mrs. Venables (wife of Mr. John Venables, of Walsall) has had to enter a nursing home in Birmingham for special medical treatment. The sympathies of all Spiritualists will go out to this old and tried worker in hopes for her speedy recovery.

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FRIDAY, OCTOBER 20th, 1922.

The Stupendous Task.

DESPITE the sneers of the cynic and the protests of the critic, there can be no doubt that the world at large has accepted as an accomplished fact the possibility of communion between this physical plane and the world of spirit. In every news-sheet and journal we find the subject dealt with. Wherever men congregate together it is one of the topics of general conversation. A very large number of films shown at the picture theatres introduce the shadowy figure of an over-brooding spirit, and this without the slightest special apology or explanation. The novelist is weaving the idea into his stories, and on every hand tacit admission is forthcoming to the acceptance of the existence of a spirit world in close connection with this.

We should be sorry to lose the critic—he keeps us alive, and often, by his bitterness or lack of sound logic, induces many to investigate our claims who otherwise would not do so. Wherever truth is attacked, it stands to gain by conflict. The great fact, however, is that as a result of seventy odd years of careful observation and research by Spiritualists, A NEW WORLD HAS BEEN DISCOVERED. A world far larger than that which Columbus found. A world larger and far more important to us than the Western Continent by reason of the fact that we must all sometime emigrate there. That much has been accomplished.

The discovery of a new world, however, is the beginning rather than the end of a search. For more than three hundred years after Columbus and Cabot men were busy exploring the new continent, surveying, delimiting and mapping its features, and conveying to the enquirer the contour of its surface, the wonders of its scenery, the resources of its soil. Pioneers into the Western prairie took their lives in their hands. Travellers blazed their ways through trackless forests. Hard, rough men fought through ice and snow, and rugged mountaineers scaled the scarred face of precipitous mountains; a thousand craft ascended its winding rivers, and all these fought with man and beast and faced the gigantic power of nature's forces in order that the new country should be mapped out and its resources requisitioned in the cause of knowledge and human comfort. Only within living memory has the full tale been told.

Think of it—over 300 years were required to enable us to know the contents and resources of Columbus's great discovery, to lay efficient lines of communication and link the inhabitants each with each and all with the Eastern world. As we visualise the task already accomplished there dawns upon our minds some hazy idea of the stupendous task which still confronts the Spiritualist—the task of exploring the vast recesses of the re-discovered spirit world. The finding of it is but the beginning of the story. Our critics are wont to chaff and sneer because we cannot always exactly determine the conditions of life in the new country. Considering the tremendous nature of the task,

we think Spiritualists have every reason to congratulate themselves upon what has been accomplished in seventy years. There are many things we do not know, and there should be no humiliation in such confession. Thousands of years have passed in the attempts to build up the sciences of physics and chemistry, and we are still ignorant as to the exact nature of matter and mind, which are the very things we are in closest association with.

There are, however, a few things upon which some information is to hand. In many things the spirit world is much like this one, whilst there are phases of life which are diametrically opposite to things here. The rational faculty which constitutes our ability to reason proceeds to results by comparison. We obtain knowledge by careful discrimination of semblances and differences noted in the observation of things. Upon such method all knowledge is based, and the deduction of laws becomes possible. Let us proceed by this method. It must be borne in mind that there may be correspondences, as Swedenborg says, when there is not "verisimilitude."

It will be generally agreed between investigators that time and space have not the same relationship with personality upon the other side of life as they have here. That is not to say that time and space have no existence there, but they appear not to have the same relationship to the life of man. It can, of course, be argued that time and space are but conditions due to the limitation of our senses and powers, and such argument has much to be said for it. But at least it will be admitted that space does not impose the same limitations upon the spirit people as upon us, since vast distances, judged in earth measurements, are instantaneously crossed, whilst time to us is standardised by the rotation of the earth in 24 hours. Night seems not to exist in the spirit world as a regular and periodic change which simultaneously affects those adjacent to each other. It would seem, then, that spirit people are not affected by the diurnal revolution of the earth.

This brings us to the consideration that the light of the sun which makes our day may well be different in its effect upon the spirit world, and if that world is not spatial in its nature, the solar disc may not be the point of origin of the light of the spirit world. Such a conception may appear revolutionary, but there are other facts which support it. The intensity of the light in which a person becomes visible to the spirit vision seems to have some relationship to that person's spiritual quality. The clairvoyant eye will discern two or more persons at one and the same time, one of whom is bright and shining and another "in the greys." Either one reflects more of the light rays and the other less, or the light of the spirit world does not originate from a point in space. Careful analysis of many spirit communications would go to show that possibly the light in which an individual is seen is peculiarly his own, and variability of light could therefore be expected from individuals in close proximity.

Physical science teaches us that light, heat and sound are but variations of the same thing, and consequently there may be other necessary modifications of heat and sound. We doubt very much if such forms of heat as fire or a red hot iron obtain in the spirit world, but again this is not to suggest that heat has no meaning there.

The "warmhearted" man or the "heated argument" are facts which the spirit people seem quite familiar with, and they have a very real meaning. Closely associated with heat is the question of moisture. Here on earth the humidity of the air has much to do with the climate and habits of various countries and peoples. But this does not seem to be the same beyond the veil, even though we hear of rivers and lakes. Corruption and loathsome bodily disease do not appear to enter into the experience of our spirit communicators.

Other differences seem to embrace the matter of housing, food and clothes. These appear to have their place in the beyond, but they are established on a totally different basis to that of earth. Clothing seems to aggregate round an individual rather than to be manufactured at a factory. Feeding in any exalted plane appears to be a question of absorption, though in planes near earth the claims of the palate still induce those who have not

grown earth's appetites to eat and drink. Housing is a matter of a few thousand "brick boxes" erected in a congested area and glorified by the name of a city.

Yes! there are many differences between the two sides of life, and we put these few ideas before our readers not as mature findings or a series of definite statements, but rather as a survey of the great problems which await solution. Our space is exhausted, but the question raised is far from being so. We hope we have said sufficient to give a sense of the greatness of the work before us.

Our consideration of these problems must not be deflected by questions of whether they agree or not with the hopes and desires of the scientist, theologian, idealist or anyone else. The quest must be conducted for the sole purpose of finding WHAT IS TRUE as far as human limitations allow.

CURRENT TOPICS.

Vicious Attack by a "Bull."

"JOHN BULL" for October 14th makes a slashing attack on Rev. J. W. Potter, of South Norwood Park, whom it accuses of conducting "a nest of amateur necromancers," assisted by his son, "who is either a knave or a fool." It accuses Mr. Potter of "trickery, bunkum and blasphemy," and further alludes to a dangerous moral atmosphere, full of unpleasant possibilities. There are further innuendoes of Mr. Potter using the Spiritualistic Circle for giving advice on love, marriage and health. The attack is, in our opinion, a scurrilous one, but its value is much discounted by the reputation of the organ in which it appears.

Is This a Private Circle?

WHAT is the root of the matter? Mr. Potter has been holding private circles at his own house, the special feature of which is that assistance has been extended to spirits in darkness. We are informed that the circles are not public ones. No invitation to the public has been given. There is no monetary consideration. No collection is taken, and in no sense is any attempt made to extract money. If this is so, and we have no cause to question the information, it is much like the impudence of "John Bull" or anyone else to pillory any man for holding a private circle in his private house.

Mr. Potter's Rescue Circle.

THE peculiar features of this circle we alluded to a few weeks ago. An article appeared in "Reynolds' Newspaper" which stated that spiritual assistance and advice had been extended to several notoriety—Major Armstrong and the boy Jacoby in particular, both of whom were recently executed. Experienced Spiritualists know how valuable is the work which can thus be accomplished. Christian England having added murder to murder and extracted the "eye for an eye," would appear to be even more relentless and prevent assistance being extended to these criminals even after the materialistic law had indulged in its last fiendish vengeance. For seventy years Spiritualists have engaged in the work of releasing imprisoned spirits whose earth life had earned for them a sphere of darkness and despair. It was the first work of Jesus himself, "he went and preached to the spirits in prison."

A Sacred But Private Work.

CHRISTIAN ministers, it seems to us, are following a worthy lead in taking up such work. It is, however, special work for special men in special circles, and we think it extremely unwise that the work or its results should be flaunted before the public. It doesn't concern the public. The lifting of souls from the depths does not lend itself to public advertisement. The only reports we have seen of the circle contained a number of well-known names who, it was claimed, had communicated with Mr. Potter's circle. With the exception of one pointed incident there was not, however, a particle of evidence tendered to support the identity of the communicators. We do not suggest that no evidence was given at the circle, but the published report contained none. It is useless appealing to the public without evidence, and

experienced Spiritualists grow very suspicious when great and well-known names are mentioned, for such claims tend to appeal to the credulous.

Mr. Potter is an Enthusiastic Spiritualist.

READERS of THE TWO WORLDS are quite aware that we do not see eye to eye with Mr. Potter on all points—to differ is healthy—but we are quite satisfied of the bona fides of this gentleman, who is the secretary of the "Society of Communion," of which the late Dr. Ellis Powell was Chairman. We believe that in this matter Mr. Potter's intentions are honest and honourable. The work he is engaged in is both necessary and useful, and we resent in the strongest manner the scurrilous and unjustifiable attack of "John Bull," when a few simple enquiries made before publication would have cleared the air. Mr. Potter is an enthusiastic Spiritualist, and is loyal to his convictions.

A Sordid Mind Sees Evil Where None Exists.

A SELFISH man is seldom able to give credit to the man who acts unselfishly. Some folk stagger when it is suggested to them that others can act from higher motives than themselves, and the picture of "the man with the muck-rake" still has its lesson for a world steeped in materialism. Despite the current opinion there are, however, still a few souls in this world who would not sell their honour for a few coppers, and we believe Mr. Potter to be one. We are glad to hear that a writ for libel has been taken out against the Editor of "John Bull" by Mr. Potter. Whilst the methods of this particular circle will allow the defendants to raise much ridicule against Spiritualism, yet we hope that the plaintiff will be well supported by all Spiritualists in the fight for his right to hold his own circle in his own house without molestation from "stunt" journalism.

Where Does "Bull" Stand?

STRANGE it is that in the same issue of "John Bull" appears one article dealing with unrecognised healers and another by Rev. R. J. Campbell on "Bible Healing." "R.J." tells us that "there is nothing new or surprising in the claim for the cure of disease by faith in Divine Power apart from doctors and medicine," whilst the other article infers that any healing outside the medical practitioner is spook. "R.J." says, "A doctor's vitalising personality is of more value than his prescriptions," but it is as well to remember that the vitalising personality has little to do with his medical profession. The "vitalising personality" would have been there if instead of a doctor the possessor had been a piano tuner.

Make the Man Suit the Profession.

THERE are doctors and doctors! Some know their business and some do not. In all professions we find the same thing. Some parsons are parsons because they are by nature fitted to the work, and others because it is one of the means by which a man gets a living. The fact applies in the trades equally with the professions. "John Bull" can tell us of the failures of the Christian Scientists and other irregular healers, but we never hear of the doctor's failures, though we each know of them. We repeat a remark we have often made. THE ONLY SATISFACTORY TEST OF A HEALER IS NOT HIS UNIVERSITY DEGREES OR THE ACADEMICAL CERTIFICATES HE HOLDS, BUT HIS POWER TO HEAL OR PREVENT DISEASE. When a little common sense leaks into civilised life we shall select our doctors because of their inherent power to heal. Until that is done unregistered practitioners will continue to thrive by reason of the beneficent results they attain. Their failures may be many, but, we think, are not proportionately higher than those of the faculty.

THE Church Congress at Sheffield was remarkable for the bombshell launched by the Archbishop of York "Religion attracts men—the Church repels them."

We have been saying it for many years. We are glad to know that some inside the fold are not too blind to see part of the truth.

Rev. Vale Owen's Bishop.

PREACHING at the dedication of a memorial screen at Southport on Sunday, the Bishop of Liverpool said "they turned sickened and sad from those materialistic descriptions of the state of the blessed dead which were found in certain books that professed to give them revelations from the dead themselves. It was not too much to say that if these descriptions were true, heaven (paradise) would have little attraction for some of us." Well! one thing is sure. When the Bishop gets there he will find so many things different to his expectations that a mind of his type which has great difficulty to grasp new ideas, will find itself in an unenviable condition. No doubt he would prefer a harp and a crown, with, perhaps, a palm and a laurel wreath, but we can assure him he will only get what he deserves on his own merits, and will derive little benefit from the merits of others. Still, he may be satisfied with very little, and thus find contentment.

Robert Blatchford Again.

IN the "Sunday Chronicle" of last week Mr. Blatchford shows again his growing conviction of life beyond in the following words: "Time does not slay hope. He teaches hope and hope tells us love is stronger than death. Hope whispers in the old lover's ear, 'Courage! Across the black river, behind the veil of dreams, you shall find again your twin soul in the Elysian fields. Arm in arm, as when you were youth and maid, you shall walk together along the starry terraces of the milky way.' Time cannot destroy love. Time can break the body, but as the flesh wanes the spirit grows in radiance and splendour. We will meet again beyond the grey Lethean banks, and 'love's pretty follies' shall be the sweetest and brightest flowers in the celestial fields."

Physical Phenomena at Macclesfield.

MR. WILL THOMAS, of Gorseinon, conducted the services at Cumberland-street Spiritualist Church on Sunday, October 1st. At the afternoon service he named the grandchild of the vice-president, Mr. Leigh, and at the evening service his subject was "Broadcasting." His remarks were much appreciated. During the week he conducted some remarkable physical seances.

ON Friday evening a special test was given. After having been bound securely to the chair with strong ropes, his thumbs were tied with string, which was done by special request. The twelve sitters present were interested in the beautiful spirit lights, which were carried round the room in the form of a cross, and a sunflower. All present were able to discern the spirit hand carrying them, and the touch of the spirit friends was felt. We heard the direct voice through the trumpet, both speaking and singing. The most remarkable test was the carrying of a heavy table from a corner of the room and placing it in the centre. There was also the playing of a tambourine and musical skipping by the spirit children. The spirit children took from the blouse of a lady a brooch, and when the lights were turned on the brooch was found fastened through the centre of the piece of string which held the two thumbs. This remarkable seance will ever be remembered by all who were present, and each expressed regrets that the opponents of our Cause were not able to observe this remarkable phenomena, but hope it will be the same as his subject on the Sunday evening, broadcasted.—J. NORMINGTON, Secretary.

I AM ready to face any Deity whenever or wherever I may be called, and base my position on the facts of my life. I have done my best, and am prepared to face any consequences.—DR. GEO. WARNE.

WE regret to hear that Mr. Geo. Vernon (Manchester) is seriously ill with pneumonia and complications, and is unable to attend to his duties. We trust to hear of a speedy recovery. As a healer Mr. Vernon has done excellent work, and his wonderful magnetic powers will, we hope, be able to pull him through a serious crisis.

The Britten Memorial.

Important Announcement.

MR. HERVEY CARTER, President of the Saddleworth Spiritualist Society, has intimated his intention of withdrawing the offer made by him on March 6th, 1921, now claimed by an early date.

IN order that the Spiritualists of Great Britain may yet be enabled to seize this great opportunity he has kindly consented to allow his generous offer to stand until June 30th, 1923. His promised gift is as follows:—

If £1,000 can be raised towards the objective, I will add thereto £500.

If £2,000 can be raised, I will add £1,000.

ABOUT £200 has been subscribed since Mr. Hervey Carter made his munificent offer. Will the Spiritualist movement be equal to the task of subscribing the balance of the £2,000 during the remaining eight months? We want an average income of £50 per week. Is this possible? Yes, we venture to assert that it is. We "broadcast" the message, and hope all will "listen in" and answer the call.

THERE are tens of thousands of Spiritualists, and a donation of five shillings from each would enable the trustees to accomplish their objective.

THERE are hundreds of Spiritualist Societies. Will each Society who have not subscribed send along a donation?

THE growth of our Movement demands the early establishment of an institute on the lines outlined by the Britten Memorial trustees. Let us, then, each and all do our duty and show our gratitude for the work so nobly done by our pioneers.

TOWARDS this end I have great pleasure in appending the list of contributions which have come to hand since the last list was published, Sept. 15th issue.

LIST OF CONTRIBUTIONS RECEIVED.

AMOUNT previously acknowledged, £107 4s. 9d. Wigan Spiritualist Lyceum, £2; Ardwick Picture Theatre Meeting, Oct. 1st: Mr. Clegg, Sedgley Park, per Mr. E. V. Oaten, £3; Two Collecting Boxes, 12s. 6d.; Ethical Spiritualist Church, Lawson-st., Preston, £5.

MANCHESTER AND DISTRICT GROUP EFFORT.—AMOUNT previously acknowledged, £40 19s. 3d.; Rochdale National Spiritualist Church and Lyceum, Regent Hall, £2; Newton Heath Spiritualist Church, £2; "J.H.H.," £1; COLLECTING BOOKS: Per Mr. A. Hewson, Longsight, Special Circle conducted by Mrs. Langford, £1; Private Circle conducted by Mrs. Langford, 3s.; Per Mr. E. Shipley, Heywood, Heywood National Spiritualist Church, William-st. (2s. subscription), £1; Whist Drive, 10s.; Mrs. E., 6d.; Mr. Latham, 2s.; Mrs. Sandiford, 1s.; Per Mr. J. Jackson, Hon. Sec., Seance at New Mills conducted by Mr. R. Davis, £1 2s. 6d. Combined total (since March 29th, 1922) £167 15s. 6d.

ON behalf of the Trustees I beg to tender their warmest thanks to the above-mentioned churches and Lyceums for their support and keen interest. It is sincerely hoped that many others will show the same generosity towards the project. To the individual subscribers I beg to offer our grateful thanks for the generous response to our appeal.

I also take the opportunity for thanking Mr. Shakespear for his most welcome gift of two handsomely made collecting boxes; these should prove to be a most valuable asset to the fund.

MANY efforts are at present being made by those interested to further the objects of the Trustees, and in this connection I have to thank Mrs. Langford and Mr. R. Davies for their valued assistance in conducting circles. As will be seen, a goodly sum has been subscribed by these means. WILL OTHERS DO LIKEWISE?

ALL donations and offers of assistance will be gladly acknowledged by JOHN JACKSON, Hon. Secretary, 10 Buxton-road, New Mills, near Stockport.

THE truth is that it is the ignorance of many professed Christian people, especially of the clergy and Church authorities, concerning the realities of the spirit world that is so appalling and so complete.—REV. CHAS. L. TAYLOR.

Cultivate Backbone.

I do not know how the name Spiritualist came into being, who first coined it or applied it to our people, but it is the name by which we are known all over the world at the present time, and it is a name that fitly describes us. We could not ask for a better or more honourable name than Spiritualist.

Spiritualism is the doctrine of communication with the spirit world by means of mediumship, and a Spiritualist is one who believes in the possibility of communicating with departed spirits and who tries to live up to the highest morality revealed in the teaching of the spirit world. A Spiritualist is one who believes in the survival of the human spirit after the experience called death, and that it is possible to continue in fellowship and communication with those spirits after they have left the body.

That is the doctrine of Spiritualism, and a Spiritualist is one who believes and lives according to that doctrine. The name Spiritualist means all that, and anybody who believes those things ought to be willing to be called a Spiritualist. A good Spiritualist will not be ashamed of his name nor shrink from telling it.

Prof. Albert W. Martin well says in his book, "Psychic Tendencies of To-day," "If a man be satisfied with the evidence in support of theism or immortality and has his mind made up, he is a coward if he fails to show his colours and connect himself with an organisation that stands for those things." If you are a Spiritualist, say so. When I enter the next life I shall be ready to greet my spirit friends without a feeling of shame that I was too cowardly to acknowledge on earth that I communicated with them. If I lived in your town and there was a person next door who always slipped backways and to back doors to come to my house for fear somebody would see him, I think it would strain my friendship to the breaking point to receive him.

Don't be ashamed of your religion. I want people to know that I am a Spiritualist, and if the time ever comes that I am ashamed of it I will give it up. I want us to tack on the name to all our papers and books and churches, and especially to all our churches. When I look over the church announcements and see a service is going to be held at the Church of Truth, or at the Church of the Soul, or at the Church of Spiritual Illumination, I may have a faint suspicion that these are Spiritualist churches, but I do not absolutely know it.

These titles are not a perfectly sure index of the nature of the services, as once or twice I stumbled into a new thought or new thoughtless institution, under the impression that I was going to a Spiritualist meeting. Let us call ourselves Spiritualists, apply the name to all of our institutions, so that there will be no possibility of making a mistake as to who and what we are.—REV. H. W. B. MYRICK in "The Progressive Thinker."

"Balaam."

THE story of Balaam, as recorded in Numbers xxii., is generally considered as one of the greatest tests of credulity. However, a similar political position has again arisen in the same country, and our Jewish brothers may like this episode in the early history of their race examined.

Balaam was a medium. To-day he would be called a professional, for we read that Balak's messengers to him carried "the rewards of divination in their hands" (verse 7), a phrase to be commended. Balaam's gift was clairvoyance. He heard the voice, and his practice was to consult his guide and then deliver what the spirit, whom he imagined to be God, foresaw by blessing the probable or cursing the improbable.

He appears to have disobeyed his guide by setting out for Moab, and thus far the story is simple. But, as generally understood, the chief incident of the journey, the speaking of the ass, is unlikely, and unparalleled. On the contrary, clairvoyance in animals has been confirmed, so it can be accepted that the ass saw an angel, and was to a certain extent controlled by the spirit who guided her to a place suitable for what was to follow.

When the ass had fallen down the spirit intervened to save her from further punishment, and speaking for the

ass he reproved Balaam for his cruelty. The guide then showed himself to Balaam, and in order that Balaam might know who the communicator was, he repeated the question, "Wherefore hast thou smitten thine ass these three times?" (verse 32), and he proceeded to tell him all that had occurred saying, "The ass saw me, and turned three times." But no mention is made of the ass speaking; it is not even suggested that she did so, which confirms the view that she did not—it was the spirit's voice that Balaam heard.—

H. D.

CORRESPONDENCE.

It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity for curtailment, it is requested that letters to the Editor be made as brief as possible.

THE RUSSIAN FAMINE RELIEF FUND.

SIR,—Will you kindly publish, with my grateful acknowledgment, the following amounts: Already acknowledged, £3 5s.; C.H., Chester, 3s. Total, £3 8s.

JOHN D. BELLETT.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in again forwarding income for September: Manchester (Central), annual collection, £6 8s. 9d.; Sunderland (Derwent-st.), retiring collection, 13s.; Wellwisher, Battersea, £1. Total, £8 1s. 9d. Disbursements during September, £39.

I wish to thank all subscribers for help towards the old workers. Let us remember it is more blessed to give than to receive. We are looking forward to a bumper collection during October as the measure of our gratitude for their work and labour. MARY A. STAIR, Hon. Sec.
14, North-st., Keighley, Yorks.

"BIBLE STUDIES, No. 1."

SIR,—In reference to Mr. Kitson's "Bible Studies, No. 1," appearing in your issue of the 6th. Might I point out that in Exodus vi. 2,3, "I am the Lord" is rendered in the Revised Version, "I am Jehovah." Doubtless there is textual authority for the latter; in fact, what Mr. Kitson states relative to Adonai (Lord) gives that rendering support. What, however, I wish particularly to point out is Mr. Kitson's remarkable facility in coming to the conclusion that Jehovah was an Egyptian priest. He dismisses the problem in these simple words, "Anyhow, we have learned who he was." So far as our arriving at a conclusion is concerned, what good to us is the affirmation "that Yahveh, when in earth-life, was an Egyptian priest?"

Again, the writer of Exodus vi. 2,3 specifically refers to Jehovah as God ("And God spake unto Moses") and thus, according to the text, the author of the passage viewed Jehovah as being God, and the author of the passage is really, as far as is known, Mr. Kitson's authority.

However, Mr. Kitson's first article distinctly contains matter of interest. Personally one would like comments from Mr. Stanley De Brath, particularly destructive comments, or anyone else possessing real scholarship.

W. GREGORY.

It is frequently complained that the average newspaper is much more hospitable to attacks on Spiritualism than to anything offered in its defence. That, to me, is rather a matter for congratulation. If those who make the complaint only knew of the appalling nonsense which is sent to the Press in the name of Spiritualism, they would be of the same mind. It is really a relief to know how much balderdash is closed out by the same veto that rejects the relatively few sensible letters and articles setting out the facts of Spiritualism. "Per contra," the liberality towards hostile criticism has its compensations. It occasionally admits arguments so transparently silly that even the man in the street is moved to mirth. We saw an instance the other day in the explanation that ectoplasm is simply the froth of bottled stout. I would rather see a newspaper admit that kind of thing than some of the puerile trash I have seen addressed to the newspapers on behalf of Spiritualism by well-meaning but utterly incapable defenders of the subject.—LEON.

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 remittance with your report.

PSYCHICAL RESEARCH IN LEEDS. OPENING OF A NEW LABORATORY.

A NEW laboratory for Psychical Research was opened on Friday, Oct. 13th, in connection with the Theosophical Society, Queen-square, Leeds. This seems to be quite a new venture into the realm of science, and Mr. Best, President of the Society, hopes to do pioneer work of a kind not previously done by organisations for Psychical Research.

The new laboratory is elaborately fitted with delicate machinery: an electric generator and appliances for the study of the effects of various substances under the ultra violet rays of the spectrum; Crookes' tube, etc., for the production of X-rays, etc. With these Mr. Best and his colleagues hope to render visible "aura" and other invisible emanations—to scientifically tap the invisible world around us.

Many prominent men were present, including Mr. E. L. Gardner (London), Mr. F. Richardson (County Analyst), Prof. A. F. Barker (Leeds University), Dr. Maxwell Telling, Dr. E. W. Braithwaite, and many others.

In an inspiring and hopeful speech Mr. Best said that investigators into the psychic world, the Society of Psychical Research and others, had gathered together masses of facts which were recorded in tons, and that they were now in search of the ounce of theory that would illuminate them all. In formally opening the laboratory Mr. Best said: "The quest for knowledge has ever been the highest mark of civilised man; the use of that knowledge to the service of man its highest dedication. We seek some means whereby the mysterious subtleties of the body of man may be demonstrated as actual to the normal vision. The apparatus collected here is the nucleus of what we trust will be the material means for effecting this end. We seek this in an earnest endeavour to establish a bridge from the known to the unknown in all sincerity. In a spirit of service this laboratory is now declared open."

After a brief interval, during which the guests were entertained to tea and inspected the laboratory, Dr. Maxwell Telling, of Leeds, opened a discussion on "Psychic Research" in a really telling manner. He said that there was no need nowadays to persuade an audience of the importance of Psychical Research. Anything governed by laws which did not come within the understanding of the so-called ordinary orthodox science was a proper subject for Psychical Research. The laws governing phenomena of such a range as from simple table turning to Dr. Kilner's treatise of the human aura with regard to states of health or disease all formed matter for enquiry. He advocated psychical research for two reasons: First, because it is the duty of everyone to seek the truth wherever it is to be found; and however much it may

conflict with preconceived ideas; secondly, because psychical research is a useful corrective to materialistic science.

The discussion was continued by Mr. Richardson, of Bradford, who emphasised the evils of over-credulity, quoting rather crude exposures of mediums of his acquaintance, and suggested experiments upon the lines laid down by Dr. Kilner, and the demonstration of the aura and the nervous emanation from the human body as being useful towards the diagnosing of disease.

Many people added their quota to the discussion. One member of the S.P.R., whose contribution dealt with fraudulent mediums, was rapidly followed by others whose praise of mediumship and all that it meant to the world was evidence in itself of sound testimony to the unseen world.

If the new laboratory and the apparatus therein plus the clear-seeing mind, and the undoubted enthusiasm of Mr. Best and his colleagues can do anything to elucidate the laws underlying mediumship in its various phases, or unravel the mysteries of the human aura, or explain in any way the multiplying difficulties on the fringe of the unknown, his work will not have been in vain.—ALICE HESP.

LEEDS DISTRICT COMMITTEE.

THE monthly meeting of the above was held at Morley National Spiritualist Church on Sunday, Oct. 8th, and in the absence of the President Mr. J. E. Smith (South Elmsall) was elected to the chair.

The usual hymn was sung and the invocation given by the treasurer, Mr. Martin (Hemsworth), after which ten minutes was spent in spirit communion. The attendance was the best we have had this year, eight churches being represented, besides a good muster of associates. Welcome was given to conference by Mrs. Ingham, the lady President, and replied to by the chairman.

The minutes and correspondence were accepted, and the financial statement was considered satisfactory. Church reports were fairly good. The question of speakers' fees came in for a good discussion, the meeting considering that it was time something was done to stem the continually rising fees of the mediums, as they are getting beyond the capacity of some of our churches to pay, and that the question ought to be taken up by the Yorkshire District Council, and if possible arrange a uniform fee for the country. This was referred to the Y.D.C. to be discussed at the next conference.

The question of special propaganda came up for consideration. It was thought that the time was opportune for something to be done outside our usual propaganda meetings, and after a good discussion it was decided to ask the churches what they were prepared to do to help.

The delegates' report from the Lyceum District Council was read and accepted as satisfactory, which brought the business to a close.

In the afternoon a short Lyceum session was held, also a propaganda meeting. The President, Mr. Rothery, occupied the chair. Short addresses were given by Mr. Martin (Hemsworth) and Mr. J. E. Smith (South Elmsall). Mrs. Warburton (Leeds) bringing the afternoon meeting to a close by giving a few clairvoyant delineations.

In the evening Mr. Rothery conducted a well-attended meeting, when Mr. W. Smith (Wakefield) delivered a very eloquent address on "Is man immortal?" Mrs. Fenton (Pontefract) gave a few delineations, and

the secretary brought the day's proceedings to a close by making one or two comments and tendering the thanks of the committee to the local friends.

CHESTER: FIRST.

ON Sunday, Oct. 8th, the services were taken by Mr. Winter, of Chester, who spoke in the afternoon on "Good and evil," and in the evening on "The worship of Death." The addresses were both inspiring and instructive, and were much appreciated.

BRISTOL: CAVE ST.

ON Sunday, Oct. 1st, and during the week, Mrs. Charnley, of Leeds, conducted a week's mission. Splendid audiences attended each service, her addresses being of a highly intellectual character and deeply appreciated both by members and strangers. Her clairvoyance at all meetings was very convincing, and from the financial standpoint was the most successful mission we have ever held. We are looking forward to another visit from this fine worker in the very near future.

BRISTOL: CLIFTON.

ON Sunday, Oct. 8th, the above church held a most successful harvest festival. The church was beautifully decorated. In the afternoon a musical service was held, including a violin solo by Miss Brown, a sacred song by Mrs. Jahans, and an anthem by the choir. Miss Mary Mills was the speaker and instanced the harvest the Temple was reaping, as by its means many sorrowing hearts had been made glad, and many souls given a greater measure of truth and light.

The evening service was crowded, many being unable to obtain admission. Miss Mary Mills on this occasion gave the life story of one who, when she had passed through the portals of death, reaped a glorious harvest of the love she had sown whilst on earth. Mrs. Coates rendered very impressively the song "The Promise of Life," and the service ended by a demonstration of floral clairvoyance by Miss Mary Mills.

NORTHAMPTON.

ON Sunday, Oct. 8th, we had with us Mr. Will Carlos, of Hanley. In the afternoon he spoke on the text from Isaiah, "When thou passeth through the deep waters I will be with thee." The evening address on "The great forgiveness" was well delivered, and he emphasised our need to forgive our brethren before we applied to the Divine Ear for personal forgiveness. At the close of each service he gave clairvoyance. Many of the descriptions were recognised. We are looking forward to Mr. Carlos' return visit.

NUNEATON.

THE above church has been favoured with a second visit from Mrs. Charnley, of Leeds. Her work is characterised by high intellectuality and deep spiritual fervour. This was particularly the case on this visit. The address in the afternoon was "The spiritual nature of man," and in the evening, "The higher aspects of Spiritualism." The reception accorded to her was convincing evidence that the highest and most intellectual application of the philosophy of Spiritualism is the most acceptable to the people. Mrs. Charnley commented on the beautiful interior of the church, so lavishly decorated with lovely flowers.

and the audience of nearly 600 people gave positive proof that there was a force behind all these things which would carry the word of the church through to a successful issue.

LONDON : LEWISHAM.

The fifth anniversary of the Lewisham Church was celebrated on Sunday, Oct. 15th. The usual morning meeting was held under the conductorship of Mr. Cowlam. A special service was arranged in the afternoon Lyceum, at which many adults attended. The session was largely given over to group and part singing.

At the evening meeting the hall was beautifully decorated, the children of the Lyceum being seated behind a bank of flowers. Mrs. Beaumont Sigall gave a very instructive address to a larger audience than we have previously had. The subject was "Ancient and modern Spiritualism," and was ably dealt with. The clairvoyance which followed was most successful, almost all of the descriptions being recognised.

The children took a large part in the services, their singing being most harmonious and greatly appreciated. Mrs. Young, the musical conductor, is to be congratulated upon the success of her efforts in training them and getting such a splendid result.

LINCOLN.

The United Spiritualists of Lincoln engaged Mrs. Almond, of Horsforth, near Leeds, for the week-end, Oct. 7th, 8th and 9th. The attendance at all the meetings was beyond all expectation, many friends having to be turned away. The love and harmony that reigned in the church was most gratifying to the officials, and the address and descriptions were remarkably good and all recognised.

MANCHESTER : MOSS SIDE.

On Sunday afternoon, Oct. 8th, Mrs. Neish lectured on "Figurology," several friends taking part in discussion. The lecture was much appreciated.

In the evening we held one of a series of open circle, conducted by Mr. Jepson. Miss Copeland occupied the chair. These services bring many old friends together. Mrs. Hart, sang "Abide With Me," which was well rendered. Much thanks are due to the many helpers.

PORTSMOUTH : TEMPLE.

The special services and meetings for harvest thanksgiving were conducted by Mrs. Charnley, of Leeds, who is ever a welcome visitor to the district. Choosing appropriate subjects, her controls drew splendid parallels as to the harvest of the soul, and her packed audiences were unanimous in their praises showered upon her. With wonderful rapidity and startling accuracy in the majority of cases she described spirit friends, and many inquirers to the initial meeting were forced to come again for fuller satisfaction.

On Monday evening the church members who had so tastefully decorated their church (an easy task with so many generous gifts) gave a vocal and instrumental concert, at which the following contributed one or more items: Misses Fielder and E. Snook, Mesdames Murray, Stagg, Woodstock and Hayward, and Messrs. Sandell, Murray, Rowe, Bell, Wheeler (senior and junior) and McFarlane. A sale of gifts by auction was held by the church secretary, and a very sub-

stantial sum was added to the building fund, there being keen competition for many of the choicest fruits, flowers and vegetables.

Mrs. Ruth Darby, the district missionary, who was working at the Francis Avenue Church, kindly attended and presented 18 prizes to purchasers who drew a lucky number, and a special prize to the highest purchaser of the evening, for which a hearty vote of thanks was accorded her on the proposition of Mr. Fielder, the ever popular and esteemed President. Sick members were remembered and suitable gifts sent to them.

PORTSMOUTH : LAKE RD.

A two days' bazaar was held at the St. Mary's-rd. Assembly Rooms in aid of the funds of Lake-road Church. The bazaar was opened by Mr. T. B. H. Long, who gave a brief résumé of past efforts and wished the church every success in its ambitious efforts.

A great variety of goods were on exhibition and sold well, close on £20 being taken, out of which some small expenses have to be deducted.

MRS. GRADDON KENT IN THE WEST

DEVONPORT (Ker-st.) has had the pleasure of a visit from Mrs. Graddon Kent, who conducted the harvest festival services on Sept. 10th, and lectured on the following Wednesday. The addresses were thought-provoking, original and marked with directness. The clairvoyance was very striking. Mrs. Kent gave a demonstration of psychometry on a week night, and made it instructive as well as interesting. During her stay this lady did her best to bring conviction and comfort to many in doubt and sorrow. We feel her mission was not in vain, and we appreciate the fact of one with such a long and honoured record undertaking this journey to help a young Society.

WEST HARTLEPOOL.

The Pioneers' Progressive National Spiritualists' Church held harvest thanksgiving services on Saturday, Sunday and Monday, Oct. 7th, 8th and 9th. Mrs. Shannon, of Middlesbrough, conducted the services. At the Sunday evening service two solos were sung by Mrs. Wilson and Miss Nora Elwin, both being greatly enjoyed. The church was packed to its utmost, many having to be turned away. Our thanks are due to the many friends who so generously gave and laboured to decorate the church so artistically, and we thank them all.

The sale took place on Monday, and realised the sum of £6 13s. 6d.

MEETINGS HELD ON SUNDAY, OCT. 15th, 1922.

BARROW-IN-FURNESS, Dalkeith-st. — Mrs. Parramore, of Barrow, gave addresses and clairvoyance. Mr. Rice presided.

BARRY, Atlantic Hall. — Mr. Hayward, of Penarth, gave an address on "Spiritualism: What it means to humanity." Mrs. Hayward gave clairvoyance.

BRISTOL, Cave-st. — Addresses by Mr. Pritchard. Miss Yates presided and gave clairvoyance.

Clifton: Address by Mr. G. Erith on "The life of the spirit," followed by clairvoyance by Mrs. Seager.

United: Morning and evening the speaker was Mr. Coleman, of Bishop-st. Clairvoyance by Mrs. Bevan. Mr. Bowen presided.

Universal: Addresses and clair-

voyance by Miss G. Butcher, of Northampton.

Clifton, Temple: Address given by Mr. Saunders. Clairvoyance by Mrs. Jahans.

CARDIFF, First. — Mr. E. J. Powell, of Pailinton, gave addresses on "In the beginning was the world" and "Does God care?" to large audiences.

CHESTER, First. — Mrs. Davies, of Liverpool, devoted the afternoon to clairvoyance, and in the evening gave an address on "Is Spiritualism a religion?"

DARLSTON. — Afternoon and evening speaker Mr. Cooper, of Wednesbury. Clairvoyant, Mr. Knight, of Wolverhampton.

DERBY, Forester-st. — Services throughout the day were ably conducted by Mrs. Rose, of Nottingham.

DEVONPORT, Albert-road. — Dedication service. Speaker, Mr. H. Pearce, the President. Clairvoyance by Mrs. Pollard. Miss H. Endicott and Mrs. H. Pearce each obliged with a solo. Special singing by the ladies' choir.

EXETER, Market Hall. — Visit of Mr. A. W. Mason, of Devonport, who discoursed on "A wonderful ministry" and "What is man?"

GOLDTHORPE. — Mr. Shackleton, gave an address on "Be thou faithful unto death." Clairvoyance was also given.

HEYWOOD, William-st. — Miss Fitzpatrick, of Hensworth, the girl medium favoured us with a week-end mission, which was very successful. Her trance lectures are of a high quality, and her clairvoyance was most convincing. Mr. Purcell, the President, presided over the Sunday services, which were well attended.

ILKESTON, National. — Mrs. Barker, of Ilkeston, spoke on "Spiritualism and what it can do for humanity." Clairvoyance was also given.

LINCOLN, Progressive. — Mr. R. Stewart, of Sheffield, gave addresses. Good attendance at every meeting. We have been very much inspired.

LIVERPOOL, Daulby Hall. — Mr. Berry, of Worcester, conducted both services. Afternoon, "Some reminiscences." Evening, "The Spiritualists International." Both addresses gave the congregations food for thought and practice. Mr. J. J. Parr presided.

LONDON. — Battersea: Mrs. Finch gave trance address on "The shepherd's call," followed by clairvoyance.

Brixton: Mr. Humphries, of Kingston, gave an address, followed by Mrs. Humphries' clairvoyance.

Clapham: Mr. G. Tayler Gwinn gave an address on "The philosophy of life."

Fulham: Morning, circle. Evening, Mr. H. Boddington gave an address. Pros.: Sunday next, at 7, Mrs. E. LEWIS. Thursday, Oct. 26th, Mr. E. HUNT.

Central: Friday, address on "Reunion," followed by successful clairvoyance by Miss F. Morse. On Sunday Mrs. E. Clements gave lucid spirit messages and descriptions.

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Mr. Smith gave an address and Mrs. Smith gave clairvoyance.

London Spiritual Mission: Morning, Mr. W. Loftus Hare spoke on "The doctrine of the Holy Spirit." Evening, Mr. Bligh Bond gave an address on "Man's destined dominion over nature."

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mr. P. Smythe gave an address on "Man's place in the universe." Collection for the F.O.B., £1 10s. 8d.

PLYMOUTH, Morley-st. — Mr. S. H. Palmer gave an address and clairvoyance.

Stonehouse: Meeting conducted by Mr. H. Lee. Soloist, Mrs. Colton. Address by Mr. Prout on "Spiritual

gifts." Clairvoyance by Mrs. Claxton. Hall full.

PORTSMOUTH, Temple. — Miss M. Mills, of Bristol, gave addresses on "The use and abuse of mediumship" and "Our homes in the spirit world." Clairvoyance was given.

Lake-road: Mr. J. J. Goodwin, of Brighton, conducted the harvest festival services. Mrs. Corbin gave the clairvoyance.

NEWPORT, Mon. — Central: Mrs. G. Thomas gave an address and Mrs. Thomas and Mr. Folkes gave demonstrations.

NEWTON ABBOT. — Mrs. Scott, of Exeter, gave an address and clairvoyance. Large and attentive congregation. Messages given and acknowledged.

ROYTON. — Mrs. Beverley, of Ardwick, Manchester, spoke on "Spiritualism," which was greatly enjoyed by a good congregation. Clairvoyant descriptions followed.

YORK, Spen-lane. — Addresses full of interest were given by Mr. D. Griffiths, who also demonstrated the fact of spirit return. Mr. J. T. Apédalle presided.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church PRINCESS HALL, MOSS SIDE.

SUNDAY, OCT. 22ND, at 2-30, LYCEUM.

At 6-30 and 8-15, Mrs. MARCROFT.

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

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

THURSDAY, at 3 and 8-15, Mrs. WORTHINGTON.

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

SUNDAY, at 6-30.

OCT. 22.—Circle for Members only.

29.—Mrs. M. LLOYD.

Nov. 5.—Miss LIND-AF-HAGEBY, Ardwick Picture Theatre.

12.—Mrs. MARCROFT.

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

SUNDAY, OCT. 22ND, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, MR. APPLETON.

MONDAY, at 8, Mrs. SHARPLES.

WEDNESDAY, at 3 and 8, Mrs. LANGFORD.

Longsight Spiritualist Society,

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

SUNDAY, OCT. 22ND, at 2-30, LYCEUM.

At 6-30 and 8-15, Naming Ceremony.

Mrs. A. SMETHURST.

TUESDAY, at 8-15, Mrs. HOLDEN.

THURSDAY, at 8-15, Mr. L. JEPSON.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, OCTOBER 29TH,

S.N.U. COUNCILLORS.

Middleton Spiritualist Society,

GILMOUR STREET.

SATURDAY, OCT. 21ST, at 7-30, and

SUNDAY, OCT. 22ND, at 3 and 6,

MR. T. MUSGRAVE, of Acorington.

MONDAY, at 3 and 7-30,

Mrs. SHEARSMITH.

WEDNESDAY, at 3 and 7-30,

Mrs. MARCROFT.

Pendleton Spiritualist Church,

FORD LANE.

SUNDAY, OCT. 22ND, at 2-30, LYCEUM.

At 6-30, MR. HALLIDAY.

At 8, Mrs. TAYLOR.

WEDNESDAY, at 3, Mrs. GRADDOL.

THURSDAY, at 8, Miss COTTERILL.

SUNDAY, OCT. 29TH, Mr. ROOKE.

SATURDAY, OCTOBER 21ST, at 6,

AMERICAN EVENING.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 22ND, at 10-30, LYCEUM.

At 3, CIRCLE. At 6-30, MR. WILLIAMS.

WEDNESDAY, at 8, OPEN CIRCLE.

SUNDAY, OCT. 29TH, Miss E. ELLIOTT.

Salford Spiritualist Society,

WEST HIGH STREET.

SUNDAY, OCT. 22ND, at 10-30 and 1-45,

LYCEUM. At 3, 6-30 and 8, MR. J. KAY.

MONDAY, at 3, Mrs. WORMALL.

WEDNESDAY, at 8, Mrs. IRONS.

NEW SHAW ST., WEST CRAVEN ST.,

REGENT ROAD.

SUNDAY, OCT. 22ND, at 3, 6-30 and 8,

Mrs. TONGE.

MONDAY, at 3 and 8, Mrs. CROSS.

WEDNESDAY, at 3 and 8, Miss DEVONPORT.

Eccles Spiritualist Church,

ALDRED STREET, PATRICROFT.

(late Barton Rd.)

SATURDAY, OCT. 21ST, at 8, CIRCLE,

Medium, MR. JEPSON.

SUNDAY, OCT. 22ND, at 10-30, LYCEUM.

At 3, 6-30 and 8, MR. GILLING.

TUESDAY, at 3 and 8, Mrs. SHAKESHAFT.

THURSDAY, at 8, Mrs. HOLDEN.

British Magnetic Healers' Association.

The above Association will hold a

PROPAGANDA MEETING

at STOCKPORT SPIRITUALIST CHURCH

on SATURDAY, OCTOBER 28TH.

Demonstrations of Magnetic Healing

will be given.

Commence 7-30 prompt.

Tea at 5 o'clock at a nominal charge.

All are invited.

Spiritualist Church, Hucknall.

SPECIAL SERVICES

will be conducted by

MR. HARVEY METCALFE (Kettering)

in the CO-OPERATIVE HALL on

SUNDAYS, OCT. 29TH and NOV. 5TH,

at 2-30 p.m. and 6 p.m.

Chairman, Oct. 29th, Mr. COWELL,

of Chesterfield.

Chairman on Nov. 5th,

Mr. FRAZER HEWES, of Nottingham.

On MONDAY, TUESDAY and SATURDAY,

OCT. 30TH, 31ST, and NOV. 4TH,

in the SPIRITUALIST CHURCH,

WESLEYAN CHAPEL YARD, at 7.

On THURSDAY, NOVEMBER 2ND, in the

CO-OPERATIVE HALL,

LANTERN LECTURE, "Photograph-

ing the Invisible," will be given by

MR. HARVEY METCALFE.

Chairman:

MR. WATERFALL, of Long Eaton.

Worthing Spiritualist Mission,

17, WARWICK STREET, WORTHING.

SUNDAY, OCT. 22ND, at 6-30,

Mrs. REDFERN.

THURSDAY, Mrs. MAUNDER.

SUNDAY, OCT. 29TH, ALD. D. J. DAVIS

Gillingham Spiritualist Society,

ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, OCT. 22ND, at 7,

MR. T. W. ELLA.

SUNDAY, OCT. 29TH, Miss V. BURTON

NOV. 5TH, MR. G. TAYLER GWINN.

SOCIETY ADVERTISEMENTS.

Brighton Spiritualist Church,

ATHENIUM HALL, NORTH ST.

(Affiliated to S.N.U.)

SUNDAY, OCT. 22ND, at 11-15 and 7

Mrs. CANNOCK.

At 3, LYCEUM.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, Mr. S. W. ROE.

Battersea Spiritualist Church,

TEMPERANCE HALL, WANDSWORTH RD.

NR. QUEEN'S RD., LAVENDER HILL.

SUNDAY, OCT. 22ND, at 6-30,

MR. AND Mrs. HUMPHRIES,

Address and Clairvoyance.

SUNDAY, OCT. 29TH, Mrs. E. CLEMENTS.

Bowes Park Spiritualist Society,

SHAFTSBURY HALL,

Adjoining BOWES PARK STATION, N.22.

SUNDAY, OCT. 22ND, at 11,

MISS MADDISON.

At 7, MR. VOUT PETERS.

WEDNESDAY, at 8, Mr. T. AUSTIN.

Brixton Spiritualist Brotherhood

Church,

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, OCT. 22ND, at 11-15, CIRCLE.

At 3, LYCEUM. At 7, Mrs. MAUNDER.

Address and Clairvoyance.

MONDAY, at 7-30, LADIES' PUBLIC

CIRCLE.

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8, PUBLIC CIRCLE.

WEDNESDAY, NOV. 1ST, at 8,

Mrs. MAUNDER, Psychometry Readings

in aid of Lyceum Funds.

Church of the Spirit, Camberwell,

GUARDIANS' OFFICE, HAVIL STREET,

PECKHAM RD., S.E.

SUNDAY, OCT. 22ND, at 11,

MR. G. T. BROWN.

At 6-30, Mr. H. E. HUNT.

SUNDAY, OCT. 29TH, Rev. G. WARD.

Clapham Spiritualist Church,

Adjoining REFORM CLUB, ST. LUKE'S

RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, OCT. 22ND, at 11, CIRCLE.

At 3, LYCEUM.

At 7, MR. AND Mrs. LUND.

FRIDAY, at 8, Mrs. A. BODDINGTON.

SUNDAY, OCT. 29TH, Miss THOMPSON.

Little Ilford Christian Spiritualist

Church,

CHURCH ROAD, Corner of THIRD AV.

MANOR PARK.

SUNDAY, OCT. 22ND, at 3, LYCEUM.

At 6-30, MR. PERCY SMYTH.

MONDAY, at 3, Ladies' Meeting,

Mrs. MAUNDER.

WEDNESDAY, at 8, Mr. MELLOY.

THURSDAY, SOCIAL & DANCE at MANOR

PARK LIBRARY. Tickets 2s. including

refreshments. In aid of New Church

Fund.

Eltham Spiritualist Church,

CO-OP. HALL, WELL HALL PARADE.

SUNDAY, OCT. 22ND, at 7,

MISS V. BURTON.

At 8-45, MEMBERS' CIRCLE.

WEDNESDAY, at 8, Mrs. E. PRINCE.

Address and Clairvoyance.

Forest Hill Christian Spiritualist Society

FORESTERS' HALL, RAGLAN ST.,

DARTMOUTH ROAD.

SUNDAY, OCT. 22ND, at 6-30,

MISS E. M. MADDISON.

WEDNESDAY, OCT. 25TH, at 8,

MISS DEAN (Spirit Photographs).

Lantern Lecture.

SUPPORT OUR ADVERTISERS.

MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, RABY STREET, MANCHESTER.

PRESIDENT: MISS M. M. HARRISON.

SERVICES EVERY SUNDAY AT 2-30.

SUNDAY, OCT. 22ND, at 2-30, Distribution of Prizes by Mr. J. BELL, who will preside and give a short address on "Our Animal Natures." Bright Programme by the Young Members. All welcome. At 6-30 Mr. EASTWOOD will lecture on "Liberty." Open for questions. Chairman: Mr. L. JEPSON. Silver Collection.

SUNDAY, OCT. 29TH, at 3, Mr. YARKER will lecture on "Thought."

SOCIETY ADVERTISEMENTS.

Church of the Spirit, Croydon,
BREWSTER HALL, 96, HIGH STREET.

SUNDAY, OCT. 22ND, at 11,
MR. PERCY SCHOLEY.
At 6-30, MRS. A. BODDINGTON.

Hackney Spiritualist Church,
240A, AMHURST ROAD.

SUNDAY, OCT. 22ND, at 7,
MME. DE BEAUREPAIRE.
MONDAY, at 8, CIRCLE.
FRIDAY, at 8, LITERARY CIRCLE.
SATURDAY, OCT. 28TH, GRAND SOCIAL.

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

SUNDAY, OCT. 22ND, at 11,
MRS. STEPHENS. At 3, LYCEUM.
At 6-30, MR. R. BODDINGTON.
MONDAY, at 7-45, DR. VANSTONE.
WEDNESDAY, at 7-30, MRS. CROWDER.

Hounslow Spiritualists' Society,
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, OCT. 22ND, at 6-30,
MRS. ORLOWSKI. LYCEUM at 3.
TUESDAY, at 7-45, MRS. E. CLARKE.
WEDNESDAY, at 3, GUILD.

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

SUNDAY, OCT. 22ND, at 7,
MR. SYMONS.

THURSDAY, at 3, MADAME GERALD.
FRIDAY, at 8, MRS. CROWDER.

SUNDAY, OCT. 29TH, MRS. EDEY.

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

SUNDAY, OCT. 22ND, at 3, LYCEUM.
At 6-30, MR. GEO. PRIOR.
THURSDAY, at 8, MRS. BLANCHE PETZ.
SUNDAY, OCT. 29TH, MRS. PODMORE.

Romford Christian Spiritualist Society,
BROADWAY CHAMBERS, SOUTH STREET.

SUNDAY, OCT. 22ND, at 6-30,
MRS. GARRATT.
MONDAY, at 3, Ladies' Meeting,
MRS. GARRATT.
THURSDAY, at 8, MRS. GARRATT.
Psychometry.
FRIDAY, at 3, SPECIAL MEETING
to help the Unemployed.
Clairvoyance at all meetings.

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

SUNDAY, OCT. 22ND, at 6-30,
MRS. GOLDEN.

WEDNESDAY, OCT. 25TH, at 3,
Ladies' Meeting, MRS. GOLDEN.

THURSDAY, OCT. 26TH, at 8,
PUBLIC CIRCLE.

SUNDAY, OCT. 29TH, at 6-30,
MR. R. STURDY.

Forward movement at 11.
Lyceum at 3.

SOCIETY ADVERTISEMENTS.

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

FRIDAY, OCT. 20TH, at 7 for 7-30,
MR. A. PUNTER.
SUNDAY, OCT. 22ND, at 6-30 for 7,
MRS. E. EDEY.
SUNDAY, OCT. 29TH, MRS. G. PRIOR.

**SALISBURY HALL PROPAGANDA
MEETINGS,**

ROMFORD ROAD, STRATFORD, E.15.

SUNDAY, OCT. 22ND, at 6-30,
MR. TAYLOR,
Address and Clairvoyance.
Followed by PUBLIC CIRCLE.

WEDNESDAY, NOVEMBER 1ST, at 8,
DR. W. J. VANSTONE.

SUNDAY, OCT. 29TH, at 6-30,
MR. AND MRS. MUSPRATT.

NEW SECRETARIES.

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

ASTON (BIRMINGHAM) NATIONAL
SPIRITUALIST CHURCH. — MR. GEO.
WHITEHOUSE, 19, Waverhill-road,
Handsworth.

MERTHYR TYDEIL SPIRITUALIST
SOCIETY. — ARTHUR METCALFE, 2,
Norman Terrace, Merthyr Tydfil. Will
platform workers and secretaries please
note change.

HALIFAX, RAVEN ST. — MR. E.
GREEN, 3, Wainman-street; Hanson-
lane, Halifax.

**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.

In remembrance of Edna Eugenie
Hedley, daughter of James and Botsey
Hedley, Union Terrace, Abergavenny,
who passed to the higher life October
21st, 1920.

IMPORTANT NOTICE.

Secretaries of Societies should inform
us at once of any change in the time
or place of their meeting.

**MISCELLANEOUS ADVERTISEMENTS
(NOT DISPLAYED.)**

Prospective Announcements, Speakers' Open Dates,
Mediums Wanted, To Let, For Sale, Wanted, etc.: 2d
words, 1/6. Each additional line, 3d.

A MEETING for investigators is held
at 33, Louisville-road, Balham, S.W.17,
by MRS. COMLEY-MAYES, Christian
Spiritualist, on Sunday evenings, at
6-45. No admittance after 7 o'clock.
Development Circles are being formed.
"FROM C. H. SPURGEON," being Spirit
Messages from the great preacher. 1s.,
post free 1/2. Foreign postage extra.

UNDERWOOD, Ramsgate.
MRS. STOREY, Astral Medium, has
a few vacancies in her private develop-
ing circle. Open circle, Wednesday,
at 3. 24, Palatine-road, Seacombe.
Wallasey.

MRS. FLORENCE SUTTON, the well-
known Medium, holds circles for
investigators every Monday, at 3,
and Thursday, at 7-30, i.e. Monday,
at 7-45, Public Developing Circle.—
51, Evering-road, Stoke Newington,
N.16.

CHANGE OF ADDRESS. — MR.
WILLIAMS, from 1, Lindley's Buildings,
Clifton, to 4, WEST ST., IRLAMS-O'-TH'
HEIGHT, MANCHESTER.

CHANGE OF ADDRESS. — Castleford
National Spiritualist Church, Lower
Oxford.

MAGNETIC HEALING AND MASSAGE. —
MR. H. A. COWLAM, Spiritual Healer,
visits and receives patients. Appoint-
ments only.—27, Gilmore-road, Lewis-
ham, S.E.13.

I CAN DEVELOP YOUR PSYCHIC GIFTS.
Send stamped envelope for particulars
of Home Instruction. — PROF. MOSS,
133, Wellington-street, Winson Green,
Birmingham.

Speakers, Open Dates, Etc.

CHANGE OF ADDRESS. — MR. W.
HUTCHINSON, 23, Clover Hill Road,
Nelson, Lancs., is booking dates for
Lantern Lectures on Spirit Photo-
graphy and Spirit Paintings. Satisfac-
tory references can be supplied. Sun-
days or week-nights.

CHANGE OF ADDRESS. — MRS. VOST,
36, Linton-street, Harpurhey, Man-
chester, Speaker and Clairvoyant. A
few dates open for 1922.

MR. W. A. MELTON, Inspirational
Speaker and Clairvoyant, requires
dates for 1922 and 1923.—59, Mill-
brook-road, Brixton, S.W.9.

MRS. COLLINS, 10, Nelson-street,
Bury, has several open dates for
1922 and 1923.

For Sale.

FOR SALE, Splendid Harmonium
Organ, 5 octave, in beautiful oak case,
suitable for meeting hall, £7 or near-
offer. On view 11, Boundary-rd,
Leyton. Room wanted.

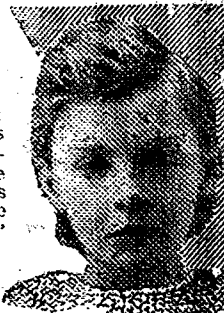
Ringworm

Child's Terrible Condition. Germolene Cured at Once.

Mrs. Cornwell, 31, Leonards Road, Southall, Middlesex, says:
"My little Elsie had ringworm all over her head. The X-rays
were used, and for 13 months she was away from school. Sub-
sequently she went quite bald, and examination proved that the
ringworm was not cured. Then I tried Germolene. It was
marvellous. With the first box the trouble disappeared. The
hair grew again, and now she is quite cured and back at school."

GOLD MEDALS AND DIPLOMAS AWARDED.
Prices 1/3 and 3/- per tin. Of all Chemists.

Germolene



NOTICE TO SPEAKERS.

THE MILTON NATIONAL SPIRITUALIST CHURCH AND LYCEUM, BRADFORD, lately meeting at Ivy Rooms and Whetley-lane Council School, Manningham, NOW HOLDS ITS SERVICES AT Belle Vue Girls' School, Manningham Lane.

This Church is affiliated to the S.N.U. and Speakers in any doubt as to its standing should write to the GENERAL SECRETARY of the Union.

President, E. RAMSDEN.
Secretary, W. P. BOTTOMLEY,
11, Ashgrove, Bradford.

JAMES COATES,
AUTHOR AND LECTURER,

will (D.V.) reside in London from September, 1922, till March, 1923. He has a few dates vacant for lantern and other lectures.

CATALOGUE OF WORKS, including new editions of "Photographing the Invisible," "Seeing the Invisible," etc., with special terms to book-stalls, libraries, forwarded post free on application.

Personal interviews to inquirers and others desiring help granted by appointment only.

James Coates, c/o Messrs. L. N. Fowler & Co., Publishers, Ludgate Circus, London, E.C.4.

BRITISH MAGNETIC HEALERS' ASSOCIATION,

21, MANOR STREET, ARDWICK GREEN, MANCHESTER,

will hold Public Healing Meetings On SATURDAY and TUESDAY EVENINGS at 7-30.

A Hearty Invitation to all.

MR. VERNON will Diagnose Disease and give Herbal Recipe for same (donations voluntary), from 7-30 to 8-30 every Saturday.

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.

SIX WONDERFUL BOOKS.

CLAIRVOYANCE AND CRYSTAL GAZING. PRACTICAL PSYCHOMETRY. MEDICAL HYPNOTISM & SUGGESTION. HOW TO CONVERSE WITH SPIRIT FRIENDS.

PERSONAL MAGNETISM & WILL POWER. TABLE RAPING & AUTOMATIC WRITING

Price 8d. each, post free 10d.

Each book contains a full course of lessons.

Address all orders to

ALEX. VERNER, 15, Vernon Street, Bolton, England.

ALL WOMEN should write immediately for FREE SAMPLE of the "TRIUMPH" Treatment. The sure and speedy remedy for all irregularities. Testimonials, Sample, and "Manual of Wisdom" free on application to the Manageress, Le Brasseur Surgical Manfg. Co. Ltd. (Dept. 31), 90 & 92, Worcester Street, Birmingham. Works: PASSY, PARIS.

SPECIAL OFFER.

Ten Complete Lessons in Book Form on CLAIRVOYANCE.

By R. JOHNSON.

It tells you how to Develop Normal Clairvoyance, France Clairvoyance, Psychic Phenomena, Physical Phenomena, Thought Transference.

An excellent guide to Mediumship." By post, 1/4

A. SIGNA, 12, Newton St., GLASGOW.

Child Victim

of terrible attack of St. Vitus' Dance and general weakness
Completely Cured by Dr. Cassell's Tablets.

EVEN though your child should be stricken with ill-health to the same terrible extent as that recorded below, do not despair. Thousands of ailing children—nervous—weak—puny because of malnutrition, indigestion and anaemia—have been restored to perfect health and strength by Dr. Cassell's Tablets. And what this splendid medicine has done for other children it will assuredly do for yours—build up the frail and weakly system to bonny rosy health. You know if your child needs help of this kind. If so, do not neglect it. Commence with Dr. Cassell's to-night, and you will see a wonderful difference in a week.



Mrs. Prewitt, 65, College-street, Southampton says:—"My little girl, Dorothy, had St. Vitus' Dance when she was five, a terrible attack. Her arms and legs would jerk about in all directions, and I daren't let her go out alone. She was under treatment for a while, but there was no improvement. Then she lost power, couldn't even speak nor see and for a time didn't know anybody. She was helpless as a log, and I really thought she would never recover. However, I gave her Dr. Cassell's Tablets, and the first box made a difference, so I continued, giving them and gradually power returned. With four boxes she was cured, and now, at seven years old, she is as well as a child could be."

The Universal Home Remedy for
Nervous Breakdown Headache
Neuritis Anæmia
Indigestion Palpitation
Sleeplessness Kidney Weakness
Neurasthenia Children's Weakness
Nerve Pains Wasting
Specially Valuable for Nursing Mothers and
During the Critical Periods of Life.

Dr. Cassell's Tablets

Home Prices 1/3 and 3/-
Sold by Chemists in all parts of the world. Ask for Dr. Cassell's Tablets and refuse substitutes.

The Magnetic and Herbal Treatment that Cures.

PARTICULARS FREE.

If sufferers from all kinds of diseases, no matter how long standing, chronic, or if given up by doctors, will send me a full description of their complaints, and stamped addressed envelope, I will send them free particulars of my Celebrated Herbal Treatment. By this Natural Method of Healing I have permanently cured hundreds of cases that have been pronounced incurable. I use no drugs or minerals, but Nature's Herbal Remedies, that find the seat of the Disease at once, and all my remedies are MAGNETISED by me before making up. This treatment gives quick relief and permanently cures. In the Thirty years of experience before the public I have been marvellously successful in permanently curing all kinds of diseases. Testimonials can be seen. Note address:—

MR. GEORGE VERNON,
The British Magnetic Healers' Institute,
21, Manor St., Ardwick Green, Manchester.

Hours of Attendance: 10 to 4 p.m.

Owing to the serious illness of Mr. G. VERNON, Senr., this business is suspended for an indefinite period. G. VERNON, Junr.

LUMINOUS SLATES for concentration and developing circles. Scientifically prepared with non-phosphorescent patent coating. No circle should be without. Framed complete, post free, 6in., 5/-; 8in., 7/6; 10in., 9/-; 12in., 10/6.—"LUMINOUS," 318, Westborough-road, Westcliff-on-Sea, Essex.

APARTMENTS.

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