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and PROGRESS of **SPIRITUALISM**,
RELIGION and **REFORM**.

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Invocation.

FOR PEACE.

O Thou Infinite and Eternal Spirit of Good, create in us clean hearts and renew within us a spirit of goodwill towards our fellow-men. Give us confidence, and help us to use our thought force in harmony with the Divine Will for the spiritual uplifting of humanity.

Grant, O Lord, that our thought vibrations may be constantly attuned in harmony with the Infinite and Eternal Spirit of Good.

Of discord, turmoil, war and waste we have had more than enough, and we have realised the utter folly of perpetual conflict and strife.

Strengthen us, help us to overcome all our defects; enable us to see more and more clearly the laws, the ways, the means, and the methods whereby we may attain lasting health, happiness and prosperity. Give us perfect trust in the law of eternal life.

Send us peace, perfect peace, O Lord, in this our time; grant that we may think less and less of the material things of this life, and that we may increase our own powers for spiritual unfoldment, and thus prepare for service with our unseen friends; and to Thee be all the honour and the glory for ever and ever.—AMEN.

Is God Love?

By A. L. WAREHAM.

II.

THERE is no need for the Supreme Power as such to plan and design; the eternal law is so transcendently wise and perfect, that the universe has been evolved and sustained in all its infinite beauty and majesty, in all its details and complexities, by its unflinching power. All finite minds and forms have been produced in this way; and some of these, as in the case of man and the higher intelligences of the universe, are capable of planning and designing. This method or capacity for designing is not a primal faculty; it is the product of much experience of the outside world. But there is nothing outside of universal spirit. God did not need experience of an external; everything is within himself, potentially. He is all sufficient. We are mistaken when we picture the divine mind working in the same way as finite minds. People must rise above the old conception of God as a wonderful kind of superman.

The saying that "man was made in the image of God" has misled many; it is so extremely difficult to shake off these old conceptions. Man is finite, and possesses form of body. God is infinite and, as primal spirit, is without form, though manifesting in and throughout the universe in an infinity of forms; for we are all parts of the one great universal spirit. The structure of nature, in the light of the evolutionary doctrine, is revealing more and more clearly the great truth that it was not by design, but by divine law, that all forms and variations, all finite powers and faculties have been produced. This is not a dead mechanical universe, but a living, forceful, purposeful universe; everything is alive, and is striving to attain its several desires. The law of love, or of attraction and repulsion, of like and dislike, is fundamental and eternal; it

governs all, from the electron to the largest celestial body; from the microbe to man. If the law of love were but one-sided, and consisted only of attraction or desire, things would at once rush together into one immense mass. There would be no more movement, no life, no consciousness, no feeling, no difference, no variety, no comparison, no varied relationship. The universe would be dead, non-existent. It is only because love has the dual attributes of attraction and repulsion, of like and dislike, that movement is possible, variety is possible, comparison is possible, feeling and life are possible. Like and dislike are consequently fundamental necessities; and this being so, pleasure and pain, which are associated with them, are also fundamental necessities.

The continuous working of this law has led to the production, by evolution, of all the countless varieties of bodies and minds that exist throughout the universe. It has led to the production of countless other varieties of bodies and minds that have from one cause or another ceased to exist. Nature has produced, and has then destroyed. Nature is relentless. But the living forms on this planet have, during hundreds of millions of years, been rising in the scale of life. The race is not only and always to the big and strong; there were mighty reptiles reigning supreme when our distant ancestors were of a kind of mice. Brains tell, activity tells, conduct tells, and in the long run the races possessing brain, energy, and high morality will survive. We cannot afford to squander these gifts.

Combinations prevail over lonely individuals; and the greater combinations prevail over the lesser, providing they function harmoniously, and are in no other way inferior. The individual must be prepared to sacrifice himself or herself for the well-being of the family, group or community; and the community must see that each individual is efficient, cared for, healthy and happy, so far as possible. There should be emulation without antagonism. It is this kind of thing that is favoured by the eternal law; and although there is apparently so much injustice and undeserved suffering, R. W. Emerson has shown that there is also compensation. Spiritualism has given us the comforting assurance that compensation in the future life is on a most abundant scale. Those who suffer, or sacrifice themselves for the truth, for righteousness' sake and for God and humanity are amply rewarded in the spirit world.

The idea that God designed a machine that works imperfectly, and requires occasional correction, is not deserving of preservation. Neither is the idea that God designed every action, event and sequence of events relating to each finite being in the whole infinite universe, throughout all eternity. The eternal law is all-sufficient for every need and for every occasion, and the eternal law is the divine mind—eternal law, primal spirit, God.

Man, divine in origin and destiny, has, like other creatures, to adapt himself to circumstances, and shape circumstances to harmonise with his own needs and nature. In doing this he is developing himself and rising mentally and spiritually. The great tragedies of the past were largely the result of man's own conduct, and should have assisted in his moral and mental development. With the increased means of rapid communication, the different nations and races are getting to know more of one another, and to realise that war is disastrous, not only to the vanquished, but often to the victor. Greater efforts are being made to avert wars than formerly. Let us fervently pray that we may be preserved from future catastrophe in that direction. Not only is goodwill necessary, but right understanding and wisdom.

Mediumistic Control.

By HORACE LEAF, F.R.G.S.

It is still a moot question as to what actually happens when mediumistic trance takes place. There is little to support the idea that it involves the actual displacing of the spirit of the medium from his body and its complete possession by the invading spirit. This may, however, happen in a few instances, but mostly it appears that the medium is reduced to unconsciousness by a process analogous to hypnotic trance.

Hypnotic trance is really not a true condition of unconsciousness, but merely a change of personality. In most cases the subject is acutely aware, although too passive or negative to do anything without a suggestion or command from the hypnotic operator. It then often becomes apparent that the consciousness is hypersensitive to an astonishing degree, and occasionally new faculties and powers manifest.

True mediumistic trance is similar, the same stage characterising both. In each instance there must be consent on the part of the subject or medium, while the approach of the entrancement may be gradual or instantaneous. This gives support to the old contention of spirit-guides that their method of control is analogous to that of the hypnotic operator.

Hypnotists seldom if ever have reason for believing that the spirit of the subject leaves the physical organism. I have participated in experiments to see if this complete displacement can be achieved, but have never witnessed a reliable instance. Distance clairvoyance may have been induced, the subject recounting what he was witnessing presumably at a distance, but obviously he had control of his body or he could not have spoken. One reason for not writing too definitely against the possibility of complete displacement in this kind of experiment is the impressive claims of the old mesmerists who seem sometimes to have experienced it.

Even if the spirit of the medium is removed from his body during entrancement he must have some control over it which greatly modifies the influence of the controlling spirit. It is impossible otherwise to account for the coherence of the control. For a stranger to take complete charge of another person's brain and nervous system, to think through it intelligently, and to produce rational muscular control, is inconceivable, in view of the complicated and highly delicate processes involved.

This can be appreciated when we remember how long it takes anyone to become master of his own physical organism. It takes children months to learn to walk, and years to learn to talk properly. Later comes the development of various kinds of skill, achieved only after much thought, will and practice. Is it possible that a disembodied entity could take possession of so highly organised and habituated a body and use it successfully in any degree without the co-operation of the lifelong owner? Use involves a mechanism, and it seems impossible for even the individual himself easily to overcome this; especially when related to the higher mental processes, and it is these which are usually connected with spirit-control. The mechanism naturally tends to move in accustomed way, so that a slight impulse will set the thought or action moving along customary lines.

Doubtless it is for reasons such as this that mediums are seldom subject to complete entrancement. By far the greater number are of the conscious order. Indeed, conscious mediums would appear to be the best type if only they can become sufficiently passive during the period of control. They can then take up the impression conveyed by the spirit and interpret it more easily and better than the spirit could be expected to do if it has to take entire control of the medium's mind and body.

This fact should be consoling and encouraging to would-be mediums. There is a sincere desire among them to be rendered unconscious during the spirit invasion simply because they do not want to interfere with the work of the

controlling entity. The idea is that if they are unconscious they cannot interfere and the messages will be more reliable, while they themselves will not be responsible for what is said and done. The fact is that they will be largely responsible, in a way, for anything that may happen even if out of their body. Their past modes of thought and conduct will have been so well established that they will determine much that the spirit control may do.

No would-be medium should, therefore, be disappointed if complete entrancement is rare, and if it ever happens there should be no astonishment if the results are not more satisfactory than those produced by conscious or semi-conscious mediums. The whole situation seems to favour the conscious medium, who, properly trained and reasonably educated, should be an excellent co-operator with the control and of great assistance in interpreting its wishes.

The best kind of person to make a good medium is, all other things being equal, the well-educated, broadminded, teachable person anxious to learn new facts and truths. This type is not easy to find, but when found should, among other phases, make excellent inspirational writers and speakers. The most difficult type to make a good medium is the ignorant and narrow-minded person, well grounded in a few mental habits to which undue importance is attached. For inspirational speaking and writing they seem hopeless, as every thought transmitted to them by the spiritual inspirer is naturally translated along familiar lines and used to support false or stupid ideas.

There are some excellent examples in history of this kind of person so effectively misdirecting the spiritual inspiration as to establish new religions which have been used to propagate the most inane beliefs in the sacred name of religion.

The best mediums, both physical and mental, have often been conscious during the exercise of their remarkable powers, and more good has been done in public by this kind than can possibly be done by the unconscious order. Doubtless one of the reasons why most public platform mediums are conscious is that entrancement is not only difficult to induce, but possibly dangerous when there is a large audience of mixed types. Another reason is perhaps the instinctive dislike most sensitive people have to anything very unusual. Entrancement in public often places the psychic under so much stress that it causes them to make unpleasant contortions, which are good for no one.

On the whole, entranced mediums are less productive in quality of supernormal results, although their output is probably slightly higher in actual test value, but this is usually made up by the greater output of the conscious medium, who may make more errors, but in the end gives more, owing to greater psychic vigour.

This article must not be construed into an attempt to decry trance mediumship. All mediumship is good, no matter what form it may take, and no one can successfully dictate what kind of mediumship he shall have. Mediumship is a natural endowment, and one must be subject to the form it may take; but it is a mistake to worry and doubt because one cannot be entranced. Conscious mediumship has just as important a place in the history of Spiritualism and psychical research as trance mediumship.



LEEDS DISTRICT COMMITTEE.

THE Leeds District Committee's conference was held at Normanton (Queen Street) N. S. Church on Sunday Sept. 8th. The President (Alderman Brewer) was in the chair. At the conclusion of the usual invocational procedure, 10 churches were found to be represented by 10 delegates. There were also present 9 associates, 1 fraternal delegate, 4 officers. The correspondence and financial matters being disposed of, church reports were given and accepted as satisfactory. A lengthy discussion on the winter propaganda plans ensued, and many suggestions were submitted. In the afternoon Mrs. Fenton, Mr. Jenkins and Mrs. Eccles addressed a well-attended meeting, and at the evening service, at which the Secretary presided, Mrs. Bettridge and Mr. W. Smith were the speakers.

Psychic Studies.

By DOROTHY AGNES.

LIFE.

I VISITED with a friend one of our beautiful gardens of sleep; and noticed how sad were the faces of the mourners. They did not seem to realise that the one they loved and missed still dwelt in a body; that the old body had been exchanged for one more ethereal and lovely, full of conscious energy, more vitally alive.

They only saw the vacant place and knew the music of the voice they had delighted to hear was hushed forever.

Quite near to me was a young girl, her face set in sombre lines of grief. She was carefully arranging some beautiful roses and grasses in a copper vase. Standing by her side was the one for whom she mourned. This beautiful form of light stretched forth her arms in longing love, with the wish to comfort her daughter (for so I saw the grieving one to be).

The divine smile of mother love lit up her patient-looking face, but there was no answering smile from her child, so utterly unconscious of her presence and closely enveloped in the mists of selfish sorrow was she.

The mourner walked slowly away, her burden of sorrow pressing heavily upon her, and, still unknown, the tender thoughts of infinite mother love followed her.

The gentle hands that rocked her cradle in babyhood were guiding her still. Guiding her footsteps over the thorny pathways, sending her thoughts of wisdom and peace and ever trying to flood her soul with the radiant sunshine which lights the spirit realms, making it the perfect home of everlasting glory.

We are blessed in knowing that our dear ones watch over us and help us, but let us ever try to spread these teachings to those forlorn souls who dwell in darkness and fail to understand that life goes on forever.

Tonic Talks.

By JAMES LEIGH.

THE BEST RELIGION.

It is a valuable thought to realise that man throughout all the ages of the world has always had some form of worship and prayer. Even in the most ancient days of tribal life there appears to have always been some form of religion prevalent, and it seems reasonable to conclude, some superior intelligence prompting men to higher spiritual achievement.

A research into the beliefs of the past does not at first evidence much apparent progress on the part of religious movements. Indeed we find that there has often been mere repetition. The truths, for instance, which Spiritualism is making known to-day are but the re-echoes of fuller revelations of bygone years, partially lost in the endless tunnels of passing time.

In the earlier days men formed themselves into different groups, some, perhaps, worshipping the sun, some the stars or, indeed, material symbols which they had themselves created. Similarly men to-day often set up material ends as their goals, worshipping them and striving always to attain them. But often the earlier pioneers regarded their gods as aids to the attainment of something greater. They feared to go the God of the universe direct and appointed some towering images representing their conception of great power and strength as intermediaries between themselves and Deity. The Roman Catholic follows the same idea to-day, and ordains a priesthood.

Spiritualism suggests that no intermediary is needed. At the outset it suppresses the heathen idea of an angry and jealous God, and substitutes therefor a greater and truer conception of God as spirit. It boasts no heavenly leader other than Him, and in this one of the greatest religious evils has been removed. Christ is to the Christian

what Mohammed is to the Moslem. Buddha to the Hindu. Had we followed this trend of appointing earthly representatives, the Spiritualist would have to-day been worshipping St. Paul.

But there is a danger to the Spiritualist in considering the qualities of his cult. He may grow to think that his is the best religion, and thus fall back into the ranks of the bigoted. There is only one complete religion, but there are many paths which purport to lead to it. Spiritualism is but one, and that which distinguishes it from the common lot is the co-operation it encourages between humanity gone forward and humanity still here.

There are, after all, many who profess no adherence to any sect or creed, whose lives are models which few Spiritualists could parallel. Religion does not lie in the acceptance of several articles of faith, nor in the performance of appointed ritual. As a man lives, so is his real religion indicated.

Herein, then, is a note of warning sounded. The Spiritualist possesses an admittedly great truth, but its greatness will surely lie in the use he makes of it. There is no "best" religion higher than good actions. What we wrongly call "religion" are the paths to their affective attainment.

Little Powder-in-the-Jam Tales.

WISDOM WEARS A TAIL.

By IVAN COOKE.

It swung gracefully by its tail from a high bar, surveying the clustering humans outside the cage. Really this was a remarkable ape. As it gazed mildly upon me I could not but feel how small was the division between our simian brother and ourselves. Intelligence, understanding, compassion dwelt in its eyes. How cruel it seemed to deny it its rightful freedom; to cage it so shamefully as a public spectacle.

And it was then, to my amazement, it spoke to me: (So many strange things have happened since I commenced taking more powder in the jam. Surely this is the strangest.) It spoke to me and said: "As I see your face, I feel relieved that there are bars between us."

I was shocked at this astounding thing. I could only gasp and gurgle as it continued: "Once I thought how cruel it was that all my human brothers should be encaged. It saddened me that bars should be necessary to keep them in subjection. I hated to see the bald faces of men and women gazing so pathetically upon our freedom as we swung so easily from bar to bar. But then I had not realised how low in the scale is your humanity, how unfit it is to enjoy the liberty which is ours. How many men are sufficiently evolved to swing as I swing, at peace with all the world?"

"Alas! how many?" I returned, striving to regain myself.

Most peacefully I swing here, wrapped in philosophic calmness, I see drawn and anguished faces stare at me, then hurry off to stare elsewhere. I see the hurry, drive and bustle. I hear the empty chatter. Oh! how we nowadays writhe at the emptiness of human character!"

"It is, indeed, a dreadful thing," I gasped.

"Where can you find such philosophic dignity? Where can you see so profound a nobility, untouched by the unworthy things of earth, as that which lends my countenance its beauty of character and form?"

"Where!" I said voluntarily, and with conviction.

"Nor will you find true peace outside our monkey-house. All our needs are supplied. We do not labour, neither do we spin, except, of course, from the ends of our tails. Yet is it ordained that man in his cage must labour by sweat of brow for all he needs. Man has not yet evolved. Idleness, such as we enjoy, such as we have put to good and beneficial use by forming ourselves into a society, where inspired oratory can be heard from daylight to dusk, would be by man misused. It would be turned to his own selfish ends—"

"Hear, hear!" I said. "We are the chosen few, aren't we?"

"Not you," it answered pointedly. "We cannot include you, sir. Your habits make you unfit to be released. I see you are still a slave to clothes, that you are wrapped in wools and cottons, grimed with your city's filth which shuts out the faithful light of air. Remove that hat of diseased rabbit skin from your head, sir!"

I did so humbly.

"I am creditably informed, sir," it continued, seemingly pleased, "that under such hats men are mostly bald. Baldness is considered a disgrace in a civilised community such as ours. And I am further informed, sir that by means of this unhealthy clothing men have gone bald all over. Is that so?"

"Really!" I said, gasping. "Really——"

"Also, sir, I have watched the females of your tribe. To my horror I find that they are adorned with skins that I know were the true property of animals. What, sir, have you to say to that?"

I had nothing, and was silent.

"I see a paper packet in your pocket. Is it from THAT this disgusting smell of preserved flesh comes?"

"You are wrong there," I cried. "I have only a packet of sandwiches, but they haven't any preserved flesh with them. Just a spot of corned beef and a slice of ham."

"So it is true! I hear terrible things of you people," it continued. "Cruelty surpassing that of the jungle. Tell me, is it true that you hunt the fox, the hare, the deer; that you kill not for food but for the lust of blood, in the name of sport?"

It picked up a newspaper lying at the bottom of the cage. "What perverted minds are yours that you wallow in the evil of your race, that you must stimulate all your baser instincts by reading of sin and sadness, sorrow and crime, sudden death and broken hearts. Why not chronicle as widely the myriad good and kindly acts done by man for his fellows? Now and again from here I see these acts. I love your little children; why let pollution touch them?"

I stood before this lowly brother of mine. Pity for him blurred my eyes. Pity for ourselves was greater. And then as I stood in silence I saw the world's sorrows also. They lived in that monkey-house, mostly at peace with one another. Was there not wisdom?

SOUTH AFRICAN ACTIVITIES.

MR. H. M. GRAHAME, writing from Pietermaritzburg, Natal, describes a most successful propaganda tour through Northern Rhodesia, and assures us that the spiritual results have been very gratifying, as a number of working centres have been formed in places where previously there was no knowledge of Spiritualism. He tells us: "There is a great demand for literature likely to be helpful to those who have taken up the work." Thousands of leaflets have been distributed, and many centres have been visited a second time in order to assist in organising Societies, but as distances are great, the expense of travelling between centres is a great drain on finance (though Mr. and Mrs. Grahame did not ask for any help in that regard). They are appealing, however, for reading matter. *THE TWO WORLDS*, as "the people's paper," has already sent out a number of parcels. Any assistance towards this form of propaganda will be greatly appreciated by the Editor. The press reports of the tour have been excellent. Mr. Grahame's addresses and Mrs. Grahame's clairvoyance have both reached a high standard.

DOVER.—The Dover Spiritualists' Society held its first services at the new headquarters at Cannon Hall on Saturday, Sept. 14th. Miss Lilian White spoke to good congregations on both Saturday and Sunday, who expressed their appreciation of the tasteful decorations. The choir at the Sunday evening service rendered the anthem, "I Will Arise," and a very good week-end's work was successfully accomplished.

Reincarnation.

By DR. ABDULLA KHAN.

Through (Trance) M. SANDYS-PEMBERTON, Indian Army.

I HAVE been here in the spirit world nearly thirty years, and have found, scientifically, no concrete evidence on which to base the theory of reincarnation.

To my mind, reincarnation had some basis for its being for this thought has been existent in the world for many centuries, and a belief of this nature which could exist for such a period must of necessity be based on facts of some kind.

It is said one cannot learn certain things that are necessary for development and progress after passing to this side of life, and for this reason reincarnation is put forward as a means of learning those things on your earth plane that were not learnt in the previous incarnation or incarnations. This theory is wrong from its inception—for that which is not learnt upon the earth plane I say definitely can be learnt on the spirit planes.

Now to come to the facts on which the theory was probably based. There have been through all the centuries, as historically and otherwise recorded, cases of obsession: some of these recognised as such, but the majority have been unknown. For example, there is a well-known case that was published in the lay press some three or four years ago of a young Indian girl (Hindu) in Calcutta, who at about the age of thirteen suddenly exhibited all the traits of character and mannerisms of her own grandfather—she recalled episodes in the old man's life that could not have been known to her, and appropriated his name. Those in her surroundings immediately pronounced this a clear case of reincarnation. To me the most obvious argument against their statements is contained in the fact that it was not until she reached the age of about thirteen that the girl exhibited these peculiarities. It is obvious, without going into lengthy detail, that had this been a case of the spirit of the old man reincarnating in the infant body of the girl, some sign would have been manifest before that age. It is not likely to be necessary for the reincarnated individual to reach a certain age before exhibiting signs of being conscious of a previous incarnation.

The foregoing, I think, constitutes a fair example of real obsession being mistaken for hypothetical reincarnation. From what is known of obsession, this is a case of like spirit and mind being drawn to like—therefore, what more likely than that a relative, with unrealised purpose or plans, should take advantage of an opportunity to impress his own personality upon the girl, to the exclusion, at any rate for a time, of her own.

In such cases there were, therefore, two lives (spirits) using the one body, and when the obsessing spirit was in full control, memories and ideas belonging to its past life upon the earth plane leaked through, giving rise to the impression that the rightful possessor of the human body had previously lived before in another body upon the earth.

It has not yet been definitely proved as to what actually causes obsession. It is said by many to be the outcome of possessing a weak will. I am, however, more inclined to the opinion that it is chiefly the result of strongly developed but uncontrolled psychic faculties. Whatever the cause of obsession may be, it almost inevitably gives rise to the idea that an old spirit is reincarnated upon the earth.

My conclusion is that reincarnation as at present understood is a fallacy—and often is only another term for obsession.

ALWAYS DOING RIGHT.—If everyone always did right, what a different world this would be. Everyone could do right if it were not against their interests. Many do wrong for their own advantage, or for that of others. Some day the people will learn to do right, even when it may seem against themselves. There is a very good reason for always doing right, and that is that you will never have any regrets.—TRUTH BEARER.

NEWSY NOTES.

SUPERNORMAL AND SUPERNATURAL.

There appears to be an increasing misuse amongst Spiritualists generally of the two terms "supernormal" and "supernatural," each of which fundamentally convey entirely separate meanings. Often, however, they are now made to substitute one another, and their frequent misapplication must be a source of much confusion amongst investigators. Adopting a rather crude illustration, we might say that a man who has a very marked inclination in the direction of food consumption is, in this respect, supernormal, or beyond the average. Yet we cannot reasonably assume that he is in this direction not NATURAL—a large appetite may not only be natural in his case, but, perhaps, necessary. There is a marked distinction in the use of these two terms in psychical research also, and it is aptly that generally so little attention is paid to its maintenance.

EDUCATION.

It is surprising how often one comes in contact with acknowledged Spiritualists who have but really little knowledge of the cause they purport to represent. Mention of the National Spiritualists' College is often also an indication of the comparative ignorance many Spiritualists possess in this direction. There is no doubt that Spiritualists in general need education in the grander and fuller aspects of their philosophy, and although psychic educational work is a task very often undervalued, yet it is one which is continually influencing the progress of the movement as a whole. When the Spiritualists' National College was inaugurated some year ago it was heralded with a chorus of praise. Co-operation, however, is infinitely more mutually progressive than mere encouragement, and those who have the educational aspect of the movement at heart appear to be wanting in this direction now.

PSYCHIC LITERATURE.

A remark recently made by an acquaintance newly in contact with the occult has prompted us to refer to the above. "It is strange," he said, "that a subject which purports to be so important and so extensive as Spiritualism should lack any really systematic literature." At first sight we might dismiss the statement on the grounds that the number of books on occult subjects now in circulation is legion—certainly, few movements possess a larger literature than Spiritualism—but further consideration finds this a by no means satisfying reply. Taking the phenomenal side of the movement alone, we are brought into contact with a whole host of publications—but is there a systematic series? It is impossible to estimate the value which a whole-hearted investigation into the various phases of mediumship faithfully recorded would be to the new investigator, who, as it is, more often than not finds his pathway barred by many elementary and needless details and considerations. After all, one cannot examine things if one is ignorant of their value, and it is the lack in this qualification which is most characteristic in lay investigators. It is just this qualification, also, which a systematic record of psychical observations by others would afford.

ON DISCOVERY.

"Things are not what they seem" is a common expression which, perhaps, possesses a greater truth than is generally supposed. The coming of Spiritualism has probably been more instrumental than any other cause in changing the field of human thought. In the past things were accepted often on their outer appearance, but the trend of science to-day is certainly in the direction of what is inner and unseen. Following the example of Hindu teachings, it is becoming generally recognised that, as an instance, air, as such, is of no real use to man, but rather it is the forces which permeate air which are indispensable. Our scientists used to incorrectly talk of "space," whereas now to adopt Sir Oliver Lodge's terminology, they refer to the "entity which fills space." Similarly, a man to all

outward appearance is but a mechanical vehicle, but when we step behind the outer trappings and find the "entity which fills man," we are brought face to face with spirit, the greatest of all entities, yet one of which we were previously unaware.

REVISING CHRISTIANITY.

Once again the problem of making Christianity more universal in its character is in the air, and "The Spectator" has invited several distinguished clergy to participate in a discussion which will commence in the next issue under the title of "The Reunion of Christendom." Says the Rev. A. S. Duncan-Jones, who contributes an introductory article, "In 1930 great decisions must be taken by the Anglican Episcopate when they meet together at Lambeth. They will come from Asia, America, Africa, and Australia, and what they decide will make its influence felt wherever Christianity has been sown by English-speaking people." We may say that the Rev. Duncan-Jones at least strikes a very optimistic note. We look back on the preceding Lambeth Conferences, and wonder how much progress has been made. However, it will be interesting to read the views of the different Christian divisions as represented in "The Spectator," and we shall hope to be able to comment on them as they appear.

THE BIBLE'S TRUTH.

An interesting correspondence is at present being published on the truth of the Bible, in "The Spectator." One contributor says: "Dr. Gore's New Commentary seems to give up all belief in the historic witness of either Testament. The church to-day, if it wants a hearing, must get back to FACTS of history and drop 'experience' for truth." Canon Hobart Hampden, in taking this correspondent to task, states that "surely it is only through EXPERIENCE, which involves patient, thorough, unbiassed study of the Bible, that we are able to grasp truth." Frankly, we believe both contributors are lost. One surely cannot discover whether the Bible is true or not by mere reading its contents! Since all knowledge is the outcome of comparison, we must subject the Biblical text to criticism in the light of modern discoveries, and only then shall we be fit to decide upon the nature of its contents. OBSERVER.

A SAD FAREWELL.

With regret we report that, after 42 years' activity in the cause of Spiritualism, The Church of the Spirit, Camberwell, London, S.E., has, as a result of negotiations between officers and members, been wound up. Lately several of the officers have been forced to resign their positions, and, despite repeated appeals for more active membership, the church has made little progress. The Society was the second oldest in London, and the older workers have found it impossible to continue their labours indefinitely without greater co-operation from the newer converts, who have certainly failed to do their share.

At a special members' meeting, certain small grants were made to old and deserving workers, and it was unanimously resolved that after the sale of the effects the balance should be made over to the Spiritualists' National Union, two thirds for the General Fund and one-third for the Fund of Benevolence. A cheque is therefore being sent to Mr. G. F. Berry, the Secretary of the S.N.U., for £91 11s. 5d. (S.N.U. £61 0s. 11d, and F.O.B. £30 10s. 6d.), and it is hoped that in this way the best possible use will be made of this balance, which has been contributed by Spiritualists for Spiritualism.—W. A. CODD.

—*—
WHEN God closes the door He opens the window.

DEATH is as much a fixed policy of nature as life is, and if we can only assure ourselves of its place in the economy of the world as a mere transitional process to new environment, we shall have the same attitude toward it as we have toward life.—J. H. HYSLOP.

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FRIDAY, SEPTEMBER 27, 1929.

"Spreading the Cause."

ONCE again our numerous correspondents raise the subject of the activities of individuals in spreading abroad the good news of spirit communion and angel ministry, and of the attempts which are often made under the guise of benevolence to exploit the movement for purely personal ends.

When an individual who has hitherto been dependent upon his church and its ministry for his whole knowledge of spiritual verities, suddenly comes into contact with the spirit world and finds that without the aid of priest or parson, creed or book, he is able to get actual, definite, and positive evidence of life hereafter, and even to communicate with those of his friends who have gone to live in that life, there is opened to him a new world. Hitherto, he has taken a spiritual world for granted on the strength of the teaching which has been passed on to him by his spiritual pastors. He now finds, as the result of communion with the spirit world, that he knows more about the nature of the life hereafter than the whole crowd of theologians who have been beating the air through the centuries, and he naturally rebels against the assumed authority of those who appear to be ignorant of the basic facts of spirit life. Such an individual, if he be serious and enthusiastic, is instantly seized with the desire to communicate to others the revelation which has meant so much to him, and too often in his early enthusiasm he becomes a general nuisance to his friends and relatives. With all the enthusiasm of the new convert, he imagines he can set the world right within a few years, and that he has only to tell forth his message to find everyone tumbling over themselves to receive it. He is quickly disillusioned! His friends regard him as a fanatic, an enthusiast, a visionary, and perhaps even a fool, and in this (as in all other matters) experience becomes the most effective teacher.

Certain types of men decide that if the world is not anxious to receive their message, they are quite content to enjoy it themselves and let the world take its own course; for it must not be forgotten that there is a very great deal of comfort and peace in the mere knowledge of the fact that communion with his own loved ones is possible. It has abolished the sorrow which came as a consequence of death. His dread of the grave has vanished, and life takes upon itself a new meaning, for it has become a natural stepping-stone to a greater future.

There are, however, those in whom the missionary spirit cannot be quelled, and in whom the spirit of sacrifice still lives, as it has lived in true men all through the ages. In many such cases individuals have set up meeting places where those who wanted the evidences, and who desired the messages which the spirit world could give, could obtain them. We have known many such cases where men and women have devoted the whole of their income to conduct-

ing such meeting rooms, and that with the most benevolent intent, and at great loss to themselves, and further, when the motive prompting such action was pure and idealistic. Such meeting rooms have been conducted with the utmost decorum—often with the utmost efficiency; they have presented a clean and spiritual Spiritualism, which has been creditable alike to the promoter and to the spirit world, and has brought comfort to thousands. There is no gainsaying the fact that some few of such efforts have been as well conducted as any Spiritualist organisation which has ever been established, and they have represented sacrifice in the true spirit of benevolence; a sacrifice made for the benefit of the world in which men live.

But there are others! In these days when psychical investigation is occupying the attention of hundreds of thousands of people, and where mediumship is the province of the few, there are a larger number of people who require evidence than there are of those best qualified to supply it, and in the circumstances competition, inseparable from human activities, has naturally arisen. Despite the fact that the best investigation, and the most satisfying investigation, is generally HOME investigation, it is none the less true that there has arisen an idea that the great benefits and blessings of the spiritual world can be obtained by paying mediums for them, and spirit communion has tended to become as commercialised as dealings in butter, cheese, and potatoes. It may be regarded as pitiable that this should be so, but it seems to be inseparable from earth life. It is, of course, exactly the same thing which is happening to other religious organisations, where prices are charged for the saying of masses for the souls of the departed: in some religious newspapers there are whole columns of advertisements from people who are asking for donations to pay for masses for the "repose of the souls of departed friends" though in such cases there is not the slightest evidence of any type whatever that any single soul has ever been benefited by such masses, if they are ever said.

It is hardly to be expected in a world such as this that spiritual values can be separated from the commercial peculiarities of the plane on which we dwell, since those who devote time and service to spiritual work must eat, and drink, and clothe themselves. The whole question then comes down to one of purity of motive, and there is growing up on the fringe of the Spiritualistic movement exactly the same commercial elements which have characterised other religious bodies, from the Roman Church to the Salvation Army. It is well known to-day that there are self-important mediums whose psychic powers are of very doubtful quality, who open so-called Spiritualistic rooms on a shabby basis of business, where phenomena which would not satisfy an ordinary higher grade schoolboy is handed out to a credulous crowd of people who have been trained on the basis of faith.

One of our correspondent tells us that in his particular town some few years ago a general market was started by the Corporation at which gypsies, palmists, so-called clairvoyants, and so forth were allowed to conduct stalls for fortune-telling of the most materialistic kind. After a time an embargo was placed on them by the local authorities, and the people conducting them were at their wits' end. They were mostly showmen, and several of them resorted to the method of starting a Spiritualist Society (?) and used the name "Spiritualism" to cover activities of the most mercenary type. One could attend such places for fifty years without gleanings the slightest evidence that there was such a thing as the spirit world. Love, marriage, divorce, domestic details of the most trivial kind, questions of health, finance, etc., are the only things ever discussed, but in order to lend some form of religious sanction, and to throw dust in the eyes of the authorities, many of these places are designated Spiritualist Societies or "Christian Spiritualist Missions." Such places are bought and sold as going concerns, and we know of several cases where sixty and seventy pounds have been paid as "ingoing," the business being taken over as a going concern.

In some cases such efforts are merely made to cover clothing clubs, money lending offices, and other questionable activities. We have heard of cases where the windows make a display of "talismans for luck" and such like things.

but the shops were never opened during the ordinary business hours. This is the evil of the "one man show." The motive behind scores of them is the effort to obtain money under false pretences, and the fair names of Spiritualism and Christianity are exploited to this end. It is no wonder that some of our churches rise on their hind legs and complain against meeting rooms which are so laxly conducted that they are a continual reflection upon principles which are dear to them.

The worst of the whole difficulty is that since the exercise of genuine mediumship is an offence against the law, the best mediumship, rightly used, occupies the same position in law as these bogus efforts. If the law would once recognise the use of honest mediumship for purposes of psychological investigation and spiritual comfort, it would be comparatively easy to close these places. At present no action can be taken against them which could not be taken against every Spiritualist Church in the land. The problem is a difficult one, but correspondents should remember that throwing stones at one another or hurling epithets at evil practices can never cure an admitted evil.

CURRENT TOPICS.

WE have just received the annual appeal for the National Fund of Benevolence. **WORTHY AND NEEDY CAUSE.** This Fund is established to assist old workers who through age and infirmity have been reduced to need. Last year £561 was spent in grants to the aged and infirm. The total income was nearly £100 LESS than this, and the Reserve Fund is rapidly becoming exhausted. Many of our old workers are only kept out of the poorhouse by the trifling sums voted from this Fund, which, in addition to an old age pension and a little help from friends, enables them to keep the wolf from the door. A larger income is essential if the work of the Fund is to be carried on. There are over 500 Spiritualist churches in the United Kingdom, and the greater half of them do not contribute one penny to the support of the old workers who laboured in the years gone by. Had it not been for the work they did, many of us could not have enjoyed the knowledge and comfort which is ours. They kept Spiritualism alive in times of great persecution and oppression. Every church, however poor, should make some contribution, however small, and every Spiritualist who is grateful to the spirit world for the help and comfort he has received should strive to assist those who in days gone by were chosen by the spirit world to voice the message of man's immortality. We do appeal to every Spiritualist and every Spiritualist organisation to send a sum, whether shillings or pounds, to the Hon. Sec. of the Fund of Benevolence, Miss M. L. Stair, 32b, North Street, Keighley, Yorks. There are no management expenses. All monies received are devoted to the needy. In these hard times we call upon every Spiritualist to come to the aid of the Fund. What is the amount of your thank-offering to the spirit world for the light and comfort they have given you?

SORcery IN FRANCE. THE "Daily Express" briefly reports an address given before the Metapsychic Institute of Paris by Maitre Maurice Garcon, in which that well-known barrister dealt with the existence of sorcery in France. Readers who are familiar with the plot of the opera "Faust" may be surprised to know that the formation of supposed compacts with the Devil, by which individuals sell their souls for material benefits, is still existent. M. Garcon quoted many ancient cases embodied in old French legal documents, in which such contracts were written in the blood of one of the contractors, and he asserts that the same practice is in existence to-day. There is still in many parts of France a belief in the evil eye; in the power of a witch to turn milk; to produce illness amongst the pigs; or make a child develop bad temper; and M. Garcon says: "The superstition is not confined to the remote mountain districts and the backward regions: it is quite as usual in the suburbs of Paris." M. Garcon states that he knows of "a number of cases of highly intelligent persons who have made pacts

with the Devil, and in particular of a leading French banker who attributes all his success to such a contract. "In return for various material benefits from the Devil during their human life, these people agree to deliver their souls to Satan after death."

THE PRIEST
AND THE
WITCH DOCTOR.

OF course, such beliefs and practices are only possible where priestcraft exists, and where a problematical "Devil" or "evil one" has been placed before the people as an adversary who is powerful enough to confer benefits upon those souls he is anxious to lure to eternal damnation. The psychology of the problem is a very interesting one. Men who are persuaded to believe such rubbish go in fear of both priest and Devil, and their mentality reacts in very curious fashion to such beliefs. The whole story is a strong argument for crushing those forms of religion where priestcraft of any and every kind holds the people in continual fear. The priest amongst these civilised people holds the same position as the witch doctor amongst primitive tribes, and though their practices may be a little more polished, the result is ever the same. Suggestion is a very useful weapon in the hands of an authoritative body which preys upon the fears of the faithful, and when men pose as the special agents of God and insist upon their power to save men from eternal perdition, one cannot be surprised at credulous people, who have not been accustomed to weigh evidence, becoming the victims of the suggestions offered. M. Garcon's paper is a powerful argument for the breaking down of that priestcraft which gives rise to fears based upon a false conception of God and His agents. It is a surprising thing that in these days of education there are still men and women with some show of culture and education who are so priest-ridden as to still believe in the personality of the Devil. It is at least to the credit of Protestantism that it has killed this sort of thing in every country where it has got a hold.

Transition of Mrs. France, of Huddersfield

WE regret to announce the transition which took place on Sept. 18th, at 37, Bankfield Road, Mold Green, Huddersfield, of one of the old workers, in the person of Mrs. France, in her 76th year. She was perhaps better known to the generation of Spiritualists of thirty or forty years ago.

Her early life was one of hardships, and before she was six years of age she was winding bobbins in the cotton trade. Her father was a fervent Radical, and a follower of Charles Bradlaugh, while her mother was a strict Wesleyan. Shortly after the passing of her father she attended Spiritualist meetings at the Brook Street Rooms, Huddersfield, where she received a vivid description of her father, and at subsequent meetings was advised to sit for development. Subsequently she developed deep trance mediumship, and after two or three years of development began to take the platform. Though completely uneducated, many cultured addresses flowed from her lips, while she was also a very useful clairvoyant, her descriptions being very detailed, and including such a rendering of the character and personality of the individual described, that recognition was generally easy.

Always a frail and delicate person, she travelled the country week after week for over 25 years, until her health gave way, and during the last sixteen years continual attacks of asthma and bronchitis and other complications have restricted her public engagements. Her clairvoyance, however, has always been very vivid, and she will be remembered in many quarters as one who always kept her Spiritualism on a high standard. She leaves a daughter, a son, and a daughter-in-law, and four grandchildren.

The interment took place at the Lockwood Cemetery on Friday, Sept. 20th, and was largely attended. The service was conducted by Mr. Ben Carter, both at the house and the graveside. Many friends assembled from Huddersfield, Slaithwaite, Marsden, and other surrounding churches, and Miss M. L. Stair represented the Spiritualists' National Union, of which Mrs. France was a member. She had been a regular reader of THE TWO WORLDS from its first issue.

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JOHN WARD

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YOU ASK HOW? By the transmission of vitality, which is the foundation of all life, which immediately sets up reaction in the body and subdues all pain, restoring the equilibrium, relieving the heart and soothing the patient. This will cure 90 per cent. of the human ills and never fails.

At a Special Public Meeting at Horwich, on Dec. 17th, 1902, Mr. WARD was presented with a purse of gold and an illuminated address, signed by Magistrates and Councillors in recognition of his services to humanity by curing many cases of Consumption, Pleurisy, Pneumonia and many other ailments. At that time MR. WARD was consulted by hundreds of people suffering with pneumonia, which doctors could not cure. MR. WARD used his gift, and transmitted vitality which at once reduced the temperature and subdued all pain, and sent the patient into a restful sleep, which medical science has not been able to do. MR. WARD ended the many weeks of suffering they had endured and within a few weeks the patients were able to resume their occupations. Many people who attended the presentation of the illuminated address gave testimony as to the marvellous cures MR. WARD had effected in them themselves.

MR. WARD visited many doctors, and in some cases took with him the actual patient he had cured, and asked if the Medical Profession and he could not

work together to establish for the World a cure for Consumption, Pneumonia, and many other diseases. Their reply in each case was that since MR. WARD was not a qualified doctor, they could not recognise him, even though he had cured a thousand cases which they had pronounced incurable. They could only recommend MR. WARD to enter college and qualify for medical degrees. MR. WARD replied that his natural talent could not be developed in a college. His was the power that Jesus and the disciples used among the people—the same power with which Peter cured the cripple at the gate.

MR. WARD has now cured over 50,000 people of practically every disease known to mankind in all parts of the country.

On Sept. 7th, 1912, MR. WARD invited 500 of his cured patients to a similar gathering at the Co-Operative Hall, Downing Street, Manchester, under the chairmanship of Councillor Will Phillips. Here again many of those present testified as to MR. WARD's remarkable gift and powers of healing.

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SOCIETY ADVERTISEMENTS.

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PRINCESS HALL, PRINCESS ROAD.
MOSS SIDE, MANCHESTER.

SUNDAY, SEPT. 29TH, HARVEST FESTIVAL.

At 2-30, LYCEUM. £1.
At 6-30, Mr. MAYO (Liverpool).
At 8-15, Mr. CRAVEN.

Monday, at 3, Mrs. BAKER. At 7-30, FRUIT BANQUET. 6d. each.

TUESDAY, at 8, OPEN CIRCLE.

THURSDAY, at 3 and 8, Mrs. RUTHER.

FRIDAY, at 8, WHIST DRIVE. 1/- each.

SUNDAY, OCT. 6TH, Mr. MUSGROVE.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, SEPT. 29TH, at 10-30, LYCEUM
At 3 and 6-30, Mrs. YATES.

Monday, at 8, Mr. ELY.

TUESDAY, WHIST DRIVE. Admission 6d.

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SUNDAY, OCT. 6TH, Mr. E. W. OATEN
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THURSDAY, OCT. 12TH, DANCE. Nemo
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PARSONAGE, BLACKFRIARS STREET

SUNDAY, SEPT. 29TH, at 11,
Mr. E. W. OATEN, Dipl., S.N.U.

At 3, OPEN PUBLIC CIRCLE.

At 6-30, Mrs. A. C. OATEN, Dipl.,
S.N.U.

Monday, at 8, Mrs. A. C. OATEN.

TUESDAY, at 8, Mr. E. W. OATEN,
"The Bible—What It Is."

SUNDAY, OCT. 6TH, Mr. E. W. OATEN
at Ardwick Picture Theatre.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, SEPT. 29TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE

At 6-30 & 8-15, HARVEST FESTIVAL

Monday, at 3 and 8, Miss GOODWIN.

WEDNESDAY, at 3 and 8, Miss CADDICK

SUNDAY, OCT. 6TH, Mrs. WILLIAMS.

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

SUNDAY, SEPT. 29TH, at 2-30, LYCEUM.
At 6-45 and 8, Mrs. HOLT.

Monday, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.

TUESDAY, at 8, Miss MILES.

THURSDAY, at 8, Mr. R. MORGAN.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, OCT. 6TH, Mrs. GERSHON.

Plattling Progressive Spiritualist Church,
COGLAN STREET, LODGE STREET.

SUNDAY, SEPT. 29TH, at 6-30 and 8,
Mr. R. LANE.

Monday, at 3 & 8, Mrs. BUTTERWORTH

TUESDAY & SAT., at 8, PUBLIC CIRCLES.

THURSDAY, at 3 & 8, Mrs. BOARDMAN.

SUNDAY, OCT. 6TH, Mr. HEY.

Moss Side Progressive Lyceum Church
BUCKINGHAM ST. (64A, GT. WESTERN
St.), MOSS SIDE.

SUNDAY, SEPT. 29TH, at 2-30, LYCEUM.
At 6-30 and 8-15, HARVEST FESTIVAL,
Mr. T. CONNOR.

THURSDAY, at 3 and 8, Mrs. BENSON.

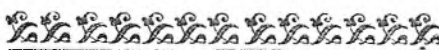
North Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, SEPT. 29TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.

At 6-30, Miss RICHARDSON.

WEDNESDAY, at 3, Mrs. COOKSON.

Our New Pamphlet List sent post
on receipt of post card.



THE Official Badge FOR ALL Spiritualists.



The Council of the International Federation of Spiritualists have, in accordance with the desire of the Congress of 1925, adopted as its official emblem

The Sunflower Badge.

This has been used in the United States for many years, and is worn already by thousands of Spiritualists.

The SUNFLOWER (which always turns its face towards the light) forms the centre of the design, and is engraved with "a human face." This is super-imposed on a white banner, and surrounded with a deckle border signifying the human race.

The design may be obtained as a screw-in Stud, or as a Brooch, in gilt and enamel at

1/6
post free.



1/6
post free.

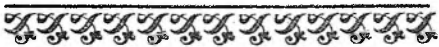
NICELY BOXED.

The Badge is also produced in gold and enamel (hall marked) at 14s., and in other handsome designs from £1 1s.



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18, CORPORATION STREET,
MANCHESTER.



SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 29TH, at 10-30 and 2-30,
LYCEUM.

At 6-30 and 8, Miss ITALIA.
Monday, at 3, Mrs. THORNTON. At 8,
OPEN CIRCLE.

TUESDAY, at 8, Mrs. ROBERTS.

WEDNESDAY, at 8, MEMBERS' CLASS.

THURSDAY, at 3 and 8, Mrs. WHALLEY.

SATURDAY, at 8, WHIST DRIVE. 9d.

Pendleton Spiritualist Church.
New Address:
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, SEPT. 29TH, at 6-30,
Mr. G. A. MAYHEW.

Monday, at 3, OPEN CIRCLE.
At 8, Mrs. DAVIES.

WEDNESDAY, at 3, Mrs. ELLIS.

THURSDAY, at 8, Mrs. WOLFENDALE.

FRIDAY, at 8, OPEN CIRCLE.
Mrs. WOLFENDEN.

LYCEUM every SUNDAY at 2-30.

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

SUNDAY, SEPT. 29TH, at 2, LYCEUM.
At 3-15, CHURCH, Mr. BOLD.

At 6-30 and 8, HARVEST FESTIVAL,
Mrs. BENSON.

Monday, at 3 & 8, Miss ASHWORTH.

WEDNESDAY, at 3 and 8, SERVICE.

THURSDAY, OCT. 3RD, Quarterly Meeting.

Every SATURDAY, at 7-30, SOCIAL, 1/-.
Refreshments included.

**Blackpool National Spiritualist Church
and Lyceum,**
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM at 9-30
and 1-45. SERVICE, 3 and 6-30.

SEPT. 29TH.—Mrs. GLOVER.

OCT. 6TH.—Mr. HARRISON.

OCT. 13TH.—ANNIVERSARY, MADAME
TICKELL.

OCT. 20TH.—Mr. BUCKLEY.

Hamilton National Spiritualist Church,
46, BRIDGE STREET, BIRKENHEAD.

SERVICES: SUNDAYS, 3 and 6-30 p.m.

SEPT. 29.—Mr. WAINWRIGHT.

OCT. 6.—Mr. CONNOR.

OCT. 13.—Mrs. F. TAYLOR.

OCT. 20.—Mr. A. WHYMAN.

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE ST.,
RYDE, I.O.W.

SERVICES EVERY SUNDAY at 6-30.
At 3, LYCEUM.

THURSDAY, at 7.

Hon. Sec., Mrs. D. PERKIS, 78, Well
Street, Ryde.

Bournemouth Spiritualist Church,
(Affiliated to the S.N.U.),
16, BATH ROAD.

Resident Minister: Mr. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.

TUESDAY, at 8, PHENOMENA.

THURSDAY, at 3, PHENOMENA.

At 8, EDUCATIVE LECTURE and
DISCUSSION.

FRIDAY, at 6, HEALING. Guild in at-
tendance to give treatment to sufferer.

Dover Spiritualist Society,
CANNON HALL (entrance MARKET ST.).

SATURDAY, SEPT. 28TH, at 7-30, and
SUNDAY, SEPT. 29TH, at 11 and 6-30,
Mrs. S. D. KENT,
Address and Clairvoyance.
SUNDAY, OCT. 6TH, Mrs. CALVERT.

SOCIETY ADVERTISEMENTS.

Bournemouth Spiritualist Mission.
CHAMINSTER 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

Brighton Central Spiritualist Church,
CENTRAL HALL, NORTH STREET
(Facing Ship Street).

SUNDAY, SEPT. 29TH, at 11-15 and 7.
SERVICE.
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church
MICHELL STREET HALL.

SUNDAY, SEPT. 29TH, at 11-15 and 7.
MRS. A. BODDINGTON.
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, SEPT. 29TH, at 3-30, OPEN
CIRCLE.
At 6-30, MR. H. J. EVERETT.
After-circle at 8.
THURSDAY, at 8, OPEN CIRCLE.
Mediums present.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE

SATURDAY, SEPT. 28TH, at 7, and
SUNDAY, SEPT. 29TH, at 3 and 6-30,
MRS. PODMORE.

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

SUNDAY, SEPT. 29TH, at 7,
"CRUSADER," Trance Address.
WEDNESDAY, at 7-30, MRS. MOORE,
Address and Clairvoyance.

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

SUNDAY, SEPT. 29TH, at 11 and 6-30,
MRS. NUTLAND.
THURSDAY, at 8, MISS THORNDICK.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET.

SUNDAY, SEPT. 29TH, at 6-30,
MRS. FRANCIS LEVITT,
Address and Clairvoyance.
(Soloist: MISS GLADYS DEVOINE.)

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, SEPT. 29TH, at 11 and 6-30,
HARVEST FESTIVAL,
MR. P. SCHOLEY.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MISS L. THOMAS.

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

SUNDAY, SEPT. 29TH, at 11, CIRCLE.
At 6-30, MRS. F. LANE, Address and
Clairvoyance.
SATURDAY, at 7-30, Healing Circle and
Psychometry.
SUNDAY, OCT. 6TH, MRS. PRIOR.

SOCIETY ADVERTISEMENTS.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST
BARKING

SUNDAY, SEPT. 29TH, at 6-30,
MR. W. MARTIN.
Circle follows Service.
MONDAY, at 3, Ladies' Own, MRS. N.
MELLOY.
WEDNESDAY, at 8, MRS. RAINBOW.

Barnsbury Spiritual Church,
78, ROMAN ROAD, nr. CALEDONIAN RD
TUBE STATION, N.7.

SUNDAY, SEPT. 29TH, at 7,
MR. JOHN WAITE,
Address and Clairvoyance.
After Service, Open Circle.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, OCT. 6TH, MR. M. MARISINI.

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

SUNDAY, SEPT. 29TH, at 11,
MR. BURTONSHAW.
At 3, LYCEUM.
At 6-30, Miss D. MOORE.
MONDAY, at 3, Miss L. THOMAS.
THURSDAY, at 8, MRS. E. NEVILLE.

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

SUNDAY, SEPT. 29TH, at 7,
MRS. CLEGHORN.
MUSIC BY ORCHESTRA.

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

SUNDAY, SEPT. 29TH, at 11 and 7,
MRS. V. CROXFORD.
WEDNESDAY, at 8, MR. C. ANTEN,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

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

SUNDAY, SEPT. 29TH, at 11-15, MORN-
ING SERVICE.
At 3, LYCEUM.
At 7, Miss L. THOMAS, Address and
Clairvoyance.
MONDAY, 3, LADIES' PUBLIC CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, OCT. 6TH, MR. & MRS. BAIN.

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

FRIDAY, SEPT. 27TH, at 7-30,
MISS THORNDICK.
SUNDAY, SEPT. 29TH, at 7,
MRS. MEURIG MORRIS.
Circle follows Service.
FRIDAY, OCT. 4TH, at 7-45,
MRS. GOODE.
SUNDAY, OCT. 6TH, at 7,
MRS. STOCKWELL.
Circle follows Service.
Mr. C. E. HALLIDAY has resigned his
position as Secretary and Vice-Presi-
dent, and Mr. T. H. ATKINSON, of 48,
Ferntower Road, London, N.5, has
been appointed Honorary Secretary.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AV., CROUCH END

SUNDAY, SEPT. 29TH, at 7,
MRS. LINES.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 3, SOCIAL. At 8,
MR. W. MARTIN.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 29TH, at 11,
MR. LENNARD.
At 6-45, MR. GEORGE PRIOR
MRS. J. HAMMERTON.
WEDNESDAY, at 8, MR. BURTENSHAW.

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

SUNDAY, SEPT. 29TH, at 11, OPEN CIRCLE
At 3, LYCEUM.
At 6-45 for 7, MRS. CALWAY,
Clairvoyance.
Annual Meeting of London Lyceum
District Council.
FRIDAY, at 8, PSYCHOMETRY.
SUNDAY, OCT. 6TH, HARVEST FESTIVAL.
MISS MARY MILLS,
Address and Clairvoyance.

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

SUNDAY, SEPT. 29TH, at 6-30,
MR. SAMUELS and Mr. LLOYD.
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8,
MRS. K. FILLMORE.

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

SUNDAY, SEPT. 29TH, at 3, LYCEUM.
At 6-30, MR. W. E. JONES.
WEDNESDAY, at 7-45, SERVICE.
SUNDAY, OCT. 6TH, MR. J. BUCHANAN
FORD, M.A., LL.B.

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

SUNDAY, SEPT. 29TH, at 11-15, MR.
SERJEANT. At 3, LYCEUM.
At 7, DR. W. J. VANSTONE.
WEDNESDAY, at 8, MRS. F. TYLER.
SUNDAY, OCT. 6TH, MR. ERIC SIMONSON.

The Spiritualist Fellowship,
(KENTISH TOWN),
"THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD.
Cars 7, 15, 25, Gordon House Stop.

SUNDAY, SEPT. 29TH, at 7,
MRS. YVONNE STOTT.
THURSDAY, at 3 & 8, "THE TEACHER."
SUNDAY, OCT. 6TH, MISS F. MORSE.

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

SUNDAY, SEPT. 29TH, at 7,
MRS. E. A. CANNOCK,
Address and Clairvoyance.
THURSDAY, at 8, MRS. V. CROXFORD.
Address and Clairvoyance.

Forest Hill Christian Spiritualist Church
BEADNELL RD., FOREST HILL, S.E.20

SUNDAY, SEPT. 29TH, at 11-15, PUBLIC
CIRCLE.
At 3, LYCEUM.
At 7, MRS. D. C. WILLIAMS.
TUESDAY, at 3, MRS. REDFERN,
7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, SEPT. 29TH, HARVEST
FESTIVAL.
At 11-30, SERVICE. At 3, LYCEUM.
At 7, MR. DIMSDALE STOOKER.
THURSDAY, at 8, MRS. DUFFY.
SUNDAY, OCT. 6TH, MRS. DE BEAURE-
PAIRE.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 29TH, at 3, LYCEUM.
At 7, HARVEST FESTIVAL,
MISS MADDISON.
MONDAY, at 3, CLAIRVOYANCE.
At 8, Mrs. CHIPLIN.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN CIRCLE.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, OCT. 6TH, Mrs. BEAUMONT
SIGALL.

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

SUNDAY, SEPT. 29TH, at 3, LYCEUM.
At 6-30, Mrs. E. BARLTROP,
Address and Clairvoyance.
OPEN CIRCLE after Service.
WEDNESDAY, at 8, Usual Open-air
Meeting at Junction of Downs Park
Road and Pembury Road. Speakers
invited.
THURSDAY, at 8, DISCUSSION.
At 9-15, HEALING CIRCLE. Free to all.
SUNDAY, OCT. 6TH, LYCEUM SESSION.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, SEPT. 29TH, at 3, LYCEUM.
At 7, Mrs. HOLLOWAY.
THURSDAY, at 8, Miss DORIS MOORE.
FRIDAY, at 8, FREE HEALING CIRCLE

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

SUNDAY, SEPT. 29TH, at 11, SERVICE.
At 7, Mrs. GRAHAM.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMINGS in attendance.
WEDNESDAY, at 8, Miss J. PROUD.

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

SUNDAY, SEPT. 29TH, at 6-30,
Mr. SPENCER, Address.
WEDNESDAY, at 8, Mrs. COOKE,
Clairvoyance.
SUNDAY, OCT. 6TH, HARVEST FESTIVAL
MR. MURRAY NASH.

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

SUNDAY, SEPT. 29TH, at 6-45,
Mrs. PIKE,
Address and Clairvoyance.
At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,
68, STAINES ROAD, HOUNSLOW
(opposite the Hospital).

SUNDAY, SEPT. 29TH, at 6-45,
Mrs. LANE.
WEDNESDAY, at 3, LADIES' GUILD,
Mrs. STEPHENS. At 8, SERVICE,
LYCEUM every SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, SEPT. 29TH, at 7,
Mr. C. GLOVER BOTHAM.
THURSDAY, at 3, Ladies' Meeting, Mrs.
V. CROXFORD.

FRIDAY, at 8, Mrs. E. M. NEVILLE.
SATURDAY, at 7-30, MEMBERS' SOCIAL.
SUNDAY, OCT. 6TH, Mrs. B. STOCK.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 29TH, at 6-30,
Miss FLORENCE MORSE.
MONDAY, at 8, in Small Hall,
Mrs. V. CROXFORD.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, SEPT. 29TH, at 11, SERVICE.
At 3, LYCEUM.
At 6-30, Dr. W. H. VANSTONE.
MONDAY, at 3, Mrs. M. A. MAUNDER,
Psychometry.
WEDNESDAY, at 7-30, Miss L. GEORGE.
FRIDAY, at 7-45, Members' Circle and
Healing.
SUNDAY, OCT. 6TH, Mrs. FILLMORE.

Independent Spiritualist Church,
NEW MORRIS HALL, 79, BEDFORD RD.,
CLAPHAM NORTH, S.W.4.

SUNDAY, SEPT. 29TH, at 6-45,
Address and Clairvoyance.
THURSDAY, at 7-45, Mr. E. KEITH.
SUNDAY, OCT. 6TH, at 6-45, HARVEST
FESTIVAL, Mrs. RAYFIELD.

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

SUNDAY, SEPT. 29TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, Miss BUTCHER (North'pton),
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN,
Miss BUTCHER,
Address and Clairvoyance.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, DISCUSSION GROUP.
WEDNESDAY, at 8, Mr. E. CLARKE,
Address and Clairvoyance.

Little Wford Christian Spiritualist
Church,
THIRD AVENUE, MANOR PARK, E

SATURDAY, SEPT. 28TH, at 8, WHIST
SOCIAL. 1/-.
SUNDAY, SEPT. 29TH at 7,
Mrs. MAUNDER.
MONDAY, at 3, Mrs. EDEY.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, ALDERMAN D. J.
DAVIS, Address and Clairvoyance.
THURSDAY, at 3-30, INVESTIGATORS'
CIRCLE.
THURSDAY, OCT. 10TH, at 8, Dr. W.
VANSTONE.
SATURDAY, OCT. 12TH, at 8, DANCE. 1/-
SATURDAY, OCT. 19TH, HOUSEHOLD
SALE.

London District Council of the S.N.U.
Discussion Group.

Meetings held at MINERVA ROOMS, 144,
HIGH HOLBORN, W.C.

SEPT. 30TH, Rev. GEO. COLE (Dipl.
S.N.U.).
Subject: "Hypnotism," and Demon-
strations.

Questions and Discussion Invited.
Everybody Welcome.

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

SUNDAY, SEPT. 29TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, Mrs. E. CLEMENTS.
THURSDAY, at 3, SERVICE. At 8,
Mr. A. WILLIAMS.
SUNDAY, OCT. 6TH, HARVEST FESTIVAL

Authors and Others.—Stenographer
(with own machine) undertakes typing.
Careful work. Terms moderate. Psy-
chic MSS. a speciality.—Box XYZ,
TWO WORLDS, Office, Manchester.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 29TH, at 11,
OPEN CIRCLE.
At 6-30, Miss A. ROTHERHAM,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

South London Spiritualist Mission,
LAUSANNE HALL, LAUSANNE ROAD
PECKHAM, S.E.15.

SATURDAY, SEPT. 28TH, at 7-30, SOCIAL
EVENING.

SUNDAY, SEPT. 29TH, at 11-30, CIRCLE.
At 7, Mr. W. L. TULLETT.
Also MONDAY, at 3, Address and Clair-
voyance.

THURSDAY, at 8-15, Mrs. M. CROWDER.
SUNDAY, OCT. 6TH, HARVEST FESTIVAL
Mrs. E. EDEY.

LYCEUM Every SUNDAY at 3.
HEALING CIRCLE, TUESDAY at 8,

Stratford Spiritualist Church,
EDMISTON ROAD (Sixth Turning down
Forest Lane, going from Maryland
Point Station).

SUNDAY, SEPT. 29TH, at 11,
Mrs. M. CHAPMAN.
At 3, LYCEUM.
At 6-30, HARVEST FESTIVAL, Mrs. M.
CROWDER.

MONDAY, at 8, SPECIAL SERVICE.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, Ladies' Meeting,
Mrs. MEYERS.
THURSDAY, at 8, Public Circle, Mrs.
PRINCE.
SUNDAY, OCT. 6TH, MRS. GERALD.

Streatham Christian Spiritualist Church
TUDOR HALL, Adjoining Streatham
Library.

SUNDAY, SEPT. 29TH, at 11,
Rev. G. COLE.
At 3, FREE HEALING CIRCLE.
At 6-30, Rev. G. COLE.
WEDNESDAY, at 3, Ladies' Meeting,
Mrs. BYCROFT.
WEDNESDAY, at 8, Mrs. JARMAN.
SUNDAY, OCT. 6TH, Mr. E. F. MORRIS.
Come Early. All are welcome.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, SEPT. 29TH, HARVEST
FESTIVAL.
At 11-15, LYCEUM. At 3, Mr. WALTERS,
Address and Clairvoyance.
At 6-30, Mr. ETHERIDGE,
Address and Clairvoyance.
WEDNESDAY, at 3, Mrs. BROWNJOHN,
Psychometry.
At 7-30, Mrs. CROXFORD, Address and
Clairvoyance.

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

SUNDAY, SEPT. 29TH, at 11,
Mrs. FRANCES LEVITT.
At 6-30, Rev. ROBT. KING.
WEDNESDAY, at 8, Rev. GEORGE NASH.

Walthamstow Spiritualist Lyceum
Church,
THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, SEPT. 29TH, at 7,
Mrs. YORKE,
Address and Clairvoyance.
Lyceum Sunday School at 3.
WEDNESDAY, at 3, LADIES' MEETING.
THURSDAY, 7 to 8, HEALING.
8 to 9-30, DEVELOPING CIRCLE.
SUNDAY, OCT. 6TH, Miss THORNDICK,
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.



* SUNDAY, SEPT. 29TH, at 7. *
 * MRS. M. STEBBING. *
 * WEDNESDAY, OCT. 2ND, at 7-30. *
 * MRS. CARRIE YOUNG. *
 * After Circles at close of services. *
 * HEALING & DEVELOPING CLASSES. *
 * SATURDAY EVENING— *
 * HOME CIRCLES at 7-45 p.m. *
 * Ask for Monthly Programme. *
 * ***** *

West Ealing Spiritualist Church,
 HESSEL ROAD.

SUNDAY, SEPT. 29TH, at 6-45.
 HARVEST FESTIVAL.
 Miss LEONARD, Address.
 MADAME STELLA FORD, Solos.
 MR. FORD, Clairvoyance.
 WEDNESDAY, at 7-45, MR. SERGEANT,
 Psychometry.

Wood Green Christian Spiritualist Church,
 BRADLEY HALL, BRADLEY ROAD,
 STATION ROAD.

SUNDAY, SEPT. 29TH, at 11-15, SERVICE.
 At 7, MRS. V. REDFERN.
 WEDNESDAY, at 8, MADAME BISHOP
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 ing Circle. Thursdays at 7-30, Reading,
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 N.19. Phone: Archway 3394.

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 SAUNDERS, Deep Trance Medium, at
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 Sundays at 7, Thursdays at 8. Psycho-
 metry Circle, Tuesdays at 8.

SPEAKERS' OPEN DATES.

MRS. MAUD EVANS has a few vacant
 dates for week-days for 1929-30. Spea-
 ker, Clairvoyant, and Psychometrist.
 26, Beckway Road, Norbury, S.W.10.

SKIPTON CHRISTIAN SPIRITUAL
 LOWSHIP.—Will Speakers wishing to
 book for week-ends with the above
 Church for 1930 please communicate
 with the Secretary, G. SMITH, 73,
 Brougham Street, Skipton, stating
 terms.

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OPENING SERVICE, Sept. 29th, at 7 p.m.

Speaker and Clairvoyant, Mrs. ARNOLD, supported by Mr. M. F. HACKETT and Mrs. MARSON.

The Chair will be taken by Mr. F. H. RICHARDS.

Services will be held every Sunday evening and Clairvoyance given. All investigators and friends are heartily welcome.

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A GARDEN FETE will be held at "KENMORE" 58, BEULAH HILL, UPPER NORWOOD, on SATURDAY, Sept. 28th, 1929

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For particulars of MIDDLESBROUGH TEMPLE, see "Temples of Light Gazette." 2d. monthly.

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THURSDAYS, Mrs. GABRIEL, 3 to 6. Mrs. MIDDLETON, 6 to 8.

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SATURDAY, SEPT. 28TH, at 8, Floral Psychometry, Mr. R. R. THORNTON.

SUNDAY, SEPT. 29TH, at 7, Mrs. E. A. RAYFIELD, Address and Clairvoyance. At 8-45, AFTER CIRCLE.

SATURDAY, Oct. 5TH, Madame RICKARD. SUNDAY, Oct. 6TH, ANNIVERSARY MEETING.

MONDAYS, at 8, DEVELOPING CIRCLE. THURSDAYS, at 8, OPEN CIRCLE.

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SUNDAY, Oct. 6TH, at 3-30 and 6-30, Mr. L. BANGROFT.

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

Secretaay : HERBERT H. GALE, 114, Myrtle Road, Sheffield.

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

	October 6	October 13	October 20	October 27
Batley Carr, Carr Street....	Mr. Clay	Mrs. Watmuff	Mrs. Playforth	Mrs. Oates
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Bradford, Bankfoot, 813, Manchester Road.....				
Bradford, Milton, Belle Vue Chambers, Manningham Ln.				
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Yeadon, Harper Terrace...				

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aBrighouse, Martin Street..				
Elland, Westgate.....	Mr. Harding	Mrs. Williams	Mrs. Fox	Mrs. Wilkinson
Halifax, St. Paul's, Alma St.	Mr. Gawthrop	Mrs. Greenwood	Mr. Annable	Mrs. Horton
aHalifax, Queen's Road....	Mr. James	Mr. Timms	Mr. Griffiths	Miss Holt
aHebden Bridge, Hope Street	Mrs. Green	Miss Holt	Mr. Timms	Mrs. Nurse
Huddersfield, Kirkburton..	Mrs. Hamer	Mrs. Steele	Mrs. Brook	Mr. Lonsdale
aHuddersfield, Quarmby...	Mrs. Lynch	Mrs. Wood	Mrs. Shaw	Mr. Gee
Huddersfield, Ramsden St..	Mr. Knott	Mrs. Chappell	Mrs. Green	Mrs. Butterworth
Huddersfield, St. Peter's St.	Harvest Festival	Mrs. A. Taylor	Mr. Gawthrop	Mrs. Wrather
aKeighley, Heber Street....	Lyceum Anniver.	Mrs. Watkinson	Mr. Hibbert	Mrs. Williamson
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aSowerby Bridge, Hollins Lane	Mrs. W. Poole	Mr. R. Davis	Mrs. Mayo	Mr. Whyman
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Hemsworth, Grove Lane...	Mrs. Allured	Leeds D. C.	Mrs. Dennison	Mr. Gawthrop
Leeds, Brunswick Place....	Mrs. Gooder	Mr. Hughes	Mr. Jacques	Lyceum Sunday
aLeeds, Easy Road.....				
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Morley, Cross Church St....				
Normanton, Watson Street..				
Normanton, Queen Street..				
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aShipley, Teal Court.....	Mrs. Walton	Mrs. Brook	Mrs. Jowett	Mr. Midgley
South Elmsall.....	Mr. Wilson	Mrs. Eccles	Mrs. Parkin	Mrs. Hill
aSouth Kirby.....	Mrs. Allerton		Mrs. Dixon	
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Barnsley, Grace Street....	Mr. Canley	Mrs. Fenton	Mrs. Dixon	Mrs. Steele
Bentley.....	Mrs. Moore	Mrs. Gomersall	Mrs. Hill	Mr. Thorpe
Dinnington.....				
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Sheffield Centre, Paradise Sq.	Mrs. Thwaites	Mrs. Thackeray	Miss Whitfield	Mrs. Benion
Sheffield, Darnall.....				
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Stainforth.....	Mr. Gale	Mrs. Richards		Mr. Harding
aWest Melton, Vicar Road...		Mrs. Fisher	Mrs. Denial	Mr. Evans
aWombwell, Melville Street..	Mrs. Shaw	Mrs. Maude	Mrs. Thickett	Mr. Carter
Workshop.....				