



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

Entered as Second Class Matter, March 15th, 1929, at the Post Office at Boston, Mass., U.S.A.,
under the Act of March 3, 1879 (Sec. 397, P.L. and R.).

No. 2184—VOL. XLII. FRIDAY, OCT. 4, 1929. PRICE TWOPENCE.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,184—VOL. XLII.

FRIDAY, OCTOBER 4, 1929

PRICE TWOPENCE.

Invocation.

GREAT SPIRIT of the Universe! Just as in times of old, we felt the inner impulse to draw nearer to Thee by forms of worship and prayer, so do we now, Thy children, seek in our way to establish a closer bond of union with Thee and Thy spiritual world.

In the past men called Thee Jehovah, they called Thee Allah, they called Thee God, just as we now call Thee Oneness, Purity, Eternity, Love. But always, we would remember, hast Thou been the same Lord, despite the titles we have disposed upon Thee; always has there been the same urge and power guiding us onwards.

Help us, therefore, we pray Thee, in our realisation of our at-one-ment with Thee, to so order our lives that they may become purer instruments for spiritual manipulation. We realise the indispensibility of each single life now flaming; we realise, too, each single life's indestructibility. We see our world as a mighty atom and ourselves as but the minute electrons which move and manifest thereon. In this wider, more comprehensive outlook is opened up before us the great and eternal beauty of Thy wonderful creation. We recognise our true right to the inheritance of Eternal Life and peace and love and our own power to proclaim them.

Send, therefore, O, God, to all darkened souls in all darkened spheres—we would not limit our prayers for those of our own progression only—some more enlightened ones, who, having themselves passed through life's earlier stages and progressed to greater and truer understanding, may teach such souls the lessons they have themselves learned, so that humanity as one great army may surge forward in its call towards "Brotherhood," and in its desire for spiritualisation, into the higher realms of spiritual understanding where only can peace and love be harmonised.—Amen.

Life and Belief.

By W. H. EVANS.

In his essay on "Beauty," Emerson says, "'Tis curious that we only believe as deep as we live," which is another way of saying a man believes according to the sincerity of his nature. We all profess a belief of some kind, and the commonest profession amongst men is belief in God, though it will often be found that it is belief in a god spelt with a small "g." Nevertheless, it is better to have such a belief than none at all, for it provides some slight anchorage, and it holds long enough a man may come to firmer belief and a more sincere and passionate utterance of it.

It is supposed the average man rarely troubles his head about the roots of life: never dreams he is influenced by his and that feeling or belief, but deems he is shaping his life by what he sees around him: that in thought he dwells on externals, and does not realise the depth of his own being. The common round and daily task," with some pleasure and entertainment at the end of the day, is thought to be enough for the average man. From a cursory glance it would seem to be so, but even the average man has his moments of vision and dream, and glimpses a beyond which helps him to an appreciation of deeper things. After all, the average man has his thoughts and aspirations. He may not talk about them, but get them in his quiet moments, and he will lift a corner of the veil and show something of his real self. It only needs a glimpse to realise it is the same

as that of his more thoughtful brother. The red blood in our arteries carries something more than nutriment to the body; it conveys potential thought and hints at the wondrous alchemy whereby our daily food is transmuted into the complex fabric of our mental life. How deep is that life, and how high, we scarcely guess. If we plunge into the void of our personality we are lost in its vastness. Yet it can shrink to a pin point of light. The stars may be mirrored in the eye, and all the life in them be reflected in our souls. For our relations are many, and the swing of the Pleiades is no more than the motion of our life in creative movement. How deep do we live? How sincere is our belief? Where can you find a tape to measure either? Both stretch out to infinity, and both encompass it.

TRAINING THE EGO.

Sometimes in introspective mood I question my past. Personal recollection can only go back a few years which are just a dot on the dial of eternity. But while recollection may go back to, say, two years of age, feeling goes infinitely further. This "me" traversing the way of matter is surely older than a few years of time? Can it be said "I" began in the seventies? Or is it my body began then? That it was then I came into touch with it, and have used it more or less successfully since. I know I shall leave it one day, and pass onward—or is it inward? Is what we call death just a means of becoming aware of what "I" was before I came into earthly existence?

We believe as deep as we live. Ah! how deep may that be? It goes beyond flesh and blood; beyond matter, to the substance of the soul, to the realm of spirit; to the vivid, creative life of God. And if we realise this, then our belief will be as deep as life itself, and so being, will govern and direct every thought and action of our days. Direct it in such manner that it will be representative of the Divine Life. Surely it is necessary that we live deeply in order that we may believe deeply; that we centre our life in the divine consciousness, that we may partake of its beauty and glory. For though we build with stone it is wiser to build with thought that shall endure when suns and stars have vanished in primeval dust.

THE WEB OF LIFE.

The intricacy of the web of life reveals our relationships to all other lives. We think of them as separate. That they are parts of one whole fitting into a definite pattern, rarely rises to our consciousness. That we have definite responsibilities to all other lives does not trouble us. We go on disturbing the pool of existence, and never dream what reactions may follow from the eddies we make. Man is a great experimenter, the master egoist, who views all other things as but means for enlarging his own being. He is voracious on all the lower planes. He gathers and he scatters as he does so. He seeks to focus all life in himself. He dreams of being monarch of all worlds. That there may be antagonisms set up by his experiments and ruthless seekings never enters his mind. He protects himself at one point and a fly alights on him and with a bite lays him low with some disease. He has not discovered there is a right and a wrong way of research. He is yet blind to his responsibilities.

Baalzebub is said to be the Lord of flies. In our superior conceits we smile—a god of flies! With a laugh we pass on, and miss the significance of it. Do we ever ask what part flies and mice and other distasteful things play in the great economy? Do we ever think that the Master Architect is perhaps using these, even as He is using us? We are superior, of course we are, does not our egotism tell

us so? Well, if it be so, it is no reason for sneering at the god of flies. Perhaps if you listen you will hear your laugh echoed in hell with deadly resonance. The web of life is not to be ruthlessly torn or stained with the innocent blood of animals in the name of science, that man may have a few more years on earth. Nature has ways of revenging herself. Have you ever thought you are part of the web, and if you tear it or stain it with blood, you tear your own life and stain your own soul?

THE COMING DAWN.

We believe as deep as we live. How deep do we live? Deeper than the body self? Or do we only live in the body and regard it as ourselves? Then we are dead, even though we walk the earth. And, being dead, we shall not "see visions." Only those who are alive in spirit see visions, and amongst them the web of life, and its subtle relationships even to the god of flies.

This I have no doubt will be decalred a mystical sort of doctrine. It is. And it has strange implications. What is born out of our mental and spiritual antagonism? Do we ever stop to think of that? Do we ever dream that we are creating, that we even create the diseases we suffer from? We don't; we go on experimenting, and will continue to do so until we have learned our lessons. Nature has many doors for man to open, and from age to age he opens them, finding many things. By and by he will discover something of the depth of life, and, finding it, believe with equal depth. In that day man will become a conscious co-worker with Him who is the eternal weaver, and, seeing something of the pattern, his beliefs will be transmuted into knowledge, but greater beliefs will emerge from them, and finer faiths, and a more glorious intuition. It is in the purposes of God, and some there be who know, and whose lives are directed from the centre. But they are yet few, still, though few, they wield a power greater than kings or parliaments. They take the evils of the world and pass them through themselves, and transmute them to good. Their hearts are pierced with the world's pain, but it is pain they transmute to joy. We shall yet believe with a depth of life as deep as God. In that day the earth will be seen as the vestibule of heaven, and angels will walk thereon, and man be blessed with eternal light.

Yes! 'Tis curious that we only believe as deep as we live.

PUBLICITY.

With the view of assisting Societies anxious to increase membership, THE TWO WORLDS has made arrangements to supply to organisations, as a charge of 7/- per 2,000, gummed labels printed with churches' names, dates and times of services. Information regarding these can be had upon request, accompanied with remittance, to the offices, 18, Corporation Street, Manchester. Copies of THE TWO WORLDS for use in connection with these labels may be had free, when available.

SOCIETY FORMED AT CAISTER.

WE welcome to the movement the Spiritualist Church which has just been formed at Caister, near Great Yarmouth. The new organisation comes as a sequel to propaganda meetings recently held in the district by Mr. G. F. Brown. The first service under the auspices of the new society was held on Wednesday, Sept. 18th, at the Council Hall, and was addressed by the President, Mr. G. Lestrangle, who took as his subject "There is no Death." A number of questions were answered by the lecturer, and the new Secretary (Mr. Edward E. Pacey) reports that the hall "was crowded to overflowing." It is to be hoped that good work will be achieved in the district.

THE grandest thing about our philosophy is that we are allowed to think freely, and, above all, to remain untrammelled by creedalism.

The Crisis in Spiritualism.

DANGER OF STAGNATION.

IS THE MOVEMENT LOSING GROUND?

By JAMES LEIGH.

DURING the last 80 odd years there has been a great work accomplished by Spiritualism. The sick and afflicted have gained strength and comfort, and through its insistent mentality have often been relieved. The bereaved, as a result of its labours, have received the consolation that their loved ones who have passed over still live, for Modern Spiritualism has proven beyond all doubt that personality survives death.

But has Spiritualism, in achieving these things, also attained its goal? The writer holds a negative opinion. He believes that there still remain many phases of philosophy and mediumship undiscovered— aspects of the movement which more comprehensive investigation would rapidly bring to light. The Spiritualists' philosophy, after all, has been built round his mediumistic discoveries, and as there are still many phases of psychical phenomena of which comparatively little is known, it seems safe to infer that our philosophy is also as yet incomplete.

A survey of the Spiritualistic movement to-day is very enlightening to the observant mind. We are struck by the constant repetition which obtains throughout practically every organisation in the kingdom. We watch some new Spiritualist platform inaugurated, and note its early progress. Then we are struck by the fact that its progressive policy suddenly ceases, and meeting after meeting sees the old ground repeatedly re-covered. And this is probably the explanation why Spiritualism, in its present form, has discovered nothing new—all appears to be constant repetition of the ancient doctrines and philosophies.

WHAT LIES BEYOND?

There is no doubt that the movement is in danger of stagnation. Why then not go forward to more detailed investigation, and bring these lesser known facts to light? One great obstacle appears to bar the road to progress—an obstacle which, if we are to achieve greater things, must be immediately either surmounted or forcibly removed. This is the constant influx of new inquiring minds attracted to Spiritualism. They desire, perhaps selfishly, the time and attention of more advanced Spiritualists in satisfying them upon elementary problems. The old teachings are again covered; no time is left for discovering anything new, and repetition is consequently rampant. Repetition gets nowhere, and while the convinced Spiritualist is going over the old truths on behalf of new and inquiring minds, competitive movements are formed with more progressive policies. In time the convinced Spiritualist becomes dissatisfied with his own progress, which is retarded on account of his having to continually tutor others, and he, too, loses heart. Who will deny that there is not danger of stagnation?

Something must be done very shortly, else the movement, though still young, will lose its youthful vigour, and the hard work of the old pioneers be unavailing. Must we stand still? If we cater almost exclusively (as we do now) for the inquiring mind, those who as a result of our efforts in the past have already become satisfied will break away. Our policy must be progressive if we are to attain greater heights, and it would therefore appear that Spiritualism would be following the best course were it to "close itself up" a little, and thus permit its convinced adherents the freedom and facilities for further and more deeper investigation.

At the moment we are aiming in no very definite direction. We cannot, for instance, cry for freedom from legal persecution and anticipate satisfactory redress if the position we now assume is to be permanent. If our position is not permanent, then we must conclude that our goal has not been reached in the work of comforting and consoling the sick and bereaved only. The halls of our aspirations appear to stand infinitely higher, and in what we now can

the "undiscovered"—are we, in adopting the present way, following the right road to their achievement?

We shall have to face the position sooner or later. The writer is of the opinion that we should do so now.

The Development of Mediumship.

By EVA CLARK.

In the first place, the would-be medium should ask himself, "Why do I wish for mediumship?" If the answer is "Merely for self-gratification, publicity, or monetary gain," then the development had better stand over until he can truthfully say, "In order to help my fellows to a higher state of spirituality and to comfort those in distress."

The wise leader of a developing circle will, even at the risk of giving offence, refuse to admit any who are not in the spiritual condition which will attract from the other side the true-hearted and sincere. She will also talk very seriously to those who show signs of a lack of self-control, which is the first essential quality a medium must have.

Provided the candidate can satisfy the leader as to these things, the next step is to discover what are the particular psychic gifts he may possess. Sometimes this is easy. Where there are great gifts the leader, providing she herself well developed psychically, can detect them before the sittings have taken place. Often these gifts are not what the sitter desires, and there will be much disappointment manifested when he hears that the power upon which he has set his heart cannot be his. But it is obviously foolish to chafe against this. Psychic faculties are not things to be purchased or made, and we must take what is given to us.

Frequently when there are signs of several kinds of power in one person, one of these stands out as the "key position," and it will be by the development of this power, in the first place, that the other gifts will be strengthened and brought to the front. This "key position" also is sometimes the least desired of gifts, but the use and development of it is, in addition to the power given to the other psychic faculties, a spiritual discipline to which the candidate should gladly submit.

But there will be many candidates in whom the circle leader can see no marked gifts. Although it is true we are all mediumistic in some degree, the fact has to be faced that a great many people can never hope to be mediums in the ordinary sense of the word. But they can be most valuable in a developing circle if they are sufficiently unselfish and regularly with the object of giving power to those with more marked gifts. By such unselfish service as this they will also help to keep the spiritual tone of the circle on a high level.

There must, of course, be perfect honesty on the part of the leader in these matters. If she were to hold out hopes of development where she, in fact, sees none in order to secure attendance, no results worth having (from the spiritual point of view) could be expected.

When the sittings take place the thoughts of all should be directed, not to spirits, but to SPIRIT. It is only as this is done that conditions are created which make it possible for the more highly developed souls to draw near. "Invoking the spirits" is neither necessary nor desirable. Sincere prayer for the help and guidance of God is much wiser and more reasonable. Those who are attuned to the higher vibrations will probably be used to answer our prayers, but they often tell us that they are but instruments, and strongly object to being regarded as gods and goddesses.

The presence of such spirit helpers as these will ensure that the development which is given will be of high character. It will also ensure that the friends and relatives of the sitters who have passed on, and who will doubtless frequently gather at the circle, will be aided and taught by more developed and experienced souls.

Development, of course, can never be guaranteed. Some of the best mediums have had their gifts "thrust upon them" often undesired. Such an experience is a call to the service of God and humanity, and in any case the words of

the Psalmist remain true, "Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart."

Without this qualification there may be psychic manifestations, but the results, in my opinion, would be much less beneficial than otherwise.

Living by the Spirit.

The ordinary affairs of daily life become more or less matters of habit. We are as little conscious of our bondage to habit as we are unaware of the fact that our life is chiefly understood and regulated by thought. Quite unwittingly we have accustomed ourselves to be dominated by fear; fear of failure, misfortune or disease, and especially the fear of death.

This is an illogical attitude that can be, and should be, corrected by ourselves. The conventional theory of disease is a habit so deeply rooted that people unconsciously deal with pain in its various forms as though it was solely due to some external cause, whereas in nine cases out of ten the cause is internal, brought on by our own self-indulgence, excess, or neglect of ordinary precautions to ensure sound health.

The majority of people eat or drink much more than the system needs; they permit their appetites to become masters instead of servants, with the result that far more people die of over-eating than die of starvation. These habits can be readily changed by the exercise of will power working in the right direction.

The self-revelation and discovery of this bondage of both soul and body is the first step, next by taking thought, by suppressing evil tendencies and by building up new habits, one may change the entire aspect of life, improve the health, increase one's happiness and power of service, as I have personally proved.

Whilst thought is important it is not of itself sufficient, thought may be insincere, superficial, a good intention, or a procrastinating hope, but the best or wisest thoughts need something more to render them effective.

The fundamental thing is ACTION, conduct, an effort put into practice to realise the ideal; the process of action is the application of power directed by thought and set free by will. But action accomplishes that for which thought has prepared the way.

Consciously, or unconsciously, man has raised himself to higher planes by the power of his thought and conduct. It is for us to lift ourselves to a yet higher plane. Just as a plant grows from a seed, so habits develop by growth. The ideal corresponds to the seed, the will gives the ideal its power to grow. The subconscious mind is the soil into which the ideal is sown. The laws of growth whereby the subconscious matures are the principles of development in the universe at large. Trust yourself, hold firm in your faith to lofty ideals, think not so much of the process as the outcome, and the outcome will depend upon the spirit and mental attitude with which you approach the ever-recurring problems of life.

All growth springs from the indwelling life, at first active at a point, in the centre or seed, then expanding to the circumference. It is the invisible involution, or creative energy of the higher power, which causes the visible evolution or progressive growth.

Thus the growth of our ideas through the various stages of thought, choice, effort and physical expression gives the clue to world growth and evolution.

By taking thought and exercising self-control we may turn all our activities from the disease-making, selfish direction to the health-bringing, altruistic direction, bearing in mind that as we sow so shall we also reap.

The changes which are even now taking place in your mind and mine are as important as the processes whereby the entire physical world was created.

The discovery brings new insight into the meaning of life. The purpose of our existence is spiritual perfection, the attainment of the exalted life of the Christ. We are not always to be creatures of habit; we are to be masters, creators, men.

When we begin to think, to search for laws, causes origins, when the spiritual awakening comes, we turn all this to account: the lower furnishes the stimulus, the motive power which lifts us up to the higher plane.

Then life ceases to be a mystery, and becomes a science, an art.—H. W. DRESSER.

Prosecution in Australia.

MANY Spiritualists will remember Mrs. E. Morrell who did useful work in England before departing to Australia many years ago. Mrs. Morrell settled in Sydney, New South Wales, where for many years she has been the leader of the Hollyrood Spiritualist Church.

Lately, however, there appears to have been some opposition, and in accordance with the usual methods adopted in England, the police were prompted by anonymous letters to use policewomen who, by lying and deceit, obtained a reading from Mrs. Morrell.

Some interest attaches to the case in that while the original intention was to charge her with "fortune-telling," she was charged with "having used a device, namely, a spiritual reading," to deceive and impose upon Sergeant Lilian Armfield. Mrs. Morrell was sentenced to seven days' imprisonment, but this was suspended on her entering into recognisances to be of good behaviour. Mrs. Morrell, however, elected to go to prison, but was liberated pending an appeal to the Higher Court. Judge Armstrong, however, dismissed the appeal, and she entered into the recognisances. In accordance with the usual custom in England, justice was unfairly administered. Policewoman Armfield frankly admitted that she went to Mrs. Morrell's place with the intention of tempting her to break the law. Mrs. Morrell said she professed to be able to commune with spirits, and had given readings to many eminent people. Thomas William Hayes declared that she had given him absolutely true readings concerning his father who passed away in England before witness came to Australia. They were messages, he said, that no one but his father could possibly have given him. Despite the fact that many witnesses were present in court, Judge Armstrong refused to hear them (thus taking a similar line to that taken by Mr. Mead in London in the case of the late Mrs. Mary Davies). Witnesses are admitted on the part of the police who are self-confessed deceivers, but honest witnesses for the defendant are prevented from giving evidence. This is quite in accordance with the usual run of English justice in such cases.

Several points in the evidence of the police witness showed that Mrs. Morrell had been perfectly accurate in her statements.

One of the New South Wales papers, however, was bold enough to publish the following open letter to Judge Armstrong:—

* YOUR HONOUR.—In the evening papers of Tuesday I read an account of the appeal of Eleanor Morrell, Spiritualist, which you dismissed.

If she had been convicted by Mr. Laidlaw, S.M., at the Central Court on November 29th last, on a charge of having used a device, namely, a spiritual reading, to deceive and impose upon Lilian Armfield, a sergeant of police.

"The evidence of Lilian Armfield was that when she visited the defendant, that lady said she did not tell fortunes, but that she would give her a spiritual reading.

"During the course of that reading, Eleanor Morrell told Lilian Armfield that she was born under the planet Mars, and would have luck in the following year (1920). She did not know if she was born under the planet Mars, but denied having had luck. She admitted, however, having gained an additional stripe, which is about the greatest luck a policewoman could expect.

"However, that is not the point I wish to make, for I do not know if Mrs. Morrell can or cannot read future events (I wish I could). What I do say is: If Lilian Armfield went to Eleanor Morrell and asked for a reading in her capacity as a policewoman, believing that Mrs. Morrell could not foretell future events, then, no matter what Mrs. Morrell

said, she could not impose upon her or deceive her, since she went there to be 'officially' deceived or officially imposed upon, so that she could swear an information against the woman.

"If Miss Lilian Armfield (or Sergeant Armfield) went to Mrs. Morrell's believing that no one can foretell the future, and was prepared to assist Mrs. Morrell to commit a misdemeanor by inducing her to tell her fortune, then so it is from Mrs. Eleanor Morrell imposing on or deceiving Lilian Armfield, Sergeant Armfield imposed upon and deceived Mrs. Morrell.

"Think it over, your Honour.

"Then, again, your Honour, this Australia of ours is 70 per cent. Protestant, and when Luther and Calvin definitely rejected the authority of the Bishop of Rome, the Holiness the Pope, they imposed upon their followers the authority of a book—the Bible.

"The Old Testament definitely discusses the calling up of the spirit of Samuel through the mediumship of the Woman of Endor, and her reading, whilst not pleasant to Saul, was definitely accurate, inasmuch as it foretold his death and the success of a rival.

"The New Testament even more clearly sets out that the spirits of the departed did commune with the living and whilst I am not doctrinaire or dogmatist, I do say that if one accepts the authority of these books as divine, he will have to give a lot of time to inventing an argument to prove that the various passages dealing with this phase means other than what they say.

"Of course, no religion ever made much headway till it was baptised in persecution, so it would seem as if the philosophy subscribed to by Flammarion and Oliver Lodge, Crookes, and Conan Doyle is going through an inevitable historic process.—Yours very sincerely,

"JOHN H. C. SLEEMAN."

There we leave the matter, but it is evident that under British law honesty does not pay. It is far more remunerative to become a "paid deceiver," since it might lead to remunerative employment under the authorities.

THE MOVEMENT IN CANADA.

THE day upon which the Spiritualists' National Union of Canada was definitely inaugurated is clearly recalled to me as I write these lines from the headquarters now set up at Toronto (writes our Canadian Correspondent). Those who are new to Spiritualism will no doubt be surprised to know that, so far as Canada is concerned, Spiritualism as an organised movement is only a year old. Although the work of the present organisers has been difficult, there is every indication already to hand of definite progress having been made. Churches, in some cases, are situated as many as 3,000 miles apart, yet those which have already been founded and registered with the Union are already well along the road to progress, and much good work is being done.

The National Union of Canada has set up as its ideal a movement which shall reflect Spiritualism only in its purest form, and to this end only the most qualified workers are being permitted to conduct meetings. One tour has already been arranged, and early in October the work of organising isolated Societies will be commenced. As General Secretary of the Canadian Union, I have been chosen to undertake the work, and meetings of a propaganda nature have been arranged to take place shortly at all the big centres, where, if Spiritualistic organisations are not already in existence, we shall hope to take the necessary steps towards their establishment.

Among the towns which will be visited on behalf of the Canadian Union are Winnipeg, Regina, Calgary, Victoria, Vancouver and Nanaimo. We certainly expect to meet some opposition, but we have in remembrance the efforts of the old pioneers in England, whose early accomplishments paved the way to the present status which the movement has now there attained.—JAMES P. SKELTON.

SUPPORT OUR ADVERTISERS.

Arisen ! Jay Johnson (California).



THE many friends of Jay Johnson in Southern California were shocked by the tidings of his transition after a short and painful illness on Thursday, August 22nd, at his home in San Diego. Early on Monday morning Mr. Johnson was taken with severe abdominal pains. The physician, noting the seriousness of the case, advised his removal to the hospital, but to this the sufferer strenuously objected. His wife, aided by her mother, assiduously and sleeplessly applied every household remedy without avail. Other doctors called in consultation advised his transference to the hospital. Not until Thursday morning was his consent obtained. At the hospital the physicians decided that the only chance for life lay in an operation, and devoted their efforts to strengthen his heart action with that purpose in view. Despite their efforts he grew rapidly weaker, and passed away at six o'clock that evening.

A post-mortem revealed a ruptured appendix many times its normal size. It is evident Mr. Johnson's guides saw that at no stage in his illness would an operation have saved or even prolonged his life.

The programme of the funeral service was arranged in every detail by Mrs. Johnson (as Jay would want them), and were strikingly impressive. The obsequies were conducted by Mr. Johnson's long-time friend and co-worker, Rev. W. F. Peck, and were attended by a throng that overflowed the spacious mortuary chapel, and testified to the affectionate respect in which the medium was held by his own people.

It is almost universally recognised that the transition of Jay Johnson will be a loss to the Spiritualistic movement that will be difficult, if not impossible, to retrieve.

Jay Johnson was born at Derby, England, on January 2nd, 1873. His psychic powers and visions were markedly manifest from infancy. At fourteen years of age he occupied the Spiritualist platform, lecturing and giving messages. He was widely known throughout England and Scotland as the "Boy Medium." For a number of years he was an officer of the Chesterfield National Spiritualist Church, where he was looked upon as one of our greatest clairvoyants. After years of successful labour in his native land, he emigrated to the United States in 1911, and came directly to San Diego, where he resided until his transition. Here he was specifically known as "The English Psychic." His work as a message medium was well received from the first.

In March, 1918, Mr. Johnson, supposedly a confirmed bachelor, was married to a beautiful and gifted American girl, Miss Bertha Ernst. The union was an ideal one. Miss Ernst had received a thorough business training, and at once relieved her husband of all his business burdens. The result was a wonderful improvement in his psychic powers. The record of the psychic revelations through Jay Johnson would fill volumes, and gave him a wide reputation. It was a common thing for visitors to journey hundreds of miles to interview him.

Several years ago Ella Wheeler Wilcox, driven frantic by the transition of her husband, travelled far seeking to get word from him. Without revealing her identity or her object, she obtained a sitting with Mr. Johnson, and afterwards wrote to the "Cosmopolitan Magazine," expressing her appreciation of the comfort derived from his ministry, and Mrs. Johnson preserves a letter written by the poetess to Jay thanking him for the satisfaction she got from him.

In 1922 Magner White, then on the staff of the "San Diego Sun," visited (incog.) five of the most prominent mediums, psychics and fortune-tellers in San Diego to get something entertaining for his readers. This is what he writes at the beginning of his report on Jay Johnson:—

"Four of the five San Diego psychics I visited began by asking me questions instead of answering my own. Jay Johnson, English Psychic, was the exception. He was the first psychic I visited, and because his work was apparently so exceptional, my respect for the abilities of the others suffered whenever I compared them to Jay Johnson. Jay made a hit with me, I must admit."

Then follows a double column account of the wonderful psychic messages received from the medium during the hour's sitting. Such testimonials could be multiplied a thousand times if necessary.

Mr. and Mrs. Johnson took vacations during the summers of 1923-28, and visited England, during each of which he called upon the Editor of "Our Paper," who was an old friend.

INTERESTING PHENOMENA.

Two very interesting seances were held in connection with the Hawkshead Spiritualist Church, Southport, on Saturday, Sept. 21st, the medium being Mr. Fullard, of Barrow-in-Furness. Through the trumpet we were encouraged to carry on, this message being given by a member long since passed to the higher life; also another dear one whose voice we clearly recognised joined in the singing of the hymn, "Gather bright flowers." A Scotchman also sang and spoke very heartily. A harp, tambourine and mouth-organ were also played at the same time, afterwards being placed upon the sitters' knees. Very clearly we saw a materialised form build up, and this was to be seen for a time by all sitters. Flowers were brought from the cabinet and placed upon the knees and in the coats of the sitters. A written message on paper was also given to a friend from someone whom all the sitters knew. The spirit children were very happy in our midst, one of them kissing a lady very affectionately. We wish Mr. Fullard every success in his work, and hope to see him again in Southport in the near future.—L. LEADREITER, Hon. Sec.

THE syllabus of the Sheffield Society for Psychological Research foretells an active winter. The speakers include Mr. J. Cuming Walters, Rev. G. Vale Owen, Mr. J. B. McIndoe, Miss G. Cummins, Dr. Hector Munro, Mr. E. W. Oaten, Mrs. Champion de Crespigny, Captain Jack Frost, and the Rev. Alfred Hall, while demonstrations of spirit photography, physical phenomena, and clairvoyance will be given by Mr. W. Hope, of Crewe, Mr. James Lewis, and Mr. Aaron Wilkinson respectively. We hope the Society will have a useful and profitable session.

To Correspondents.—Will anonymous contributors please note that the Editor has a large and capacious Waste Paper Basket, in which are deposited all communications which are anonymous. It is the rule of the press that correspondents should send their names and addresses (not necessarily for publication). If the journalistic discretion cannot be relied upon by correspondents, then the Editor is not prepared to trust correspondents. There may be good and valid reasons for a person to suppress his name when expressing opinions in the public press upon matters of public policy. It may save him much persecution; but generally speaking, most writers of anonymous letters have too much to hide.

Spiritualist Rally at Brighton.

THE Dome at Brighton is reputed to provide seating accommodation for two thousand. Yet, on the evening of Sept. 21st last the stewards were hard put to in order to find seats for late comers. Fortunately they had received timely warning of what to expect, by reason of the lengthy queues which had formed up at every entrance long before the hour specified for "early doors" to be thrown open.

What had this heterogeneous crowd "come for to see"?

They had come in answer to the following announcement and request:

"THE GREATEST ADVENTURE IN LIFE—DEATH."

"Come and hear what the following speakers have to say."

As "the following speakers" included Miss Estelle Stead, the Rev. G. Vale Owen, Vice-Admiral J. G. Armstrong, and Councillor Mrs. Barkel, of Beckenham, the organisers of the rally had good reason to hope for a large attendance, but the result of their efforts far surpassed their most sanguine estimates. More than sixteen hundred people showed their belief or interest in the truth of Spiritualism by their presence and enthusiasm.

For half an hour before eight o'clock a perfect "atmosphere" was created by the "solo-duality" of the great organ and Mr. Norman Richards. As the Chairman and speakers took their seats upon the platform the grand chords of the finale were momentarily hushed down, to soar forth once again in the sweet cadences of "Abide With Me."

Mr. Alfred Morris, of Hove, was in charge of the meeting. He is a skilled chairman, and proved this—as only skilled chairmen can—by saying a great deal in very few words, and by successfully effacing his magnetic personality the while he remained completely at fault with all his responsibilities.

In an abbreviated report, such as this must be, it is unnecessary to dwell upon the points made by these eminent exponents of Practical Spiritualism. They are already well known to many of your readers, and to make them clear to the totally uninitiated is beyond the scope of such an article as this; the purpose of which will be fulfilled if by relating success in one district it carries hope and encouragement to many districts.

Briefly then Miss Stead, whose presence upon the platform accounted, without doubt, for many hundreds of filled seats in the auditorium, and whose reference to her father and to Sir Oliver Lodge was greeted with sympathetic applause, was listened to with eager interest. The convincing modulation of her voice and her fair presence reached every heart, and, without need of "knocking," found a permanent home therein.

No less welcome, although on a different vibration, came the message of the Rev. G. Vale Owen. His name has become a household word not only in England but in most parts of the world. Many of his writings have been translated and will be translated into the foreign languages, for such revelation as he receives is for "all peoples." His somewhat austere countenance and earnest mannerism entirely belie the true light-heartedness and good fellowship of which he is the happy possessor, as those who have the privilege of knowing him personally can testify. At Brighton he took for his main theme various portions of the Old and New Testaments, and proved again the obvious fact that the Holy Bible was produced by Spiritualists for Spiritualists. That "spiritual things are spiritually discerned," and that, examined by the light of Spiritualism, the Book is true from beginning to end.

Of those who spoke to the vast audience gathered together on this occasion, perhaps the most thoroughly understood—and, therefore, the most appreciated—was Vice-Admiral Armstrong. He commenced by stating quite frankly that he was only "a beginner at this sort of thing." However, he immediately went on to say "I not only believe all that has been said here this evening (by the previous speakers) but I know it is true, and I'll tell you why I believe it, and how I know." He then proceeded to do so in the language of everyday life, as one layman talking to another, and he held his hearers in thrall until the Chairman

hinted that his time was up. The Admiral touched upon nothing but his own personal experiences in this connection, and such phenomena as he himself had witnessed, and could therefore vouch for absolutely. He is blessed with that saving grace, a sense of humour, which was greatly appreciated, without detriment to the truth which he was helping to expound.

The Chairman then introduced Councillor Mrs. Barkel who had also come from Beckenham to give, if conditions permitted, psychic demonstration. Her fame as a medium had evidently preceded her, if one could judge from the ovation which she received. Of the countless spirit entities who were present, Mrs. Barkel found time to locate and give messages from half a dozen, all of whom were identifiable. Her methods are gentle and convincing, and entirely free from embarrassing pursuance. Would that all mediums were the same.

Mr. H. J. Everett, of the Spiritualist Church, High Street, Brighton, moved a vote of thanks to the visiting speakers, and this was ably seconded by Professor James Coates, of Glasgow (on behalf of the Brighton Psychic Centre. This grand old gentleman, who is now in the 87th year, is a Spiritualist of over half a century, and is present on a visit to friends in Sussex. He is an example of what Spiritualists should hope to be if they find themselves at his age still in the earth condition.

It only remains for the writer to express the thanks and appreciation of the Committee to the lady, Mrs. Crawford-Smith, of Brighton, whose generous guarantee alone made the Brighton Spiritualist rally possible. Its unqualified success is her reward from the public on both sides of the veil.—GEOFFREY. D. NASH.

NEWSY NOTES.

THE FRIEND OF SCIENCE.

Occasionally a glance back into the past is not only refreshing, but instructive, and in reviewing the progress which has been made by the different branches of science, since the commencement of the present century we were particularly struck by the far-reaching nature which the revelations of early psychical investigation have assumed. No matter into what branch of science we entered, we found recorded there the results of Spiritualistic research. Recently we stated in this column that the general trend of science was undoubtedly in the direction of the unseen. We have only to survey the lines along which scientific investigation has travelled within recent years to find the validity of that pronouncement amply indicated. We look forward to the future, and anticipate even more mutually satisfactory scientific progress, especially in so far as psychical matters are concerned.

EARTH AN UNREALITY.

Some years ago the professors of material science brought the edifice they had been laboriously constructing down about their heads, when they discovered that the atom, upon which all their materialistic notions had been based, and upon whose foundation they rejected all evidences of an unseen universe, was itself but a physical expression of INVISIBLE life. The materialistic hypothesis cannot now be reasonably entertained, for this very discovery has been instrumental in proving its fundamental deficiency. As a matter of fact, we now appear to be awakening to the fact that the world upon which we move is not a real and abiding thing; that it is but the physical expression of underlying forces which are non-apparent to the material senses. Many years ago the Spiritualists recognised this, and went so far as to form an actual contact with those powers which lay beyond. To-day we reap the fruits of their early endeavours.

THE PIONEERS.

We think that those pioneers whose efforts formed the foundation of the present Spiritualistic movement do not generally receive the credit which is their due. The hypo-

thesis which they formed as a result of many rigidly-conducted investigations is the only one which has been capable of surviving the revolutionary scientific discoveries which the close of last century and later years have witnessed. They worked boldly and at a time when it needed courage to become attached in any way, howsoever meagre, with Spiritualism. To-day it is almost too easy to become associated with the movement, and it is to be regretted that the present state of the law does not give its organisers any opportunity to sever the connection of the undesirable. We have, however, much to thank our predecessors for. Often when they dared to walk along a public street epithets (and frequently more material things) were hurled after them, and their names mentioned with an air of disdain, and yet we can even now picture the time when, true to human nature, they will be raised to the positions of saints and sages, and heralded as the forerunners of a newer era of human progress.

LYCEUM PROPAGANDA.

The first effort of the Potteries Lyceum District Council to further the interests of the Lyceums in the area was recently held at Hanley, and press cuttings to hand indicate that the propaganda has been well organised. Under the conductorship of Mr. H. Hassall an augmented junior and adult choir of 250 voices led the anthems and hymns. On the platform were Mr. A. Brookhouse, J.P., Mr. C. Barker, J.P., Councillor Walker, and others equally well known in the movement, and we hope that the example set in this direction by the Potteries will be followed by similar Lyceum propaganda meetings in other parts of the country. Councillor Walker said in his address that Spiritualists generally were too modest. If they were as earnest as some other denominations they would not be content with holding their meetings in back streets, but would see that their truths were proclaimed in the main thoroughfares. This is what the Potteries Lyceum Council has set out to do, and in complimenting it upon its policy we send them our best wishes for continued success. Other Lyceum Councils might well note.

MONKS WHO HELD SEANCES.

In the excellent little series of "County Cameos" which is appearing in the "Daily Mail" there was published recently a short description of Conishead Priory, near Ulverston, which dates back to the reign of Henry II. "The religious houses of medieval England were devoted to the work of 'ministering' and healing in a twofold capacity," says the "Mail." "Not only were the brethren 'ghostly counsellors,' they were cunning in the use of herbs and simples. They were, therefore, the best doctors of their day." It is surprising how much evidence there is extant of mediumistically developed monks. In a monastery the conditions appertaining are, of course, highly conducive to psychical development, for the brethren live undisturbed by the ever-changing outer world. Indeed, we believe that even in our monasteries to-day are mediums whose powers may equal those of any of Spiritualism's greatest instruments. Cut off from the world, the monk can hardly fail, however unconsciously it may be, to come into close contact with his forebears, who would naturally return occasionally to the seat of their earthly activities to cheer their remaining brethren along the way. We quite believe the "Daily Mail" report.

RELIGIOUS TERMINOLOGY.

The Rev. J. C. Hardwick, Vicar of Partington, near Manchester, has suddenly awakened to the fact which we have been continually stressing in these columns for a considerable number of years. At the Modern Churchmen's Conference at Cambridge he outspokenly declared that the great need to-day, so far as religion is concerned, is a descent from the sphere of make-belief and miracles into the realm of reality and experience. "What meaning would the average man put to the word 'spirit'?" he questioned. Probably either whisky, petrol, or ghosts! But can Mr. Hardwick really blame the average man? Those who compose the majority of the populace do not to-day find much

time to think about religious problems, and quite rightly leave this task to the men whom they pay to undertake this particular work. And so the teacher smirks at the ignorance of his pupils. We think that the fault lies with the clergy rather than with the layman, for it is they whose duty it certainly is to see that the crowd are properly tutored on all religious questions.

THE BETTER REMEDY.

The Rev. Hardwick seems, however, to have recognised this, for he later declared that although religion had become the ornamental frilling to life, its function was to link up human values with reality. He suggests that in order to descend from religious imagination to reality a revision of religious terminology is needed. But this is only ignoring the fundamental fact. We are glad to see that the Rev. Hardwick has awakened to the realisation that religious EXPERIENCE is essential, but we cannot understand how overhauling religious terminology is going to effect it. The real issue lies in the decision by the churches as to whether they will continue to preach from the sphere of imagination or come down to hard facts. No altering of terminology alone will achieve this. The question itself will have to be faced; and proof submitted to the laity for many of the frills which clerical imagination has now woven round old and acknowledged Christian truths.

BIBLE TO BE PROHIBITED

We are interested in another suicide which has occurred at Birkdale, and which has just been reported by the press. The victim, in a letter he left to his brother, stated: "I am sorry to have caused you such a lot of trouble, but there is something wrong. Satan has had possession of me. I am sure the devil is on earth among sinners. Have faith in God and He will pull you through." In her evidence at the inquest the mother of the victim said that he was greatly troubled with his nerves, and at times appeared depressed. He had spent a great deal of his time reading the Bible. Said the coroner: "The man's mind became deranged by his operations and ill-health, and he ought to be pitied and forgiven." We quite agree. But we had expected from past experience that the Coroner would suggest that the Bible be prohibited from public reading. Was there not evidence that the victim of this suicide had read it frequently? There appears to be something wrong. What would have been said had he been reading Thomas Paine or the "Lyceum Manual"?

How true was the remark once made by an old pioneer that "Spiritualism without the aid of the spirits would be a very poor movement." Last week we reported with regret the decision of the officers of an old Spiritualistic organisation to suspend their activities owing to a lack of co-operation on the part of some of its newer members. While this particular church has, perhaps, fulfilled its mission in giving birth to several younger and now active Societies, it is a pity to see its name having to be now erased from our list of organisations. We are all acquainted with that class of member whom these particular officers refer to. They are usually people who feel their duties end with an occasional attendance and subscription to the Society to which they happen to be attached. Even to-day Paul's definition of membership should, however, hold good, for we are all still only individual portions of a whole, each having a particular task to perform. We think that too much work in connection with the direction of our Societies falls on the shoulders of their officers. Greater co-operation on the part of members would certainly speed things up a bit, so far as individual churches are concerned, as well as give the progress of the movement as a whole the advantage of greater steadiness.

OBSERVER.

S.O.S.—A Spiritualist Church, is in difficulty owing to the calling in of their mortgage of some £1,100. Will any Spiritualist advance this sum at reasonable interest on a definite mortgage? The security is good, and there is no difficulty in meeting all liabilities. Inquiries may be addressed to the Editor, who is in possession of all the facts.

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.
PRICE TWOPENCE. POSTAGE ONE HALFPENNY.ISSUED EVERY WEEK BY
THE TWO WORLDS PUBLISHING COMPANY, LIMITED,
AT ITS REGISTERED OFFICE,
18, CORPORATION STREET, MANCHESTER,
Where all Business Communications should be addressed.SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD:
One Year, 10/10; Six Months, 5/5; Three Months, 2/9 post free.Editor and Secretary: ERNEST W. OATEN,
To whom all communications should be addressed.
Cheques and Drafts should be crossed "— & Co." and made payable
to THE TWO WORLDS Publishing Company, Limited.
Bankers: Williams Deacon's Bank (Corn Exchange Branch)*"The Two Worlds" can be obtained of all Newsagents.*The Editor will not undertake to be responsible for any rejected MS., nor to
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FRIDAY, OCTOBER 4, 1929.

Mediums and Murder.

A GREAT DEAL of attention has been devoted in the press to certain mediumistic activities in Ilkley, the scene of one of the latest murders. We do not know how it is that as soon as a crime of this description is bruited about by the press, there are a crowd of sensitives who are anxious either to show how clever they are, or to assist the police in administering the justice of earth.

Several correspondents have written us asking our opinion as to the possibility of unravelling the crime by the use of psychic powers, and we have never hesitated to advise all mediums who value the spiritual quality of their mediumship to KEEP CLEAR ALWAYS OF THE SENSATIONAL AND DRAMATIC. In response to a request for an opinion by the "Yorkshire Observer," the following appeared in its issue of the 21st September:—

I think it a decidedly unwise thing to get sensitives mixed up in this sort of muddle. As a medium I would not touch it with a 40ft. pole.

It would not be at all difficult to train psychics for this class of work, but the farther such people keep from the spirit world, the better. It means in the end the ruin of mediumship and the attraction of all the worst elements on the spirit side of life, while as long as the death penalty is the punishment for such criminals, you may be quite sure that every self-respecting spirit in the spirit world will do his best to oppose successful investigation.

FINDING DERRY WINNER.

Again, once this sort of thing becomes associated with Spiritualism, the next thing we shall hear will be of special seances to discover lost articles, to find the winner of the "Derby," and to give advice on stocks and shares. When this sort of thing comes into Spiritualism, if ever, the quicker the movement dies, the better.

It may be that some of the relatives of the deceased on the inner side of life will strive to get a message through, but it is also true that there will be more opposition from the other side of life than from this.

I know of a case recently where investigations were made into a murder case, with the result that we know who committed the crime, but since spirit evidence is no use in a court of law, we cannot bring it home to him, as he carefully prepared an alibi, but one of the results has been that the medium has had no peace of mind since.

As a matter of fact, in the Bournemouth case the police distinctly denied having received any assistance from Mrs. Starkey, and the superintendent who was in charge of the case completely denied the whole of the statements made in "Irene," and that is stated in the book.

I have been mixed up in quite a dozen cases of this type, and I have come to the conclusion that the farther we keep from them as Spiritualists, the better.
ERNEST W. OATEN.

We need only add that in several cases with which we have been acquainted mediums have suffered very severely in the class of influence they have attracted as a result of such attempts at investigation. Several have had their peace of mind severely disturbed for months, while in one or two cases their health has suffered for years afterwards. The fact is, you cannot play with pitch without getting black.

There is always the possibility that a message may come through from the spirit world SPONTANEOUSLY and without being sought, as in the case of the celebrated Jack the Ripper. In such cases it may be wise to put such information in the hands of the authorities, but to deliberately seek this class of activity has proved in our experience to be extremely unwise and unsettling. The work of our deceased friends in the spirit world surely lies on a higher plane than that of being mere tools for the police, who do not hesitate when it serves their turn to prosecute mediums for using the same powers on behalf of other people. There is something very degrading in the attempt to drag spirits back to earth to rake over the sordid details of earthly crimes.

CURRENT TOPICS.

VERY few people are acquainted with the story which surrounds the death of Bizet, the composer of "Carmen," who died unexpectedly just three months after the first performance of his beautiful opera. The death was actually foretold by Galli Marie, who was famous for her wonderful voice, and who at that time took the title role. In all the previous performances, and also on this eventful evening, her success was great, and the people were enthusiastic until the moment of the fortune-telling scene. Suddenly Galli Marie could go on no longer, as there in the cards which she was laying out she read plainly the sign of death. As she was very superstitious the shock was terrible. With great difficulty she ended the scene, and arriving behind the scenes fainted. It took a considerable time to revive her, but she at last played and sang her part to the end. Next morning Galli Marie received the message that Bizet had died that same evening. Truly, truth is often stranger than fiction!

SPIRITUALISM
AND
LITERATURE.

THE appearance of Mr. Gow's volume of verses, "Four Miles From Any Town" (Cecil Palmer, 3s. 6d. net) already noticed in our columns, has had some instructive results in the many favourable press notices which it has called forth. Several of the reviewers note the fact that he is editor of "Light," and therefore a Spiritualist. This induces at the beginning a cautious tone, but almost always the reviewer is reassured on making a closer acquaintance with the work. We must forgive this prejudice, remembering that it is not without some excuse, for although psychic literature—in the way of automatic and inspirational scripts—occasionally touches a high degree of literary excellence, the great mass of such productions is inferior to even amateur literary work produced normally. And when, as sometimes happens, they are put forth as due to the inspiration of famous authors in the Beyond, the effect on the reputation of Spiritualism is deplorable. A typical example of the present attitude on the part of the literary world is seen in the long review in the "Times of India," which finds that although Mr. Gow is a Spiritualist there is no "offensive Spiritualism" in his work. And the reviewer observes: "Indeed, if anything he comes near, with his limpid art, tone and musical cadences, to making his Spiritualistic values appeal to something wistful and progressive in even the diehard poetry-lover, winning a way to his soul even against his cherished poetic prejudices." The journal then reproduces the poem, "The Great Secret," adding the striking comment: "If this is Spiritualism, let us have more of it." The moral seems

to be that Spiritualism can only gain the favourable consideration of the educated classes if it is presented worthily. Truth wins little attention when she goes shabbily attired, and although this rather reflects on the world's lack of penetration, and its slavish respect for outward appearance, there is really no reason why she should. Surely our splendid truth is worthy of the finest raiment we can provide for her.

"THE Leicester Mail" publishes large headlines concerning the alleged appearance of a ghost on the Leicester Speedway. It appears that one of the dirt track racers, named Roy Reeves, was killed at the Speedway, on Saturday, October 21st, and the following Tuesday his wife, with three friends, visited the track. They allege that when they approached the spot at which the fatal accident occurred, the deceased rider appeared to his wife. It is evident that there was a good deal of emotional stress connected with the visit, and just how far the vision was due to emotion on the part of the wife, and suggestion in the case of the other observers, it is difficult to determine. It is alleged that the deceased rider had been exceptionally psychic from early infancy, and had a keen interest in Spiritualism, and this fact being known to all the observers may have been responsible in some measure for the appearance so soon after his decease. Mrs. Reeves, at any rate, says that the vision spoke to her. It seems clear from the newspaper account that Mrs. Reeves was the first to see the vision; and that the others did not see it until she mentioned the fact. The question is arousing interest in Leicester.

WRITING in the "Harbinger of Light," MANY WAYS TO GOD. Mr. Britton Harvey says: "Spiritualism, as we understand and interpret it, is neither a product of Christianity, nor is it limited to that religion. Many Jews are Spiritualists, and so, probably, are many Mohammedans, Buddhists, Hindus, etc. There is no reason, so far as Spiritualism is concerned, why they should not be. Spiritualism, in short, is an inspiration for the best that is in every religion. Its whole weight and influence are on the side of spiritual values. It corroborates and demonstrates the universal truth enunciated by St. Paul, that 'the things that are seen are temporal, but the things that are not seen are eternal.' And herein lies at once the great strength and importance of the Spiritualistic movement. It is a first-hand testimony to the fact that 'There is no death.' In its mission to the world it is direct and one-pointed, proving—not theorising—that the universal experience called 'death' is, in reality, the opening of the door into the freer realms of life. Any religion that allows the leaven of pure Spiritualism to permeate the thoughts of its followers cannot but be the better for it."

THE BISHOP OF BIRMINGHAM ON SUPERSTITIONS. DR. BARNES (Bishop of Birmingham) continues his outspoken attack on the superstitions which have come down to us from the middle ages. Preaching at Birmingham on Sunday last he said: "The supremacy of God over His creation is the primary conviction of the modernist. For those who see the Reformation teaching in the light of modern knowledge, such mechanical sacramentalism as transubstantiation remains unbelievable. Follow the light!" cried the Bishop. "Put behind you beliefs of the religious twilight which perish in Latin Catholicism. They are not Christian, and they have no future. Put behind you equally fundamentalism. That product of ignorance and fear. Erasmus had no belief in verbal inspiration, nor had Luther. It comes from the middle ages, not from the Reformation. To-day it alienates our thoughtful young people because they cannot go freely to the Bible to take what satisfies their spiritual needs." The above statement has emphasised one of the things that we have repeatedly drawn attention to. The superstition of sacramentalism which have been associated with Christianity did not come down to us from the first century. It had nothing whatever to do with the life or teachings of Jesus, and was not believed in by many of the early fathers. It is the pure outgrowth of priestcraft, and has been fastened on to Christianity by a priestly

system which sought material pelf and political power. One of the greatest necessities of Christendom is to get back to the first century, and we believe that any success which has come to Modern Spiritualism is due to the fact that it embodies the simple practices of the Apostles and the Early Church: the practice of going direct to the spirit world for light upon spiritual verities. In some things it may be that Dr. Barnes and us are as the poles asunder, but it is sure that the early meetings of the Disciples in the first century were nothing more or less than Spiritualistic seances. That accounts for Pentecost, for the appearance at the tomb, for Paul's conversion, and for practically all the phenomena recorded of the Apostles.

MR. WILK GOLDSTON is well known as an A MAGICIAN ON ILLUSIONIST, and is President of the Magicians' Club. In the current number of "Pearson's Magazine" he contributes an interesting article on "How Seances Are Faked." It makes interesting reading, but to Spiritualists his confessions are especially interesting. He says: "Like most people who have studied the nature and possibilities of psychic phenomena, I am a firm believer in Spiritualism. My investigations during the past thirty years have convinced me beyond all shadow of doubt that the science is not only perfectly genuine, but is one of the most wonderful and fascinating studies of the modern age. I believe that Spiritualism will become the one great religion of the future, for it is the only belief which produces actual proof of an after-life." And again he adds: "It is generally supposed that professional magicians are strong anti-Spiritualists. This statement only applies to those illusionists who have not troubled themselves to investigate fully all that is claimed for Spiritualism. Their professional knowledge tells them that it is possible to obtain startling and convincing spirit effects by trickery. Consequently they believe that the extraordinary happenings which occur at seances are the work of an exceedingly efficient conjurer. Magicians who have gone fully into the matter are of a different opinion. The great John Neville Maskelyne, although he publicly denounced Spiritualism, was in reality a firm believer in the science. Horace Goldin has told me that he thinks out most of his illusions by a sort of clairvoyance. I have been interested in Spiritualism since I was in the early twenties," and he adds, "Since that day my belief in Spiritualism has remained unshaken." The remainder of the article dealing with how seances are faked should be very useful to investigators, though they are pretty familiar to experienced Spiritualists who have had to take precautions against the deceptions of the charlatan.

Wonderful Materialisations.

A NEW MEDIUM OF GREAT POWER.

THE city of Dundee has long been famed for marmalade and jute, and before much more water has passed under Tay Bridge the fame of one of its citizens will have attracted the attention of all who are in any way interested in the phenomena or philosophy of Spiritualism.

There has been brought to light a lady in Dundee, who has developed the gift of materialisation to a very high degree. The sitting for this particular phenomenon started in March of this year, and up to this date (Sept. 22nd) there have been 25 seances. When the Bon Accord Spiritualist Church was formed in Aberdeen some 11 years ago I had the honour of being one of its founders, and later acted as Secretary. I have taken a deep interest in Spiritualism in all its aspects since that time, and always considered myself very fortunate indeed when I was privileged to attend one of the materialisation seances given by Miss Bessinet, of America, during her visit to Glasgow in September, 1923. The phenomena at that seance left a lasting impression on my mind, which nothing on earth can ever eradicate; and proved conclusively to me that my friends lived on after physical death. Those sittings brought home to me the absolute certainty of the continuity of life; and though

for the past six years I have not attended many Spiritualist meetings, the subject has been ever present.

Quite content to ponder over the beautiful philosophy of Spiritualism, I would never again have been attracted to phenomena of any description had I not in June of this year been brought into touch with Mrs. Duncan, who is possessed of most marked mediumistic powers. Mrs. Duncan commenced sitting in private circles some six or seven years ago, and has developed almost every phase of mediumship, and each in turn to a very high degree. Clairvoyance and clair-audience are second nature to her. She has not been known to have given a psychometrical reading that was not absolutely correct. Written questions put in sealed envelopes, be they ever so serious or ever so frivolous, she can at once decipher, and give the valid answer to them. Other phenomena, including slate writing, levitations and apports would require pages of THE TWO WORLDS to properly recount. Incidentally she is a most wonderful trumpet medium, but what is of more importance are the materialisations which have taken place since March of the current year. I am to leave it to an abler pen than mine to record the wonderful manifestations which take place in her presence. Suffice it for me to say that the forms build up clearly and distinctly, as many as 14 have manifested at one sitting. They speak clearly, giving their names and other convincing particulars, answer satisfactorily questions put to them. They handle objects both light and heavy, play string or pipe musical instruments. They have brought articles from other rooms and other houses a distance apart.

The guides, three in number, are good hard headed canny Scotsmen, who know what they are about, carry out their part with precision and dignity, and have a high sense of their responsibility. I had the pleasure of inviting Mr. J. B. McIndoe, of Glasgow, and Mr. Herbert Hill, President of the Bon Accord Spiritualist Church, to witness these materialisations, and these gentlemen were so impressed with the wonderful nature of the phenomena that they have invited Mrs. Duncan to their respective cities to give a series of seances there.

This, Mr. Editor, is a simple letter introducing to your readers a lady who I am certain will be one of the most noted mediums the world has ever known. JAMES SOUTER.

26, Ellangowan Drive, Dundee.

Mr. J. B. McIndoe, writing in the "National Spiritualist," tells of two seances with the above medium that he was privileged to attend. The sittings occurred in a red light, and eight forms in all appeared. On one occasion two forms were visible at the same time, both of them clear of the cabinet. The eight forms comprised one child, two young girls, an older woman, and four men. Six of them came right out in front of the curtains, and seven of the eight spoke to the sitters.

Mr. McIndoe says: "One of the controls, 'Donald,' had quite a conversation with us. He was a well-built man. By request he brought a mandoline from the cabinet, and twanged the strings. We could easily see the hand which held it, but not the one which touched the strings. Finally he handed it to a sitter. He was asked to touch my outstretched hand. This had not previously been done. He appeared to make several attempts to do so. On the last his hand was plainly visible above mine, but he failed to touch it, and disappeared very suddenly, while the medium gave vent to a groan as if in pain. At the conclusion of the sitting there was blood on her mouth and chin, and some had trickled down on her dress. This had occurred on previous occasions when forms suddenly vanished for some reason or other." Such incidents show that the mediumship was strained in order to produce results, but with further development such unpleasantness will be overcome.

We are afraid one of the great dangers which will arise from the publicity given to this matter is that there will be a rush on the part of people who know nothing of the subject to obtain sittings in order to witness the phenomena. Few of them will know anything about organising a materialising circle, and unless the friends of the medium are very careful to grant her protection, it will not belong before her.

mediumship suffers severely at the hands of the incompetent (who generally pave the way for the critic). Mediumship of this kind is so rare that it ought to be fostered and kept in seclusion for some months, or even a year or two, until it is capable of withstanding the conflicting conditions which are too often associated with public seances.

Transition Mr. Alex. A. Naylor.

By the death of Mr. Alexander Anderson Naylor of Sheffield, which occurred with startling suddenness on Friday, Sept. 20th, at his home in Leavy Greave, Sheffield, a strenuous worker has been promoted to another sphere of labour. Born in Reading 45 years ago, he was blind for the first nine years of his life, and for the rest of his life was handicapped by still very defective sight. At one period he studied for the medical profession, but his defective sight prevented him completing his course. This was a great disappointment to him, and he spent some time thereafter in seclusion on the Cotswold Hills, where he had some mystical experiences, of which he seldom spoke save to his intimate friends, but which changed the whole course of his thought. He also studied at one time for the Congregationalist ministry, and was, I believe, licensed to preach, though I do not know that he ever officiated as a minister of that body. He was early attracted to the Theosophist movement, and though on terms of personal friendship with many of its leaders, he was far too independent a thinker to be at all orthodox. He was strongly opposed to some of its later developments, notably the Liberal Catholic Church and the Krishnamurti episodes.

After a period as manager of a department in Messrs. Robinson's, booksellers, Newcastle, he came to Edinburgh as manager of the Theosophical bookshop there. All his spare time was devoted to propaganda work, his interests broadening out, and including Spiritualism and New Thought. Frequently during the winter months he would lecture every night in the week, without fee and to the most varied audiences. He did very valuable work for the Spiritualist movement in Scotland, and was ever ready to take his platforms when societies found themselves without a speaker. For years he did such work not only without fee, but in most cases travelled at his own expense. He came prominently into the Spiritualist movement in Edinburgh by taking the chair for Sir A. Conan Doyle on the occasion of his first visit. He was the first President of the Edinburgh Spiritualist Church, founded in 1923, a position he held till leaving that city.

Later he went to Sheffield as manager of the University bookshop, and there he threw himself whole heartedly into the practical psychology movement, becoming President of the local club. He lectured very frequently, not only in Sheffield, but all over the country. At the time of his death he was also chairman of the Federation of Practical Psychology Clubs. He took a keen interest in anti-vivisection, vegetarianism and other reform movements.

His repertoire as a lecturer was surprising, covering a wide range, which indicated the breadth of his reading and interests. His lectures were always stimulating and vigorously phrased, and not always to the liking of the elect of the movement for whom he might be speaking, but none could question his sincerity and willingness to help all.

Now he has passed from these activities, advanced thought is the poorer by the removal of a strenuous worker and fearless champion. He is survived by his widow, to whom our sympathies will go out in her loss.

Though cut off apparently in his prime, he died as he wished to die, in harness, and Whitman's lines occur to me as expressive of his attitude to death:—

"Joy, Shipmate, Joy
(Pleased to my Soul at Death I cry),
Our life is closed, our life begins,
The long, long anchorage we leave.
The ship is clear at last, she leaps.
She swiftly courses from the shore.

Joy, Shipmate, Joy." J. B. McINDOE

CORRESPONDENCE.

AN EXPLANATION.

SIR,—THE TWO WORLDS of Sept. 13th, 1929, has just been given to me. I have seen the article relating to my wife (Kate Lovejoy).

I have no comment to make, except to state that all her life she has been a member of the E.C.W. and C.B.S., and an "Anglo-Catholic." She received the Holy Communion two hours before her death, and stated "I die a member of the Catholic Church. I die a member of the Church of England."

H. T. LOVEJOY.

St. Cuthbert's Vicarage, Roker.

"FEDA" ON REFRESHMENTS.

SIR,—May I give my own interpretation of "Feda's" message to the societies on the above subject? She is not, I am sure, advocating the taking of FOOD before a meeting. Tea and coffee are not foods, but brain stimulants. Taken just before the evening's work they do clear and brighten the mentality and remove fatigue. That, at least, is the experience of some of us.

But—and this I feel certain is "Feda's" chief point—taken after the work is done, TEA and COFFEE are like a spur to a tired horse.

On the other hand, FOOD, a sandwich, a cup of cocoa or hot milk (which are not stimulants) are invaluable after the meeting, and I should say are absolutely necessary to such workers as Mrs. Estelle Roberts and Mr. Vout Peters. Even I, with my limited experience, generally come off the platform with the appetite of a schoolboy!

ANNA E. MENZIES.

"THE CRUSADE OF ROME."

SIR,—I read your leading article under this heading with much interest. Some time ago I purchased a copy of "The Abomination in Our Midst," written by Owen Francis Dudley. After reading it, first I felt a great indignation, then a wave of pity for the mind of Mr. Dudley swept over me. It is perfectly clear he does not understand the simple teachings of Christ. He appears to have a grudge against mediums—yet, he must know that Christ was a medium.

We are not concerned with the pomp and ceremonies of Rome. We know it will avail them nothing when they pass over. It is an established fact that God has given mediums the power to converse with the so-called dead. I have received a few messages from Roman Catholic priests who have passed over, therefore I am in a position to state that Mr. Dudley's book is the work of an ignorant, uncharitable mind. I care not one iota who Mr. Dudley is, for I have in mind the words of Jesus Christ: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Mr. Dudley has done it, and a thousand shames on him. B. M.

RESIDENT SPEAKERS, THE ONE MAN CHURCH, AND THE RESTRICTION OF PLATFORM WORKERS.

SIR,—May I point out that my article on the above questions deals with the use of organisation. Mr. Wood seems to have missed the point of the story narrated, which is that we should not allow organisation to become our master.

Mr. Wood asks whether any experienced worker can be in doubt as to the advisability of affiliation? Personally, I am not, but because Mr. Wood and I may think there can be no doubt, others may differ from us. If we are wise we shall admit the possibility of others thinking differently. But while I have no doubt about the advisability of affiliation, I have very grave doubts about the advisability of using force to compel societies to affiliate. If a society does not affiliate willingly, but is compelled, this is a source of weakness rather than strength to a union.

With regard to one man churches, I made it clear I do not agree with such methods, but there is such a lot of unintelligent criticism of this phase of our subject that I thought it would be a good thing if we could discuss whether such could be brought within the orbit of organised influ-

ence. Suggestions that one is fault finding lead nowhere. May I point out to Mr. Wood there is something more important than right motives—it is right principles.

Mr. Bradley inquires whether I could say all one man churches are harmonious. No, neither did I suggest they were. To say it is better to have a one man church and harmony, than a so-called properly constituted church and discord merely states a principle. Mr. Bradley, however, sees the point, which Mr. Wood misses, and makes a suggestion which reveals the right method, that is, educate the public. When that is done these troubles will pass.

W. H. EVANS.

THE INSANE.

SIR,—I read in a paper lately that there are 116,703 persons in the asylums in England. Of these, 59 are described as Spiritualists; of the rest a large percentage are Christian clergymen.

A. K. VENNING.

NOTE.—The paper in question should be asked to produce its authority. The total appears to be based on the Government returns of 1919, which show a steady decrease year by year corresponding to the growth of Spiritualism, whilst the countries with the highest returns are those where there were no Spiritualist Societies, or very few of them. The Government returns show that Church of England clergy supply an average of 26 new cases per year. Ministers of other denominations 26 per year, doctors 30 per year, but the returns show no case whatever which is attributed to Spiritualism. A questionnaire addressed to the Superintendents of all the leading asylums in England elicited replies to the effect that no cases whatever are certified as due to Spiritualism.—EDITOR.

WEST RIDING PSYCHICAL SOCIETY.

ANOTHER success was registered on Monday, 23rd September, by the West Riding of Yorkshire Psychical Society, at a lecture in the Mechanics' Institute, Bradford. The speaker was the Rev. O. L. Tweedale, F.R.A.S., the Vicar of Weston, his subject being "Premonitions." His treatment of the subject was of that masterly and forceful kind one would naturally expect from the author of "Man's Survival After Death." A large audience attentively followed every word, and not least upon the inspiring close, when Mr. Tweedale answered the common and rather querulous criticism of the man in the street, "Yes, but granted these things happen, what is the good of them?" The value of such psychic phenomena, said the lecturer, was that they proved that heavenly and spiritual beings were in contact with humanity. Spiritual teachers claimed that their inspiration came from the same source. The phenomena, being true, was therefore evidence that the teachings were also true. The great virtue of the phenomena lay in that they brought home the certainty, so necessary in this materialistic age, that another world existed. Such was the spiritual teaching, and it was for this spiritual teaching those who accepted the phenomena should live. Their lives should be living witnesses, to be seen of all men, that the truths proclaimed by Jesus were the only things that really mattered.

The Rev. Dr. Ballard is to address the opening lecture of the Society's winter session on October 21st, when the chair will be taken by the Rev. Dr. Allan, of Bradford. The Rev. G. Vale Owen, the Rev. C. Drayton Thomas, and other speakers of high standing have kindly consented to lecture for the Society during the coming session, and it is confidently hoped that with due support the West Riding of Yorkshire Psychical Society has inaugurated a movement which will have good results in the progress of the movement in Bradford and district.

The Society's address is now 96, Tennyson Place, Bradford. During the coming session the activities have been considerably extended, and lectures are being held at Keighley and Huddersfield.

REPORTS OF SOCIETY WORK.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 3d. per line is made. Send stamps with your report.

HARVEST FESTIVALS.

MANCHESTER CENTRAL.

The thanksgiving services in connection with the Manchester Central Church were held on Sunday, Sept. 22nd. On this occasion Mr. E. S. G. Mayo, of Liverpool, was the speaker, and lectured to large congregations both morning and evening. The evening service was especially well attended, Mr. Mayo's address being followed with keen attention by all. On the Monday following a fruit banquet was held, by the aid of which a substantial sum was added to the church's funds.

LEAMINGTON SPA.

Thanksgivings for harvest in connection with the Leamington Spa Spiritual Mission were made at special services conducted on Sept. 22nd and 23rd. The church was profusely decorated, and Mr. Frost, of Coventry, was the special speaker at the Sunday services. In the afternoon Mr. Frost chose as his subject "The greater harvest," and in the evening gave an inspirational address on "The seed of God." On the Monday evening Miss Richardson, of Birmingham, conducted a very successful circle. Altogether the collections and sale proceeds amounted to £4 17s., and the officers have been greatly encouraged by the response which has met their efforts.

LONDON: FOREST GATE.

The festival services were held on Sept. 22nd, when the President (Mr. H. J. Kirby) occupied the chair. The speaker for the occasion was Mrs. Mary Goode, of Stratford, who spoke inspirationally on "The seeds of harvest," and followed up her address by clairvoyant descriptions, all of which were placed. A collection was taken at the close of the service on behalf of the local hospitals.

TEMPLES OF LIGHT.

Harvest festivals were celebrated at the Head Temple (Southwark Bridge Road) and the Brighton and Middlesbrough Temples on Sunday. The altars, reading desks, and chancels were beautifully decorated with flowers, fruit and vegetables. At the Head Temple a huge loaf of bread occupied a position at the foot of the altar, while the choir stalls were also very prettily decorated. Mrs. Arnold spoke at the Head Temple, and followed her address with clairvoyant readings. At the Brighton Temple Miss Moreton was the speaker. The offerings as usual went to the various local hospitals.

WOOLWICH.

The harvest festival was celebrated at the Woolwich (Villa Road) Church on Sunday, Sept. 22nd. Miss L. White took the evening service, at which the church was completely filled. Miss White followed an address on "The harvest of souls" with many convincing psychic demonstrations, a very pleasant evening being enjoyed by all.

MILEOM.

The harvest thanksgiving services were held on Sept. 5th, when Mr. Turner, of Dalton, was the speaker. The church was tastefully decorated, and Mr. Constable presided at the organ.

PETREBOROUGH.

The harvest festival services were held on Sept. 5th, and were conducted by Mr. F. Rickett, who deputised for

Mrs. Charnley, of Leeds. Additional interest was added to the afternoon service by the performance of a naming ceremony. The infant daughter of Mr. and Mrs. Auton (nee Mrs. Key, ex-secretary) was given the spirit name of "Liberty." At the subsequent sale of fruit, held on Monday, the sum of £4 10s. was realised, all services being well attended and enjoyed.

RYDE.

The Ryde Spiritualist Church recently celebrated the sixth anniversary of its birth, when Mrs. Fillmore, of London, was the speaker and clairvoyant. Special music was rendered by the Crewe Brotherhood Orchestra, and was greatly appreciated by an excellent congregation. On October 6th the harvest festival is being held, when it is announced all funds will be devoted to the Spiritualists' Fund of Benevolence. On October 7th Mrs. Hinchliffe (widow of the late Captain Hinchliffe) is visiting the Town Hall, and her visit is looked forward to with keen anticipation.

HUDDERSFIELD: QUARMBY.

WE regret to record the passing into spirit of one of our noble and earnest workers, Mr. J. Heap, whose record of faithful service, extending over many years, we shall cherish. The funeral took place on Sept. 23rd, and was conducted by Mr. Ben Carter, of Halifax. Prior to the interment at Salemdene Nook a service was held at the National Spiritualist Church, Quarmby. The edifice was filled by a sympathetic gathering of friends. Societies in the surrounding districts were well represented. Mr. Carter paid high tribute to the value of the work of Mr. Heap, and urged all to follow his example of unselfish service. The musical portion of the service was well rendered, both at the church and graveside.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 6TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. MUSGROVE.
MONDAY, 3 and 8, MRS. WOLFENDEN.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
WEDNESDAY, at 8, MRS. NEISH;
Lecture on "Numerology."
THURSDAY, at 3 and 8, MISS BARTON.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, OCT. 13TH, MR. JEPSON.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, OCT. 6TH, at 10-30, LYCEUM.
At 3 and 6-30, MR. E. W. OATEN
at ARDWICK PICTURE THEATRE.
MONDAY, at 8, MRS. GERSHON.
TUESDAY, WHIST DRIVE, Admission 6d.
WEDNESDAY, at 3 & 8, MISS WADLWORTH.
SATURDAY, OCT. 12TH, at 7-30, DANCE.
NEMO FIVE BAND. 1/3 inclusive.
SUNDAY, OCT. 13TH, MR. T. CONNOR.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, OCT. 6TH, at 11,
MR. C. E. TIMMS.
At 3, OPEN PUBLIC CIRCLE.
At 6-30, MR. E. W. OATEN, Meeting
in Ardwick Picture Theatre.
MONDAY, at 8, MRS. KELLY (Oldham),
Clairvoyance.
WEDNESDAY, at 8, MR. G. F. BERRY
(Dipl. S.N.U.) "Outline of Buddhism."
SUNDAY, OCT. 13TH, MR. A. WHYMAN.

SOCIETY ADVERTISEMENTS.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, OCT. 6TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8-15, MRS. WILLIAMS.
MONDAY, at 3 and 8, MRS. RUTTER.
WEDNESDAY, at 3 and 8, MISS GOODWIN.
SUNDAY, OCT. 13TH, MR. MELLOR.

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

SUNDAY, OCT. 6TH, at 2-30, LYCEUM.
At 6-45 and 8, MRS. GERSHON.
MONDAY, at 8, OPEN CIRCLE FOR
HEALING AND CLAIRVOYANCE.
TUESDAY, at 8, MRS. SPENCER.
THURSDAY, at 8, MRS. HARTLEY.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, OCT. 13TH, MRS. SREER.

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

SUNDAY, OCT. 6TH, at 6-30 and 8,
MR. HEY.
MONDAY, at 3 and 8, MR. MUDD.
WED. & SAT., at 8, PUBLIC CIRCLE.
THURSDAY, at 3 and 8, MRS. WILMOT.
SUNDAY, OCT. 13TH, MRS. ELLIOT.

Moss Side Progressive Lyceum Church
1, BUCKINGHAM ST. (61A, GT. WESTERN
ST.); MOSS SIDE.

SUNDAY, OCT. 6TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. R. MORGAN.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, 3 and 8, MRS. CROMPTON.
SATURDAY, at 7-30, WHIST DRIVE
1s. inclusive.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, OCT. 6TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, HARVEST FESTIVAL.
MR. DOREA.
WEDNESDAY, at 8, MR. ERIC COMPTON.

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

SUNDAY, OCT. 6TH, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, HARVEST FESTIVAL.
MR. J. SMITH.
MONDAY, at 3, MRS. RYDER.
At 8, OPEN CIRCLE.
TUESDAY, at 8, MRS. DOREA.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, MRS. SMITH.
SATURDAY, at 8, OPEN CIRCLE.

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

SUNDAY, OCT. 6TH, at 6-30,
MRS. WOLFENDEN.
MONDAY, at 3, OPEN CIRCLE.
At 8, MRS. DAVIES.
WEDNESDAY, at 3, MISS RENTON.
THURSDAY, at 8, MRS. RUTTER.
FRIDAY, at 8, OPEN CIRCLE.
MRS. WOLFENDEN.
SUNDAY, OCT. 13TH, LYCEUM OPEN
SESSIONS.
LYCEUM every SUNDAY at 2-30.

Blackpool National Spiritualist Church and Lyceum,
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM at 6-30
and 1-45. SERVICE, 3 and 6-30.
OCT. 6TH.—MR. HARRISON.
OCT. 13TH.—ANNIVERSARY, MADAME
TICHELL.
OCT. 20TH.—MR. BUCKLEY.
OCT. 27TH.—MRS. CROMPTON.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 6TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, SERVICE.

MONDAY, at 3 and 8, SERVICE.
TUESDAY, at 8, CIRCLE, MRS. MORRIS.
WEDNESDAY, at 3 and 8, SERVICE.
Every SATURDAY, at 7-30, SOCIAL.
Is., Refreshments included.

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.

Bournemouth Spiritualist Mission,
CHARMINSTER 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, 147, NORTH STREET
(Facing Ship Street).

SUNDAY, OCT. 6TH, at 11-15 and 7,
MR. NICKELLS.
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS AND
CLAIRVOYANCE.

Brighton Spiritualist Church,
MICHELL STREET HALL.

SUNDAY, OCT. 6TH, at 11-15 and 7,
MR. H. N. BOLTON.
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, OCT. 6TH, at 3-30 and 6-30.
MISS FLORENCE MORSE.
After-circle at 8.
THURSDAY, at 8, OPEN CIRCLE.
Mediums present.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, OCT. 6TH, at 11 and 6-30.
Miss E. L. WRIGHT.
THURSDAY, at 3, MEMBERS ONLY.
Mrs. ETHEL THOMPSON.
At 6-30, for Public, Miss D. FEARN.
Address.
Mrs. ETHEL THOMPSON, Clairvoyance.

SOCIETY ADVERTISEMENTS.

Mitcham Spiritualist Church,
MEOPHAM ROAD, nr. Streatham
Cemetery.

SUNDAY, OCT. 6TH, at 6-30,
MRS. FRANCIS LEVITT.
Soloist: MISS GLADYS DEVOINE.
Silver Collection. All are welcome.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, OCT. 5TH, at 7, and
SUNDAY, OCT. 6TH, at 3 and 6-30,
MRS. PETZ. S.N.U.

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

SUNDAY, OCT. 6TH, at 7,
DR. VANSTONE, Address.
WEDNESDAY, at 7-30, MRS. EDEY.
Address and Clairvoyance.

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

SUNDAY, OCT. 6TH, at 11 and 6-30,
MRS. G. COOKE.
THURSDAY, at 8, ALDERMAN DAVIS.

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

SUNDAY, OCT. 6TH, at 6-30,
MRS. M. CROWDER,
Address and Clairvoyance.
SUNDAY, OCT. 13TH, MRS. NUTLAND.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST.
BARKING.

SUNDAY, OCT. 6TH, at 6-30,
MRS. GRAHAM.
CIRCLE follows Service.
MONDAY, at 3, LADIES' SOCIAL
AFTERNOON.
WEDNESDAY, at 8, MR. D. SERJEANT.

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

SUNDAY, OCT. 6, at 7,
MR. M. MARISINI,
Address and Questions.
After Service, Open Circle.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, OCT. 13TH, from 3 until 5,
OPEN HEALING CIRCLE.
At 7, MR. CLAY.

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

SUNDAY, OCT. 6TH, at 11 and 6-30,
MRS. V. CROXFORD.
At 3, LYCEUM.
MONDAY, at 3, MRS. EDEY.
THURSDAY, at 8, Miss L. THOMAS,
Clairvoyance.

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

SUNDAY, OCT. 6TH, at 11, CIRCLE.
At 6-30, MRS. H. V. PRIOR,
Address and Clairvoyance.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, OCT. 13TH, MR. D. SERJEANT.

To LET.—Lady has unfurnished self-
contained flat to let. Three rooms, bath
room, w.c., etc., electric light and heat-
ing. Moderate rent—17, Elm Way,
Neasden, N.W.10.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 6TH, at 7,
SERVICE AS USUAL.
MUSIC BY ORCHESTRA.

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

SUNDAY, OCT. 6TH, at 11,
MISS C. PRESTON.
At 7, MRS. E. A. CANNOCK.
WEDNESDAY, at 8, MRS. STOCKWELL,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

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

SUNDAY, OCT. 6TH, at 11-15, SERVICE.
At 3, LYCEUM.
At 7, MR. and MRS. H. BAIN,
Address and Clairvoyance.
MONDAY, at 3, LADIES' PUBLIC CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, OCT. 13TH, MRS. KINGSTONE.

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

FRIDAY, OCT. 4TH, at 7-45,
MRS. GOODE.
SUNDAY, OCT. 6TH, at 7,
MRS. STOCKWELL.
FRIDAY, OCT. 11TH, MRS. CROXFORD.
SUNDAY, OCT. 13TH, Miss J. PROUD.
Circle follows Sunday Services.
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.

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

SUNDAY, OCT. 6TH, at 11,
HARVEST FESTIVAL.
MRS. STOCKWELL.
At 6-45, MR. P. S. MILLS TANNER,
WEDNESDAY, at 8, SOCIAL.

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

SUNDAY, OCT. 6TH, at 11, OPEN CIRCLE.
At 3, LYCEUM. At 6-45 for 7,
HARVEST FESTIVAL.
MRS. MARY MILLS,
Address and Clairvoyance.
FRIDAY, at 8, PSYCHOMETRY.
SUNDAY, OCT. 13TH, MR. F. LEONARD.

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

SUNDAY, OCT. 6TH, at 6-30,
MRS. WILLIAM EDWARDS,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8,
MRS. V. CROXFORD.

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

SUNDAY, OCT. 6TH, at 7,
SERVICE AS USUAL.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, Miss EVA CLARK.

AN Assistant Nurse required. Spirit-
ualist preferred. — NORTH TRIANGLE
NURSING HOME, Freedom Park, Ply-
mouth.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 6TH, at 3. LYCEUM.
At 6-30, MR. J. B. FORD, M.A., LL.B.
WEDNESDAY, at 7-45, SERVICE.
SUNDAY, OCT. 13TH, MR. T. W. ELLA.

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

SUNDAY, OCT. 6TH, at 11-15,
MRS. GODFREY. At 3. LYCEUM.
At 7. MR. ERIC SISSONS.
WEDNESDAY, at 8, MR. WALL and MISS
FALLOWS.
SUNDAY, OCT. 13TH, MRS. CANNOCK.

East London Spiritualist Association
EARLHAM HALL, E.7.

SPEAKERS FOR OCTOBER, 1929.

OCT. 6TH.—MRS. M. COX.
OCT. 13TH.—MR. SNOWDEN HALL.
OCT. 20TH.—MRS. BALNER.
OCT. 27TH.—MR. GIBSON.

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

SATURDAY, OCT. 5TH, at 3.
SALE OF WORK AND SOCIAL.
Admission by Ticket, Is., returnable
in Goods.

SUNDAY, OCT. 6TH, at 7.
MRS. L. CAMPBELL.
Address and Clairvoyance.
THURSDAY, at 8, MEMBERS' ANNUAL
GENERAL MEETING.

Forest Gate Christian Spiritualist Church
228, ROMFORD RD., FOREST GATE, E.7

SUNDAY, OCT. 6TH, at 6-30.
MRS. DOROTHY NICHOLLS.
At 8, PUBLIC CIRCLE.
SUNDAY, OCT. 13TH, MRS. D. HOWES.
SUNDAY, OCT. 20TH, MRS. M. BAGOT.
Every WEDNESDAY, at 3, LADIES'
MEETING.

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

SUNDAY, OCT. 6TH, at 11-15, PUBLIC
CIRCLE. At 3. LYCEUM.
At 7. MRS. REDFERN.
TUESDAY, at 3. MRS. PODMORE.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, DISCUSSION GROUP.

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

SUNDAY, OCT. 6TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, MME. DE BEAUREPAIRE.
THURSDAY, at 8, REV. J. WELCH.
SUNDAY, OCT. 13TH, MR. H. BODDING-
TON.

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

SUNDAY, OCT. 6TH, at 3. LYCEUM.
At 7, MRS. BEAUMONT SIGALL.
MONDAY, at 3, MISS J. PROUD.
At 8, MRS. DUNN.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN CIRCLE.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, OCT. 13TH, MR. & MRS.
FULHAM.

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

SUNDAY, OCT. 6TH, at 6-30,
HARVEST FESTIVAL.
MR. MURRAY NASH, Address.
WEDNESDAY, at 8, MR. ERNEST MEADS,
Address.
SUNDAY, OCT. 13TH, MR. PUNTER.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 6TH, at 3 and 6-30.
LYCEUM SUNDAY.
OPEN CIRCLE after Service.
WEDNESDAY, at 8, Usual Open-air
Meeting at Junction of Downs Park
Road and Pembury Road.
THURSDAY, at 8, DISCUSSION.
At 9-15, HEALING CIRCLE. Free to all.
SATURDAY, OCT. 12TH, SOCIAL and
DANCE. Admission 3d.
SUNDAY, OCT. 13TH, MR. J. WAITE.

Hanwell Spiritualist Church
129, UXBRIDGE ROAD.

SUNDAY, OCT. 6TH, at 3. LYCEUM.
At 7, MR. W. D. WILDE.
WEDNESDAY, at 3, PSYCHOMETRY.
THURSDAY, at 8, MRS. CROXFORD.
FRIDAY, at 8, FREE HEALING CIRCLE.

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

SUNDAY, OCT. 6TH.
HARVEST THANKSGIVING SERVICE.
At 11, SERVICE. At 7, MRS. GOODE.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MISS J. PROUD.

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

SUNDAY, OCT. 6TH, at 6-45.
Address and Clairvoyance.
At 8, HEALING CIRCLE.

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

SUNDAY, OCT. 6TH, at 6-45.
MR. BURTENSHAW.
WEDNESDAY, at 3, LADIES' GUILD.
MRS. MAUNDER. At 8, SERVICE.
LYCEUM every SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, OCT. 6TH, at 7,
MRS. B. STOCK.
MONDAY, at 8, DR. W. J. VANSTONE,
(Ph.D.), "The Lost Atlantis and Its
Race of Spiritualists."
THURSDAY, at 3, LADIES' MEETING.
MISS L. THOMAS.
FRIDAY, at 8, MISS H. WRIGHT.
SUNDAY, OCT. 13TH, MRS. E. MOTE.

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

SUNDAY, OCT. 6TH, at 6-30,
MISS F. FALLOWS.
MONDAY, at 8, in Small Hall.
MRS. STOCKWELL.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, OCT. 6TH, at 11, HEALING
SERVICE. At 3, LYCEUM.
At 6-30, MRS. FILLMORE.
WEDNESDAY, at 7-30, MISS M. MILLS.
FRIDAY, at 7-45, MEMBERS' CIRCLE.
SUNDAY, OCT. 13TH, MR. P. SCHOLEY.

The Spiritualist Meeting House,
ADULT SCHOOL, PALMERS ROAD,
NEW SOUTHGATE, N.11.

SUNDAY, OCT. 6TH, at 7,
MR. G. T. WYATT.
SUNDAY, OCT. 13TH, MR. C. ANTEN.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 6TH, at 6-45,
HARVEST FESTIVAL.
MRS. RAYFIELD,
Address and Clairvoyance.
THURSDAY, at 7-45, OPEN CIRCLE.
SUNDAY, OCT. 13TH, MISS F. DAUNTON.

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

SUNDAY, OCT. 6TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, MR. T. W. ELLA,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN,
MRS. F. FILLMORE.
Address and Clairvoyance.
At 5, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, DISCUSSION GROUP.
WEDNESDAY, at 8, MRS. C. YOUNG,
Address and Clairvoyance.

Little Ilford Christian Spiritualist
Church,
THIRD AVENUE, MANOR PARK, E.

SATURDAY, OCT. 5TH, at 8, WHIST,
SUNDAY, OCT. 6TH, at 7,
MRS. DORA WILLIAMS.
MONDAY, at 3, MRS. FLORENCE LANE.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, MRS. N. MELLOTT.
THURSDAY, at 3-30, INVESTIGATORS'
CIRCLE.
At 8, Special Visit of DR. VANSTONE.
Come early.
SATURDAY, OCT. 12TH, at 8, DANCE.
The Original Carlton Band.

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

Meetings held at MINERVA ROOMS, 17,
HIGH HOLBORN, W.C.

MONDAY, OCT. 7TH, "Spirit Teachings"
by Stainton Moses (M.A. Oxon.), read
and expounded by
MR. J. M. STEWART, Treas., S.N.U.
Questions and Discussion Invited.
Everybody Welcome.

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

SUNDAY, OCT. 6TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, HARVEST FESTIVAL.
THURSDAY, at 3, SERVICE.
At 8, MR. E. MEADS.
SUNDAY, OCT. 13TH, MRS. PODMORE.

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

SUNDAY, OCT. 6TH, at 11,
OPEN CIRCLE.
At 6-30, HARVEST FESTIVAL.
REV. G. VALE OWEN.
THURSDAY, at 8, OPEN CIRCLE.

Streatham Christian Spiritualist Church
TUDOR HALL, Adjoining Streatham
Library.

SUNDAY, OCT. 6TH, at 11, SERVICE and
CIRCLE. At 3, FREE HEALING CIRCLE.
At 6-30, MR. E. F. MORRIS.
WEDNESDAY, at 8, LADIES' MEETING.
MRS. REDFERN; also at 8.
SUNDAY, OCT. 13TH, MR. J. POLLARD.
Come early. All are welcome.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, OCT. 6TH, at 11-15, LYCEUM.
At 3 and 6-30, MR. R. THORNTON,
Address and Clairvoyance.
WEDNESDAY, at 3, PSYCHOMETRY.
At 7-30, MRS. S. D. KENT,
Address and Clairvoyance.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE.

HAND COURT (NEAR FIRST AVENUE HOTEL), HIGH HOLBORN, LONDON, W.C. Subs. 2/6 yearly. 2d. per week per Vol.

MONDAY, OCT. 7TH. at 3, Mrs. BUSSEY (Durham). At 7, Mrs. MIDDLETON.

TUESDAYS at 3, Mrs. GREGG. 6 to 8, Miss DAUNTON. At 7, Mr. E. KEITH.

WEDNESDAYS at 3-15, Mrs. BETTS (also Fridays, 3 to 6). At 7, Mr. E. KEITH.

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

FRIDAYS at 3, Mr. E. KEITH. At 7, STUDY GROUP, Mr. ANTEN.

Hours: 12 to 7 (Closed Saturdays and Sundays). VISITORS WELCOME.

ETHEL A. KNOTT.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 6TH. HARVEST FESTIVAL.
4.11-30, CIRCLE. At 7, Mrs. EDEY.
Address and Clairvoyance.

THURSDAY, at 8-15, Mrs. NUTLAND.
Address and Clairvoyance.

SUNDAY, OCT. 13TH. Mrs. G. ELLIOT.
LYCEUM Every SUNDAY at 3.
HEALING CIRCLE, TUESDAY at 8.

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

SUNDAY, OCT. 6TH. at 11.
Mr. W. G. GILES.
At 3, LYCEUM OPEN SESSION.
Mr. MANNING.

At 6-30, MADAME GERALD.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES MEETING,
Mrs. STRONG.

THURSDAY, at 8, Miss M. MORETON.
SUNDAY, OCT. 13TH, Mr. G. COLMAN.

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

SUNDAY, OCT. 6TH. at 11.
Mrs. JULIE E. SCHOLEY.
At 6-30, Mr. HAROLD VERNON.
WEDNESDAY, at 8, Mrs. P. TYLER.
Address and Clairvoyance.

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

SUNDAY, OCT. 6TH. at 7.
Miss THORNDICK.
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. 13TH. Mrs. MASON.
Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, OCT. 6TH. at 6-15.
Miss A. E. WHITE. Address.
WEDNESDAY, at 7-45, Mrs. WIRDNAM.
Psychometry.

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

SUNDAY, OCT. 6TH. at 11-15. SERVICE.
At 7, Mrs. S. D. KENT.
WEDNESDAY, at 8, Mrs. M. MORRIS.
LYCEUM every SUNDAY at 3.

London Psychic Educational Centre,
17, ASHMORE GROVE, Brixton, S.W.2.

SUNDAYS at 11-15 DISCUSSION (as per
Syllabus).
FRIDAYS, at 3 and 5, FREE HEALING
AND DIAGNOSIS.
ORAL AND POSTAL TUITION.



SUNDAY, OCT. 6TH. at 7.
Mr. & Mrs. COLEMAN.
WEDNESDAY, OCT. 9TH. at 7-30,
Mr. W. MARTIN.
After Circles at close of services.
HEALING & DEVELOPING CLASSES.
SATURDAY EVENING—
HOME CIRCLES at 7-45 p.m.
Ask for Monthly Programme.

Miscellaneous Advertisements.

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.7.

MISS B. D. MANSFIELD holds a Circle
every Wednesday and Friday at 8.
Trance Medium. — 4, Westmoreland
Street, Victoria, S.W.1.

MISS MARIAN MORETON, Clairvoyant
Psychometrist. Daily 11 to 5. Week-
end excepted. Open Circle, Tuesday, 3.
64, Newman Street, Oxford Street, W1.

MR. ROBERT DAVIES, D.N.U., holds
an "At Home" every Tuesday at 8
p.m. Wednesdays, 3 and 8 p.m.—
Beech House, 83, Cleveland Road, off
Delaunay's Road, Higher Crumpsall,
Manchester.

MR. WATSON, the Healer (Control
"YARA"), receives patients daily by
appointment at 140, Regents Park Rd.
N.W.1. Phone: Primrose Hill 0772.
Healing Circle every Wednesday at 7-30.

MRS. FLORENCE SUTTON holds Circles
on Wednesdays at 8 for Clairvoyance
and Psychometry.—111, Oxford Gar-
dens, Ladbroke Grove, Kensington, W.

MRS. HUGHES holds spiritual services
on Sundays at 7, Tuesdays and Fridays
at 8. Only sincere seekers desired.—
311, King Street, Hammersmith, W.6.
(side door).

MRS. DAVIDSON, Clairvoyant. 330,
City Road (near Angel), London. At
home, 3 to 5.

MRS. LILLY, East End Healer, has
removed to 19, Stourcliffe Street, Edg-
ware Road, W.2. (near Marble Arch).
Receives patients daily for treatment.
Miraculous cures effected. Trance diag-
nosis by spirit doctor. Many successful
absent treatment cases. Write for
appointment. Fees very moderate.

MRS. MAYES, 7, Fairmile Avenue,
Glencage Road, Streatham, holds
Circles on Sundays and Tuesdays. At
home after 5 p.m.

MRS. MOSS, Mondays, at 8, Develop-
ing Circle. Thursdays at 7-30, Readings.
38, Tytherton Road, Tuffnell Park,
N.19. Phone: Archway 3394.

MRS. PIKE holds Developing Classes,
Monday, 3-15 and 8. Service, Wednes-
day evenings, at 8. First Sunday every
month, evening service at 7.—18, Lime
Grove, Shepherd's Bush, W.12 (side
entrance).

MRS. WILLIAM EDWARDS, Trance
Speaker, Clairvoyante, Psychometrist.
"At Home," Tuesdays and Fridays, 3
to 5.—15, Champion Grove, Denmark
Hill, S.E.5.

PUBLIC SERVICE FOR PSYCHOMETRY
every Wednesday at 8.—Miss THOMAS,
14b, Edith Grove, Fulham Road, Lon-
don. Buses 14, 96 and 11.

RONALD BRADLEY, Clairvoyant. Daily
11 to 6. Circles. Tuesdays and Fridays
at 8. 90, Sunny Gardens. Bus 605 Gol-
ders Green. Phone: Hendon 1888.

SPIRITUAL HEALING.—The Kenton
Healing Centre, 61, Crofts Road, open
7-30 to 9-30, Saturdays and Sundays
excepted. Voluntary contributions.

VERA MERVYN, Renowned Trance
Medium. Sunday, 7 p.m., Psychometry.
Thursday, 3-30, "At Home." Tuesday
and Friday, Developing Classes, 8 p.m.
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London, W.22.

THE GUILD OF SPIRITUAL HEALING
LTD. (Dr. Lascelles Healers). Open
daily, 10 a.m. to 9 p.m., Saturdays and
Sundays excepted.—"The Seekers,"
29, Queen's Gate, South Kensington,
London, S.W.7.

SPEAKERS' OPEN DATES.

Mrs. BLANCHE PETZ (Dipl. S.N.U.)
visiting Midlands, wants week-end
Oct. 20th (fare from and to Lough-
borough).—310, South Lambeth Road,
London, S.W.8.

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.16.

MATTHEW MCKAY, Speaker, Clair-
voyant and Psychometrist, has vacant
dates, 1929-30. Any distance.—66,
Cumberland Street, Workington, Cum-
berland.

A PRIVATE CIRCLE is being formed
at Didsbury. Vacancies for a few really
earnest gentlemen.—Apply F.D., Two
WORLDS Office, Manchester.

COULD any friend offer a lady one
bedroom from 4th to 7th October in
Sheffield. Also a room in Newcastle-
on-Tyne from Oct. 7th for two or three
months till marriage.—Apply ROBSON,
119, Warbro' Road, Torquay, S. Devon

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CHURCH, SPRING LANE.—PRIZE DRAW
SCHEME.—Will all the Churches who
have tickets belonging to this scheme
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unsold.

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BROWN MEMORIAL HOMES, BENTFLEET
ESSEX. Bracing sea air. Poor boys re-
ceived from all parts. Have you a loved
one who has passed over? If so, and
you would like in their memory, and
with their co-operation, to help, kindly
address the Hon. Secretary at above
Homes.

SPIRITUALIST SONGS BY HAROLD
OAKLEY.—"Bright Be the Place of
Thy Soul" (Soprano or Tenor, Compass
E to G), "The Silent Land" (Contralto,
Baritone or Bass, Compass A to D).
Price 2s. each.—WEEKES & Co., 14,
Hanover Street, W.1., and all music-
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Mrs. TAYLOR, 10, Spurgeon Street,
West Gorton, Manchester.

MANCHESTER SPIRITUALISTS' CENTRAL PROPAGANDA COMMITTEE.

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

Ardwick Picture Theatre, Ardwick Green.

OPENING MEETING, SUNDAY, OCTOBER 6TH. Doors open at 6, commence at 6-30 sharp.

ERNEST W. OATEN, Esq. (Editor of *The Two Worlds*). Subject: "An Anchorage 'Mid Shifting Creeds."

SOLOIST: Miss MARION ISHERWOOD (Soprano).

ADMISSION FREE.

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QUEEN'S HALL, Langham Place, W.1.

Public Meeting and Discussion to be held on Sunday, Oct. 13th, at 7 p.m.,

The Proofs of Survival After Death.

Irrefutable Evidences of Communication. The Establishment of Direct Voices from Another Sphere.
The Survival of Personality, Memory and Intelligence.

H. DENNIS BRADLEY, Chairman.

Speakers:

OLIVER BALDWIN, M.P.
Rev. F. FIELDING-OULD,
HANNEN SWAFFER,
H. DE VERE STACPOOLE,
Mrs. ST. CLAIR STOBART,
MAURICE BARBANELL,
Mrs. CANNAM,

SHAW DESMOND,
L. LIND-AF-HAGEBY,
Rev. G. VALE OWEN,
TREVOR BLAKEMORE,
F. WHITMARSH,
R. A. BUSH,
G. A. DAWSON SCOTT.

Admission Free. Tickets may be obtained from the Box Office, Queen's Hall, Langham Place, W.1. (Sole Lessees, Messrs. Chappell & Co.), at 5s., 3s., 2s. and 1s.

TEMPLES OF LIGHT.



SPIRIT PRESIDENT:
JOHANNES.

LIFE PRESIDENT
IN THE BODY:
W. HAROLD SPEER.

THE HEAD TEMPLE, 58, Southwark Bridge Road, S.E.1. (Hop. 1272). SUNDAY, Oct. 6th, at 7. **Mr. C. A. BEARE.** MONDAY, at 3, **Psychometry, Mrs. CLARKE.** THURSDAY, at 8, **Mrs. CORNWALL.** SATURDAY, at 8, **Mr. BEARE.** 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. "The Wonderful Story of the Temple of Light," 1/6. "Edie," 3/6. "How to Lift the Veil," 3d.

For particulars of **MIDDLESBROUGH & SWINDON TEMPLES**, see "Temples of Light Gazette."

BRIGHTON TEMPLE, 1, Clarendon Ter., Kemp Town. SUNDAY, Oct. 6th, at 7, Rev. J. WELCH.

SPIRITUALISTS' GUEST HOUSE, Nightingale House, 1, Clarendon Terrace, Marine Parade, Brighton (on Sea Front). Every comfort. Good Table. Late Dinner. Expert Chef. Central Heating. Inclusive terms, 2½ to 5 guineas weekly. Book now for Autumn and onwards. (No. 7 bus from the Station to Chesham Place. Last house on left.)

A "DUTCH TOWN'S" SALE OF WORK

On THURSDAY, FRIDAY, and SATURDAY, Oct. 17th, 18th and 19th,
From 3 p.m. to 10

At the "LEIGH HUNT" HOUSE, "THIRTEEN" MORTIMER TERRACE, HIGHGATE ROAD, N.W.5. for the Spiritualist Fellowship (Kentish Town).

OPENING CEREMONY, with a brief address, at 3 p.m. each day.

On THURSDAY by
Mrs. MADGE DONOHUE,
Hampstead Spiritualist Society.

On FRIDAY by
Mrs. YVONNE STOTT,
The Theosophical Society.

On SATURDAY by
Mrs. HINCHLIFFE,
Wife of the Eminent Airman.

BOOKLET of details, free, of the Secretary, Mrs. C. SMEDLEY, as above.

SUNDAY, Oct. 6th, at 7, Miss F. MORSE.

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

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

SATURDAY, Oct. 5th, at 8, **Madame MANYA RICKARD, Psychometry.**

SUNDAY, Oct. 6th, at 7, **SECOND ANNIVERSARY SERVICE.**

Mr. WALTER SPEER, Address.

Mr. R. R. THORNTON, Clairvoyance.

At 8-45, **AFTER-CIRCLE.**

SATURDAY, Oct. 12th, **Mrs. F. MOTE.**

SUNDAY, Oct. 13th, **Mr. A. M. RICKARDS.**

WEDNESDAY, Oct. 16th, at 7-30, TRANSFIGURATION SEANCE by Mr. R. R. THORNTON.

Applications for admission to this Seance should be made as early as possible, enclosing Fee (2/6) and Stamped Addressed envelope to the SECRETARY, Golden Cross Spiritualist Mission, 13, Theobald's Road, London, W.C.1.

SUNDAY, Oct. 20th, **HARVEST FESTIVAL.**

MONDAYS, at 8, **DEVELOPING CIRCLE.**

THURSDAYS, at 8, **OPEN CIRCLE.**

All Meetings, except Mondays, open to Non-Members.

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SUNDAY, Oct. 6th, at 3-30 and

6-30. **Mr. L. BANCROFT.**

SUNDAY, Oct. 13th, **Mrs. H. LINES.**

MONDAYS, at 8 p.m., **HEALING and STUDY CLASSES.**

FREE. ALL ARE WELCOME.