

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

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FRIDAY, MARCH 1, 1929.

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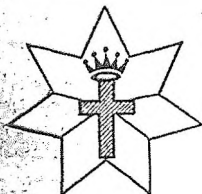
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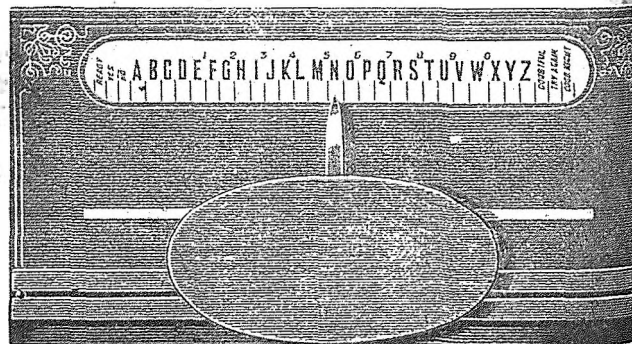
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No. 2,153—Vol. XLII.

FRIDAY, MARCH 1, 1929

PRICE TWOPENCE

What Death Means.

LIFE IN "OTHER WORLD."

SIR ARTHUR CONAN DOYLE.

TALK ON SPIRITUALISM & RELIGION.

"SPIRITUALISM does not attack religion; it enlarges it, it fills up the gaps and explains that which has always been mysterious."

Sir Arthur Conan Doyle, who made this remark in the course of an interview with a representative of *The Chronicle* on his arrival in Bulawayo on Saturday, is on a lecturing tour, dealing with his psychic experiences. He is, to use his own words, "trying to teach people religious truth; to clear away the vague ideas which exist concerning the next world, and to prove what death means and what is waiting for us on the other side of the grave."

"We have on our side," he said, "all scientific men who have really examined the question; and those who oppose us are those who have never studied our beliefs. Sir Oliver Lodge, Sir William Crookes, Sir William Barrett, Professor Flammarion, Professor Richet (of the Paris University), and at least 70 other university professors are our keen supporters."

PUBLIC INTEREST.

Sir Arthur said he had found intense interest manifested in Spiritualism in this country (South Africa). In every town, of course, there were Spiritualistic churches and organisations, but apart from them the main body of the public wanted to know more about the subject; they were deeply dissatisfied with the things they were asked to believe, and they wanted some explanation of what God is. It was this information that Spiritualism—the greatest revelation, both in science and religion, given to the world in 2,000 years—was prepared to give.

Many of the leaders of Spiritualism were churchmen. Archbishop Wilberforce, one of the leading lights of the Church, for instance, was a great Spiritualist. And Spiritualism served to make religion not only more certain, but also infinitely happier. "We get our knowledge of conditions which exist on the 'other side' from the 'other side.' They tell us what it is like in this other world—what the life they are leading is like—and everything they tell us is extremely happy."

THE SPHERES.

What was this other world like? "They say it is all round this world, and consisting of many spheres. There are people who are earth-bound; that is, they are left roaming about the surface of the earth. Then there are the 'grey' spheres for those who have to be punished. They are there for only a limited time, and it amounts to waiting in a grey atmosphere with people who are on their own level. People who were cruel in this world are herded with cruel people, selfish people with selfish people, and bigoted people—the unpleasantest crowd of all—with bigoted people. But when they at last understand charity and goodness, they pass into the higher regions. It does not take long as a rule. It is not hell, but purgatory, and how long one is in it depends on oneself."

"There is next a third sphere, which is the normal sphere or 'paradise,' which is succeeded by fourth, fifth, sixth and seventh spheres. It is all done in a very reason-

able and merciful way, and it is not what it has been depicted to be by a certain class of so-called Christians. God is the loving father and mother combined, doing the best for His children, and even the kindest of fathers has to punish his child if it is a bad child."

LIFE OF HARD WORK.

"All the communications we have received from the spirit world have been very consistent indeed, although they are received in all parts of the world. People on earth talk about being with Christ forever, but this is a life of hard work, where there is plenty to do, and where one's abilities are given full scope, and, to them, in their etheric state, everything is as real as it is to us in our material state."

"Christ is looked upon as a very high spirit, but God is a pervading, intelligent force. The more one knows of Christ, the more one reverences him, but he is different from God, and those who have reached the seventh sphere know him and talk to him."

Sir Arthur said that, in establishing communication with the spirit world, a medium was a necessity, just as in sending a telegram a telegraph office was necessary. Some people had this curious power, and, in fact, it was questionable whether everyone had not got it in an undeveloped state. Communication, however, did not depend on the professional medium, as there were ten successful amateurs to one professional.

NO FEAR OF DEATH.

"You have some excellent professionals in this country," Sir Arthur added. "They are some of the best I have ever known. Last Sunday we hired the largest hall in Johannesburg, and 2,000 attended. We had a medium from Maritzburg, a Mrs. Kimpton, who was a stranger to the town, and yet she described dead relatives of people in the hall and gave messages about letters these dead people wanted destroyed. I think she must have conveyed about 20 messages, and not once did she make a mistake. I am in touch with my son who died during the war, and I talk to him as intimately as I am talking to you now. This makes things much happier for us both."

"Generally, too, this knowledge and belief makes things happier for everybody. It removes the fear of death in the individual and the fear people have of losing their beloved ones."

Sir Arthur is looking forward with keen interest to his visits to the Matopos and the Falls. He will lecture in Bulawayo next Sunday at the Palace Theatre.

Sir Arthur and Lady Conan Doyle visited Khami on Saturday, and were much interested in the ruins there. On Saturday evening Lady Conan Doyle attended the final performance of Miss Zena Daro's company at the Palace Theatre.—Extract from the *Bulawayo Chronicle* (Supplement) of Saturday, January 19th, 1929.



On Sunday, February 17th, the Oaerau Church were honoured with a visit from Mr. Maurice Barbanell, of London, who conducted the services throughout the day, dealing with Spiritualism in all its broad features. In the evening the Church engaged the Coliseum. This meeting was the great event of the day, as Mr. Barbanell dealt with the articles in the *Daily News*, giving his audience ample food for thought. When question time arrived he dealt with many points in a very startling way. Despite the inclement weather there was an excellent attendance.

Altar Lilies.

BEING THE MESSAGES OF BROTHER JOSEPH,

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MESSAGE XXVII.

"MAN GOETH FORTH TO HIS WORK AND TO HIS LABOUR UNTIL THE EVENING." THE CLOSE OF OUR TASK. THE GLORY AND JOY OF LABOUR. THE INNER MEANING OF THE PSALMIST'S WORDS. THE MANTLE OF BEAUTY IS OVER ALL THE WORKS OF GOD.

"Man goeth forth to his work and to his labour until the evening."—PSALM 104, 23.

SON, we now come to the close of the manual, but not the end of our association. Our object has been to present in easy form a manual for meditation upon the spiritual life. We desire to convey to you our appreciation of the readiness with which you responded to our desires. When you reacted to our influence, you did not know the work would be so long, thinking it was to be just an essay on some intricate and metaphysical theme. The greater things are to come: our present purpose is to reach those who are on the verge of entering the path: who are looking for something practical, without being of too disciplinary a nature. The living of the good life demands constant effort, but if it come within the compass—and it should—of everyday labour, the work is accomplished without the novitiate realising at first how much progress he is making. something practical, without being of too disciplinary a nature. The living of the good life demands constant effort, but if it come within the compass—and it should—of everyday labour, the work is accomplished without the novitiate realising at first how much progress he is making. Labour is the great joy of life, for in it man exercises his creative genius, and puts forth of his own life. No greater mistake has been made than to think God cursed labour. Could He curse His own handiwork? If you realise the inwardness of the poet's conception that God laboured for six days, you will see that it is an ennoblement of labour, and not a cursing of it. Men have misunderstood the story of the Garden of Eden. They mistake allegory for history. The days of creation correspond to the great planes of spiritual existence. Adam and Eve are really one being; Adam the Spirit, Eve the Psyche; and the so-called fall was really the emergence upon the plane of matter, where man became clothed in "coats of skin" (the physical body). But I will not now enter into the intricacies of this theme, and draw your attention to it that you may realise that God blessed labour by Himself bringing into being the great universe of which you are a part.

"Man goeth forth to his work" when the day dawns and he has been refreshed with sleep. And if it be work which calls forth anything of his real life, he goes to it gladly. We realise the irksomeness to which many are subject, but for all these things there is a reason. How few there are who realise they are at school; that they have lessons to learn, to equip them for their career in finer regions. Many think that when they have done with earth they will have done with work. Not so. Heaven is not a state in which man is eaten up with boredom. It is a condition of intense yet calm activity, mental and spiritual. It is this which gives joy to man, which brings to him the riches of the universe, and reveals to him his real self. Now is the real man hidden, not with Christ in God, as he should be, but buried in the flesh, which often rules over him and hides him to his death, so that when he becomes quit of his body he wonders what he shall do. Ah! how many come to our side who are babes, who have not any knowledge of self; who have to start in the spiritual kindergarten, and learn almost from the very beginning. Verily, they had minds and brains as organs when upon earth, but never learned to use them. They have no know-

ledge of the rudiments of the laws of thought. They have to be trained to think that they may become creators in the truest sense. And this means labour, work.

"Man goeth forth to his work and to his labour until the evening."

Son, there is an inner meaning to this. You read and apply it to your everyday life. You think of a day as so many hours; we think of a great day of the Lord, the which we speak of as an eternity. And throughout the vast period God and man labour. The great process of unfoldment goes on and ever on, until the germinal idea attains fruition and the great purpose is accomplished. Not until that is done is the evening come, the Sabbath day of the Lord, when all the creative energies are indrawn and the original chaos once more becomes the natural state of the form side of the universe. Then comes the great night, when the Lord and His children contemplate the fruits of their labour, and visualise a new creation to come into being in a new day, when those who now labour humbly and in darkness will labour in wisdom and in light.

But long ere that shall be accomplished, man will have reached a high state of all-round development upon earth. He will have learned to adjust his difficulties, to have overcome the obstacles in his path: have learned the great secret of love, of working in fellowship, and great will be his joy. Not as now, where there are so many maladjustments, and so few find their right place. But the whole creation is moving forward, borne onward by the inspiring impulse of God in His work. The uprush of life is moulding matter to the Divine will. It is becoming more and more responsive. Even the physical bodies of men are becoming finer and more responsive to purer influences. They do not realise it in the mass, but it is so. Here and there are some who do know these things. We refer not to those who respond to psychic impulses, but to the few whose consciousness has become raised to the great regions of divine life, who have caught a glimpse of the divine plan and are seeking to co-operate with the spiritual forces of the universe. Thank God, there are some on the earth who have reached this standard, and who in their humility minister to their brethren; whose very being carries an atmosphere of spiritual cleanliness; whose minds, alight with the flame of a supreme compassion, see into the workings of the great law, and are in very deed co-working with God. To them there is joy in service. They see beyond the struggle of nature an effort for her to free herself from the grosser entanglements of matter. And as the mighty process goes on, they work ardently and diligently in the great garden of God.

Son, we are loth to leave our work, for our fellowship has been sweetened with love. In the words of one of our hymns: "We will never leave you nor forsake you." Look beyond the horizon of earth: the divine blue of a spiritual sky is clear with the light of God. Over all His works—His work how truly it ennobles labour—is the mantle of His beauty. The thousand-stringed harp of Nature discourses sweet melodies of the creative life: the Master Artist paints the glowing colours in the eastern and the western sky; He touches the flowers with beauty, and the winged insects reveal the wonder of His handiwork. And although these forms perish, their beauty abides forever. It lives in the souls of all beholders, and its glory will attend them forever. And now append Isaiah's vision, which you were reading before our message:—

"Behold it shall come to pass in the latter days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say: Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."

"For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge between the nations, and arbitrate for many peoples; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree."

and none shall make them afraid. For the people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places. Then shall the wilderness become a fruitful field, and the fruitful field be counted a forest. Then justice shall dwell in the wilderness, and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever."—ISAIAH ii. 32; MICAH. iv.

Now may the grace of the Father, the love of the Master, Jesus, and the fellowship of souls be yours forever—
AMEN.

BROTHER JOSEPH.

Health Culture.

By PROF. DR. THOMAS TIMSON, F.B.P.S., D.Sc.,
F.P.C., F.S.P., Member of the New Health Society
and of the National Institute of Industrial
Psychology (London).

THE years pass on, and with them the old ideas pass away, making room for the better, truer and more natural customs.

Nature is ever knocking at the door of man's intellect, to let more light and knowledge in. Free Education for all by Act of Parliament since 1870 has enlightened every capable child to read, mark, learn and inwardly digest for itself as it grows up the scale of knowledge of life to maturity.

Only the idiots, imbeciles and the insane are to-day deprived of this great blessing. "The Knowledge of the Natural Laws of Health." Sir William A. Lane, M.D., M.O., President of the New Health Society, and many other eminent medical men of highest professional status have banded together in the above society, with the purpose of giving to the British public the harvest of their matured practice, experience and ability.

The old Grecian philosophy was summarised in the precept of Delphos—"Man Know Thyself," but how few there are, after 62 years of free education, who know even the rudiments of "Self-Knowledge," and they have to depend entirely upon the resources of outside help, even for the simplest ailment or mishap. It's "Run for the doctor, Johnny dear, for I feel so awfully queer," after eating some indigestible mixture, which a woman or man should have known better than put together in his or her stomach.

The late King Edward, speaking about disease and health said, "If these diseases are preventable, then why not prevent them." The New Health Society of London is out to teach the people through the press "how to get well and how to keep well" by taking care of themselves and obeying the natural laws of life, health and happiness, by attending to diet, drink, cleanliness in the air we breathe, and even the thoughts we think, for "a man is as he thinketh"—good, bad or indifferent, in his own mind. Here again comes in the good old adage: "The mind is the master of the man." Herein is the principle that our mind is a powerful factor in our health and happiness, also in our success in life.

Our "will to be or not to be" is a great factor inducing "what we are." Of recent years educationalists have turned to the science of mind or psychology. Unfortunately, over 68 different authors have published various books. All of these are more or less controversial, the reason being that they are chiefly merely the opinions of the author about what is or is not, and chiefly show his own way of thinking, whereas "The Only Natural System of Psychology" is that built upon clearly demonstrated and easily proven scientific facts, which are open to all who have eyes to see.

Psychology, or soul, means mind, and there is no mind for man, woman or child in earth life without "brains." No doctor disputes the brain as the instrument of the mind. All people recognise that to decapitate a person means to cut out his life, his mind, his intelligence, his consciousness.

The brain is the most important part of our being. Our anatomy, our physiology, our psychology depends upon its harmonious development. The body is the servant of the brain, the brain is the servant of the mind. A diseased brain—a disordered mind in whole or in part correlatively.

The greatest of all wealth is health.

Pencoe Instance of Thought-Reading.

IN the "Glamorgan Gazette" "Silurian" writes:—
I am an interested, if somewhat sceptical reader of a discussion now running in a London daily paper on "Spiritualism on Trial" and one day last week a portion of the contribution of the Rev. Dr. B. Waterhouse, lecturer in Psychology and Philosophy at the Wesleyan College, Richmond, was as follows: "The police have received advice from mediums concerning crimes and missing persons, but in those cases, has anything resulted?" Instantly the following Pencoe incident of more than 30 years ago was recalled to me, and it may not be uninteresting to narrate it here for the first time in print.

An Eisteddfod had been held at Pencoe in a marquee, which was taken down on the morrow. Some of the committeemen assisted at the operation, and others who came along rendered helping hands. Among the latter was the late Mr. Tom Griffiths, Coychurch, once and long the popular beloved, if rather boisterous surveyor of the long defunct Cowbridge Highway Board. Mr. Tom Griffiths, whom we lost in the glen much too soon, was then as strong as a good horse. To render a Trojan's help, Mr. Griffiths divested himself of a brand new, latest fashioned, valuable overcoat, which he placed on an adjacent gate. The job completed, it was proposed, seconded, and agreed nem. con. to adjourn to the Britannia Hotel to celebrate the event. Mr. Griffiths sought his overcoat, which, however, had disappeared as completely as though the earth had swallowed it. No one knew anything about the coat, but it was noticed that a Cardiff individual who had hung around the marquee since its arrival in Pencoe, had disappeared almost as suddenly as the coat. A train for Cardiff was nearly due, and Mr. Griffiths forthwith commissioned the late Mr. Tom Davies, his foreman, to go to Cardiff to find the coat if possible. Having reached Cardiff, Mr. Tom Davies hurried to the office of Messrs. Smart & Co., who had hired the marquee, and who, it was hoped, could give some details relating to the strange and rather dilapidated looking stranger who had hung around the marquee after its arrival in Pencoe. Messrs. Smart only knew that the man, whom they had paid a small sum for being in charge of the marquee at night while in Pencoe, was one of Cardiff's inglorious corner boys, and heaven only knew where he lived, if anywhere. Prospects were none too bright, but Tom was persevering and persistent. He paddled from one den to another, lost the seven train, had to wait for the last, and even he had almost given up the ghost. Strolling along Queen Street, he noticed a small building bearing the announcement that inside was a wizard who knew, and would tell all the secrets, and unravel all the mysteries on earth! Admission 3d. Tom planked down his threepenny bit, and walked in, to find himself one of about a hundred, whom he on the platform challenged to ask him anything. Tom asked, "Why am I in Cardiff?" Pat came the reply. "You are after stolen property." Tom was amazed, and next asked what the property was, and forthwith came the reply. "An article of clothing." Tom now felt he was on the right trail, and asked where the article was? The reply was. "I am not here to do police work, but come to me when the show is over, and I'll do what I can for you." After the man on the platform had answered dozens, if not scores, of questions, as promptly as he had replied to the amateur Pencoe detective's query, the demonstration ended, and Mr. Tom Davies had his private interview, when the wizard told him he would find the man who had taken Mr. Tom Griffiths's overcoat at No. — in a Cardiff Street, which, then as to-day, bore an unsavoury enough reputation. Thither Tom hurried, and there, sure enough, was the man seen earlier in the day at Pencoe, making very merry with cronies who were as boisterous as they were uncouth. Mr. Tom Davies could assume a stern, unflinching attitude, and the delinquent admitted that he had conked the coat, availed himself of a brewer's dray to travel as far as Ely, and had pawned the coat for £1—just one-seventh of its purchase price only a week previously. Tom said, "Give me the ticket, and you'll hear no more about it. Refuse or fail, and you'll be under lock and key in ten minutes." He had the ticket, and late as it was,

it did not take Tom long to reach, and pound vigorously on the side door of the pawnbroker, who having been told the situation, gladly handed the coat in exchange for the ticket and the golden sovereign. Tom had compromised a felony, and so rendered himself liable to trouble, but he had the coat, and cared not. He had, however, lost the last train, and had to remain the night in Cardiff or walk home. Mr. Tom Griffiths fully repaid and rewarded him.

This is the tale as told to me by my late old friend, Mr. Tom Davies, whose word was never doubted for a moment by anyone who knew him. I have studiously avoided trimming, and will only add that without the Queen Street wizard's assistance, Mr. Tom Davies would have had to return from Cardiff as from a wild goose chase, and Mr. Tom Griffiths would have been without his coat. Was it telepathy, hypnotism, suggestion, subconsciousness, Spiritualism, or what not? "More light" should be the motto of all, and none should scoff at anything simply because he or she does not understand it.

Spiritualists' National Union.

Precis of the General Council Meeting held in the National Spiritualist Church and Lyceum, Princess Hall, Princess Road, Moss Side, Manchester. Saturday, January 26th, 1929.

Present: E. A. Keeling (in the chair), supported by R. Boddington, M. Barbanell, T. Bogue, W. Burrows, J. Jackson, A. Jones, G. F. Knott, J. B. McIndoe, A. G. Newton, E. W. Oaten, R. A. Owen, Mrs. E. Paling, A. Smith, Miss M. L. Stair, J. M. Stewart, C. B. Timms, and the General Secretary. Mr. W. Gush sent an apology for his absence.

DURING the week-end, in addition to the Council, the following Committees met for the transaction of their business: Finance and General Purposes, Trust Property and Pooling, Publications, Agenda, Exponents, Healing, F.O.B., Summer School, and Parliamentary.

Re Appeals for Funds to found a Home of Rest: It was resolved to repeat the advice given to all churches and subscribing members, not to give financial or other support to appeals of this character, unless they have been endorsed or recommended by some responsible organisation.

The Union's solicitor wrote confirming the registration of the amended Articles of Association accepted at the 1928 Annual Conference, and declaring the same to be the authorised Articles of the Union. It was resolved to send one free copy of the Articles, the Bye-Laws governing D.C. and Churches, and the Joint Agreement on the relations of the Church and Lyceum, to all Churches, with the recommendation that the copies be kept in a place accessible for reference by all Church Officers, etc.

Diaries for 1930: Several changes were agreed upon for next year's Diary. In place of the 12 pages devoted to the monthly list of meetings, the space is to be offered to Churches for advertising Church meeting-places and times of service. The charge to be 1/6 for 2 lines, with 1/- additional for each extra line, 4 lines to be the maximum for any one Church. All such advertisements to be accompanied by cash with order, and to be in the Secretary's hands not later than May 1st.

The following discounts were agreed upon for the future: 1 dozen lots, 20 per cent; 3 dozen lots, 25 per cent; 6 dozen lots or over, 30 per cent, with an additional discount of 2½ per cent. for cash with order. Special to District Councils: If a D.C. is prepared to give an advance order of £1 gross, all orders from Churches in their areas will be remitted to them, thus enabling them to secure the full 30 per cent. All such D. C. orders must be in hand not later than July 1st.

The National Spiritualist: With a view of better utilising the pages of the journal for ordinary reading matter, it was resolved that in future the A.G.M. minutes and the annual reports and balance sheets shall appear as supplements in the months of June and September respectively.

Summer School: The School this year will be held at the Matlock Modern School (close to Smedley's Hydro).

Terms and conditions as in previous years. The General Secretary will be in charge of the Summer School, and transact any important Union business from that centre. Mrs. Turtle to be House Mother.

The S.N.U. and the General Election: The main line of a manifesto were accepted to be placed before the leaders of the political parties, setting forth the grievances of Spiritualists and the legal and other remedies demanded. The parties are to be approached with a view to discovering which party is prepared to introduce legislation to give Spiritualists the same freedom to practise their religious rites, etc., as are enjoyed by other denominational bodies. The full support of Spiritualists to go to the party offering this remedy. It was resolved to get pledge forms circulated to all Churches for signatures, similar to those used in the Petition to Parliament. District Councils are to be urged to prepare for an intensive campaign of public meetings, at which speakers who have specialised on the subject will set forth the claims of Spiritualists.

The Healing Committee have drawn up a circular letter to be sent to all Churches, asking for information regarding the work done by healers and healing circles under the auspices of Churches, and any records of specific cures resulting from those healers and healing circles. It was resolved to grant a healing diploma to approved workers on condition that a record or case book be kept in the Church where healing work is carried on. Also that the healer shall keep a complete register of cases under treatment, open for inspection by the Committee. A specimen register is being compiled for the use of healers.

The Exponents Committee completed their details for the examination of candidates for Class D (Demonstration). This examination to include a short essay. Answers to questions are to be set from a book to be recommended to candidates.

Notices of Motion for the A.G.M., July 6th: There was a notable dearth of notices of motion. All motions to be discussed at the A.G.M. will be in the name of the S.N.U. Council.

Trust Properties: It was reported that a Church officer had refused the subscription of a member (a newly appointed trustee), hoping thereby to deprive the said member of membership. It was ruled that to refuse a member's subscription when tendered does not in fact deprive the member of membership privileges.

It was resolved to print the Joint Trust Deed on vellum paper for the use of churches, and thus minimise the costs of drawing out each deed separately. It was further resolved to print forms of Joint Trust Deed for taking in joint trust money and properties of a Church other than land and buildings.

Pooling Fund Scheme: The results of working of the Pool during 1928 were presented to the Council. There are now 4 Churches benefitting under the Pool. There is a small sum available for a further advance to depositors in the Pool, and the Committee invite applications.

Six new Churches were accepted into affiliation in the areas of the Lancashire, London, and Scottish District Councils. Nine new subscribing members were also accepted into membership on a ballot vote.

GEO. F. BERRY, General Secretary.

SPIRITUALISM IN FINLAND.

In a letter from Finland, Mr. A. V. Peters tells us that he does not expect to be home until the end of April or early May. There is important work needed in Northern Europe, and Mr. Peters' meetings are drawing large audiences. The interest is growing instead of diminishing. Mr. Peters is extending his tour, which will include Tammela and Viborg, and invitations continue to be sent him to visit other centres.

This restless world

Is full of chances, which, by habit's power
To learn to hear is easier than to shun.

—ARMSTRONG.

A Message from Tom Tyrrell.

By F. H. WOOD, Mus. Doc.

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READERS OF THE TWO WORLDS who, like myself, have had personal experience of all kinds of psychic phenomena, would probably agree that automatic writing is one of the weaker forms of mediumship. Here and there, however, one meets with unexpected traits of personality, when the channel is exceptionally clear.

This has recently been my experience, and in offering one of many similar examples of personal communication I wish to emphasise that the medium, whom I will call "Rosemary," had never seen Mr. Tyrrell, the famous clairvoyant. He was a friend of mine, of course, and readers of this journal may recall the article I wrote about him in the issue for March 16th, 1928. "Rosemary" knew no details of my association with him, nor of those peculiar idioms of speech which will be recognised at once in the message by those who knew him.

"Rosemary" is a well-educated, modern girl, given to healthy, outdoor sports. Her own mediumship began in November, 1927. It has passed through all the usual phases of disbelief and conviction, and has been subjected to the usual annoyances from impersonating spirits, before her own powerful band of guides secured control of the gateway. Her mind is singularly pure, and free from all contaminating influences whatever. This fact explains the clarity of her gift, and the possession of what her guides have called "one of the strongest writing hands in the world to-day." The Tyrrell message, totally unexpected, was written through her hand at terrific speed, and in my presence, on February 2nd last. It runs, after a written preliminary music stave and clef sign, as follows:—

It has long been my wish to get through to speak to you, but in vain. Never mind. Here I am, your old friend, Tom Tyrrell. I thought you'd be surprised when I did that music for you. Remember them days at Blackburn? It's gradely are, gradely! It's a fine world too, and full of happy folk. You like them at Blackburn, old friend. I did you some music there, didn't I? It's great to have come again to see you. It's the miltime I've managed to get through to you since I passed on.

F. H. W.: Do you mean to me only, Tom, or to anyone?

Not to you. But your guides are kind, and say I can come again whenever I like: to help, too. I'm still interested in this great work, you know. It's the only thing still, to me. Here all seems so natural, like, and I feel quite at home already. But I'm carrying on the good work just the same. I haven't got any definite guides yet, nor mediums either, but I'm going to help trance mediums, and maybe I can give this little lady a lift, too. Good-bye, and God be with thee, lad. Tom.

F. H. W.: Please stay and write a little longer, Tom.

Not now. They won't let me. I'm happy, lad, I tell thee.

F. H. W.: Did you know I had written an article about you for THE TWO WORLDS?

Thank you. I didn't know, but thank you. I'll be coming again, don't fret. Good-night.

Now, the evidential points of this message are these: First, "Rosemary" has never before written in the Lancashire dialect. Her scripts, which now fill five volumes, include many lofty messages, but all of them are in cultured English. Secondly, she knew nothing of the reference to "music." I had many sittings with Mr. Tyrrell, from 1913 to 1917, and he sometimes helped me to link up with my musical guides, whose occasional efforts to write a line of music through him, while entranced, were seldom successful, for Mr. Tyrrell was not a musician. Other musical guides have written musical notation through "Rosemary's" hand, but she knew nothing of previous efforts through Mr. Tyrrell.

But the most convincing evidence of identity lies in those characteristic expressions, "God be with thee," "Don't fret," which many readers will remember so well, having heard them from Mr. Tyrrell's own lips. These are the slight but sufficient proofs of personality which all

investigators value, when they come, as in this case, unexpectedly.

Let me close this article with a personal reminiscence. Fourteen years ago I gave a lecture in Blackburn on "Subliminal Personality," in which I discussed, in detail, and with copious illustrations, the various alternative hypotheses to spirit return.

Mr. Tyrrell came to the lecture, but the next time I met him he rated me soundly for "talking such bosh." I will not now waste words on such hypotheses. I say, definitely and without equivocation, that, in my opinion, and with my wider experience, this recent message is undoubtedly from Mr. Tyrrell, and I feel sure he will write again, and possibly get through something more evidential than even this simple, homely message to one of many thousands who admired his gift and who loved the man.

The Britten Memorial 100,000 Shillings Effort.

SINCE the last report was published on December 21st last year, I have received, on behalf of the Trustees, the following contributions, which have come to hand during the period to February 14th, 1929, and I take the opportunity of publicly acknowledging these gifts, and trust that their publication will prompt others to whole-heartedly support so worthy a scheme for the perpetuation of the memory of Mrs. Emma Hardinge Britten (one of our greatest pioneer workers) and those noble souls who have so faithfully served our beloved cause.

The time is opportune for a united and determined will to provide the money necessary for the establishment of this long-looked-for Memorial, and with this end in view I again appeal for the generous support of all Spiritualists. There are thousands of sympathisers interested in this national project, and a small contribution from each would encourage the Trustees to further the objects of the Trust. What can you do?

	S. D.
Amount previously acknowledged	11,743 11
Mr. Jas. F. Bowerman (Buckfastleigh)	100 0
Mrs. Stubbs (Chorlton-cum-Hardy, Manchester)	40 0
"A. M. Circle"—Collecting Box	30 9
Mrs. M. Crouch, Jenkinstown, Pa., U.S.A. (per Mr. E. W. Oaten)	20 0
Mrs. Ashton. Miles Platting, Manchester—Sale of Xmas Novelties	10 0
Collyhurst Spiritualist Lyceum—Annual Donations for 1928/1929 (5/- each year)	10 0
Ardwick Picture Theatre, Collecting Boxes, Meeting held Dec. 2nd, 1/8; Jan. 6th, 2/7; Feb. 3rd, 3/10	8 1
Mrs. Bradbury, Matlock Bath (per Mrs. M. E. Jacquier)	5 0
Mr. Lennox, Matlock Bath (per Mrs. M. E. Jacquier)	5 0

11,972 9

Equals £598 12s. 9d.

General contributions and other efforts previously acknowledged	£2,775 4 9
Total, inclusive of Mr. Carter's gift	£3,373 17 6

The Trustees tender their warmest thanks to all contributors mentioned in the foregoing list. It is particularly pleasing to note that most of them are old subscribers to the Fund, and their continued generous support from time to time is worthy of emulation by other friends. May their action prompt others to follow the worthy example.

The rapid growth of our movement demands Central Headquarters, and the proposed Britten Memorial Institute and Library, when established, will meet a long-felt want. Such a centre of Spiritualistic activity would strengthen the hands of our National Body, and be a source of strength to all Societies in the neighbourhood.

All donations and offers of assistance, by bequest or otherwise, will be gladly acknowledged by John Jackson, Hon. Sec., 30, Buxton Road, New Mills, near Stockport.

Clairvoyance.

MR. AARON WILKINSON AT SHEFFIELD S.P.R.

THERE was an overcrowded and intensely interested audience at the Theosophical Hall, St. Paul's Parade, on January 31st, when the Sheffield Society for Psychical Research held a meeting, open to visitors, at which Mr. Aaron Wilkinson, the well-known clairvoyant and trance medium, gave an address, followed by clairvoyant descriptions.

The President (Dr. Frank Ballard, D.D.), who occupied the chair, introduced the lecturer, who, without any notes, gave a most excellent and informative address. He could say fearlessly that those who have the mediumistic capacity have no need to be afraid of scrutiny, though they may be unable to define its law and nature. They will come up against some facts which will startle them at first. For many years he had been in contact with psychical research all over the kingdom.

In the domain of psychic science many difficulties are encountered, and you have to unlearn and surrender much that has grown into your views. Beginners are often excited in their first physical experiences of sounds and rappings. He had no quarrel with scientific investigation.

He related what happened at a recent Xmas party with nine people in an electrically-lighted drawing-room. They were telling one another stories, whilst the hostess was preparing to give refreshments, and as a gentleman rose from his chair something dropped on to it from the ceiling, and a girl rushed up and found it was a gold and diamond ring which belonged to one gentleman present, who lived about a mile away, and who had lost it. This was a physical phenomenon. Can anyone explain it? This is strictly truthful, and can be confirmed by those who witnessed it.

The production of sound so that you hear it aurally is very difficult, and you may get messages fearfully confused, but he had no time now to deal with the causes of this. Similarly in mental phenomena, failure in interpreting messages is perchance due to those receiving them. If we have patience (which is a virtue some psychical researchers lack) the difficulties may be solved.

He spoke of the advantage of psychics being trained. After 30 years' experience he had no knowledge of any message proving disastrous to anyone. There requires to be amenability of organism between the percipient and the receiver. A lady medium with whom he had been friends for over 20 years, and who recently lectured to us, introduced to him a Yorkshire surgeon, and he sat at his home and got nothing psychic in his presence, but the surgeon, going to London, got striking phenomena with the lady medium, because there was amenability of nature between them. Another gentleman who got good results with the lecturer failed entirely to get phenomena with this lady, such as he got with him.

Beginners have to be immune from religious or other prejudice when brought in contact with a proper medium. From the age of eight he had seen deceased people, and was admonished that he was NOT to see them again; but he did, and it was probably heredity in his own case, and he could affirm that mediumship is perfectly natural.

Much experiment is made in psychical research by those sitting for cross-correspondences. For this you require consecutive sittings. At Mr. J. Arthur Hill's everything was tabulated with scrupulous care and much appeared to have no sense at first, but when the links were put together the meaning was made clear. He sat with a company of people, and a lady manifested and told her name. She was school companion to a lady sitter present. She came another time and brought her daughter. The lady sitter said she knew her friend had only one child, and it was still alive. However, the lady came again, and said her first baby died a few months old, and was called Phoebe, and would now be about 30 years old. The husband of the lady in spirit (who was an Alderman of the city), on being approached, admitted it was correct, but said, "Who told you I lost my first-born child named Phoebe?"

In speaking about disjointed messages, he said it was wonderful how a psychic dealing with a mixed audience succeeds in solving such difficulties, but sitting in your own home you may evade these interlopers. We often have made ourselves amenable to the higher spirit conditions. It is the human element (love) that binds. He had to do with brilliant people who yet have taken years to get evidences to convince them.

The lecturer said he was now prepared to answer questions, and told a questioner that the question of good and evil spirits had been settled long ago. There was a power that will keep him immune, for like attracts like.

A pause of a few minutes as the lecturer went under control of his Scotch guide (Mary Fraser) were used by Mr. Appleyard to relate personal experiences with the lecturer. Mary Fraser greeted the assembly and told a gentleman, a young man of boyish features, a blood relation, who was waving a palm over him. Recognised.

To a gentleman Mary said a man was with him, about 70, not long gone over—a clergyman named Hall, who she had passed through the fire. Recognised.

To a lady Mary described a lady, who said, "A table of viands is before you; you must begin to eat." Recognised.

Mary said a Mr. James Benniston, who had a construction works, and said Walter Appleyard was at a funeral, was present. Recognised.

Mary said a man with a bottle of sweets, "No" the I'm partial to," 73 or 74, was present. Recognised.

A man gave the name of Alfred Reckless, and was a chemist, who sold medicine, said Mary, but did not take himself. Recognised.

To a lady she described a gentleman, passing out with head trouble. He was a Freemason. Recognised.

A gentleman who said he had got use of both hands now. He passed out painlessly. Recognised.

Mary tells a gentleman, an old man, a friend of his, here, John Henry Davidson, and an old friend of his, whom he used to have differences of opinion before he passed over, named Harry Fisher, who used to argue, had now come to the point of agreement. Recognised.

Mary told Mr. Appleyard a young man named Peter wanted to speak to him, his nephew. Recognised.

Mary told a lady of an old gentleman who had a young lady about 50 with him (his daughter), Mary and John Tyzack. Recognised.

Mary told a gentleman that a lady called Lydia was there, and a man had brought a big round cheese, which had a significance to him, and he advised people to drink water, and said he had on his side a house. She said "Heatherleigh." Recognised.

Mary now told the writer there was a big man by himself with white cloth over his face, who said he was Thomas Stubbs, and was showing a vision of pumping machinery in a shaft, and said it was too cold in Rotherham, so he thought he would come here. He passed over a little time ago, and he said I went to his funeral. Recognised.

Mary described to a gentleman a young man who was recognised, and then gave a further message from the clergyman named Hall, and thanking a lady sitting by him said, "You have been a great help to me, and I thank you, but I must away, I'm in borrowed plumes," and resumed his seat.

A most hearty vote of thanks was proposed by Mr. Walter Appleyard, seconded by Mr. Stenbridge, and carried with acclamation.—WM. HARRISON BARWELL.

ATTEND no auctions if thou hast no money.

IMPORTANT.

All Advertisements must be in our hands by FIRST POST on SATURDAY. For proofs ONE WEEK EARLIER.

Sir Oliver Lodge's Bereavement.



THE sympathy of the nation in general, and of Spiritualists in particular, will go out to Sir Oliver Lodge, the veteran scientist and Spiritualist, in the heavy bereavement which he has sustained by the transition of Lady Lodge, which occurred on Wednesday, February 20th, at Normanton House, Salisbury, after a lengthy illness.

The loss of the physical presence of one who has shared his life in weal or woe during fifty-two years of happy and harmonious companionship must cause sadness to the great scientist, and he will feel that her transition will leave a void which earth can never fill. The devotion of Sir Oliver to his wife has been one of the outstanding features of a great life. Sir Oliver and Lady Lodge celebrated their golden wedding in August, 1927, when all their surviving children—five sons and five daughters—were present at a family gathering. When a few months later, Sir Oliver was presented with the freedom of his native city, Stoke-on-Trent, he stood holding his wife's hand, pressing it affectionately as he smiled back his thanks for the honour conferred upon him. Sir Oliver has never hidden the affection which he bore for his life's companion.

In his Spiritualistic investigations Lady Lodge has been as enthusiastic as himself. She deputed for him in many seances, and tabulated the evidences obtained with as great an accuracy as he could have done himself. They were two minds who re-acted upon each other with mutual benefit. The world little knows how truly the greatness of a great man depends upon the sympathy of the companion who is always at his elbow with an encouraging word. It is in such a time as this that Sir Oliver will feel the strength of the convictions which have been slowly built up by close investigation and research. In such a hour the assurance that death is not the end, that love and memory live, and that affection still continues to flow between souls who are attuned to one another, will, we are sure, be a strength in his hour of sorrow.

Speaking to a press correspondent, Sir Oliver said: "I did not make any arrangement with my wife to communicate with her after she passed over, but I am sure she will do something to speak to me again. She shared all my belief in Spiritualism, and was an earnest worker for the cause. She was quite ready to pass away after her long illness, but I shall hear from her again, just as I have heard from my son Raymond. She was a good wife, a help to me all my life, and a wonderful mother."

Lady Lodge was the only child of Captain Alexander Marshall, and was the adopted daughter of Mr. William Tomkinson, of Brampton House, Newcastle-under-Lyme, and was 77 years of age. There is a silent strength in the knowledge that those who have honestly laboured to spread the light of truth throughout the world will find their reward in the land where death lives not.

The funeral took place on Saturday, February 23rd, at Lake, near Salisbury. "She has rejoined Raymond and Violet" was part of the inscription on the coffin. There were few signs of deep mourning. The coffin was met at the gate of Sir Oliver's house by the Wilsford and Lake company of Girl Guides, who, with the family representatives, sang hymns as the cortege walked the half-mile to the church, where Sir Oliver read the lesson.

Lady Lodge was buried in the same grave as her daughter Violet, who died four years ago.

THE JEWS AND SPIRITUALISM.

AS A RESULT of the paragraph in "The Jewish Chronicle," upon which we commented last week, the issue of that paper for February 15th contains a number of letters from correspondents dealing with the matter, none of which appear to be adverse to Spiritualism. One correspondent says: "I have studied the esoteric aspects of creeds and existence for years past, and Spiritualism is a science still in its early stages as far as our present era is concerned. Naturally, like all other more intangible phases of life, it is often spoilt by quacks and frauds, who use its many opportunities for material gain, and, as often, it yields seemingly puerile results owing to its handling by the still inexperienced but earnest seeker for ultimate truth. At the same time the Judaic attitude towards Spiritualism seems prone to modern misconception. No inquirer has a right to be prejudiced against Spiritualism as a science, because a few media happen to be poor. All occult gifts are just as much talents as piano playing. Nobody discredits the piano as a musical instrument because an interpreter renders a composition badly. Yet many people ridicule Spiritualism because of a faulty exponent. Let us remember Rider Haggard's dictum that 'a miracle is only a scientific phenomenon as yet beyond our comprehension.' Understanding comes with time, and, thank God, our people now desire that vision without which they perish."

LONDON: ROCHESTER SQUARE.

ON Saturday, February 9th, a concert was given in aid of our funds by Mr. Jules Fordham, organist of the Temple, Pembroke Place, Bayswater, W.2., and friends, to an appreciative audience, which, unfortunately, was not too large. Miss Eva Emmett acted as accompanist, and Mr. R. Ellis acted as chairman.

On Monday, February 11th, our annual meeting of members was held. Reports, balance sheet, etc., were given and passed. The following officers were elected: President: Mr. R. Ellis; vice-presidents, Mrs. J. Quiney and Mrs. J. Beechag; hon. treasurer, Mr. Eve; hon. secretary, Mr. A. E. Arnold; Sunday healing circle leader, Mr. Moss; Tuesday healing circle leader, Mr. A. E. Arnold; members' secretary, Miss Coombs. Mr. Bolton, Hon. Sec. of the L.D.C., S.N.U., was invited, and acted as independent chairman, conducting the meeting in a very able manner. A special meeting of members will be again held on Monday, March 4th, to complete business for this year, etc.—R. E.

THE balance sheet of the Barry Spiritualist Church to hand reflects the hard time through which this district is passing. There appears to be an adverse balance on the year's working of upwards of £8, but provision has been made for the Redemption Fund on the leasehold properties, which shows that the Church is fully alive to its responsibilities. We trust that the present year will show an improvement in trade, and thus ease the burden upon the officers.

TEACHER (to scholar): "What are the peculiar characteristics of the Quakers? For instance, how do they speak differently from you and me?"

SCHOLAR: "Please, sir, they don't swear."

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THE TWO WORLDS CAN BE OBTAINED OF ALL NEWSAGENTS.

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FRIDAY, MARCH 1, 1929.

Spiritualism and the Law.

THROUGHOUT history there has always been a belief in the existence of a spiritual world, which has occasionally interfered in the affairs of men. All the great religions of the world, and all the bibles of the world, are based upon the supposition that revelation has been obtained from a spiritual world. Modern Spiritualism, which came into existence in 1848, differs from ancient Spiritualism only in the fact that all such phenomena and revelation have ceased to be regarded as miracles, and have become a matter for close scientific investigation and philosophical discussion.

That Spiritualism is steadily spreading throughout the whole world, and may now count its adherents by hundreds of thousands or even millions, is a well-known and generally admitted fact. Some of the greatest scientists in the world have devoted years of study to its phenomena. Many of the greatest philosophers, artists, poets, musicians, and business-men have been converts to its claims, and yet it is still true that in the eye of the law all Spiritualistic practice is an offence.

Hundreds of mediums, as well as many charlatans, have been prosecuted, and any medium, however genuine or self-sacrificing or saintly, who attempts to give sittings or seances for the sole purpose of convincing men of the fact of human survival, is performing an illegal act, and is liable to prosecution. Dr. Ellis Powell, Barrister-at-Law, put the case strongly in the following words: "If Jesus of Nazareth (and I speak with all reverence) were to return to earth to-day and reproduce the wonderful evocation of spiritual phenomena which we know as the transfiguration, he would be liable under the law of England to three months' imprisonment as a rogue and a vagabond, and it would be no defence in law to claim that the phenomena were genuine." That is the bare and brutal fact. The Spiritualists of Great Britain have been taught to look upon this country as one in which every man had religious freedom, and was entitled to enjoy and practise his own religious convictions without let or hindrance. Spiritualism is impossible without mediums, for the medium is the sensitive or recording instrument through whose instrumentality the spirit world manifests its existence, and yet every medium is in law a rogue and a vagabond.

The Witchcraft Acts and the Vagrancy Act were both passed long before Modern Spiritualism was born. There could not therefore have been any intention of these being applied to Spiritualistic investigation or practice, and yet these laws have been continuously brought to bear upon mediums of all types and kinds, with the result that many honest mediums, delicate, sensitive and cultured people, have had to face imprisonment for their convictions. The idea that an individual who was a householder (or even a house owner) is a "vagrant" would be absurd were it not so tragic. The Vagrancy Act of 1824 enacts that a person

may be convicted as a vagrant for "pretending or professing to tell fortunes," or "for using subtle arts, crafts, means and device, by palmistry, or otherwise," to impose upon the King's subjects, and yet the courts have ruled that there is no need whatever to show that there has been any attempt to deceive or impose. The very fact that a medium is engaged in demonstrating psychic phenomena is taken as evidence of their guilt. The fact is that *in law mediums does not exist*, and any claim that it does is a pretence, and renders its practitioner liable to prosecution or imprisonment. In effect, this means that all psychic phenomena are illegal.

If an attempt is made to give advice as to one's future conduct, such advice is held to be fortune-telling, and *agents provocateur* distinctly put questions to that end. Another phase of phenomena is classed under subtle arts, crafts and device.

Since the Society for Psychical Research has been in existence for nearly fifty years, and has compiled scores of volumes of evidences of psychic phenomena, and since many of the leading scientists, clergymen and professors have acclaimed their conviction of the actuality of psychic phenomena, we claim that such a position is anomalous. Such law lends itself to manipulation and sharp practice by the opponents of Spiritualism, and since its administration is in the hands of public officials who may be easily influenced by committees and vested interests, it lends itself to favoritism. Every Spiritualist admits that untrained mediumship may be unsatisfactory and accompanied by evils, yet the law has declared that any money bequeathed to Spiritualists for the purpose of training mediums is invalid, and Spiritualists are therefore deprived of bequests for the purpose of training mediums.

One of the chief complaints of the Spiritualist is that all prosecutions are brought about by *agents provocateur*. There has not been a single case introduced to any court in which it has been shown that any member of the public has suffered. Neither has it ever been proved that there has been a single complaint on the part of the public. Cases are promoted by means of paid police spies, who in business it is to get a conviction.

Spiritualists can claim that mediums are necessary to their religious worship. They are prepared to take any necessary steps to place mediumship upon a sound and reliable basis; but they must be granted freedom to worship in accordance with their own conscience.

The case is one for Parliamentary action. A general election looms before us, and we hope every Spiritualist will be active in bringing our disabilities before every candidate, and will support no candidate who is not prepared to pledge himself to labour for religious freedom for Spiritualists.

CURRENT TOPICS.

CHRISTIAN
SCIENCE
AND THE
DOCTORS.

We have received a long communication from the Christian Science Parent Church, which recently expressed its favourable opinion upon the advisability of Christian Scientists consulting doctors in suitable cases. It will be remembered that there was a difference of opinion among the Christian Science organisations, and the Parent Church asserted that Mrs. Eddy not only availed herself of medical aid, but continually resorted to morphine to allay pain. This was denied by the Boston organisation. After a good deal of quarrelling the Boston organisation has now issued a signed statement in their official publication, "The Christian Science Sentinel," of January 26th, admitting that Mrs. Eddy did resort to morphine to allay severe pain. The Parent Church contend that the resorting to the aid of physicians and the use of drugs in certain circumstances is no violation of the basic principles of Christian Science, and are pleading for humane co-operation with doctors, and we think they are very sensible. In our ranks we have a number of healers who are doing excellent work, and we are convinced that there was a greater co-operation of natural healing faculties, mental healing and suggestive healing, with the power

of the medical faculty, and a closer co-operation between the trained physician and the natural healer, many cases which at present puzzle both would be made simple.

WE ARE ALL SENTENCED TO DEATH." WRITING in *The Sunday Express*, Mr. Hannen Swaffer draws attention to a letter of Mr. George Bernard Shaw to Mr. Malcolm Scott, the comedian, written on the occasion when the great vaudeville artiste was suffering with cancer. Mr. Shaw wrote: "We are all sentenced to death from the moment of our birth. . . . You are certainly going to die. So am I, but any man who thinks he can fix the date mistakes himself for God Almighty—a common medical error." Mr. Swaffer says: "Yes, we shall all face death one day. I think there is a great deal in Shaw's philosophy. The more I see of doctors, the more I know they usually contradict each other, just like dramatic critics do. There is one thing they are all united about, though, I notice. Their refusal to call in the aid of healers who have not passed examinations, which some of the qualified ones passed so long ago that the whole course of medical practice has been changed since then. The only ones who are in agreement are those who have forgotten all they were taught, and have relearned from experience. When in 1914 I went to a specialist I disagreed with all he told me. I got well all by myself, and now he agrees with all I told him."

THE END IN VIEW. A GOOD HEALER is all the better for being intelligent and educated. Such culture enables him to make wider use of his powers, but we shall still have to insist that the greatest qualification which a doctor can have is not necessarily his degrees or the societies of which he is a member, but his ability to cure disease. It is by this standard that every medical man should be judged in the present circumstances. And yet progress may carry us forward to the time when the chief qualification of a true doctor will be the ability to prevent disease. We hope the time will come when the doctors will be so busily engaged in keeping everyone from physical breakdown that they will have neither time nor need to care for the diseased, since these will have been banished by an observance of the laws of life and health which will prolong our days of usefulness until old age ushers in a period of peaceful cessation and painless transition.

UNVEILING CEREMONY TO THE LATE MR. WM. BUTTERWORTH AT BARROW-IN-FURNESS.

AN impressive and inspiring service took place on Saturday, February 23rd, in the Preston Street Rooms, when Mr. Owen, an Honorary President of the Church, unveiled an inscribed clock in memory of the late Mr. William Butterworth, who for many years was a trustee, choir-master, and treasurer of the Church.

Mr. Roy Brown (President), who presided, said: "It gives me great pleasure to preside, and to see such a great number of members and friends present." Continuing, Mr. Brown recalled how, when Mr. Butterworth was present, his cheery smile and happy disposition seemed to lift them over even the greatest obstacle.

Before calling upon Mr. Owen to officiate, the choir rendered W. H. Jude's "Hark, My Soul."

Mr. Owen then unveiled the clock, and said: "When we look upon this timepiece, it will help us to remember our late brother and his work and loyalty to the Church, and remember him as a man who was not ashamed of his religion. Although we now miss him, we know that some day we shall be again greeted with that cheery welcome and well-remembered smile."

Mr. J. Howbrook (Vice-President) said: "It was a great blow to me when our late brother was taken to the hospital, and a greater blow when I knew he had passed away. At work we were always greeted with a cheery 'Good-day' and a smile, and he was held in great respect by all his workmates."

ARISEN: MR. C. C. NATION.

IT is with regret that we have to record the transition of Mr. Charles Cecil Nation, the only son of New Zealand's grand old man, Mr. W. C. Nation, which occurred on the early morning of November 28th. Resulting from an attack of influenza, symptoms of internal complications set in, and he was removed to a private hospital. Every attention was given him, but medical skill proved unavailing. Like his father, Mr. Nation was deeply interested in Spiritualism, and was the printer of *The Message of Life*. The interment took place on November 29th, in the presence of the widow, Mr. Nation, senr., three sisters of the deceased, and other members of the family. The deceased was a member of the Ohakune Masonic Lodge and also of the Druids Lodge. A large company assembled at the Ractihi Cemetery, which is one of Nature's beauty spots, when Mr. Nation, senr., who is 96 years of age this month, spoke with deep emotion of his belief that death is merely the portal through which all must pass to a life of larger consciousness. The brethren of both the Masonic and Druidic bodies followed with their usual service, each brother in passing dropping his symbolic sprig of brotherly affection upon the coffin.

The deceased leaves widow and daughter, to whom we express our deep and sincere sympathies.

LEEDS DISTRICT COMMITTEE.

THE annual conference was held at Leeds, Brunswick Place N. S. Church, on Sunday, February 10th, Mr. Crabtree being elected to the chair in the unavoidable absence of the President. An invocation was given by Mr. Jenkins prior to the business. A few minutes were spent in spirit communion, a spirit message being given by Mr. Crabtree. Welcome to the conference was given by Mr. Essan, which was accepted on behalf of the conference by the President. Roll was called, the following churches responding: Castleford, Horsforth, Leeds (Brunswick Place, Armley, and Roundhay Road), Morley (Cross Church Street), Normanston (Watson Street), Wakefield and York. Total, 9 churches, represented by 10 delegates, with 8 associates and 2 officers. Minutes, correspondence and financial statement and balance sheet were discussed and disposed of. Reports and auditors' report were given and accepted. Church reports showed a very uphill fight on the part of our churches. A notice of motion was discussed which was moved by Morley (Cross Church Street) in favour of our conferences being held every alternate month, which was rejected by 12 votes to 5. Next came election of officers. There was no change in the positions of President, Secretary, and Representative to Y.D.C. Mr. Rothery was elected vice-president and Mr. W. Sinett (Wakefield) treasurer, Mr. Jenkins not wishing to accept office on account of ill-health.

In open council the position of some of our speakers and churches with regard to our bye-laws was discussed. It was recommended that speakers who are loyal to the bye-laws should refuse to serve churches who engage speakers who persistently contravene our bye-laws. Our bye-law has been a great help to better organisation. Opinions arose from a report in the "Lyceum Banner." It seems that our L.L.D.C. friends have been frightened by our talk of trying to put a little more pressure on our bye-law, which might affect them, and so they circularised every D.C. and Y.D.C. with regard to it, but no word was sent to the Leeds D.C. The D.C. instructed the Secretary to write the L.L.D.C. on the matter. This brought our business to a close.

In the afternoon, a Lyceum session was held, which was conducted by Mr. W. Sinett (our Treasurer-elect). In the evening a well-attended meeting was conducted by the Secretary, who was supported by Mr. Oxley, Mr. A. Smith, Mr. Crabtree, and Mr. Jenkins. A very useful day was brought to a close by the usual vote of thanks.

CORRESPONDENCE.

FIRE MEDIUMSHIP.

SIR,—In your issue of THE TWO WORLDS for February 15th I read with intense pleasure the letter of my long-time friend, Mr. Alfred Kitson, regarding the phenomenon of fire mediumship.

I was present at the lecture given by Mr. James Burns in the Sowerby Bridge Town Hall, and well remember the incident spoken of, and the excitement of the big audience when Mr. Hopcroft was prevailed upon to go on the platform and allow himself to be used by his spirit helpers by placing his hands in the gas flame. Like the old story of the Hebrew children, who are supposed to have passed through a fiery furnace, "there was no smell of fire upon them." Mr. Hopcroft was immune, and stood the great test; as all *bona fide* mediums can, in their own particular phase of mediumship. The man who tested the gas was our old and revered friend, Mr. B. Lees, who, in later years, after the passing of Mr. Jos. Sutcliffe, was for many years President of the Sowerby Bridge Society. His manner of testing Mr. Hopcroft was very thorough. He insisted on the medium's hands being washed in his presence before the experiment, and also walked with him to the gas jet, to see that Mr. Hopcroft did not use means to nullify the heat. The spirit people knew more of psychic laws than Mr. Lees.

This incident has awakened many happy memories of days gone by, and of good folks connected with the Lyceum and the wonderful heritage they left us. We need more of such fine mediums as Hopcroft, the Everetts, Mrs. Mellon, Mrs. Groom, John Taylor, etc. The real need is greatest for present-day Lyceumists, for unless they witness such phenomena they can only say they believe, and that is too cold for live Spiritualists.

I am grateful to my friend for this surprise letter. We have both travelled a few miles since the fire incident took place in 1886, and will do so as long as the old body can carry us about.

JESSY GREENWOOD, J.P.

BIRMINGHAM SPIRITUALISM.

SIR,—In your issue of the 15th ult., Mr. John G. Wood, writing about Spiritualism in Birmingham 40 years ago, makes reference to the Birmingham Spiritualist Union, which held its meetings in the Masonic Hall, New Street. His letter seems to suggest that soon after the early 90's public clairvoyance was abandoned by that body. May I state that visits to this particular Spiritualist meeting constitute my first introduction to Spiritualism. I moved to Birmingham in 1890, and as a Christadelphian attached myself to the body meeting in the large Masonic Hall, the Spiritualists meeting in the small lower hall. In 1898 I had so far moved away intellectually from my first faith, that I had the experience of having the Fellowship of the Christadelphian Body withdrawn in public assembly. In this same year I began to go to the lower hall among the Spiritualists. I had a goodly number of clairvoyant descriptions given me, and so set my feet on the path of enquiry that has brought me to the honoured position I now hold in the Spiritualist movement. When public clairvoyance actually ceased with the B.S.U. I cannot say, but I am very certain that in 1898 it was to be found at this particular hall.

GEO. F. BERRY, Gen. Sec. S.N.U.

THE VAGRANT ACT, 1824.

SIR,—May I take the liberty of pointing out an error in yours of February 8th, page 86. Some forty years back the Act was made applicable to Scotland. In *Smith v. Dickenson* appeal from Glasgow magistrates' conviction, the Act which had then been applied to Scotland for 25 years, was fully gone into by five Judges, who reversed the conviction. The Lord Chief's comments on the Act are certainly worth publication in THE TWO WORLDS as a serious comment on the Act. In an Edinburgh case, reported in the S.E.R., the police commandeered two clients who happened to be in consultation at the time of their visit, presumably to comply with the Act, which states that the conviction

should be on the evidence of credible witnesses. Notwithstanding that the evidence of the witnesses was contradictory to that of the police, the magistrates convicted.

Section 4 is: Any person "pretending to tell fortunes." In the case of *Smith*, the appeal was that the summons was bad, the word "pretending" being left out. The essence of the Act is "pretending, deceiving and imposing." Fortune telling is an hypothetical offence, and undefinable. Prognostication is not fortune telling. Previous to the passing of the Vagrant Act it was only necessary for a person to be denounced as a witch, for them to be murdered by law and the Act was intended to prevent and abolish persecution; hence the proviso of "credible witnesses."

H. ADAMS.

THE STRENGTH OF SPIRITUALISM.

SIR,—Your correspondent (G. C. Wheeler) is quite beside the point in everything he says with reference to my letter. I have no bone to pick with him, as surely my remarks did not apply to him. He seems to communicate his knowledge to others, and my letter referred to those 10,000 mediums and Spiritualists who, in your own words do not care "a brass coin" to impart to others what they have received. It is pure logic to call such people selfish. G. C. Wheeler's attitude is most illogical. He ought to have supported me, instead of splitting hairs, which is both futile and barren.

ALEX. L. DRIBBLE.

SPIRITUALISM ON TRIAL.

SIR,—Now that the die has been cast, and the verdict declared, that Spiritualism and its claims are definitely proved, by an overwhelming majority of voters on the great subject of Spiritualism, what are the lessons to be derived therefrom? But that a greater integrity and more fervent zeal should be the possession of every avowed Spiritualist so that they can go forth to the world with a good filling strong in the Lord God of Hosts, and in the power of His might to proclaim the glad and joyful message that intercommunication is established between the living and the so-called dead. Concerning this great inquiry into the claims of Spiritualism by the "Daily News," I think it is the most direct pointed inquiry that Spiritualism has been put to, and I think that great credit is due to the "Daily News" for the manner in which it has been conducted. To me it appears to have been most free from prejudice. I have watched it from beginning to end, and I raise my hat to the "Daily News" for its open, unbiassed method of dealing with this great subject.

S. GORST.

SPIRITUALIST COMMUNITY.

SIR,—Will you be so kind as to put the following scheme before your readers? Hitherto in the Spiritualist world there has been in London—the Metropolis of the world for Spiritualism—no hall which could serve as a centre for public meetings, lectures, etc., and the various Societies have frequently found difficulty in obtaining suitable central West End halls for their purposes.

At this moment a unique opportunity has presented itself of purchasing a 23 years' lease of a fine hall, with seating capacity for 520, together with two adjoining houses. The whole property was reconstructed and redecorated three years ago, and is in perfect condition.

If the money, £30,000, is forthcoming, it is proposed to form a company with limited liability, for the purpose of obtaining this lease and letting the hall for gatherings connected with Spiritualism, Psychical Research, concerts, lectures, etc. The "Spiritualist Community" is prepared to rent the hall at a fixed price from the company for their Sunday morning and evening services, also to take certain of the available rooms for their offices. And a considerable income is assured by letting other portions of the building to the present tenants upon long lease.

Careful scrutiny of the figures by experts shows that it will be possible to ensure running the premises without loss, and at the same time accumulate a sinking fund which will provide for a return of the capital at the expiration of the 23 years. Profits will largely depend on the number of

shares (£1 shares) which are taken up, as, of course, the more shares taken, the less money will be needed to be borrowed on mortgage. Profits will also depend on the letting of the hall, which is admirably placed in a central West End position, and is in every way perfectly adapted for its purposes.

Members of the "Spiritualist Community" are willing to take up 10,000 £1 shares in recognition of the possibility of permanent tenancy for their Sunday services, but they would not expect differential treatment from that accorded to lessees of any other portion of the premises.

In the event of the formation of the company, directors would be elected from such members of the Spiritualist world as were interested, and it is much hoped that the various Societies will influence their members to co-operate in a scheme which for the first time in the history of our movement offers an opportunity for the acquisition of a building which could be a Spiritualist Temple, not for one Society alone, but for all Spiritualists.

Further information concerning the hall, offices and financial statement will be gladly sent on application to the Hon. Secretary, "Spiritualist Community," 63, Weymouth Street, W.1., and if those who are willing to co-operate will state the number of £1 shares they would be ready to take up, if and when the company is formed, their names will be duly enrolled as prospective shareholders in a scheme which aims at establishing a centre for the radiation of those great truths for which we Spiritualists stand.

M. A. ST. CLAIR STOBART.

PERSONAL TESTIMONY.

Sir,—Re the remarks of W. H. Simpson on Dean Inge in your issue of January 18th. It really does not matter what are the opinions of Dean Inge. He is surely not a final authority on anything.

I have seen materialised forms of my departed wife in my own bedroom. 'I have touched her and spoken to her concerning matters known only to our two selves. Dean Inge would say I was deceived, but I was there, and I have just as much right to say he was deceived.' I know, too, that the spirits of departed Roman Catholics can and do return, and produce supernatural phenomena, which that church calls miracles. These phenomena have been at a discount for centuries, purely through the gross materialism of the churches, but all Spiritualists can testify to their happening. If we regarded the Bible as an evolutionary account of man's spiritual development, we should probably get somewhere near the mark. I have found many errors in the Church, but there is not much the matter with Christ's teaching. I look upon Him as the greatest medium of whom we have any record. The phenomena we are receiving to-day are just the same as those contained in Bible records. Therefore, we are the legitimate followers of Jesus and the Apostles.

THOMAS DUXBURY.

Canada.

HALIFAX: QUEEN'S ROAD.

We deeply regret the passing to the higher life of Mr. Blackburn, on February 7th. On Monday, February 11th, the mortal remains were interred at Christ Church, Mount Pelton. Prior to the interment an impressive service was conducted at Queen's Road Church by the President (Mr. Ingham). The church was full with a devotional and sympathetic audience. The following hymns were sung: "The Friend so Dear Beyond Our Sight," "Blest be the Tie that Binds," and "O Spirit, Freed from Earth." The organist (Mr. Clegg) accompanied the singing, and also rendered the Dead March. The cortege then proceeded to Christ Church, where the last rites were performed by Mr. Ingham.

Mr. Blackburn had been a conscientious worker for our cause for about 40 years. He had held office as Lyceum conductor, member of the choir, and Treasurer of the Church for a great number of years. Mr. Blackburn's life was an incentive to others to keep the banner of Spiritualism unfurled.

BRADFORD DISTRICT COMMITTEE.

THE annual general meeting was held at Skipton. Business commenced at 2 o'clock, Mr. Williamson (President) in the chair. A few minutes were devoted to spirit communion. Mr. Williamson and Mrs. Whitely describing spirit visitants. Roll call was responded to by three officers, nine churches represented by eleven delegates, and three associate members, which was a very good response considering the bad weather and the distance we had to travel. Mr. Parish (President of the Skipton Church) gave a welcome, Mr. Williamson responding.

Minutes of the last monthly meeting were read, and after some discussion were accepted as amended. Correspondence and finance were quickly disposed of, and the A.G.M. proceeded with. The balance sheet was passed, showing a balance of over £2. The following were elected as officers for the ensuing year: President, Mr. Nixon; vice-president, Mr. Williamson; treasurer, Mr. Sutcliffe; secretary, Mr. Leng. During the tea interval a party went for a ramble through Skipton Wood to view the Castle, and were very much impressed with the scenery and the effect of the keen frost.

In the evening a propaganda meeting was held, Mr. Williamson in the chair. After the opening hymn and invocation had been given, a solo, "Looking This Way," was beautifully rendered by the daughter of Mr. Parish. Mrs. Shaw, taking the first part of the service, spoke on "Spiritualism, Christ and Brotherhood." Mr. Slater discoursed on "Harmony and the Beauties of Nature," Mrs. Watmuff on "The Revealer of All Things," and Mrs. Whitely "Thoughts of Christ." Mr. Leng gave thanks to the Skipton friends for their efforts for our comfort. Everyone who made the journey enjoyed the day's outing.

KINGSTON-ON-THAMES.

AN interesting ceremony took place at the Spiritualist Church, Villiers Road, on Wednesday, February 13th, the occasion being the marriage of one of its members, Miss Elsie Maule, to Mr. Sidney Ward, both bride and bridegroom being members of two well-known and highly-respected families in Kingston.

The wedding caused great interest, as it was the first one to be held in the new church, which was decorated with daffodils and crowded with friends and well-wishers. The bride looked radiant as she walked up the aisle on the arm of her brother, who gave her away. Her dress was of cream silk georgette, with lace veil and wreath of orange blossom. She carried a shower bouquet of white lilac, lilies of the valley, and carnations. She was attended by one bridesmaid, Miss Betty Le Grys, who wore a dress of pale green satin, with mob cap, and also wore a gold bangle, the gift of the bridegroom. Her bouquet was of daffodils.

Mr. H. Ward, brother of the bridegroom, acted as best man. The religious service, which was conducted by Mr. P. Whitmarsh (President of the London District Council) was a very beautiful and impressive one. Mr. Poppleton, who presided at the organ, played appropriate music, both before and during the service. After the signing of the register the happy couple left to the strains of Mendelssohn's Wedding March. The reception was held at St. John's Parish Hall, some 50 guests being present. After the usual congratulatory speeches had been made and photographs taken, Mr. and Mrs. Ward left for their honeymoon, which is being spent in the Isle of Wight. They were given a very hearty send-off by all present. The bride's going away dress was of golden brown panne velvet, with brown coat and hat to match.

Many handsome and useful presents were received, the bridegroom's present to the bride being a beautiful string of pearls.—M. H.

THOUGHTS are living things, and will be registered on the vibrations of your daily life.—ALBERT LUTHER.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD.
MOSS SIDE, MANCHESTER.

SUNDAY, MAR. 3RD, at 2-30 and 6-30,
LYCEUM OPEN SERVICES.
At 8-15, CLAIRVOYANCE.
MONDAY, at 3, MRS. KELLY.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. WHALEY.
Every Friday, at 6-30, WHIST DRIVE, 1s.
SUNDAY, MAR. 10TH, MR. L. GEE.

Manchester Central Spiritualist Church
ONWARD (LARGE) HALL, 207,
DEANS GATE.

SUNDAY, MAR. 3RD, at 6-30,
REV. C. DRAYTON THOMAS
at Ardwick Picture Theatre.
An OPEN CIRCLE (Public) will be held
at 19, Atkinson Street, every Sunday
at 3. Conductor: Mrs. A. BURNETT.
SUNDAY, MAR. 10TH, Miss F. MORSE.

Manchester Society of Spiritualists,
38, MASKELL STREET

SATURDAY, MAR. 2ND, at 7, SOCIAL
DANCE. NEMO FIVE BAND. 1/3 inclu.
SUNDAY, MAR. 3RD, at 10-30, LYCEUM.
At 6-30, REV. C. DRAYTON THOMAS
at Ardwick Picture Theatre.
MONDAY, at 8, MISS WALLWORK.
TUESDAY, at 8, WHIST DRIVE.
WEDNESDAY, at 3 and 8, MRS. PITT.
SUNDAY, MAR. 10TH, MRS. FERGUSON.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, MAR. 3RD, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, MR. T. W. ASTALL.
MONDAY, at 3 and 8, MRS. FERGUSON.
WEDNESDAY, at 3 and 8, MRS. BENSON.
SUNDAY, MAR. 10TH, MRS. DAVIES.

Longsight National Spiritualist Society,
SHEPLEY STREET (opposite Pit)
Entrance, King's Theatre)

SUNDAY, MAR. 3RD, at 2-30, LYCEUM.
At 6-45 and 8-15, MRS. LANGFORD.
MONDAY, at 8-15, OPEN CIRCLE for
Healing and Clairvoyance.
TUESDAY, at 8-15, MRS. HOLT (White-
field).
THURSDAY, 8-15, MRS. WOOLFENDEN.
SATURDAY, at 8-15, OPEN CIRCLE.
SUNDAY, MAR. 10TH, MISS A. BARTON.

Miles Platting Progressive Spiritualist Church,
COGLAN STREET, LODGE STREET.

SUNDAY, MAR. 3RD, at 2-30, LYCEUM.
At 6-30 and 8, MR. GRAYSON.
MONDAY, at 3 and 8, MRS. SAVAGE.
TUESDAY and SATURDAY, at 8, PUBLIC
CIRCLE.
THURSDAY, at 3 and 8, MRS. HARTLEY.
SUNDAY, MAR. 10TH, MISS MILES.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, MAR. 3RD, at 10-30, 3, & 6-30,
LYCEUM ANNIVERSARY.
MONDAY, at 8, DEVELOPING CIRCLE,
MRS. GIBSON.
WEDNESDAY, at 8, OPEN CIRCLE,
MR. ERIC COOT.
Every SATURDAY, at 7-30, SOCIAL.
Admission 6d., in aid of Piano Fund.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, MAR. 3RD, at 11, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, Miss P. GOODWIN.
MONDAY, at 3 and 8, MRS. WHITEHEAD.
TUESDAY, at 7-30, MRS. ROBERTS.
WEDNESDAY, at 3 and 8, MRS. WILMOTT.
SATURDAY, at 8, OPEN CIRCLE,
MR. WILKING.

SOCIETY ADVERTISEMENTS.

Moss Side Progressive Lyceum Church
STANLEY GROVE, MOSS LANE WEST

SUNDAY, MAR. 3RD, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. R. MORGAN.
THURSDAY, at 8, OPEN CIRCLE.

New Manchester Lyceum Church,
BRUNSWICK STREET, C.-on-M.

SUNDAY, MAR. 3RD, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, MRS. SAVAGE.
MONDAY, at 3, MRS. BRIDGE. At 8,
OPEN CIRCLE.
TUESDAY, at 8, Miss M. SMITH.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, 3 & 8, MRS. FERGUSON.
SATURDAY, at 8, OPEN CIRCLE.

Newton Heath Spiritual Church,
ALLEN STREET, MANCHESTER.

SUNDAY, MAR. 3RD, at 2-30, LYCEUM.
At 6-30 and 8, MR. J. SMITH.
MONDAY, at 3 and 8, MRS. HARTLEY.
THURSDAY, at 8, MR. W. ELY.
SATURDAY, at 7-30, BRITISH MAGNETIC
HEALERS' ASSOCIATION.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET

SUNDAY, MAR. 3RD, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MR. ELY.

MONDAY, at 3 and 8, MR. GERSON.
TUESDAY, at 8, CIRCLE, MR. MORRIS.
WEDNESDAY, at 3 & 8, Miss BROMLEY.
THURSDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, MAR. 10TH, MRS. TILLY.
Every SATURDAY, at 7-30, SOCIAL.
9d., Refreshments included.

Golwyn Bay Progressive Spiritualist Church,
CO-OP. BUILDINGS, SEA VIEW ROAD
(Affiliated to the S.N.U.)

SUNDAY, at 3, 6-30 and 8 p.m.
MONDAY, at 3 and 7-30.
THURSDAY, at 7-30.
Visitors are cordially invited to all
Services.

Bexhill Spiritualist Mission,
"GYMNASIUM," AMHURST ROAD (Side
of Fire Station), BEXHILL-ON-SEA

SUNDAY, MAR. 3RD, at 11 and 6-30,
SERVICE AS USUAL.
MONDAY, at 3, PSYCHOMETRY.
SATURDAY, at 7, at 2, Buckhurst Road.

Bournemouth Spiritualist Mission,
HARMINSTER RD. (opposite Richmond
Wood Road), BOURNEMOUTH.

SUNDAYS, at 11 and 6-30,
ADDRESS AND CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
LOCAL CLAIRVOYANT: MRS. W. G.
HAYTER.

Hastings Christian Spiritualist Church
CLAREMONT.

SATURDAY, MAR. 2ND, at 7, SUNDAY,
MAR. 3RD, at 11 and 6-30, MONDAY,
MAR. 4TH, at 3,
MRS. V. CROXFORD.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE

SATURDAY, MAR. 2ND, at 7, and
SUNDAY, MAR. 3RD, at 3 and 6-30,
MR. TURNER.

SOCIETY ADVERTISEMENTS.

Brighton Central Spiritualist Church
ATHENEUM HALL, NORTH STREET
(Opposite Ship Street.)

SUNDAY, MAR. 3RD, at 11-15 and 7-15,
Miss LILLIAN GEORGE,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, MAR. 3RD, at 11-15 and 7-15,
LOCAL WORKERS.
Address and Clairvoyance.
MONDAY, at 7-15, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Chatham Spiritual Society,
AVONDALE HALL, GEORGE STREET
(Affiliated to the S.N.U.)

SUNDAY, MAR. 3RD, at 11 and 7-15,
MR. ARTHUR CLAYTON (the Blue
Secr), Address and Clairvoyance.
At 3, LYCEUM.
THURSDAY, at 3 and 7-15,
MRS. FLEMING.

Dover Spiritualist Society,
NEW HALL, CANNON STREET.
(Entrance: St. Mary's Passage.)

SATURDAY, MAR. 2ND, at 8, and
SUNDAY, MAR. 3RD, at 11 and 6-30,
MRS. E. EDEY,
Address and Clairvoyance.
SUNDAY, MAR. 10TH, MR. MELTON.

Richmond Spiritualist Church,
(THE FREE CHURCH)
ORMOND ROAD, RICHMOND, SURREY

SUNDAY, MAR. 3RD, at 7-30,
MR. HITCHCOCK, Address.
WEDNESDAY, MRS. F. KINGSTON
Address and Clairvoyance.

Southend Spiritualist Church,
Corner of HILDVILL DRIVE and
WESTBOROUGH ROAD, WESTCLIFF
(near Chalkwell Park).

SUNDAY, MAR. 3RD, at 11 and 6-30,
MR. M. BARBANELL.
THURSDAY, at 8, MRS. PODMORE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, MAR. 3RD, at 6-30,
MRS. S. PODMORE,
Address and Clairvoyance.
SUNDAY, MAR. 10TH, MRS. NOTLAND.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, MAR. 3RD, at 11 and 6-30,
SERVICE.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, SERVICE.

Barnsbury Spiritualist Church,
78, ROMAN ROAD, LONDON, N.1
(opp. Caledonian Tube Station)

SUNDAY, MAR. 3RD, at 7,
MR. MILLETT,
Address and Clairvoyance.
After Service, Open Circle.
WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, MAR. 10TH, MR. PEMBERTON.

Bounds Green Christian Spiritualist Church,
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, MAR. 3RD, at 6-30,
MR. MURRAY NASH,
Address and Clairvoyance.
MUSIC BY ORCHESTRA.

SOCIETY ADVERTISEMENTS.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST BARKING.

SUNDAY, MAR. 3RD, at 6-30,
Mrs. MOTE.
Address and Clairvoyance.
Circle follows Service.

MONDAY, at 3, LADIES' OWN,
Mrs. CLARKE,
Address and Clairvoyance.
WEDNESDAY, at 8, Mrs. ELLA, Address,
followed by Questions.

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

SUNDAY, MAR. 3RD, at 11 and 6-30,
Mrs. A. NUTLAND,
Address and Clairvoyance.

MONDAY, at 3, Mrs. THREADGOLD.
THURSDAY, at 8, Clairvoyance Meeting.
Miss L. THOMAS.

SUNDAY, MAR. 3RD, at 3, LYCEUM. A
Christening and Spirit Naming by
Mrs. TYLER.
Address and Clairvoyance.
MAR. 10TH, ALD. D. J. DAVIS and Miss
D. MOORE.

Battersea Christian Spiritualist Church
1 VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, MAR. 3RD, at 11, CIRCLE.
At 6-30, Mr. J. POLLARD,
Address and Questions.

**Bowes Park and Pal or's Green
Spiritualist Church,**
PRINCE'S HALL, GREEN LANES,
PALMER'S GREEN.

SUNDAY, MAR. 3RD, at 11,
Miss E. CLARKE.
At 7, Mr. VOUT PETERS.
WEDNESDAY, at 8, Mrs. REDFERN, at
4, Whittington Road, Bowes Park.

Brixton Spiritualist Church,
STOCKWELL PARK RD., Brixton, S.W.9.

SUNDAY, MAR. 3RD, at 11-15, SERVICE.
At 3, LYCEUM.
At 7, Mrs. E. CLEMENTS, Address
and Clairvoyance.

MONDAY, 7-30, LADIES' PUBLIC CIRCLE
TUESDAY, at 8, MEMBERS' CIRCLE.
WEDNESDAY, at 7-30, Mrs. H. PRIOR,
Psychometry.

THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, MAR. 10TH, Mrs. M. MORRIS.

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

SUNDAY, MAR. 3RD, at 11,
Mrs. E. M. BALL.
At 6-30, Mr. EDWARD KEITH.
Soloist: Mr. PHILLIPS.

At 55, STATION ROAD.
MONDAY, 2-45, LADIES' PUBLIC CIRCLE.
WEDNESDAY, at 7-30, Mrs. F. MOTE.

SUNDAY, MAR. 10TH, Miss GANTZ
Crouch End Spiritualist Society,
FELIX HALL, FELIX AV., CROUCH END

SUNDAY, MAR. 3RD, at 7,
Mrs. CARRIE YOUNG.
At 9-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 3, SOCIAL. At 8, Mrs.
A. BODDINGTON.

Croydon National Spiritualist Church.
THE NEW GALLERY, KATHARINE ST.
(Opposite the Town Hall.)

SUNDAY, MAR. 3RD, at 3, LYCEUM.
At 6-30, LYCEUM ANNIVERSARY.
SUNDAY, MAR. 10TH, Mr. J. B. FORD.

SOCIETY ADVERTISEMENTS.

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

FRIDAY, MAR. 1ST, at 7-30,
Mrs. STOCKWELL.

SUNDAY, MAR. 3RD, at 7,
Mrs. HOLLOWAY.

FRIDAY, MAR. 8TH, at 7-30, OPEN
CIRCLE.

SUNDAY, MAR. 10TH, at 7, Mrs. COOKE.

Chiswick Christian Spiritualist Church.
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of
Gunnersbury Station.)

SUNDAY, MAR. 3RD, at 11,
Mrs. STOCKWELL,

Address and Clairvoyance.
At 6-45, Mrs. H. V. PRIOR.

Address and Clairvoyance.
WEDNESDAY, at 8, SOCIAL.

Tickets, 1/-, including Refreshments.

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

SUNDAY, MAR. 3RD, at 11, CIRCLE.
At 3, LYCEUM.

At 6-45 for 7, Rev. GEORGE NASH.
FRIDAY, at 8, CLAIRVOYANCE.

SUNDAY, MAR. 10TH, Mrs. REDFERN.

Cricklewood Christian Spiritualist Soc.
ASHFORD HALL, 41, ASHFORD ROAD
CRICKLEWOOD, N.W.2.

SUNDAY, MAR. 3RD, at 6-30,
Miss E. CLARK,

Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE; at 8,

Mrs. K. FILMORE, Clairvoyance.
FRIDAY, at 3 and 8, TRANSFIGURATION

SEANCES, 2s. each.

East London Spiritualist Association
ROOM 7, EARLHAM HALL, EARLHAM
GROVE, FOREST GATE (Pass through
Main Building to Second Door on Left)

SUNDAY, MAR. 3RD, at 7,
Mrs. BROWNJOHN.

SUNDAY, MAR. 10TH, Mrs. LAWS.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING.

SUNDAY, MAR. 3RD, at 11-15, Mr. F.
B. LEONARD.

At 7, Mr. J. H. CARPENTER.
WEDNESDAY, at 8, Mr. G. BOTHAM.

The Fellowship of Spiritualists,
AT "THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD, N.W.5.
(Cars 7, 15, 25, Gordon House Stop.)

SUNDAY, MAR. 3RD, at 7,
Mrs. H. J. KING. Lantern Trance
Address: "The Parables" (Ardene).
THURSDAY, at 3, CLAIRVOYANCE. At 8,
Lantern, Mr. H. J. OSBORNE.

SUNDAY, MAR. 10TH, Miss GOLDSMITH.

Finchley Spiritual Mission,
FERNBANK HALL, GRAVEL HILL,
CHURCH END, FINCHLEY, N.3 (Tram
and Buses to "Queen's Head").

SUNDAY, MAR. 3RD, at 7,
Mr. W. A. MELTON,

Address and Clairvoyance.
THURSDAY, at 8, Rev. CHAS. DRAYTON

THOMAS, "Life After Death, with
Evidence."

Clairvoyance by Mrs. L. CAMPBELL.

Hanwell Spiritualist Church,
120, UXERIDGE ROAD.

SUNDAY, MAR. 3RD, at 3, LYCEUM.
At 6-30, Mrs. STEBBING.

THURSDAY, at 8, Miss FALLOWS.
FRIDAY, at 8, FREE HEALING CIRCLE.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 3RD, at 11-15, CIRCLE.
At 3, LYCEUM.

At 7, Mrs. N. MELLODY.

TUESDAY, at 3, Mrs. FILLMORE. At
7-30, HEALING CIRCLE.

THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society,
12, LETTUCE ST., PARSON'S GARDEN.

SUNDAY, MAR. 3RD, at 7,
Mr. E. HUNT.

Circle, 11-30. Lyceum, 3.

THURSDAY, at 8, Mrs. E. NEVILLE.
SUNDAY, MAR. 10TH, Mr. G. PRIOR.

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

SUNDAY, MAR. 3RD, at 3, LYCEUM.
At 7, Mr. & Mrs. PULHAM.

MONDAY, at 3, Mrs. STOCKWELL.
At 8, PUBLIC MEETING.

TUESDAY, at 8, MEMBERS ONLY.
FRIDAY, at 8, LYCEUM MEETING.

SUNDAY, MAR. 10TH, Mrs. S. D. KENT.

Hackney Independent Lyceum Church
41, PEMBURY ROAD, HACKNEY DOWNS
(2nd Gateway in Downs Park Road on
left.)

SUNDAY, MAR. 3RD, at 3, LYCEUM.
At 7, Mrs. HART,

Address and Clairvoyance.

THURSDAY, at 8, Mrs. YORKE,
Clairvoyance.

SUNDAY, MAR. 10TH, Mr. & Mrs. BAIN.

**Harringay Christian Spiritualists' /
Mission,**
1, SALISBURY PARADE, ST. ANN'S RD.,
HARRINGAY (Side Door, Boot Shop).

SUNDAY, MAR. 3RD, at 11, Mrs. LAW.
At 7, Miss BRADBPEAR.

TUESDAY, at 8, FREE HEALING CIRCLE.
Mr. CUMMINGS in attendance.

WEDNESDAY, at 8, Mrs. GRAHAM.

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

SUNDAY, MAR. 3RD, at 3, OPEN CIRCLE.
At 6-30, Mrs. FILLMORE.

Address and Clairvoyance.

WEDNESDAY, at 8, Mrs. M. MORRIS.
Address and Clairvoyance.

SUNDAY, MAR. 10TH, Mr. E. HUNT.

Hendon Spiritualist Fellowship,
(Please Note New Address)
THE LIBERAL ROOM, 1, BELL TERRACE,
HENDON.
(Opposite "The Bell" Bus Stop).

SUNDAY, MAR. 3RD, at 6-45,
Mr. H. BODDINGTON.

At 8, HEALING CIRCLE.

Hounslow Spiritual Mission
(Under the auspices of Ladies' Guild),
68, STAINES ROAD, HOUNSLOW
(opposite the Hospital).

SUNDAY, MAR. 3RD, at 6-45,
Mrs. PYNE.

WEDNESDAY, at 3, LADIES' CIRCLE.
At 8, Mrs. BOLAN.

LYCEUM every Sunday at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, MAR. 3RD, at 7,
Mrs. L. CAMPBELL.

THURSDAY, at 3, Miss H. WRIGHT.

FRIDAY, at 8, Mr. ARTHUR CLAYTON,
the Blind Medium.

SUNDAY, MAR. 10TH, Miss L. GEORGE.

MONDAY, MAR. 11TH, at 8, Mr. HORACE
LEAT, F.R.G.S. "The Sub-conscious
Mind."

SOCIETY ADVERTISEMENTS.

Kensington Spiritualist Church,
LINDSEY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, MAR. 3RD, at 7,
MR. STEPHEN FOSTER.
MONDAY, at 8, in Small Hall,
MR. A. DEARNLEY SERJEANT.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, MAR. 3RD, at 11, HEALING.
At 6-30, Special Visit of Mr. HANNEN
SWAFFER. Silver Collection.
WEDNESDAY, at 7-30, Mrs. TUFFNELL,
Address and Clairvoyance.
FRIDAY, at 7-15, FREE HEALING.
SUNDAY, MAR. 10TH, Special Visit of
MRS. BUTTERWORTH (Barrow).

London District Council of the S.N.U.
(DISCUSSION GROUP).

Meetings held at Minerva Rooms, 144,
High Holborn, W.C.1, on MONDAYS
at 8 prompt.

MARCH 4TH, Mr. M. BARBANELL,
Dipl. S.N.U.

Subject, "Spiritualism and the Sub-
conscious Mind."

QUESTIONS AND DISCUSSION INVITED.
EVERYBODY WELCOME.

**Little Ilford Christian Spiritualist
Church,**

THIRD AVENUE, MANOR PARK, E.

SATURDAY, MAR. 2ND, at 7-30, WHIST
SOCIAL. 1/-.

SUNDAY, MAR. 3RD, at 7,
MR. BEDBROOK.

Address and Clairvoyance.

MONDAY, at 3, Ladies' Meeting, Miss
M. BARBER.

TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, 8, Mrs. A. BODDINGTON.

THURSDAY, at 3-30, OPEN CIRCLE.

At 7-45, DANCE SOCIAL. 6d.

SUNDAY, MAR. 10TH, at 3, LYCEUM.

At 7, Miss MARIAN MORETON.

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

SUNDAY, MAR. 3RD, at 11-15, CIRCLE.
At 2-30, LYCEUM.

At 6-30, Mrs. BODDINGTON.

Address and Clairvoyance.

MONDAY, at 3, Ladies' Own, Mrs. M.
MAUNDER, Address and Clairvoyance.

At 8, PUBLIC HEALING CIRCLE.

WEDNESDAY, Mr. ARTHUR CLAYTON
(the Blind Seer), Address and Clair-
voyance.

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

SUNDAY, MAR. 3RD, at 11,
HEALING CIRCLE. At 3, LYCEUM.

At 6-30, Mr. T. W. ELLA.

THURSDAY, at 3, SERVICE: at 8,

Mrs. A. TUFFNELL.

SUNDAY, MAR. 10TH, Mrs. M. STEBBING

London Psychic Educational Centre

(A) Sundays, 11-15 prompt, SPEAKERS'
DISCUSSION CLASS.

(B) Tuesdays, at 8 prompt, PSYCHIC
DEVELOPMENT CLASS.

(C) Fridays, at 8 prompt, CLAIRVOY-
ANCE CLASS.

Grade Five Lyceumists and L.P.E.C.
members free to Class A. Members or
investigators can arrange sittings with
any qualified medium available for
Classes B and C on application to the
Director, **H. BODDINGTON, 17, Ash-
mere Grove, Brixton.** Nos. 37 and 45
ld. buses pass from Clapham Common
Station Tube.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Shepherd's Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, MAR. 3RD, at 11,
OPEN CIRCLE.
At 6-30, Mrs. H. CLARK.

THURSDAY, at 8, Mrs. HOLLOWAY.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, MAR. 3RD, at 11-15, LYCEUM.
At 3 and 6-30, Mrs. E. CLEMENTS,

Address and Clairvoyance.

WEDNESDAY, at 3, Psychometry. At
7-30, Mrs. BEAUMONT-SIGALL, Address
and Clairvoyance.

Stratford Spiritualist Church,

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

SUNDAY, MAR. 3RD, at 11,

MR. W. G. GILES.

At 3, LYCEUM OPEN SESSION.

At 6-30, Mr. ALAN WELLS.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, Ladies' Meeting,

Miss R. WARD.

THURSDAY, at 8, Public Circle, Mrs.

PRINCE.

SUNDAY, MAR. 10TH, Usual Services.

The Church of the Spirit,
24A, CHURCH ROAD, CROYDON.

SUNDAY, MAR. 3RD, at 11,
Mrs. JULIE E. SCHOLEY.

At 6-30, ADMIRAL ARMSTRONG.

WEDNESDAY, at 8, Mrs. F. TYLER,

Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, MAR. 3RD, at 6-45,
MESSRS. CLARK AND NUNN,

Address and Clairvoyance.

WEDNESDAY, at 7-45, Mrs. CALWAY,
Address and Clairvoyance.

**Wood Green Christian Spiritualist
Church,**

BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, MAR. 3RD, at 11-15, SERVICE.

At 7, Mrs. V. REDFERN.

WEDNESDAY, at 8, Rev. J. J. WELCH.

LYCEUM every Sunday at 3.

**Occult Research Society and Spiritualist
Church.**

27, WESTOW STREET, UPPER NORWOOD
S.E.19 (3 mins. from Crystal Palace).

SUNDAY, MAR. 3RD, Mrs. BISHOP
ANDERSON.

MONDAY, at 7-45, HEALING. At 8-30,
STUDY CLASS.

SUNDAY, MAR. 10TH, at 3-30, Mrs. J. R.
YORKE. At 6-30, Mr. RONALD BRAILEY

**CHRISTIAN
SPIRITUALISTS'
CONGREGATION.** 25, CRESSWELL RD., TWICKENHAM.
NE FOOT OF RICHMOND
BRIDGE

* SUNDAY, MAR. 3RD, at 7, *
* MR. A. DEARNLEY SERJEANT, *
* Speaker and Medium. *
* WEDNESDAY, MAR. 6TH, at 7-30, *
* Mrs. EVA H. CLARK, *
* Speaker and Medium. *
* After Circles at close of services. *
* Every Monday at 7-45, Free *
* Healing. *

Miscellaneous Advertisements.
NOT DISPLAYED.

Prospective Announcements, Speakers' Open Dates
Wanted, For Sale, To Let:—20 Words, 2/- Every
additional 5 Words, 4d.

CHARLES A. SIMPSON, the Healer
(control, "Dr. Lascelles"), receives
Patients Daily by Appointment at
29, Queen's Gate, Kensington, S.W.

Miss B. HAMILTON holds Public De-
veloping Classes every Wednesday and
Friday at 8. Saturdays at 8. Circle for
Psychometry, Sundays at 7. Short ad-
dress and Psychometry. At 69, West-
bourne Grove, Bayswater, London
W.2. (exactly opposite Post Office).

Miss MANSFIELD holds a Circle every
Wednesday and Friday at 8 p.m., for
Clairvoyance and Psychometry. All
open dates for 1929. — 4, Westmore-
land St., Ebury Bridge, Victoria
S.W.1.

Mrs. COMELY MAYES will hold
Meeting on Sunday Evenings at 7
also a Circle for Development of
Tuesdays at 7-30. — 7, Fairmile Avenue,
Gleneagle Road, Streatham, S.W.16.

Mrs. FORENCE SUTTON holds Circle
Tuesdays at 3, Wednesdays at 8. Tu-
days at 8, Developing Circle. All
open dates for 1929. — 111, Oxford Ga-
dens, Ladbroke Grove, W.10. Buses
107, 15.

Mrs. IRWIN'S CIRCLE, Sundays at
Psychic Demonstrations and Psych-
ometry. — 15, Sandmere Rd., Nor-
Clapham, London, S.W.

Mrs. FLORENCE KINGSTONE has
vacancies for Three Sitters in Devel-
oping Class commencing March 5th, at
Write to 28, Cedar Avenue, White-
Twickenham.

Mrs. Moss, 38, Tytherton Rd., Ty-
nell Park, N.19. Circles for Clair-
voyance, Mondays and Thursdays, 7-30.

Mrs. WILLIAM EDWARDS, Trance
Speaker, Clairvoyante, Psychometrist
holds a Circle for Psychometry
Fridays at 3; Open Developing Circle
on Fridays at 8. "At Home" on Tu-
days, from 3 to 5. — 15, Champ-
Grove, Denmark Hill, S.E.5.

ROBERT DAVIES, D.N.U., holds Dra-
ing Room Services every Wednesday
3 and 8 p.m. — Beech House, 83, Cle-
land Rd., off Delaunay's Road, High
Crumpsall, Manchester.

RONALD BRAILEY, Clairvoyant. Days
11 to 6. Tuesdays and Fridays, 8 p.m.
90, Sunny Gardens. Bus 605 Golden
Green. Phone: Hendon 1888.

SELECT CIRCLES, Tuesday and Thurs-
day evenings, at 7-30, at 24, Rose St.
Longacre, W.C.2. Clairvoyance, Psy-
chometry, Auric Readings. Conduc-
tors, Dr. MAUD WESTRUP and Mr.
EDWARD KEITH.

V. E. KENNEDY holds Circles
Demonstrations and Clairvoyance
Tuesdays, Wednesdays, and Saturdays.
Write for particulars. — 2, Nuding Rd.,
Shell Rd., Lewisham, S.E.

SPEAKERS' OPEN DATES.

Miss DAUNTON, Speaker and De-
monstrator, gives Psychometry every
Wednesday at 3. Open dates for 1929.
94, Crowther Road, South Norwood
S.E.25.

Mr. ROBERT SINGLETON, Trance Lec-
turer and Clairvoyant, has open dates
for Saturdays and Sundays, 1929.
Write Lighthouse Buildings, Skegness.

Mr. T. QUINN, Direct Voice Medium,
has open dates for 1929, and is booking
for 1930. Reasonable terms. — 12, Le-
seps Road, Liverpool.

Mr. HORACE LEAF holds an "At
Home" every Wednesday at 3. Public
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MANCHESTER SPIRITUALISTS' CENTRAL PROPAGANDA COMMITTEE.

MONTHLY SERIES OF SUNDAY LECTURES, FIRST SUNDAY IN EACH MONTH, OCTOBER TO APRIL.

Ardwick Picture Theatre, Ardwick Green.

SUNDAY, MARCH 3RD. DOORS OPEN AT 6, COMMENCE AT 6-30 SHARP.

SPEAKER: **Rev. C. DRAYTON THOMAS** (BROMLEY). Subject: "Life Beyond Death—With Evidence."

CHAIRMAN: **Geo. A. Mack, Esq.** SOLOIST: **Madame Florence Wilson** (Soprano).

ADMISSION FREE. SILVER COLLECTION. HYMN SHEETS PROVIDED.

YORKSHIRE DISTRICT COUNCIL

The **ANNUAL GENERAL MEETING** of the above will be held on **SUNDAY, MARCH 10TH**, at 10-30, in the **NATIONAL SPIRITUALIST CHURCH, KIRKGATE, WAKEFIELD**, when a good representation of Churches is expected.

MEALS PROVIDED.

PROPAGANDA MEETING in the Evening.

✠
**TEMPLES
OF
LIGHT.**
✠

THE HEAD TEMPLE, 58, Southwark Bridge Road, S.E.1. (Hop. 1272). **SUNDAY, MARCH 3RD**, at 7, **Mr. J. M. ALLEN**. **MONDAY**, at 3, Psychometry, **Madame ANDERSON**. **THURSDAY**, at 8, **Miss COLLYNS**. **SATURDAY**, at 8, **Mr. BANCROFT**. **DEVELOPING CIRCLES**: **SUNDAY**, at 11; **TUESDAY**, at 7; **WEDNESDAY**, at 4; **THURSDAY**, at 6; **SATURDAY**, at 6. Mediums attend **WEDNESDAY** and **THURSDAY**, from 11 till 1 and 2 to 6.

GOLDERS GREEN TEMPLE, Highfield, Golders Green Road, N.W. **SUNDAY, MARCH 3RD** at 7, **Mr. RONALD BRAILEY**. **MONDAY**, at 7, **CIRCLE**. At 8, **HEALING**. **WEDNESDAY** at 3, **CIRCLE**. At 7-30, **Mr. J. WAITE**.

MIDDLESBROUGH TEMPLE, 300, Linthorpe Road. SERVICES: **SUNDAYS**, at 3 and 6-30.

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

ALBERT HOUSE, 13, THEOBALD'S ROAD, W.C.1.

SATURDAY, MARCH 2ND, at 8, **Mrs. FLORA MOTE**, Psychometry.

SUNDAY, MARCH 3RD, **M. MARISINI, Esq.**, Address. **Madame RICKARD**, Clairvoyance.

SATURDAY, MARCH 9TH, **Mr. C. BURTENSHAW**. **SUNDAY, MARCH 10TH**, **Miss L. CORNWELL**.

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MONDAY, MARCH 4TH, at 3 and 7, **Mrs. RAYFIELD**.

TUESDAY, at 3, **Mrs. MIDDLETON**.

WEDNESDAY, at 3-15, **Mrs. BETTS**. **THURSDAY**, 3-6, **Mrs. GABRIEL**. **FRIDAYS**, at 7, **Study Group, Mr. ANTEN**.

Mr. STEPHEN FOSTER, **TUESDAYS** at 7 and **FRIDAYS** at 3. VISITORS WELCOME. **ETHEL KNOTT**.

KENTON SPIRITUALIST CHURCH.

A **PUBLIC MEETING** will be held at the **NORTHWICK PARK HALL, KENTON, MIDDLESEX**, on **FRIDAY, MARCH 8TH**, at 8 p.m.

Speakers: **Mrs. W. G. R. HINCHLIFFE** (Widow of the Famous Airman), **Mrs. GRACE COOKE**, **Mr. MAURICE BARBANELL**, **Mr. GLOVER BOTHAM**.

Numbered and Reserved Seats, 2/-. Reserved Seats, 1/-. Admission, 6d.

STREATHAM CHRISTIAN SPIRITUALIST CHURCH,

MADEIRA HALL, MADEIRA ROAD, STREATHAM, S.W.16 (OPPOSITE STREATHAM STATION).

SUNDAY, MARCH 3RD, at 11, **CIRCLE**. At 3, **HEALING CIRCLE**. At 6-30, **Mrs. S. D. KENT**, Healing and Clairvoyance. **MONDAY**, at 3, **LADIES' MEETING, Mrs. PRINCE**. **WEDNESDAY**, at 8, **Mrs. MAUNDER**.

MONDAY and WEDNESDAY MEETINGS, SILVER COLLECTION.

A **PROPAGANDA MEETING** will be held on **FRIDAY, MARCH 8TH**, at 8 p.m.

Speaker: **Mr. H. BODDINGTON**. Chairman: **Rev. VALE OWEN**. Clairvoyante: **Mrs. S. D. KENT**.

Soloist: **Miss LOUISE MURRAY**.

Questions invited.

All are welcome. Collection to Defray Expenses. **SATURDAY, MARCH 9TH**, at 7-30, **SOCIAL & DANCE, 1/-**.

INDEPENDENT SPIRITUALIST CHURCH,

NEW MORRIS HALL, 79, BEDFORD ROAD, CLAPHAM, S.W.4. 2 mins. from Nearest Station (Tubg), "Clapham North."

OPENING of **NEW CHURCH** by **Miss ESTELLE STEAD**.

SUNDAY, MARCH 10TH, at 6-45 p.m.

TRANSITION.

HILTON.—Passed to the Higher Life, at 6, Bank House, off Grains Road, Clapham, on Feb. 15th, Sarah, the beloved daughter of John and Elizabeth Hilton, in her 31st year. The interment was conducted at Crompton on Feb. 19th by Mrs. Fielding. Memorial service on Sunday, Feb. 24th, conducted by Mrs. Gardner, of Oldham. The relatives desire to express their thanks for sympathy and floral tributes.

NEW SECRETARIES.

Two insertions, 1/-. cash with advertisement.

HUDDERSFIELD, National Spiritualists' Church, 23, Ramsden Street. — **Mr. E. E. Law**, "Glentfield," Kaye Lane, Almondbury, Huddersfield.

LLANDUDNO SPIRITUALIST CHURCH. **Mrs. E. M. ORCHARD**, 8, Victoria St., Graig-y-don. Mediums booked for 1929 please verify.

NORTH MIDLAND DISTRICT COM-

MITTEE.—**MR. RASPIN**, 34, Grafton Street, Lincoln.

ROCHESTER SQUARE SPIRITUALIST TEMPLE, Camden Road, Camden Town, N.W.—**Mr. A. E. ARNOLD**, 99, Great College St., Camden Town, N.W.

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Yorkshire District Council of the S.N.U.—Speakers' Plan for March.

Secretary : T. OLIVER, 272, Edmund Road, Sheffield.

BRADFORD DISTRICT COMMITTEE—Hon. Sec. : F. LENG, 5, Tichborne Road, West Bowling, Bradford.

	March 3	March 10	March 17	March 24	March 31
Batley Carr, Carr St.	Mr. Williamson	Mrs. Hamer	Mr. Hughes	Mr. Clay	Mrs. Steele
Birstal, Railway Terrace ...					
Bradford, Bankfoot, 813, Manchester Rd.	Miss Dewhurst	Mrs. Hamer	Mrs. Kendall	Mrs. Watnuff	Mrs. Berry
Bradford, Milton, Belle Vue Chambers, Manningham Ln.					
Bradford, 165, Otley Rd. ...	Mrs. Thackray	Mr. Harding	Mr. Jacques	Mr. Gawthorpe	Mrs. Thornt
Bradford, Ripley St.	Mr. A. Midgley	Mr. Swailes	Mrs. Fox	Miss Hesseidene	Mrs. Collins
Cleckheaton, Old Robin Rms.					
Dewsbury, Wellington Road	Mr. Gawthorpe	Mr. Hibbert	Mr. McCommon	Mrs. Seed	Lyc. Anniv
Heckmondwike, Tower St. ...					
Idle, Highfield Road.	Mrs. Bennion	Mrs. Gooder	Mr. Whitlock	Miss Holt	Mrs. Playfor
Morley, Queen St.	Mrs. Adamson*	Mrs. Ramsden	Mrs. Playforth	Mrs. Whitley	Mr. Lonsdal
Ossett and Horbury	Mrs. Shaw	Mrs. Coleville	Mrs. Smith	Open	Mr. Moore
Saltaire, Victoria Rd.	Mrs. Playforth	Mrs. Hendry	Mrs. Gooder	Mr. Brewer	Mrs. Wilkin
Skipton					
Yeadon, Harper Terrace	Mrs. Benson	Mrs. Whitley	B.D.C.	Mrs. Williamson	Mrs. Stott

HALIFAX DISTRICT COMMITTEE—Hon. Sec. : T. ELLIS, 74, Firth Street, Huddersfield.

	March 3	March 10	March 17	March 24	March 31
Brighouse, Commercial St. ...	Mr. L. Firth	Mrs. Allured	Mrs. Shaw	Mrs. Lomas	Miss A. Tay
aBrighouse, Martin St.					
Elland, Westgate	Mr. Whitlock	Mrs. Smith	Mrs. Whitley	Mrs. Shaw	Mrs. Spencer
Halifax, St. Paul's, Alma St.	Mrs. Horton	Mrs. Crowther	Mr. Gawthorpe	Mrs. Stott	Mrs. Kendall
aHalifax, Queen's Rd.	Mrs. Entwistle	Mrs. Linney	Mr. Gilling	Mr. W. Hibbins	Mrs. Wraith
aHebden Bridge, Hope St.	Mr. Bostock*	Miss Holt	Mrs. Lomas	Mrs. Buther	Mrs. Wild
Huddersfield, Kirkburton ...	Mrs. Steele		Mrs. Grimwood	Mrs. Hamer	
aHuddersfield, Quarmby	Miss Holt	Mrs. A. Taylor	Mr. E. Ellis	Mrs. Lynch	Mrs. Liley
Huddersfield, Ramsden St. ...	Mrs. Mayo	Mrs. Greenwood*	Mrs. Marcroft	Miss Morse	
Huddersfield, St. Peter's St.	Lyceum Sessions	Miss Hesseidene	Mrs. Bennion	Mrs. Smith	Mrs. Firth
aKeighley, Heber St.	Mrs. Thornton	Mrs. Renshaw	Mr. Macdonald	Mrs. F. Taylor	Miss Jennin
Marsden, Beaconsfield Place	Mrs. Holt	Mrs. Entwistle	Miss Radcliffe	Mrs. Kelly	Mr. William
aPennyworth, Hollins Glen ...		Mrs. Mayo	Miss Tickell	Mr. Buckley	Mrs. Knowl
aSowerby Bridge, Hollins Lne.	Mr. Stewart	Mrs. W. Poole	Mrs. Mayo	Mr. C. Timms	Mrs. Thack
West Vale, Tram Terminus					

LEEDS DISTRICT COMMITTEE—Hon. Sec. : Mr. SMITH, 1, Thorpe Terrace, Lingwell Gate Lane, Outwood.

	March 3	March 10	March 17	March 24	March 31
Castleford, Lr. Oxford St.	Mr. Clay	Mrs. Hurley	Mrs. Winsor	Mrs. Dixon	Mr. Gale
Featherstone, Mafeking St. ...					
Horsforth, Scouts' Hui					
Hemsworth, Grove Lane ...		Mr. Gawthorp	Mrs. Jowett	Mrs. Playforth	Locals
Leeds, Brunswick Place.	Mrs. Kendall	Mrs. McDermott	Mr. Stewart	Mrs. Gooder	Locals
aLeeds, Easy Rd.					
aLeeds, Theaker Ln., Armley	Ald. Brewer		Lyceum	Mrs. Renshaw	Mrs. Belshan
Leeds, Gathorne St.	Mrs. Fox	Mr. Jacques	Mr. Wilson	Mrs. Schofield	
Morley, Cross Church St.	Mr. Hall	Mrs. Bolton	Mrs. Winsor		Mrs. Gooder
Normanton, Watson St.	Mrs. Burley	Mrs. Winsor	Mr. Newton	Mr. Wilson	Mrs. Glenn
Normanton, Queen St.	Mrs. Sharp	Mrs. Harrison	Ald. Brewer	Mr. Gawthorp	Mrs. Winsor
Pontefract, Star Yd. Beast Fair					
aShipley, Teal Court					
South Elmsall	Miss Key	Mr. & Mrs. Hay-wood	Mrs. Taylor	Mr. Jacques	
aSouth Kirby					
Wakefield, over Boot Stores, Kirkgate					
York, Spen Lane					

SHEFFIELD DISTRICT COMMITTEE—Hon. Sec. : WALTER RAWLINSON, 4, William Street, Wath-on-Deane.

	March 3	March 10	March 17	March 24	March 31
aBarnsley, North Pavement ...	Mr. Haywood	Mr. Gale	Mr. Orr	Mr. Kenning*	Mrs. Parkin
Barnsley, Grace St.	Mr. Worrall	Mr. Cragg	Mrs. Marfleet	Mrs. Thickett*	Locals
Bentley					
Dinnington					
aDoncaster, King's Arcade ...	Mr. Smithson	Mrs. Fenton	Rex Snowden	Mrs. Roddis	Mr. Mason
Doncaster, Catherine Street	Mr. Carnley	Mr. Markham	Mrs. Jackson	Mr. Hossell	Mr. Green
Edlington, Bungalows.	Mr. Clayton	Mr. Webb	Mrs. Hill	Mrs. Dixon	Mr. Haywood
Goldthorpe Central, Co-op. Hall					
Goldthorpe, 1, Main St.					
Maltby					
Mexboro, Lees Arcade, West St.	Mrs. Maude	Mr. B. West	Mr. Harding	Mr. Hughes	Mrs. Berry
Parkgate, Ashwood Rd.	Mrs. Linney	Mr. Olney	Mrs. Steele	Mrs. Wrather	Mr. Annable
Rossington					
aRotherham, Percy St.	Mr. Gush*	Mr. Wainwright	Miss Whitfield		Mrs. Baker
Scunthorpe, Holme St.					
Sheffield, Attercliffe, Brad- ford St.	Mrs. Watkinson	Miss Whitfield	Mrs. Denial	Mr. Mason	Open
Sheffield, Centre, Paradise Sq.			Mrs. Ault	Mrs. Steele	Mrs. Hancock
Sheffield, Darnall					
aSheffield, Heeley, Bramhall Ln.					
aSheffield, Heeley, Gifford Rd.	Mrs. Denial	Mrs. Cottam	Mrs. Watkinson	Miss Jones	Mr. Inman
Stainforth					
aWest Melton, Vicar Rd.	Mr. Haywood	Mrs. Gomersall	Mr. Gale	Mrs. Denial	Mr. Armitage
aWombwell, Melville St.	Mr. Harding	Mrs. Metcalf	Mr. Kenning*	Mr. Webb	Mrs. Hemsley
Workshop					

*D.N.U.

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