

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

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FRIDAY, Nov. 8, 1929.

PRICE TWOPENCE.

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FRIDAY, NOVEMBER 8, 1929

PRICE TWOPENCE

## Original Poetry.

### MY GARDEN.

#### ALLEGORY OF LIFE, DEATH AND THE RESURRECTION.

INT into my garden: it was SPRING-time, and I knew  
bluebells there would greet me, and the sweet narciss-  
sus, too;  
I'd hear the blackbirds and the thrushes singing  
there,  
PEACE I'd find, and GLADNESS, in that sanctuary fair.

INT into my garden as the SUMMER-time drew nigh,  
roses and the lilies smelt so sweet as I passed by;  
led by the sun-dial, and it seemed to say to me:  
PASSIES, and the Sunshine will NOT ALWAYS be with  
thee!"

INT into my garden after AUTUMN's fading hand  
touched the lovely blossoms, and the leaves they all  
were tanned!

the year was dying—how I LONGED for it to stay  
a little longer—but it faded DAY by DAY!

INT into my garden, it was WINTER-time, and O!  
things, which I had cherished were all buried 'neath  
the snow.

I grew not despondent as I gazed upon the view,  
NEW, THEY WERE BUT SLEEPING—THEY WOULD RISE  
AND BLOOM ANEW!

—MAY C. PHILLIPS.

## On Tour.

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

DURING my recent tour through Massachusetts and  
Hampshire great interest was evinced in Spiritualism,  
church or public building in which I lectured and  
onstrated being filled to capacity, notwithstanding  
charges being made for admission and the month being  
ember.

The cause is excellently represented in New England.  
interesting people associating themselves with it,  
is largely due to the capable leaders in these parts, all  
on impressed me as putting the welfare of the  
ment before all else.

It was pleasing to find that the philosophical side of  
ualism is put well forward and evidently adequately  
ted, as, although messages and clairvoyance were  
for, they were not over-stressed, and I was asked to  
much in my addresses as time would allow. This  
very agreeably to an Englishman, who has long been  
lar with this point of view.

Owing to the sympathetic nature of the audiences I  
easy to obtain phenomena, and felt after the meet-  
little satisfaction at having been the means of bring-  
two worlds into closer contact.

I shall long remember my visit to Springfield, Massa-  
ts, because of the remarkable seance I had with Dr.  
Randall-Kellogg and her husband. Mrs. Randall-  
is a fully-qualified M.D., who was prepared to leave  
hospital patients for a while that I might witness her  
mediumship, which consists of telekinesis and

the "direct voice." The manifestations were very impres-  
sive, the "direct" voices singing quite as loud as the sitters  
and the gramophone. The music was kept time to by the  
invisibles playing tambourines, drums and a guitar magni-  
ficently.

Perhaps the most enjoyable period of my visit to New  
England was spent under the auspices of the Enfield (New  
Hampshire) Society for Psychical Research. I shall always  
remember the great kindness and pleasant companionship  
of Miss E. Barr and the Rev. Lyman Rollins. Both friends  
have been seriously interested in mediumship from a scien-  
tific and religious standpoint, and wonderful have been their  
experiences. The outcome of them has been the founding  
of one of the most alive branches of the S.P.R. I lectured  
and demonstrated before the members of this organisation  
with great pleasure and success.

It was largely through their good offices that I received  
an invitation to lecture at Dartmouth College, Hanover,  
New Hampshire, one of the finest and most exclusive col-  
leges in the United States. Hundreds of students and pro-  
fessors filled the fine auditorium, and listened with rapt  
attention to my lecture on "The Phenomena of Materialisa-  
tion," illustrated with lantern views of experiments con-  
ducted by leading orthodox scientists who have experi-  
mented in this phase of mediumistic phenomena. The  
questions that were asked after the lecture showed an in-  
telligent and sympathetic grasp of the subject. A day or  
two later I received a letter from the Chairman, saying the  
lecture had caused a great stir, and was the centre of much  
discussion in the College. Well it might be, as a short time  
ago a census of the religious inclinations of the students was  
taken and it was discovered that unbelief was astoundingly  
popular. It will do the youngsters no harm to discover  
that there is scientific evidence of human survival. No  
doubt in future the subject will be less neglected, and that  
is a guarantee that many will be won to a reconsideration  
of their scepticism.

A traveller naturally attends to the nature of the  
country through which he is fortunate to pass. I have been  
in more than twenty countries, temperate, tropical and sub-  
tropical, from far-off New Zealand in the Pacific Ocean to  
Sweden in the North of Europe, but I have never seen such  
lovely Autumnal tints as those which graced the country-  
side all the way through Massachusetts, New Hampshire,  
and Vermont. The Pilgrim Fathers had no cause to com-  
plain at being blown out of their course by adverse winds  
to the shores of New England, from a scenic point. Lovelier  
country it would be difficult to find anywhere in the world.

The return to the great metropolis of New York to  
work for two months under the auspices of the First Spirit-  
ualist Church, seemed quite prosaic after the excitement of  
"breaking new ground," but Spiritualism is itself so roman-  
tic as well as true that a Spiritualist lecturer and psychic  
need never be uninterested. This great city ought to be  
the stronghold of psychic science and its religious implica-  
tions, but unfortunately it is not. There are doubtless  
natural reasons for this. It is certainly not owing to any  
lack of effort on the part of those who so gallantly keep the  
flag flying among this people of many tongues. No doubt  
this great admixture of the members of different nations  
has something to do with the slowness with which Spiritual-  
ism grows here. Different nationalities have different  
temperaments, and, of course, many different orthodox  
faiths prevail among them. Orthodoxy is always conserva-  
tive, and the faithful are usually too nervous to investigate  
anything unorthodox. Where there is no orthodox reli-  
gion in New York, there is the great search after pleasure

and wealth. A more pleasure-loving city I have never seen.

Notwithstanding all this, my meeting at the Hotel Astor, under the auspices of The Spiritual and Ethical Society, was packed to standing, while two meetings held by the inimitable John Slater attracted immense audiences. The outlook is distinctly good.

One very good sign of genuine interest in our cause is the fine body of students that has enrolled in the series of lectures that I am giving on "Super-psychology and Mediumship," under the auspices of the First Spiritualist Church. Many members of the local branch of the Society for Psychical Research have subscribed, and make some of the most interesting members. There is no better method of making permanent recruits to the cause than to treat the subject serially in this way, explaining the facts of psychism and their relationship to our normal stream of consciousness and life, laying particular stress on how best to develop mediumship.

Considerable interest has been aroused in the forthcoming lecture and public demonstrations of spiritual and mental healing to be given by C. A. Burgess, S.H., of Chicago, and Mrs. M. E. Cadwallader. Both these famous workers are themselves excellent examples of the teaching they are so splendidly spreading, and much good is sure to follow their ministrations.

### HARVEST TIME.

THE harvest moon shines down upon the world, as does the love of God upon His children: it shines equally upon fields of corn or weeds, and favours neither gardens of sweet roses nor poppies of the opium heart; it sails serenely on, spreading its radiance over a shadowed earth beneath.

Life is much like a garden: some of us are flowers and some are weeds; some of us like the grass, soothing to the tired eyes and feet of others; some may be likened to the hedges, safeguarding the "green pastures" of life; and others seem no more than the dust of the roads. How shall any of us judge of another's value? For even the dust of the earth may hide within its make-up latent glory for a future day, and it is not for the flora of life to comprehend the mind or will of the "Gardener."

It is just as great to be a herb in the hedge, if a balm for human ills, as a rose giving of its exquisite scent and beauty, because soothing and healing are as much needed in human life as are powers to delight the senses.

The harvest of one's life is just what one can make of it: what one can raise within oneself and give of love and helpful appreciation. The power of realising and nourishing the good and great in our fellow creatures is one of the finest attributes of man.

"God loveth a cheerful giver," not only of harvest fruit and flowers, but of human love and friendship, for which it sometimes seems the world is starving.

Give the fairest flower of the human heart—gratitude—to God for life, with all its wonderful possibilities. As to your fellow-men, give a word of encouragement, even though your own feet feel clogged in clay; give a smile to a jaded but aspiring soul, though perchance your own soul chafes against seemingly hopeless fetters; lend a hand to a cripple, and loyal, loving heart's faith to every friend; and so lay upon the altar at harvest-time the fruits of the spirit of Christ in man, human pity—Divine Love.—S. FREAKLEY-BRITAIN.

THE first anniversary of the founding of the Barnsbury Spiritual Church was celebrated on Saturday, Oct. 19th, by a social evening, at which tea and supper were served. There were 50 guests present at the tea. Mrs. Rogers gave a presidential address of welcome to the guests, who were afterwards entertained by a concert at which several well-known artistes took part. A very happy time was spent by all assembled, and the officers desire to record their appreciation and thanks to those who took part in the evening's activities.

### A Melody of Peace.

By ELLEN MOORE.

WHO are the angel band who stand and wait for striking of the hour of silence? They are the heavenly angels, who stand on guard ready to open wide the gates of memory.

What is the mighty throng that is pulsating in light and strength?

IT IS THE MIGHTY ARMY OF THE FALLEN, the sons, fathers, and brothers, and each has come to the banner of Light and Peace. The great ones of earth pass by:

#### THE CENOTAPH

is heavy with flowers, the gift of many hearts. Silent the hour strikes. The Angels of Light look down on people of saddened memories. Once again do they aloft

#### THE BANNER OF LIGHT.

Once more does the cry of the living men resound:

"LET THERE BE PEACE,"

Let there be no more war.

And you who stand, lift up your eyes, lift up your hearts and see with the eyes of vision this mighty army of living men.

Death, glory, honour, all is theirs. Yet now the fight for peace.

Let your gift of love to them be cradled in peace.

### Then and Now.

By DAVID GERALD.

IT has all passed like a dream now, and only the incidents and such conjure up memories to those who have come out unscathed.

But then, O! God, how different we all were. Equipped we went forth to kill, annihilate, joyous in the knowledge that we were going to slaughter other men. Yet coolly shoot other men in cold blood, with no such penalty staring us in the face as guillotine or hangman's rope.

We were heroes who could take a machine gun single-handed or kill a dozen foes—and heroes if we died attempting the same.

Hatred was screamed from the very house-tops, a victory was shouted at every street corner. Then, the fight, regardless of the sacrifice entailed to all! The fellow-men lay strewn, as ours did, lifeless, a grim spectacle of the so-called Brotherhood of Man.

Religion—where was it then? With hell's horns let loose we lost any religious scruples we ever had—it was miserably under the test. Catholic, Protestant, Jew all wallowed together in this bloody onslaught, the pious fought alongside the agnostic, each out to kill.

Four odd years did it take mankind to learn the full of it all; and then only when thousands, aye millions, the world's bravest and fairest had paid the price, and passed through the gates of what some still call "death."

Man's heart and sympathy were his only religion those days. To hold a cup to the lips of the dying was almost as ghastly a mockery as the Roman soldier passing up the vinegar-soaked sponge to the dying Christ! To even come to the surface then—when a poor, maimed, gassed soldier spluttered in dying gasps "Mother!"

O God! let it be the prayer on all lips—the determination in all minds this Armistice-tide—to show our respect for all those who did not live to learn the lesson, and in the honour may we ever shun war in all its forms. If we must ferment something, let it be Brotherhood, stimulated by their memory.

Let's live—and let live

Buy a "Flanders Poppy"



## Spiritualism and Its Critics.

### DR. BALLARD VISITS THE WEST RIDING.

THE high reputation so long borne by Dr. Frank Ballard, the President of the Sheffield Society for Psychical Research, both as a seeker after, and a fearless champion of, religious truth, attracted a good audience at the Mechanics' Institute, Bradford, on Monday, Oct. 21st, when he addressed the first meeting of the winter session arranged by the West Riding of Yorkshire Psychical Society on the subject of "Modern Spiritualism and its Critics."

In fairness to Dr. Ballard's own views, any report must make mention of the four heads of his introduction, although he actually dealt with only two. The subject might be divided, he said, into (one) Psychical Research, concerned with the facing of the facts undeniably abnormal, and the search for their significance; (two) Spiritism, which on the basis of the certainty of the facts asserted, as the only conclusion that covered the whole case, that they were caused by the action of the spirits of the departed; (three) Spiritualism, the religion ensuing from Spiritism, and definitely Unitarian; and (four) Christian Spiritualism, which was the faith held by the lecturer himself, and had room for the full Gospel of Jesus Christ.

Dealing with Psychical Research, Dr. Ballard told how himself had in 1882, assisted in the formation of the Society for Psychical Research, and reminded his audience of the vast amount of time, thought and energy that had been given to the subject by some of the keenest minds of the past and present generations. He recommended two books, "Phantasms of the Living," and, still more warmly, "Thirty Years of Psychical Research," by Professor Richet. This latter was the most remarkable book he knew on these questions. Prof. Richet refused to accept the Spiritist interpretation, but this was because he started with a pre-determination. The actual occurrences Richet regarded as proved up to the hilt. We, however, could not rest at the stage that contented Richet. Our state of growth in these things demanded that we should "put away childish things" and press on to the fullest satisfaction our minds could grasp.

This eventually led to Spiritism, and under this head Dr. Ballard first dealt with the negative or critical aspect, reviewing with much detail all the usual objections and sneers. "The abuse from scientific quarters he stigmatised as quite unworthy. Such scientists as those from whom this abuse came did not live up to their high calling. They abused for one reason only—they did not face the facts. One of the favourite sneers was "the gullibility of the average man." We were concerned with men like Sir Oliver Lodge, Sir William Crookes, Conan Doyle, Marshall Hall, and scores of others belonging to minds exceptionally well very keenly trained. Conjurers had often claimed to produce equal phenomena. Dr. Ballard had himself followed and accepted the invitation to be on the same platform and shake hands with a "ghost" raised by Maskelyne. The hand was not that of a "ghost," but of a living woman. The conjurer's effects were not equal, and moreover demanded elaborate machinery, for which Spiritism had no need. The famous conjurer, W. Goldstone, had told the lecturer that Maskelyne, for all his public hostility, had confessed to him his certainty that the Spiritist phenomena were true.

"It was often said that the occurrences at seances were trifling, but the fact was that the 'only man who despised trifles was a fool.' Electricity was a very big thing, yet it began in such a silly trifle as the twitching of a frog's hind leg. Again, people said that it was dangerous. The exaggeration here was so tremendous that another word than exaggeration would seem to have to be coined. Such talk was weak and unworthy of our manhood.

Several other "criticisms" were also summarily demolished by Dr. Ballard, who then passed on to the positive aspect of Spiritism. He maintained without the least fear of honest and unbiassed contradiction that the only explanation was that the phenomena were produced by the action of departed spirits. The continuity of human life after death had been absolutely proved. He further claimed that the

subject had an ever-increasing impression both upon the public mind and upon the churches; all of them, including even the Roman. Twenty-five years ago it would have been impossible for a speaker at a Church Conference to make the statements he had heard at one recently.

Much research, too, was being carried on quietly, without advertisement of any kind, of great value nonetheless, in private circles. All this was intensely gratifying. Spiritism had an unspeakable value, which no other branch of knowledge could supply, as a definite and final antidote to materialism, whether philosophical, as with the scientists, who claimed that the brain was the mind, or practical, as with the "man in the street," with his devotion to pictures, football, and gambling. It had perhaps a still greater value in teaching us more of our own wonderful selves.

There was no contradiction between Spiritism and genuine Christianity. To this latter Spiritism was a buttress to the wall. One of the greatest benefits would be in compelling the churches to revise their eschatology. It was said of the average man that he does not want to go to heaven, and fears to go to hell. Spiritism would infallibly make spiritualism the great aim.

The chairman was Dr. J. B. Allan, who is Professor at Rawdon College, near Leeds. Dr. Allan, who is well known in Bradford, was cordially received, and in his opening remarks made it clear that he was convinced of the facts of Spiritualism. The lecture was well received by all.

## Remembrance Day.

ARRANGEMENTS for the various Spiritualistic Armistice celebrations are now nearing completion, and it is pleasing to note the growth in the number of local organisations under whose auspices Services of Remembrance on Sunday morning, Nov. 10th, are being held.

The Marylebone Spiritualist Association has arranged to make the Royal Albert Hall, London, the venue of a mass meeting of Spiritualists in the morning, and the Queen's Hall, Langham Place, on the evening of Sunday, Nov. 10th. At the morning service, which will commence at 10-45, well-known speakers will address the meeting in the following order: The Rev. C. Drayton Thomas, Her Grace the Duchess of Hamilton and Brandon, Mr. Hannen Swaffer, Mrs. Hewat McKenzie, Sir Arthur Conan Doyle, and Miss Lindaf-Hageby. At the evening service at the Queen's Hall Sir Arthur Conan Doyle and Mr. H. Ernest Hunt will be the speakers and Mrs. Estelle Roberts the clairvoyant.

The London District Council is organising an Armistice Service at the People's Palace, Mile End Road, on Nov. 10th, at 10-45 a.m. At this meeting Messrs. Hannen Swaffer, M. Barbanell and H. Boddington will speak under the chairmanship of Mr. F. Whitmarsh, President of the Council.

In Manchester Miss Florence Morse, Mr. E. W. Oaten and Mr. Middleton will address a meeting on Armistice Sunday morning at the Manchester Central Church, commencing at 10-45. Mr. P. S. Mills-Tanner will be the speaker at a special meeting of the Occult Research Society, London, on the same date and time, and other societies at which Remembrance Service will be held include Croydon National, Salford Central, Miles Platting Progressive, and Little Ilford Christian Spiritualist Churches.

It is interesting to contrast the note of assurance in personal survival which usually characterises Spiritualistic meetings with those of other religious movements, and its presence at these special meetings should be helpful and refreshing to many who suffered physical losses in the last war.

## REMEMBRANCE DAY.

SEVERAL friends have in past years made donations to the Britten Memorial Fund in remembrance of dear ones who fell in the war, believing that by fostering an effort to encourage communion with the spirit world they will be adding something to the happiness of that world and this. The suggestion may be worth considering, and the Secretary is Mr. John Jackson, 30, Buxton Road, New Mills, near Stockport.

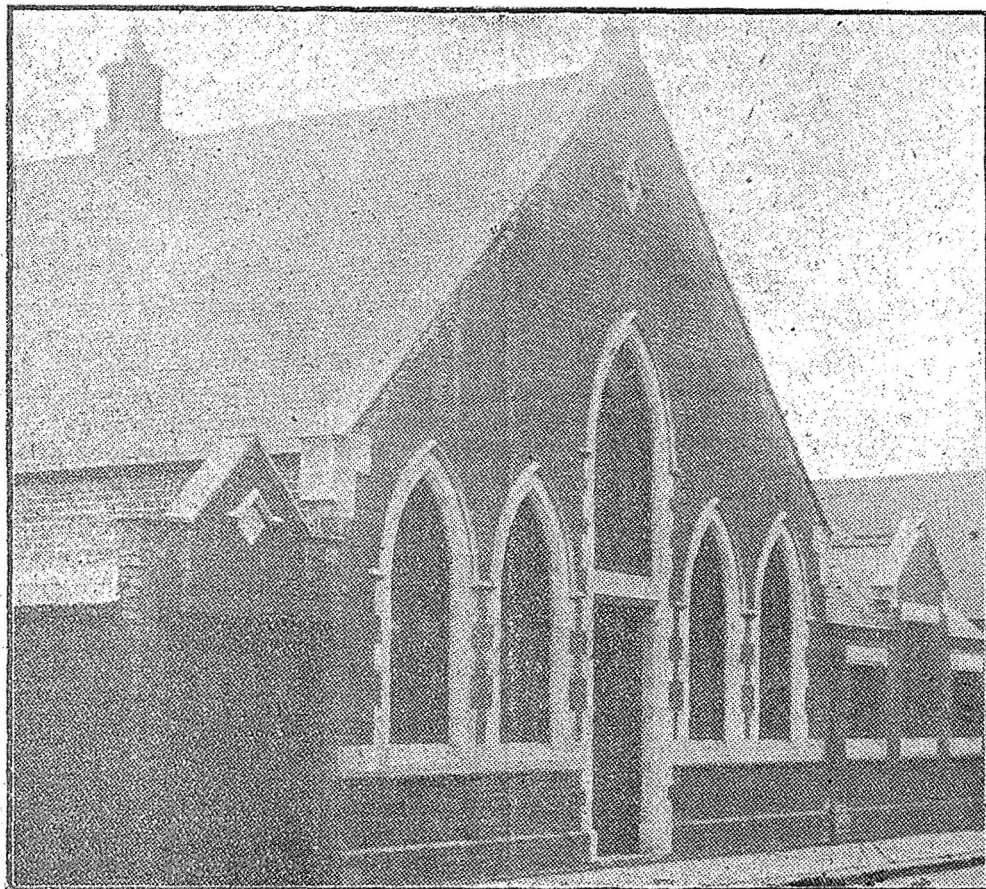


## Progress at Doncaster.

### OPENING OF £2,500 CHURCH.

THE Doncaster Spiritualists' Society had a "field" day on Saturday, Oct. 12th, with the opening of their new church and schoolroom in Baker Street. The church has been erected by Messrs. Hemsworth Brothers, contractors, of Doncaster, from plans made out by Messrs. J. Simmons & Sons, architects, at a cost of £2,500.

Mr. C. Neal Porter, of Sheffield, an old and capable speaker, who has occupied the platform regularly from the first year of Spiritualism being introduced in Doncaster, suitably performed the opening ceremony and dedication, supported by the Lyceumists, members, and friends.



On one side of Mr. Porter stood a four years old Lyceumist "white" boy, Eric Matthews, who presented him with the key, and on his other side stood a natural "coloured" four years old Lyceumist boy, Geoffrey Smith, who presented a bouquet.

The Lyceumists in a body impressively sang "Open the Door for the Children," the last verse being sung while the children were entering the church.

The church has seating accommodation for 250 to 300, and the Sunday School will hold about 150 scholars. The schoolroom is divided from the church with a partition, which can be opened out to give at least 100 in the schoolroom full view of the church rostrum, thus enabling about 400, if needs be, to be comfortably seated with a clear view of the speaker, and the building is in the safe hands of the National Union Trustees.

The opening ceremony and dedication in the afternoon was attended by about 300 people, 200 of whom stayed for tea, and there were about 200 at the evening service. In the afternoon the chair was taken by the President (Mr. E. H. Booth), and the speakers were Mr. Porter, Mr. Oates, of Sheffield, Mrs. Langford, of Manchester, Mr. Ockleford (Secretary of the Lyceum), Mr. H. Stubbings (President and Conductor of the Lyceum), and Mr. Alfred Crowcroft (Secretary of the Society). The soloist was Mrs. Bysouth (Doncaster), and the accompanist Mr. Ward Casey, Mus. Bac.

At the evening service the chairman was Mr. Booth, and the speakers were Messrs. J. Oates, Levi Crowcroft, J.

Ockleford, and J. Davis. Recitations were rendered by Mrs. Bysouth.

Mr. Booth, who has been President of the Society for nineteen years, in his opening remarks, said: "We have been in lodgings over thirty years, and now we have a home of our own," and he impressively extended his arms to the full, and with the words said "To all and sundry, Welcome home!"

Mr. Porter said he attended the first meeting in Doncaster 32 years ago in the old County Court at the Guildhall, and had recollections of visiting the Alexandra Rooms in Netherall Road, the Temperance Hall in St. Sepulchre Gate, the Dolphin Chambers in Market Place, the old schoolroom of Mr. Gibbons in Spring Gardens, a room in the King's Arcade, St. Sepulchre Gate, and in the beautiful

church they are now to occupy. He recalled the names of pioneer Drury, Messrs. Green, Button, Hopwood, and others.

Mr. Alfred Crowcroft, who has been secretary of the Society for 22 years, received quite a lengthy ovation, and in his maiden speech stated that the ambition of his life had been partly realised by the erection of such a splendid church, and he prayed for the day of full realisation of his ambition, which was to see it absolutely clear of debt.

It is to be regretted that there is a mortgage on the church and a portion of the equipment. At the moment every effort is being made to raise the necessary funds for the purchase of a new organ, and already £40 has been subscribed.

The Secretary (Mr. Alfred Crowcroft, Carltonville, St. Augustine Road, Bessacarr, Doncaster) will be pleased to hear from anyone impressed with the new enterprise, and will also gladly accept any financial encouragement.

THE SURVIVAL LEAGUE.—The Council of the Survival League met on Tuesday, Oct. 22nd, and elected an Executive Committee composed of the following: Mrs. Julia Cannan, Miss Estelle Stead, Messrs. Gow, Bradley, Whitmarsh, Barbanell, and Jaquin. Having begun with a successful meeting, the next business before the League is the work of consolidation.



## Little Powder-in-the-Jam Tales.

AREN'T DOCTORS WONDERFUL?

By IVAN COOKE.

"Those tonsils," said the doctor, "must come out, and should have his adenoids removed at the same time, if you were you."

I glanced guiltily at my wife, she at me. Now, what awful results had we brought upon our innocent? How awful seemed the thought of such chubby cheeriness being associated by the sweet sickliness of an anæsthetic, and then—the knife!

"He has been complaining about a pain in his side—right here, doctor," said my wife. "Nothing, of course?"

The doctor pursed his lips, explored, extracted a squeak of hopefulness, and gave a nod of satisfaction. "There's trouble here," he said, "trouble here. This appendix must come out sooner or later. Perhaps it would be as well, while the tonsils are being removed——" He paused, an expectant eye upon us.

"Let me see, doctor," I said, trying to avoid Hopeful's eye, which was seeking to resume a "winking" game he sometimes played with much mutual satisfaction. "Let me see. You advise then the removal of tonsils, adenoids, and the appendix at the same time?"

"If he stands it well enough—if not, later."

"And you were telling me downstairs to have him vaccinated at once, in view of the recent smallpox scare!"

"Most advisable, in my opinion."

"Then I confess, quite frankly, that I am puzzled. It would seem, then, that Nature has provided my son with a number of 'spares' which are not only useless, but positively superfluous, and should be cut away as soon as possible. Do I understand, then, that he would be actually better without such trimmings; that he will no more miss them than an old trunk would miss discarded luggage labels?"

There was a roll in the doctor's voice as he answered and put me. "I have advised you to the best of my ability, sir. I can do no more. A second opinion would, I am sure, corroborate mine. Why, in my student days, we used to remove the tonsils of a thousand children in a week. This fact alone will prove to you how necessary it is. Experience has proved that certain parts of the human body are superfluous, and better removed."

But—but, doctor, is it wise, is it essential for his well-being to squirt a lot of germs into his blood stream? Is not the danger actually greater than the risk of infection from smallpox? Are you sure that you doctors know better than Nature, and can improve on her?"

"Sir," answered the doctor, very shortly, very huffily, "let me tell you that for the last hundred years the whole population of these islands has been vaccinated, regularly, persistently, and without question; let me add that I myself vaccinate several hundreds yearly. You speak of Nature—Nature, my dear sir, is a fetish, a superstition, a myth which we of the medical profession are rapidly improving out of all recognition. Our handiwork, I assure you, is better than Nature's."

Aren't doctors wonderful?

Then the forms of the departed  
Enter at the open door;

The beloved, the true hearted,

Come to visit me once more.—LONGFELLOW.

THE ARMISTICE DAY.—Many think only of those who fell in the Great War, yet how many have fallen during the battle of life between the first Armistice Day and this last one. Thousands have passed the border since last the people observed Armistice Day. Year in and year out this procession is going on, and since the first Armistice Day there have fallen many more than in the war, yet no remembrance day is held for them. Remember this vast army also, and offer prayers for them.—TRUTH BEARER.

## Spiritualism and Crime.

By GEORGE WARD.

It seems strange, while we in the movement sometimes get such conclusive evidence as to the help given by the spirit world in the elucidation of our material and domestic affairs, that well-paid and professional detectors of crime do not make more use of the help we know we get. The increasing number of undiscovered murderers is somewhat of a public scandal, when we know that the public purse is in no way stinted in the matter of expense in the pursuit of criminal inquiry. The spirit world does not, either, get its fair share of credit for the comparatively few discoveries that are made.

On a recent Saturday evening I noted an elderly man looking into my psychic bookshop window. I ventured to speak to him, and ask if he was interested in our movement. He replied, "Yes and no!" He "was not a Spiritualist, but had travelled so far, and (in seventy years) had learned so much about the world, that he would never deride any views, honestly held, that were contrary to those he had made his own." And (seated and smoking) he confided to me some of his wonderful detective experiences as a "thief-catcher." He is a canny Aberdonian, who joined the police force at 16, was sergeant at 18½, and had been in the force ever since, now having a good knowledge of the Continent and America. His name is ex-Detective Inspector Fraser, and his long and varied experience gained him the position of personal attendant to General Sir Frances L., commanding the Home Division in the late world war.

Some of the experiences he volunteered in our friendly chat were strong evidence of the help he unwitting received from "the other side." I asked him jokingly, "My dear sir, tell me by what inductive or deductive processes of reasoning you get such remarkable results?" He replied that "he had no method, that was the uncanny part about it!" He just had his orders from headquarters, gave himself up, mentally, to "the job," and then "waited." Waited for what, I asked? "That I cannot tell you," he replied, "for I don't myself understand what it is. I only know it comes to me, and when I start off in the direction of the impression given, I am then as sure of the end as I am at the finish of the job. I cannot explain it to anyone. I am just told what to do, in my head." One instance will offer proof of this outer guidance. Ex-Inspector Fraser was summoned from his home in S.E.23 to Headquarters, Scotland Yard. The nephew of a provincial Dean (a man about town) had passed a worthless cheque for a large amount, and could not be found. The "Yard" had searched, without result. A C.I.D. sergeant was offered as assistant, but Mr. Fraser was mentally impressed to demand the help of a Vine Street man. His assistance was retained by phone, and starting from Vine Street Station, with the name only of the "wanted" man, they passed along Piccadilly, till they reached a narrow street, only known by name to the superior officer. Something said "down here," and, stopping half-way down under a lamp, "something" said, "Go in, he's there!" They went into a club, showed their official cards, and at the end of the card room the "wanted" man rose to meet them. Within fifteen minutes of leaving Vine Street the officers and the "wanted" man were back in the police station. He does not understand, but "kens verra weel" he is led.

## CREMATION.

THERE was an indication of the consistent progress of cremation in this country when, at the annual meeting of the Manchester Crematorium Ltd. the secretary reported that in the five years ended August 31st last the number of cremations had risen from 265 in 1925 to 436 in the last twelve months. The national statistics showed a similar advancement, the number of cremations for the twelve months ending June 30th being 4,195 as compared with 3,266 of the preceding year. Although there are now eighteen crematoria in this country, several additional ones are at the moment being contemplated.

## NEWSY NOTES.

### THE DEATH PENALTY.

At last the work of the men who fought so consistently for the abolition of capital punishment shows signs of fruit, and we read with interest the decision of the House of Commons to appoint a Select Committee to inquire into the whole question. Mr. Brown, the Labour representative for Wolverhampton, who moved that the death penalty be abolished, pointed out that it should be the root of all punishment to be remedial, and not punitive. Capital punishment cannot hope to be remedial, but it is to the last degree punitive. We recall that in 1874 a Committee of the House voted for the abolition of the death penalty, and in 1886 a Royal Commission recommended similarly, and this new step gives us reason to hope that the day will not now be far distant when Capital Punishment will no longer slur the Statute Book. If Capital Punishment were necessary to protect the lives of peaceful citizens it would have unanimous support, but if not, as Sir Herbert Samuel has trenchantly stated, "it is a terrible thing for society in cold blood and by a legal process to put an 'end' to a human being's life." A man who smashes the windows of other people's homes does not have his own windows destroyed, nor does the thief have some of his own belongings stolen, as a means of punishment by law. Both are, rather, confined, and we should remember that in exercising the death penalty we are merely freeing the offender to a wider state instead of (as in the other cases) limiting the field of his activity, or, preferably, correcting the weakness which in many cases is either born through circumstances or inherited from another.

### A SERIOUS "GAME."

Dr. Hugh Brown, LL.B., writing in the October "Hibbert Journal," exploits the theory that life is not, after all, a fight or struggle against evil, but a great game in which all must necessarily take part. Although to all outward appearances the world appears to be labouring under a continued state of war, science, he believes, has satisfactorily proven that behind all this strife is a stable background of law and order. "We find ourselves set down in a physical and social arena, whose outlines are well marked, the rules we have to observe are simple and defined, and we are supplied by nature with certain objects of action, which in practice we readily accept, though we may philosophise about their validity when we have leisure," states Dr. Brown. "If in our lives we comply with these conditions Dr. Brown submits that here and now we shall be rewarded with a profound joy altogether independent of either success or failure in the achievement of personal goals. "The world has the structure of a game, and, if accepted in the proper spirit, affords aesthetic joy," is the basis of his argument.

### INVESTIGATION THE BEST TEST.

Hitherto the conceptions of life and the universe at large as either "artistic" or "one continued strife," have, it must be admitted, claimed much more philosophic consideration than Dr. Brown's hypothesis of one great dynamic "game." But it is perhaps true that the idea of a continued struggle lays too little stress on the universe's background of law and order, while, on the other hand, the artistic idea lays too much. The "game" conception appears to be more moderate on this point, although it cannot claim to be conclusive, or indeed satisfactory in most other respects. Amongst its advantages the theory favours personal immortality; it insists upon free will, while at the same time making a wholesome contribution to morals. Dr. Brown regrets one great "disadvantage"—the conception has no room for the second head in the Trinity, but it is just here, perhaps, that the theory will best harmonise with the trend of modern thought. The theory is rather vague in its conception of good and evil and the process of creation. It is, however, at least ingenious, although we are inclined to question whether it reflects a genuine vision of reality.

### DEFENDING THE HOME GOAL.

Another attack on the unseen has found publicity in the "Sunday Graphic," and in a recent issue the Rev. Aug. Lee, M.A., writes under the alarming heading of "Heaven, Hell and Spiritualism." Mr. Lee says: "I cannot think that human beings, when released from the material, having set foot on another rung of eternal progress, are going to return simply to say and do the fatuous things that are recorded of them. Ghosts that utter 'blood-curdling yells' and throw stones at bungalow dwellers, for instance. And the things recorded of our Spiritualists are every bit as fatuous. I have scanned book after book in vain for one really good remark from the other side. I have searched for one single ennobling thought. Not an idea have I come across that did not smell of the earthy." We have heard it said that one rarely gets more out of any effort than one is willing to put into it, and probably here we may find the explanation for Mr. Lee's apparent fruitless investigation, for few religions can claim passages of so high a spiritual nature as those recorded in some of the Spiritualistic literature. Their perusal will not only be found ennobling, but will also give a new stimulus to the quest for knowledge and further enlightenment—a stimulus which, it is to be regretted, is sadly lacking in most of the ranks of modern Christian movements.

### A PROBLEM SOLVED.

The Rev. Austin Lee, continuing, says: "It would be foolish to ban Spiritualism as a whole. The modern world does not believe that any field of inquiry should be taboo, and I think the modern world right. Let the search for truth, then, go on, as in all other spheres, and all honour be given to those who are leading us away from superstition and prejudice. But the search must not be in a darkened room. It must be able to stand the searchlight of reason. Some day, perhaps, I shall know why people come back through luminous trumpets, throw brickbats, and why ghosts find it necessary to worry respectable country clergymen. I shall be interested to know." We are reminded of the words of Christ, the great Spiritualist, in reading Mr. Lee's latter remarks. He once stated that "they that are whole need not a physician, but they that are sick," and perhaps there Mr. Lee may find the answer to his last question. We are not sure whether we have caught Mr. Lee in a lighter vein or not, for his position in regard to Spiritualism is suspiciously unstable. We wonder if Mr. Lee is really serious in making these remarks, or whether he is merely endeavouring to "defend the home goal."

### A CLERIC ON HEAVEN.

It is quite common to hear Spiritualists criticised because of their determination to inquire into the nature of the next state of existence, but Sir Genille Cave-Brown-Cave, Vicar of Londesborough, must have occasioned his readers no little surprise when in "Reynolds'" recently he went a step further, and embarked upon an elaborate description of Heaven. "I assisted a celebrated divine, the head of a large theological college in America, to work out the size of the Great City described by St. John in the Book of Revelation, and thus secured some concrete impression of what we may expect Heaven to be like." He said: "Now, according to these calculations, we have very definite information. The walls are each 1,500 miles long and 240 feet high, and in each wall there are three gates, made of pearl and guarded by angels. In all there are 3,000 streets, crossing each other at right angles. One mile is allowed to each block, and so from the centre street to any of the walls there are 750 blocks. Perhaps the buildings themselves will seem most wonderful. These are all 1,500 miles high, and have 392,000 floors. In all there are some 27,320,832,000 rooms, each 20ft. by 20ft."

### THE MAN TO ASK.

Truly, as the Bible says, this would be "many mansions." We hardly think, however, that Sir Genille's description of Heaven will stand much investigation; certainly it will find little support amongst reasoning, thinking people. It amounts to nothing more nor less than a glorified earth.



is very questionable whether such a phase of existence would appease the vivid imagination of the revivalist, but at the same time, the hardened outlook of any sane thinker. But, when all is said and done, has not Sir Genille gone a step too far? We are not yet far enough along the path of life to build up thought-forms of an ultimate and all existence, even if such a moustroous state could be imagined possible. So far as the Spiritualist is concerned, need not look to those more distant scenes: he has taken a step across the border, and finding thus something of the nature of the NEXT existence, has found also, like the mystic of old, one step at a time sufficient. Let Sir Genille go beyond the veil by all means, but let him also keep within the bounds of reason, for by such he cannot fail to realise that, so far as the next world is concerned, the Bible, however truthful it may claim to be, must give way to the more qualified pronouncements of the man who has stepped out of physical garments and made that world his home.

OBSERVER

### THE AMERICAN CONVENTION.

The Thirty-seventh Annual Convention of the National Spiritualist Association of the United States of America was held during the week Oct. 15th to 19th, at Boston, Mass., when the headquarters were established at Boston's best hotel.

On the first day of the Convention more than 1,000 people assembled at the Hotel Statler to hear the Vice-President (Mr. Thomas Grimshaw) expound the Spiritualist philosophy. The President (Mr. Joseph P. Whitwell) acted as chairman at the meeting.

A feature of the Convention was a typical "Margery" dance, at which the President and several associates were present. Propaganda meetings were frequently held, and the proceedings were regarded by all the delegates present as highly successful.

The election of officers resulted as follows: Rev. Frank Joseph, pastor of Logan Square Church of the Spirit, Chicago, Ill., treasurer; Mr. F. W. Constantine, of Buffalo, N.Y., having resigned that position. John Wesley Norve, of Roxbury, Mass., was elected to fill the unexpired term of Dr. J. S. Maxwell. President, J. P. Whitwell, of St. Paul, Minn.; vice-president, Thos. Grimshaw, of Whitefish, Wis., and Judge F. E. Stivers, of Los Angeles, Cal., were re-elected for three years.

It was decided to make Detroit the venue of the next Convention.

### "PERSONAL RESPONSIBILITY."

An interesting evening was spent at the meeting of the London District Council Discussion Group on Oct. 14th, when the Rev. Geo. Ward opened discussion of the above subject.

The speaker opposed the doctrine of "Determinism"—that our actions are pre-ordained—on the ground that thereby our free will would be a myth, but agreed that heredity and environment were factors of great influence in our lives. The discussion was very keen, and elicited points such as that free will was restricted to one's ability to retard or accelerate rates of progress; that culpable ignorance is not an excuse for error, although responsibility cannot be applied to unconscious wrong-doing. The influence of discarnate spirits was also a reckonable factor.

On Oct. 21st the discussion of "Spirit Teachings" was resumed, chapters dealing with mediumship occupying the attention of the meeting. The difficulty of finding a medium with the necessary qualifications of unselfishness and unworldliness, etc., through which the higher messages may be given was emphasised, the requirements being of a very elevated order. Selfishness and arrogance were given as the most antagonistic forces to mediumship, and a secluded life as the most favourable.

It was suggested during the discussion that in physical phenomena less advanced spirits were involved, possibly directed by higher intelligences, in the actual production

but it was stressed in contradiction that, although more abundant in the past, it did not follow that thought of that time was less involved. Many dissentient views followed, the main point being that as there are most probably specialists in the spirit life as in this, it was inconceivable they should be unable to perform the same work as any less progressed spirits.

### THE SURVIVAL OF MAN.

MR. CHAPMAN COHEN, the eminent Freethinker, and Mr. Shaw Desmond, the well-known Irish novelist and Spiritualist, debated on the question "Does Man Survive Death?" at the Caxton Hall, Westminster, on Friday evening, Oct. 25th. The hall was filled to overflowing, and both speakers were followed with rapt attention throughout the whole of the debate.

Mr. Shaw Desmond noticeably confined his arguments to Spiritualism, and spoke fluently and convincingly on the subject. Says "The Freethinker": "Both disputants were thoroughly in earnest, and were more concerned at getting at the truth than scoring debating points. The scientific precision of Mr. Cohen's mind worked out often in the bantering vein which did not conceal its fine reasoning, while Mr. Desmond could have gone on all night retailing with gusto 'psychic' facts utterly unexplainable except as from ghosts or spirits."

Mr. Cohen spoke along the lines that life after death was an absurdity, although he failed to meet satisfactorily those cases cited by his opponent.

Dr. Bernard Hollander ably presided.

### BRADFORD DISTRICT COMMITTEE.

The monthly meeting was held at the Old Robin Rooms, Cleckheaton, the President (Mr. Nixon) in the chair. Twelve churches were represented by sixteen delegates, six associate members, and three officers. The opening exercises helped to create a feeling of harmony. Mrs. Woodcock gave a homely welcome to the conference, Mr. Nixon giving thanks on behalf of the members of the committee. Minutes and correspondence were read and quickly disposed of. The Y.D.C. report was given, also a report of the rally, tea and diploma presentation. Two associate members were confirmed and two were nominated for next month. The committee heard with regret of the passing on of two old workers. In the evening a propaganda meeting was held, Mr. Nixon being in the chair. Mrs. Harrison spoke on "Prayer, the soul's sincere desire," and Mrs. Ledgerd on "Spiritualism as a religion." Mrs. Farrow was the clairvoyant. Mr. Nixon gave thanks to the workers of Cleckheaton for the day's entertainment.

### Buy a "Flanders Poppy."

ON IMMORTALITY.—"For an examination of the evidences of the soul's immortality and eternal progression I will state three conclusions that lead legitimately to more sublime and desirable ones. We are immortal because (1) Nature was made to develop the human body. (2) The human body was made to develop the human spirit. (3) Every spirit is organised unlike any other spirit, to maintain its individuality throughout eternal spheres. Every human spirit possesses within itself an eternal affinity of parts and powers, than which affinity there exists nothing superior in power and attraction to disorganise or annihilate. Let tranquillity reign throughout the chambers of the dying; when the body is cold and the immortal soul is gone, then calmly rejoice, sweetly sing, and be exceedingly glad; for when a body dies on earth a soul is born in heaven. When the hour of death arrives, the chamber of the departed will not resound with sighs and lamentations, it will echo to the soothing strains of sweet and solemn music, and there will be, not mournful wordy prayers or tearful discourses, but a quiet and holy passover."—ANDREW JACKSON DAVIS.

FOUNDED NOVEMBER 13th, 1887.

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return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, NOVEMBER 8, 1929.

## The Armistice.

## TWO MINUTES' COMMUNION IN SPIRIT.

On Monday next the nation will hold itself in silence for two minutes in memory of our kinsmen who fell in the great war. Gradually the animosities which were fostered by the gigantic struggle are dying down, and there are doubtless many thousands who will remember that the pride of many nations were cut short in the fullness of life, and that in every country which was involved in the catastrophe, mothers and fathers, brothers and sisters, and countless hosts of friends, will turn their attention for a few moments from the occupations of earth, and let their minds dwell for a few short moments upon those whom they loved and have apparently lost.

We deeply pity the hopelessness of those to whom the great army of the dead are but a sad memory of the past. We sympathise with the spiritual poverty, too, of those who have nothing but a nebulous hope that some time in the future they will meet again. To many of us it has been forced home as a gigantic truth that the real life—the life worth the having, the life which makes our strivings worth while—is the life which exists beyond the limitations of a physical existence. Sir Oliver Lodge, speaking at the Reformed Jewish Synagogue on Sunday last, said: "How we came to be associated with matter at all puzzles me, but some of our life appears to be crystallised upon this planet. It is a temporary arrangement, and we shall find that our real home is elsewhere. We are only here for a time: the object being, as far as we can see, to develop a personality, an individuality to isolate us from the rest of the universe. Incarnated in matter, we are cut off from intercourse with the great universe to which we really belong."

Spiritualists in particular are able to realise just what this means, for they have communed in actual fact with those who have found liberation from the thralldom of physical things, with those who have entered into the life abundant. The fuller scope of life is theirs, whilst ours is a disjointed truncated existence. We are in the same position as the toddling child just learning to walk, whose range of action is limited to the room in which it happens to be placed under the watchful eye of its parent. It is not allowed to climb the stairs or enter into the freedom of the great city. Such freedom would not be safe until it had learned to walk. Death merely shatters the house in which we are confined, and leaves us the great universe in which to continue our development. Since, however, love and memory survive, the lives of those who have passed behind the veil are incomplete without us. It cannot be too often insisted that communion with us is as great a source of pleasure and satisfaction to them as to those whom they have left behind. It is unthinkable that the lads whose bodies were left on the stricken fields of Flanders, and who have escaped into the larger life, can have forgotten mothers, brothers, sisters, wives and children who are still left to struggle with the handicap of physical things. They would be less than human if they could forget, and just as they fought for their own homes and firesides, so will they be

struggling now to help, assist, guide and inspire those they still love. How foolish is the attitude of those who would put them to rest in their graves; would shut them off from the joy of those human fellowships which were mainspring of their action; from love of their homes and friends.

During this week-end the thoughts of millions of people will be directed to those who found life through the agony of death, and who from their higher vantage-point are striving to influence the lives of those they left behind. We are sometimes told that the losses of the war heightened interest in Spiritualism, owing to the fact that the bereaved were seeking tidings of those whom they had lost. There is another side to the picture. The intense interest in Spiritualism since the war is quite as much due to the activity of those who passed over by the processes of the war. They cannot have a million men, young, active and vigorous, passing out into the larger life of the spirit world, and cherishing loving thoughts and memories of those they left behind, without those millions influencing those who still remain. We have spoken to hundreds of people who are not Spiritualists, who have never attended a seance in their lives, but have had no whisper through the veil, but who have felt in their own homes that their loved ones were at their side, and the sense of that presence has comforted and strengthened and helped them. The Spiritualist has gone a step further. He has not only sensed the presence. He has tried to respond to it, and to open avenues of communication, that the unspoken word may become the spoken word, that the hint of the nearness of the beloved may become accomplished and evidenced fact.

On this coming Armistice Day, then, let us not merely dwell in the chambers of memory. The war is over, and its lessons have been well and truly learned, then the quicker its incidents are forgotten, the better; but those who fell on the stricken fields are not memories. They are real, active, living presences with a work to do, a message to tell, an impetus to give to those who are left behind, and we let the two minutes' silence not merely as an opportunity to offer thanks for the past, but as a means to cement the growing unity between the spirit world and this. After all, those who have left us have but taken a journey which sometime we all must face. We shall each presently enter the land where old bonds will be re-united, old friendships reconsecrated, and old companionships re-established. We men only understood the real facts of spiritual life, the fact that we are all spirits here and now, and consequently can if we will obtain some personal contact with the spirit world; there is no reason why death should sever any friendship or cause any hiatus in our companionships. The so-called dead are the only people who are really living. We are but sojourners in a foreign country. Our real home is in the spiritual worlds. "I go to prepare a place for you," said the Master, "and if I go I will come again and receive you unto myself." Such a statement may well be made to every soul who passes from this world into the next; and in the silent hour they come again. Spirit speaks to some, hands are joined across the gulf of death. They but await us on the further shore, and many of them will refuse—have definitely refused—to take one step forward until they are joined by their own best beloved. We could relate hundreds of cases in which messages have come across from the farther shore which insisted that the loved one was waiting for wife or husband, or child or parent, before complete happiness could come into their lives.

Whether we will or not, we are parts of one another. Whether we exist on the hither or the yonder side of the Valley of Death, we are all parts of the one great human family, and our destiny is to live and labour together in the fulfilment of God's eternal laws. The Spiritualist is the man who recognises this fact, and is putting it into practical effect. ARMISTICE DAY affords us a unique opportunity of uniting in thought with the deathless army of human souls who have crossed the border before us. Let us thank them for all they did. Let us pledge ourselves to continue the effort for human uplift, in the hope of which they sacrificed physical existence, and in the joyous remembrance of their companionship let us GO FORWARD.



# CURRENT TOPICS.

THE S.N.U.  
AT BRIGHTON.

THE quarterly meetings of the Council of the S.N.U. were held at Brighton on Saturday and Sunday, Oct. 26th and 27th, the attendance of councillors being somewhat restricted owing to distance. Mr. Ernest Keeling presided over the proceedings in the commodious church premises at Mighell Street. Business commenced at 10-30 a.m. and continued until 9-30 p.m., and on Sunday from 9-30 a.m. until 4 p.m. The Brighton Church excelled itself in the welcome and hospitality it extended to the members of the Council. Mr. H. T. Everett offered a cordial welcome, and at the close of the visit Mr. Keeling expressed the gratitude of the councillors to the church, and especially the ladies who had catered and entertained. An enthusiastic meeting was held on Sunday evening, which was addressed by Messrs. M. Barbanell and E. W. Oaten. The church was crowded, and extra seating had to be provided for the enthusiastic audience. The collections were generously devoted to the funds of the Union. Though the visit meant all-night journeys for several of the Council, the loyalty and enthusiasm of the Brighton friends was considered a rich reward.

SIR OLIVER  
LODGE ON  
PERSONAL  
IMMORTALITY.

WE listened with pleasure to Sir Oliver Lodge's broadcast talk on Saturday, Nov. 2nd, one of a series which have been delivered by popular men. It was a brave "straight from the shoulder" talk. Sir Oliver pointed out that if immortality is a fact, it was not a fact concerning the race in its material sense, since cosmic processes must surely put an end to the possibility of life on this planet at some time in the future, but he insisted on the immortality of the individual. Personality survives death, and he believes goes on surviving. The immortal principle in man is a non-physical thing. While the biologist insists that nature is careless of the individual, but careful for the race, Sir Oliver would seem to claim that the object of racial existence is to give rise to individual units, and though these seem to be cut off at death, they actually survive eternally. Sir Oliver pointed out that the chief purpose of evolution seemed to be to enable us to live together, to work together in mutual co-operative bonds. For this reason, war—which he claimed was a "damned dirty business"—must give place to something better—mutual protection and mutual companionship. Sir Oliver's talk was a fine piece of optimism, based upon observed facts in the experience of himself and others, and we are glad to hear that it is to be published in "The Listener."

ANOTHER  
CERICAL  
Critic.

IN a recent issue of the "Sunday Graphic" the Rev. Austin Lee offered some criticisms concerning Spiritualism, and though these were more free than usual from offensive remarks, they showed a lack of knowledge either of Spiritualistic procedure or principles. Mr. Lee, at least, gives Spiritualists credit for being "earnest searchers after truth." In the issue of Nov. 3rd a studied and careful reply is printed from the pen of Mrs. Philip Champion de Crespigny (Chairman of the British College of Psychic Science). The Rev. Austin Lee made the statement: "I have scanned book after book in vain for one really good remark from the other side. I have searched for one single ennobling thought." Mrs. de Crespigny replies: "The trivial and apparently purposeless remarks given at first are to establish their identity, but anyone with real experience will say that a great deal that is both informative and ennobling comes to us from the other side."

LET'S GET  
TO FACTS.

MR. AUSTIN LEE, we fear, has done very little "scanning of books" if he has failed to find one real good remark from the other side. Wild exaggerations of this kind are of little value, and tend to defeat themselves. We could recommend the Rev. Austin Lee to take a course of A. J. Davis, and compare it with his own teachings. Whilst being trained in the Sunday School of his particular church,

we were taught that every child was "born in sin, shapen in iniquity"; that all man's righteousness was "as filthy rags," and that the only quality that could be attached to him was through the vicarious spiritual qualities of another. Even Mr. Lee's own church has had to abandon such a doctrine in practice, if not in theory, and has had to accept instead the principle laid down in the statement of Spiritualism's first medium, Andrew Jackson Davis, "The child, is the repository of infinite possibilities." That principle, new to religion eighty years ago, has gradually permeated the whole of our educational and religious systems; and as a result of the altered policy the major portion of the activities of the nation to-day are being devoted to drawing out the potential qualities of the child. Though the statement is but one of many hundreds of similar striking sentences which occur in the spirit teaching given through Andrew Jackson Davis, it cannot be denied that since Spiritualism came into the world the majority of the basic creeds and dogmas of Mr. Lee's church have had to be abandoned, and in substitution therefor the Church is adopting the teaching of the spirits. Facts speak for themselves, and all the hot air contributed to popular newspaper does not alter them.

UNINFORMED  
CRITICISM  
AGAIN.

THE Spiritualists of Doncaster have opened a new church, and as a result there has been the usual uninformed attacks from the local pulpits. The Rev. L. E. Soal, preaching at the Baptist Church, claimed that there was an alternative explanation of the psychic phenomena which he considered ought to be more widely known. We were rather anxious to know what this new explanation was; to our surprise our well-worn and threadbare friends, telepathy and sub-consciousness, were trotted out. We had thought that these hardy annuals had found their true level, but Mr. Soal seems to imagine that they are new. He is only fifty years behind the times. He claims that the explanation of spirit photographs is that they are simply photographs of what is known as ectoplasm, produced from the body of the medium. Responsible Spiritualists were the first to assert that fact. But an ordinary photograph is merely an effect produced by light on certain chemical salts, but that does not explain the taking of the photograph. Who prepares the plate? Who acts as sitter? Who develops the film? It is the entity who is active behind the process that matters. Every psychic investigator knows quite well and has known for forty years that there is a material and mediumistic element involved in all psychic phenomena. You cannot explain a message over the telephone by suggesting that it is done by the wires. Mr. Soal talked of the deteriorising effects on the mediums themselves, and the fact that in some cases the incentive to dabble in psychic phenomena comes from a desire for money. We suppose that cannot apply to the pulpit? To say that what is missing in Spiritualism is a challenge of service for God is, we fear, a display of ignorance of the facts, since Spiritualists individually and collectively are doing their full share of the reformatory work necessary to turn the children of men into the children of God.

WHERE IS THE  
ALTERNATIVE  
EXPLANATION?

THE Rev. J. E. Reding also dealt with Spiritualism in his sermon at the Priory Church, Doncaster, and ventured to state that "Spiritualism is absolutely materialistic, and dominated by purely physical processes, and that the phenomena of movements, sounds, voices, etc., will be traced ultimately to laws of personality of which we have at present little knowledge." We can only say that fifty years ago the Psychical Research Society was definitely founded, and during all that time has been deliberately endeavouring to trace these "laws of which we have little knowledge, and to find an alternative hypothesis to the Spiritistic one," but the farther their investigation goes, and the more surely their records are tabulated, the clearer it becomes that there is no alternative explanation to the phenomena of Spiritualism as a whole, than that discarnate spirits are producing the phenomena. May we suggest that both the Rev. L. E. Soal and the Rev. J. E. Reding will kindly give us some proof—apart from

psychic phenomena—that there is an after-life. We are not asking for sentimental appeals to our emotions. We are asking for concrete evidence. The Church for about 1,500 years has failed to produce such evidence, though the early Christian records are full of them. The fact appears to be that the Spiritualists of to-day are the only people in the world who are following the example of Christ and His Apostles by producing evidence of communion with the spiritual worlds.

### The British Mediums' Union.

THE annual meeting was held at the Sharston Street Spiritualists' Society, Harpurhey, Manchester, on Saturday, Oct. 19th, at 4-30 p.m., Mr. James Tinker presiding. There was a fair attendance of members, and the meeting was opened by the singing of one verse of a hymn, followed by an invocation by Mr. Tinker. The President called upon the Secretary to read the minutes of the last meeting; which were passed as read. In his address the President gave many interesting details, dwelling very largely upon the suggested scheme of the National Fellowship of Mediums, also the closer co-operation between speakers and churches, and the loyalty of both to each other. He was heartily thanked for the strenuous work he had done on behalf of the Union during the year.

The Secretary reported upon the statistical side, setting forth what progress had been made in the Union's activities.

The Treasurer gave his report on the financial side, showing the stability of the organisation.

Both reports were accepted, and each speaker thanked for his services.

The auditors testified to the accuracy of the accounts, and outlined certain improvements which could be effected in the future.

The reports of the Lancashire District Council and the Manchester and District Group were given by Mr. J. Tinker and Mr. E. Shipley respectively. The S.N.U. Conference report was given by Messrs. Shipley and Bacon, being supported by Mr. Tinker, and accepted with thanks. The success of the propaganda work was outlined by Messrs. Shipley and Ely, joint secretaries—of Mr. T. Lewis's seances, propaganda meetings at Railway Street, Radcliffe, also circle conducted by Mrs. Kelley, all of which were greatly appreciated.

Mr. Tinker spoke of the pleasure it gave to himself and all present in having Mrs. M. E. Adcock with them again. This was the first occasion since she met with her unfortunate accident. He trusted her recovery would be maintained.

A sumptuous tea was enjoyed by all present, and a good spirit of geniality was made manifest in the transaction of the business.

The election of officers resulted as follows: President, Mr. James Tinker; vice-president, Mr. W. E. Bentley; secretary, Mr. F. W. Bacon; treasurer, Mr. W. Ridgway; council members, Mr. E. Shipley, Mr. R. Charnley, Mr. W. Tonge, Mrs. E. E. Rothwell, and Mrs. M. E. Adcock.

A vote of thanks was given to the Sharston Street Church for the kind hospitality.

In accordance with a resolution passed at the last annual general meeting a suitable badge submitted to the members, embodying the sunflower and the B.M.U., to be worn by the members, was adopted, and the Secretary was instructed to order them accordingly.

### Buy a "Flanders Poppy."

Ort may the spirits of the dead descend,  
To watch the silent slumbers of a friend;  
Or hover round his evening walk, unseen,  
And hold sweet converse on the dusky green.  
Oft when he trims his cheerful hearth, and sees  
A smiling circle, emulous to please;  
There may these spirit guests delight to dwell,  
And bless the scene they loved in life so well.

RODGERS.

## CORRESPONDENCE.

### BUDDHIST EARTHBOUND SPIRITS.

SIR,—In the earlier texts there are only four states, as in Dhammapada 126: "Some to a womb are born again; Wrong-doers unto purgatory; to Paradise the pious go; the sinless to Nirvana." But in later texts a fifth state is added: the realm of ghosts (Pali, *peto*; Sanskrit, *preta*). Originally *peto* is a spirit simply, but it came to mean a suffering soul, a soul in purgatory, who can be helped out by our good deeds, done in his name. The purgatory in the verse above is really a terminable hell, whereas the *preta*-world is the realm of earthbound spirits.

The book about Pretas in the Pali Canon was not in the original collection, but appears to have been added in the island of Ceylon about the time of Christ. The tales therein are so much alike that they can be reduced to a formula: Brother X. meets a suffering soul and enquires the cause. The reply is avarice. This can be remedied by Brother X contributing liberally to the Buddhist Church in the name of the ghost, transferring the merit to the latter.

A similar book was translated into Chinese about A.D. 300, and made a great stir in Buddhist circles in China. It is high time that this book was translated, for it is some three centuries older than the oldest Catholic purgatory stories, which began with Gregory the Great, who died in A.D. 604.

The Pali book, *Peta Vatthu*, has been translated by Henry S. Gehman, of Princeton University, but so dense is the ignorance of our publishers that it has never appeared in book form. One section appeared in a Philadelphia sectarian magazine, and others in an extinct periodical in Ceylon, but the whole has never seen the light.

Let me warn all students of the Buddhist Scriptures in Pali that critical knowledge is in its infancy. One of the great safeguards to an ancient text is the oldest translation thereof. Now the oldest extant version of the Buddhist Scriptures is in Chinese, and until that version has been compared with the Pali, all our statements must be made with risk. For instance, I said that, in the oldest texts, there were four states of the soul, not five. A Pali scholar could reply: "But the *preta*-world is in the *Iti-Vuttaka*." Where to I retort: "Yes: in a section of that book which does not exist in the Chinese version of A.D. 650."

A. J. EDMUNDS.

### SPIRITUALISM AND REINCARNATION.

SIR,—Mr. John Monger's interpretation of the Scriptural passages he refers to is at fault. In Matt. xi. 13-15 Jesus explains that John as a prophet (psychic medium) was preaching under control of the spirit of Elias: "And if ye will receive it, that is Elias which was for to come" and speak through John.

Likewise, in chap. xvii. after being present at the materialisation of Moses and Elias, Jesus replied to an enquiry concerning the coming of Elias: "But I say unto you that Elias is come already, and they knew him not." And the text then states that "Then the disciples understood that he spake unto them of John the Baptist." Both texts refer to the control of John by the spirit of Elias, and have no concern with reincarnation.

As to John ix., how could the curing of a man blind from birth have any bearing on reincarnation? Was he a reincarnated Homer, or whom? The Master said: "Neither hath this man sinned, nor hath his parents." If then the man was sinless, what need would there be for his re-birth into earth life? It is only sinners who, according to reincarnationists, have to come back and complete their Karma. Besides, the man was cured, and that was contrary to the immutable law of Karma, under which every person must work out his or her own salvation from further earth-lives.

The healing, materialisations, and references to spirit control in these passages are pure Spiritualistic phenomena and processes. They have no connection with the theory of reincarnation, and there is nothing in the Bible that sustains a belief in it.

H. T. WHORLOW.



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

TRANSITION OF MRS. WARD (WHITWOOD).

We regret to announce the transition, which took place on Sept. 30th, 1929, of "Hydesville," Lumley Street, Whitwood, of one of the old workers in the person of Mrs. Ward, in her 68th year. She was perhaps better known to the generation of Spiritualists of 30 to 40 years ago. Previous to her becoming a Spiritualist she was a Wesleyan, afterwards a Salvationist, and through the encouragement of Mr. Ward she became a member of the Rothwell Spiritualist Church. They afterwards came to Castleford as members and workers of the church. Mrs. Ward developed trance mediumship, and travelled the country week after week for 35 years. Until last year she had to cancel all her engagements owing to failing health. The interment took place at Whitwood Cemetery on Oct. 3rd, the service being conducted by Mr. Rothery, of Normanton. The choir of the Castleford Church sang at the house and church "When the Leaves Shall Fall and Withers," "Come, Gentle Spirits," and "Oh, Truly Death is Not the End." Many friends assembled from Castleford, Leeds (Psycho.), Normanton (Queen Street and Watson Street), Hull and Wakefield. Our sympathies are extended to the bereaved in their physical loss.

PROPAGANDA AT BRISTOL.

The first public propaganda meeting of the winter session, organised by the Bristol (National) Spiritualists' Town Propaganda Committee, was held at the Co-operative Hall on Saturday evening, Oct. 26th, when the hall was filled to its utmost capacity, not a spare seat being available.

Mr. F. W. Northam (President of Bristol Universal Society) occupied the chair, and introduced Mr. James Woodhead, of Cardiff, who gave an excellent address on the history of Spiritualism and its appeal to the scientific age in which we live.

Questions were invited, and were satisfactorily dealt with by Mr. Woodhead.

Mr. B. Prince, of Shrewsbury, followed with clairvoyant delineations, all of which were "placed." This was Mr. Prince's first visit to Bristol.

The Chairman proposed and Mr. E. Hitchon seconded votes of thanks to the speaker and clairvoyant, and also announced particulars of a further meeting to be held at Bedminster on Saturday, Nov. 23rd, when Mr. W. H. James will be the chairman, Mr. J. Woodland speaker, and Mr. F. W. Northam clairvoyant.

Handbills were distributed to the audience advertising church services, and the meeting was of marked propaganda value.

WOOLWICH : VILLAS ROAD.

A very successful social and sale of work was held on Monday, Oct. 21st, at the Perseverance Hall. The sale opened at 3 p.m., and there was an excellent display of hand-made embroidery, fancy goods, provisions, etc., on view. Mrs. Mote and Mrs. Prince were the mediums in attendance, and Mrs. Piggott and her orchestra featured prominently in the social programme.

BRISTOL : GROSVENOR ROAD.

On Sunday, Oct. 27th, a very pleasing incident took place in the above church. Mr. Alan Williams, the son of Mrs. Williams, one of the best workers in the church, presented a beautiful brass cross for our altar. Our Secretary (Mrs. Hoskins) read a letter from Mr. Williams. Our President (Mr. Bowen) dedicated the cross to the glory of God. The speaker and clairvoyant was Mr. Prince, of Shrewsbury. The church was crowded, many being unable to gain admittance.

LONDON : FOREST HILL.

On Sunday, Oct. 20th, a naming ceremony took place at the Lyceum session. Over 90 Lyceumists and friends were present, and many brought flowers. The baby was the daughter of Mr. and Mrs. George Wadley, and the ceremony was performed by the life President (Mr. A. E. Payne). All present felt uplifted by the address, and the baby of flowers gave a very bright and happy feeling to the meeting. The presence of spirit children was very pronounced.

SOCIETY ADVERTISEMENTS.

Manchester Society of Spiritualists, 38, MASKELE STREET.

SATURDAY, NOV. 9TH, at 7-30, DANCE. NEMO FIVE BAND. 1/3 inclusive. SUNDAY, NOV. 10TH, at 10-30, LYCEUM. At 3 and 6-30, MR. TINKER. MONDAY, at 8, MISS SCOTT. TUESDAY, WHIST DRIVE. Admission 6d. WEDNESDAY, at 3 and 8, MISS GOODWIN. SUNDAY, NOV. 17TH, MISS WALLWORK.

Manchester Central Spiritualist Church, 5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, NOV. 10TH, at 10-15, ARMISTICE SERVICE OF REMEMBRANCE. At 3, OPEN PUBLIC CIRCLE. At 6-30, MISS F. MORSE. MONDAY, at 8, MISS F. MORSE, Clairvoyance. WEDNESDAY, at 8, MR. P. J. WALL, "Reincarnation." Questions and Discussion Invited. SUNDAY, NOV. 17TH, MRS. JESSY GREENWOOD, J.P.

Collyhurst National Spiritualist Church COLLYHURST ST., MANCHESTER.

SUNDAY, NOV. 10TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30 and 8-15, MRS. JACKSON. MONDAY, at 3 and 8, MRS. BENSON. WEDNESDAY, at 3 and 8, SERVICE. SUNDAY, NOV. 17TH, ROLL OF HONOUR.

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

SUNDAY, NOV. 10TH, at 2-30, LYCEUM. At 6-45 and 8, MISS RICHARDSON. MONDAY, at 8, OPEN CIRCLE for HEALING and CLAIRVOYANCE. TUESDAY, at 8, MR. J. SMITH. THURSDAY, at 8, MRS. PITT. SATURDAY, at 8, OPEN CIRCLE. SUNDAY, NOV. 17, MRS. WOOLFENDEN.

Moss Side Progressive Lyceum Church 1, BUCKINGHAM STREET (64A, GT. WESTERN ST.), MOSS SIDE.

SUNDAY, NOV. 10TH, at 2-30, LYCEUM. At 6-30 and 8-15, MRS. O'KEEF, of Liverpool. MONDAY, at 10-30 and 3, SERVICES OF REMEMBRANCE, MISS JESSIE RENTON. TUESDAY, at 3, OPEN CIRCLE. THURSDAY, at 3 and 8, MRS. BURTON WOOD. SUNDAY, NOV. 17TH, at 3 and 6-30, MR. R. P. BOSTOCK, Dipl. S.N.U.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 10TH, ANNIVERSARY SERVICES.

Speakers: MESSRS. MUDD AND WHITELEGG. At 6-30, Subject, "What Think Ye of Christ?"

At 8, FLOWER SERVICE. Vocal Items. Silver Collection.

MONDAY, at 3 and 8, MRS. DOWNEY. WEDNESDAY and SATURDAY, at 8, PUBLIC CIRCLES.

THURSDAY, at 3 and 8, MRS. BIRTWELL. SUNDAY, NOV. 17TH, MISS GOODWIN.

Moston Spiritualist Church and Lyceum CHURCH LANE, MOSTON.

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

At 6-30, MR. WALTON and MRS. COOKSON.

WEDNESDAY, at 8, MR. DOREA.

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

SUNDAY, NOV. 10TH, at 10-30 and 2-30, LYCEUM. At 6-30 and 8, MRS. A. SHAW.

MONDAY, at 3, MRS. PITT. At 8, OPEN CIRCLE.

TUESDAY, at 8, MRS. CROMPTON.

WEDNESDAY, at 8, MEMBERS' CLASS.

THURSDAY, at 3 and 8, MRS. GERSON.

SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church, 4, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, NOV. 10TH, at 6-30, MR. RICHARDSON (Notts.).

MONDAY, at 3, OPEN CIRCLE. At 8, MRS. DAVIES.

WEDNESDAY, at 3, MRS. GRANGE.

At 7-30, HEALING CIRCLE.

At 8-30, MEMBERS' DEVELOPING CIRCLE.

THURSDAY, at 8, MISS SANDIFORD.

FRIDAY, at 8, OPEN CIRCLE.

MRS. WOOLFENDEN.

LYCEUM every SUNDAY at 2-30.

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

SUNDAY, NOV. 10TH, at 10-30, SERVICE OF REMEMBRANCE, MRS. SPENCER.

At 2, LYCEUM.

At 3-15, CIRCLE, MR. BOLD.

At 6-30 and 8, MISS BROMLEY.

MONDAY, 3 and 8, MRS. SMETHURST.

TUESDAY, at 8, CIRCLE, MR. MORRIS.

WEDNESDAY, at 3 and 8, MR. MAYHEW.

SUNDAY, NOV. 17, MRS. SHEARSMITH.

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

Bournemouth Spiritualist Mission, CHARMISTER 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.

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 attendance to give treatment to sufferers.

**SOCIETY ADVERTISEMENTS.**

**Brighton Central Spiritualist Church**  
CENTRAL HALL, 147, NORTH STREET  
(Facing Ship Street).

SUNDAY, NOV. 10TH, at 11-15 and 7,  
Mrs. CROXFORD,  
Address and Clairvoyance.  
MONDAY, at 8, HEALING CIRCLE.  
THURSDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

**Brighton Spiritualist Church,**  
MIGHELL STREET HALL.

SUNDAY, NOV. 10TH, at 11-15 and 7,  
Mr. A. G. NEWTON,  
Address and Clairvoyance.  
MONDAY, at 7-15, PUBLIC HEALING  
CIRCLE.  
WEDNESDAY, at 8 PUBLIC MEETING.

**Eastbourne Spiritualist Society,**  
DICKENS FELLOWSHIP HALL,  
UPPERTON ROAD,

SUNDAY, NOV. 10TH, at 3-30. OPEN  
CIRCLE, MADAME MORRELL.  
At 6-30, PROF. BRANZIE.  
After-Circle at 8.  
WEDNESDAY, at 8, OPEN CIRCLE.  
Mediums present.

**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.

**Kenton Spiritualist Church,**  
NORTHWICK PARK HALL  
(Stations: Northwick Park (Met.) and  
Kenton (Bakerloo).

SUNDAY, NOV. 10TH, at 6-30,  
CAPTAIN FROST, Address.  
TUESDAY, at 3, Weekly Meeting for  
Ladies Only.  
THURSDAY, at 8, Mrs. FILLMORE,  
Clairvoyance.

**Ramsgate National Spiritualist Church**  
CHATHAM STREET, RAMSGATE.

SATURDAY, NOV. 9TH, at 7, and  
SUNDAY, NOV. 10TH, at 3 and 6-30,  
Mrs. TYLER..

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

SUNDAY, NOV. 10TH, at 7,  
Mr. GLOVER BOTHAM,  
Address and Clairvoyance.  
WEDNESDAY, at 7-30, Mr. JOHN WAITE  
Address and Clairvoyance.

**Southend Spiritualist Church,**  
CORNER OF HILDAVILLE DRIVE and  
WESTBOROUGH ROAD, WESTCLIFF  
(near Chalkwell Park).

SUNDAY, NOV. 10TH, at 11 and 6-30,  
Mr. T. W. ELLA.  
THURSDAY, at 8, Mrs. CROXFORD.

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

SUNDAY, NOV. 10TH, at 7-30,  
Mrs. F. LEVITT,  
Address and Clairvoyance.  
SUNDAY, NOV. 17TH, Mr. B. FORD.

Mrs. HENNESSEY, 98, Snowfields,  
London Bridge, S.E.1. Central and bus  
terminus. Bed and breakfast. Clean  
and comfortable. Moderate terms. No  
Temple of Light.

Buy a "Flanders Poppy."

**SOCIETY ADVERTISEMENTS.**

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, NOV. 10TH, at 11 and 7-30,  
Mrs. ETHEL THOMPSON.  
THURSDAY, at 3, MEMBERS ONLY.  
At 6-30, for Public, Mrs. N. MELOY

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

SUNDAY, NOV. 10TH, at 6-30,  
Miss THORNDICK.  
CIRCLE follows Service.  
MONDAY, at 3, LADIES' OWN,  
Mrs. PRINCE.  
WEDNESDAY, at 8, Mrs. NUTLAND.

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

SUNDAY, NOV. 10TH, at 7,  
Mr. & Mrs. COLEMAN,  
Address and Clairvoyance.  
After Service, OPEN CIRCLE.  
WEDNESDAY, at 8, OPEN DEVELOPING  
CIRCLE.

SUNDAY AFTERNOONS, from 3 to 5,  
OPEN HEALING CIRCLE.  
SUNDAY, NOV. 17TH, at 7, Mr. &  
Mrs. KENNEDY.

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

SUNDAY, NOV. 10TH, at 11,  
MEETING OF REMEMBRANCE.  
At 3, LYCEUM.  
At 6-30, Mrs. PODMORE.  
MONDAY, at 3, Miss MANSFIELD.  
At 8, ARMISTICE DAY. Public Meeting  
for Clairvoyance by the President,  
Mrs. FRANCES TYLER.  
THURSDAY, at 8, Miss MANSFIELD,  
Clairvoyance.

**Battersea Christian Spiritualist Church,**  
Removed to 193, LAVENDER HILL,  
S.W. (opp. Battersea Town Hall).

ARMISTICE SUNDAY, NOV. 10TH, at 11.  
CIRCLE.  
At 6-30, Mr. J. POLLARD, Address.  
Mrs. L. LILLY, Clairvoyance.  
SATURDAY, at 7-30, HEALING CIRCLE  
and Clairvoyance.  
SUNDAY, NOV. 17TH, Mrs. HINES.

**Bowes Park and Palmer's Green,  
Spiritualist Church,**  
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, NOV. 10TH, at 11 and 7,  
Mrs. REDFERN.  
WEDNESDAY, at 8, Mrs. B. STOCK,  
at Shaftesbury Hall, adjoining Bowes  
Park Station.  
LYCEUM every SUNDAY at 3.

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

SUNDAY, NOV. 10TH, No SERVICE.  
At 3, LYCEUM.  
At 7, Miss B. HOGG, Address and  
Clairvoyance.  
MONDAY, 7-30, LADIES' PUBLIC CIRCLE.  
TUESDAY, at 8, MEMBERS' CIRCLE.  
THURSDAY, CLOSED.  
FRIDAY and SATURDAY, at 3, BAZAAR  
and SALE OF WORK.  
SUNDAY, NOV. 17TH, Mrs. N. MELOY.

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

SUNDAY, NOV. 10TH, at 6-30,  
Mr. STEPHEN POSTER,  
Address and Clairvoyance.  
WEDNESDAY, at 3, CIRCLE. At 8,  
Mrs. BAXTER.

**SOCIETY ADVERTISEMENTS.**

**Central London Spiritualist Society,**  
MINERVA ROOMS, 111, HIGH HOLBORN,  
W.C.1. (Corner of Bury Street),  
Entrance at Rear.

FRIDAY, NOV. 8TH, at 7-30,  
Mrs. P. TYLER.

SUNDAY, NOV. 10TH, at 7,  
Mr. C. J. STOCKWELL.  
FRIDAY, NOV. 15TH, As Arranged.  
SUNDAY, NOV. 17TH, Mr. BODDINGTON.  
OPEN CIRCLE follows Sunday's Service.

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

SUNDAY, NOV. 10TH, at 11, No Meeting.  
At 3, LYCEUM.  
At 6-45 for 7, Mrs. G. ELLIOTT,  
Address and Clairvoyance.  
FRIDAY, Mrs. H. V. PRIOR, Clairvoyance.

SUNDAY, NOV. 17TH, Mrs. B. STOCK.  
**Croydon National Spiritualist Church,**  
THE NEW GALLERY, KATHARINE ST.  
(Opposite the Town Hall).

SUNDAY, NOV. 10TH, at 3-15, LYCEUM.  
At 6-30, SPECIAL SERVICE OF REMEM-  
BRANCE conducted by Mrs. WESTLEY  
ADAMS, who will give a short address  
followed by Clairvoyant descriptions  
and messages.

Soloist: Mrs. DORIS JONES.  
WEDNESDAY, at 7-15, ALD. D. J. DAVIS,  
Address and Clairvoyance.  
SUNDAY, NOV. 17TH, Miss LINDA  
HAGBERY.

**Crouch End Spiritualist Society,**  
FELIX HALL, FELIX AV., CROUCH EN

SUNDAY, NOV. 10TH, at 7,  
Miss MARION MORETON.  
At 8-45, OPEN DEVELOPING CIRCLE.  
THURSDAY, at 8, Mrs. REDFERN.

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

SUNDAY, NOV. 10TH, at 11, No SERVICE.  
At 3, LYCEUM.  
At 7, Mr. GLOVER BOTHAM.  
WEDNESDAY, at 8, Mr. GEORGE PRIOR.  
SUNDAY, NOV. 17TH, Miss M. MILLS.

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

SUNDAY, NOV. 10TH, at 7,  
Miss R. GOLDSMITH.  
THURSDAY, at 3 and 8, Mr. T. W. ELLA.  
SUNDAY, NOV. 17TH, "THE TEACHER."

**Finchley Spiritual Mission,**  
FERNHURST HALL, GRAVEL HILL,  
HENDON LANE, CHURCH END, N.3.  
Trams and Buses to "Queen's Head."

SUNDAY, NOV. 10TH, at 7,  
Miss EVA CLARK,  
Address and Clairvoyance.  
THURSDAY, at 8, Mrs. E. EDEY,  
Address and Clairvoyance.

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

SUNDAY, NOV. 10TH, No MORNING  
SERVICE. At 3, LYCEUM.  
At 7, Mrs. FILLMORE.  
TUESDAY, at 3, Miss L. GEORGE, At  
7-30, HEALING CIRCLE.  
THURSDAY, at 8, PUBLIC CIRCLE.

Mr. JACK RAY, Speaker and Clair-  
voyant, has removed from 24, High  
Margate, to 4, Great Cumberland Place,  
Marble Arch, W. Churches booked  
please notice.

Buy a "Flanders Poppy."



**SOCIETY ADVERTISEMENTS.**

**Fulham Spiritualist Society,**  
12, LETTICE ST., PARSON'S GREEN.

SUNDAY, NOV. 10TH, at 11-30, CIRCLE.  
At 3, LYCEUM.  
At 7, W. J. VANSTONE, F.R.G.S.  
THURSDAY, at 8, MEMBERS' MEETING.  
Nov. 8TH and 9TH, BAZAAR for Church Funds.

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

SUNDAY, NOV. 10TH, at 3, LYCEUM.  
At 7, Mrs. S. D. KENT.  
MONDAY, at 3, Mrs. CHAPMAN.  
At 8, Mr. O. RADLEY.  
TUESDAY, at 8, MEMBERS ONLY.  
THURSDAY, at 8, OPEN CIRCLE.  
Silver Collection.  
FRIDAY, at 8, LYCEUM MEETING.  
SUNDAY, NOV. 17TH, Mrs. CROWDER.

**Hackney Independent Lyceum Church**  
21, PENBURY ROAD (Second Gateway  
on left in Downs Park Road).

SUNDAY, NOV. 10TH, at 3, LYCEUM.  
At 6-30, Mrs. GOLDS.  
THURSDAY, at 8, Miss R. GOLDSMITH.  
FREE HEALING at 9-15.  
SUNDAY, NOV. 17TH, Mrs. CORNWALL.

**Hanwell Spiritualist Church,**  
120, UNBRIDGE ROAD.

SUNDAY, NOV. 10TH, at 3, LYCEUM.  
At 7, Mr. F. H. WALL.  
WEDNESDAY, at 3, PSYCHOMETRY.  
THURSDAY, at 8, Miss JOAN PROUD.

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

SUNDAY, NOV. 10TH, at 11, No Service.  
At 7, Mrs. ETHEL CLARKE.  
TUESDAY, at 8, FREE HEALING CIRCLE.  
Mr. CUMMINGS in attendance.  
WEDNESDAY, at 8, Miss JOAN PROUD.

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

SUNDAY, NOV. 10TH, at 6-30,  
Miss L. GEORGE,  
Address and Clairvoyance.  
WEDNESDAY, at 8, Mr. WILDE,  
Clairvoyance.  
SUNDAY, NOV. 17TH, Mrs. MENZIES.

**Hendon Spiritualist Fellowship,**  
THE LIBERAL ROOM, 1, BELL TERRACE  
HENDON  
(Opposite "The Bell" bus stop).

SUNDAY, NOV. 10TH, at 6-45,  
Mrs. ANNIE BODDINGTON,  
Address and Clairvoyance.  
At 8, HEALING CIRCLE.

**Hounslow Spiritual Mission,**  
88, STAINES ROAD, HOUNSLOW  
(Opposite the Hospital).

SUNDAY, NOV. 10TH, at 6-45,  
Mrs. STEPHENS.  
WEDNESDAY, at 3, LADIES' GUILD,  
Mrs. FILLMORE. At 8, SERVICE.

**Ilford Psychical Research Society,**  
CLEMENTS ROAD, ILFORD.

SUNDAY, NOV. 10TH, at 7,  
Mrs. E. HINCHLIFFE will give an  
address upon Messages from the late  
CAPT. HINCHLIFFE.  
Clairvoyance by Mrs. CROWDER.  
Silver Collection at Door.  
THURSDAY, at 3, Miss L. GEORGE.  
FRIDAY, at 8, Mrs. A. TUFFNELL.  
SUNDAY, NOV. 17TH, Mrs. E. CLEMENTS.

KINDLY NOTE Mrs. E. A. CANNOCK  
away in Sweden until the middle of  
November. Letters attention on return.

**SOCIETY ADVERTISEMENTS.**

**Independent Spiritualist Church,**  
79, BEDFORD ROAD, CLAPHAM, N.

SUNDAY, NOV. 10TH, at 6-45.  
Mr. E. KEITH, Address and Clair-  
voyance.  
THURSDAY, NOV. 14TH, at 7-45,  
TRANSFIGURATION SEANCE by Mrs. N.  
HARRINGTON.  
Doors closed at 8 p.m. Silver Collection  
upon Entrance.  
SUNDAY, NOV. 17TH, at 6-45, Mrs. M.  
LINES.

**Kensington Spiritualist Church,**  
LINDSAY HALL, THE MALL, NOTTING  
HILL GATE.

**ARMISTICE SERVICES.**

SUNDAY, NOV. 10TH, at 6-30,  
Mr. G. MULFORD, Mrs. M. LINES,  
Mr. G. W. COLMAN,  
Mrs. F. SUTTON, Mrs. C. BRUCE.  
MONDAY, NOV. 11TH, at 8,  
REV. DOMINIC MILLS and Mrs. F.  
BETTES,  
Address and Clairvoyance.

THURSDAY, at 8, in Small Hall,  
Mrs. M. LINES, Psychometry.

**Kingston Spiritualist Church,**  
VILLIERS ROAD, KINGSTON.

SUNDAY, NOV. 10TH, at 11,  
ARMISTICE SERVICE, Miss DUTTON.  
At 6-30, Mr. & Mrs. HUMPHRIES.  
WEDNESDAY, at 7-30, Mrs. CLEMENTS,  
Address and Clairvoyance.  
FRIDAY, at 7-45, MEMBERS' CIRCLE and  
HEALING.  
SUNDAY, NOV. 17TH, Mrs. CROXFOED.

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

SUNDAY, NOV. 10TH, at 11-15, CIRCLE.  
At 2-45, LYCEUM.  
At 6-30, Mr. ED. SPENCER,  
Address and Clairvoyance.  
MONDAY, at 3, LADIES' OWN,  
Miss F. LANE,  
Address and Psychometry.  
At 8, PUBLIC HEALING CIRCLE.  
TUESDAY, at 8, DISCUSSION GROUP.  
WEDNESDAY, at 8, Miss F. CAMPBELL,  
Address and Clairvoyance.

**Little Ilford Christian Spiritualist  
Church.**

THIRD AVENUE, MANOR PARK, E.

SUNDAY, NOV. 10TH, at 7,  
SERVICE OF REMEMBRANCE, Mrs. E.  
CLEMENTS.  
MONDAY, at 3, LADIES' MEETING, Miss  
JOAN PROUD.  
TUESDAY, at 8, HEALING SERVICE.  
WEDNESDAY, at 8, Miss FARROW.  
THURSDAY, at 3-30, INVESTIGATORS'  
CIRCLE.  
SUNDAY, NOV. 17TH, Miss L. THOMAS.

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

Meetings held at MINERVA ROOMS, 144,  
HIGH HOLBORN, W.C., at 8 p.m.  
MONDAY, NOV. 11TH, at 8,  
Mr. F. WHITMARSH (Pres., L.D.C.).  
Subject, "Prayer and Its Implications."  
Questions and Discussion Invited.  
Everybody Welcome.

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

SUNDAY, NOV. 10TH, at 11,  
OPEN CIRCLE.  
At 6-30, Mr. HOLLOWAY,  
Address and Clairvoyance.  
THURSDAY, at 8, OPEN CIRCLE.

**SOCIETY ADVERTISEMENTS.**

**Manor Park Spiritualist Church,**  
CORNER of SHREWSBURY ROAD and  
STONE ROAD.

SUNDAY, NOV. 10TH, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, Mr. MURRAY NASH.  
THURSDAY, at 3, SERVICE.  
At 8, Mrs. D. C. WILLIAMS.  
SUNDAY, NOV. 17TH, Miss GOLDSMITH.

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

SUNDAY, NOV. 10TH, at 10-45,  
SERVICE OF REMEMBRANCE,  
Mr. A. BERNARD.

At 7, Mr. R. BODDINGTON.

SUNDAY, NOV. 17TH, Mr. GLOVER  
BOTHAM.

HEALING CIRCLE, TUESDAYS, at 8.  
LYCEUM every SUNDAY, at 3.

**Stratford Spiritualist Church,**  
10MISTON ROAD (Sixth Turning down  
Forest Lane, going from Maryland  
Point Station).

SUNDAY, NOV. 10TH, at 11,  
Mrs. PHILLIPS.  
At 6-30, Miss L. SMEDLEY (Mrs. King).  
MONDAY, NOV. 11TH, at 10-30,  
ARMISTICE SERVICE.  
At 7-30, COMMITTEE MEETING.  
TUESDAY, at 7-45, HEALING CIRCLE.  
WEDNESDAY, at 3, LADIES' MEETING,  
Mrs. YORKE.  
THURSDAY, at 8, PUBLIC CIRCLE,  
Mrs. PRINCE.  
SATURDAY, at 7-30, SOCIAL EVENING.  
SUNDAY, NOV. 17TH, Mr. R. BRAILEY.

**Streatham Christian Spiritualist Church**  
TUDOR HALL, STREATHAM HIGH RD.

SUNDAY, NOV. 10TH, at 11, SERVICE  
and CIRCLE.  
At 3, HEALING CIRCLE.  
At 6-30, SERVICE AS USUAL.  
WEDNESDAY, at 3, LADIES' MEETING,  
Miss F. DAUNTON.  
At 8, Mrs. F. TYLER.  
SUNDAY, NOV. 17TH, Mrs. S. D. KENT.

**Surbiton Christian Spiritualist Church,**  
MAPLE ROAD, SURBITON.

SUNDAY, NOV. 10TH, at 3,  
Mrs. FLEETWOOD,  
Address and Psychometry.  
At 6-30, Mr. HAROLD CARPENTER.  
WEDNESDAY, at 3, Mrs. FILLMORE,  
Psychometry; at 7-30, Address and  
Clairvoyance.

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

SUNDAY, NOV. 10TH, at 11,  
Mr. PERCY O. SCHOLEY.  
At 6-30, Miss NELLIE TOM-GALLON.  
WEDNESDAY, at 8, Mr. P. O. SCHOLEY,  
Address and Clairvoyance.  
FRIDAY, at 8, Mr. PERCY O. SCHOLEY,  
Psychometry.

**The Spiritualist Meeting House,**  
ADULT SCHOOL HALL, PALMER'S ROAD,  
NEW SOUTHGATE, N.11.

SUNDAY, NOV. 10TH, at 7,  
Mrs. YORKE.  
SUNDAY, NOV. 17TH, Mr. RICHARDS  
and Mrs. DUNN.

WANTED, Speakers for a new affilia-  
ted church with easy radius of Google,  
willing to come for expenses.—Apply  
V. DICKENS, Sec., "Acacia," Rawcliffe  
Road, Google.

Buy a "Flanders Poppy."

## London Lyceum District Council.

A WHIST DRIVE and DANCE, in Stationers' Hall, Ludgate Hill, on SATURDAY, Nov. 16th, 7 to 11. Tickets DANCE in LARGE HALL. WHIST DRIVE in SMALL HALL.

M. L. BELL, Social Sec., 28, New River Crescent, Palmer's Green, N.1

### SOCIETY ADVERTISEMENTS.



\* SUNDAY, NOV. 10TH, at 7, \*  
\* MISS L. CORNWELL. \*  
\* WEDNESDAY, NOV. 13TH, at 7-30, \*  
\* MRS. D. KENNEDY. \*  
\* After Circles at close of services \*  
\* HEALING & DEVELOPING CLASSES. \*  
\* SATURDAY EVENING... \*  
\* HOME CIRCLES at 7-45 p.m. \*  
\* Ask for Monthly Programme. \*  
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#### Walthamstow Spiritualist Lyceum Church,

THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, NOV. 10TH, at 7,  
Miss HELEN WRIGHT, Address.  
Lyceum Sunday School at 3.  
WEDNESDAY, at 3, LADIES' MEETING  
THURSDAY, 7 to 8, HEALING.  
8 to 9-30, DEVELOPING CIRCLE.  
SUNDAY, NOV. 17TH, MR. H. WALL.

#### West Ealing Spiritualist Church,

HESEL ROAD.

SUNDAY, NOV. 10TH, at 6-45,  
MR. KAHL, Address: MR. SHORT,  
Clairvoyance.  
WEDNESDAY, at 7-45, MR. BURTENSHAW  
Address and Clairvoyance.

#### Wood Green Christian Spiritualist Church,

BRADLEY HALL, BRADLEY ROAD,  
STATION ROAD.

SUNDAY, NOV. 10TH, at 11-15, SERVICE  
At 7, Mrs. CARRIE YOUNG.  
WEDNESDAY, at 8, MISS FALLOWS.  
LYCEUM every SUNDAY at 3.

#### Jewish Spiritualist Centre,

75, HANBURY ST., COMMERCIAL ST., E.1

Sunday - - Nov. 10th - at 7-30  
Subscribers' Meeting.

Monday - - Nov. 11th - at 8-30  
Clairvoyance - Mrs. Atmore.

Thursday - Nov. 14th - at 8-30  
Open Circle.

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

SUNDAYS at 11-15, DISCUSSION (as per  
Syllabus).

FRIDAYS, at 3, Mrs. AYLIFFE, and 8,  
Mrs. SPARROW, FREE HEALING AND  
DIAGNOSIS.

ORAL AND POSTAL TUITION.

#### IN MEMORIAM.

EASTWOOD.—Sweet and treasured  
memories of Eliza, a dearly loved wife  
and our darling mother, who passed to  
the Higher Life Nov. 10th, 1922. "Still  
still with thee." Those happy days so  
sadly missed by the family, 73, Hey-  
wood Street, Moss Side, Manchester,  
also Alice, Will and Audrey, of Aus-  
tralia.

MUNRO.—In remembrance of Frank  
Munro, who passed to the Higher Life,  
Nov. 9th, 1922.

### Miscellaneous Advertisements.

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

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

A DRAWING-ROOM SEANCE will be  
held every Sunday at 7, at 15, Sand-  
mere Road, Clapham, N. Mrs. IRWIN  
will give Psychometry and Clairvoyance

A DRAWING-ROOM DEVELOPING  
CLASS will be held every Monday at  
7-30 p.m. at "Holly Bush," 81, May-  
bank Road, Sth. Woodford, E. Psycho-  
metry-Clairvoyant Medium takes circle.

By the kindness of Mrs. Skinner,  
at the Church of the Comforter, Den-  
mark Hill Station, London, S.E., Mrs.  
E. M. BALL will hold Meetings for  
Women on Tuesday afternoons at 3  
o'clock at that address.

CHARLES A. SIMPSON, the Healer  
(control, "Dr. Lascelles"), receives  
Patients Daily by Appointment at  
29, Queen's Gate, Kensington, S.W.7.

MISS FALLOWS holds a Circle every  
Friday at 8 p.m. for Clairvoyance and  
Psychometry.—33, Lancaster Road,  
Notting Hill, W.11.

MISS MARIAN MORETON, Clairvoyant,  
Wednesday and Thursday, 1 to 5. Open  
Circle, Tuesday and Friday at 3.—64,  
Newman Street, Oxford Street, W.1.

MR. F. ANDERTON-HUEME, Psy-  
chologist and Healer, Upper Gloucester  
Place, Baker Street, N.W.1. Free  
Healing, Thursday, 7 to 9.

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

MRS. HUGHES holds Spiritual Ser-  
vices (Trance) Sundays at 7, Tuesdays  
and Fridays at 8.—311, King Street  
(side door) Hammersmith, nr. Ravens-  
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Pennington Road, Gorton. A Private  
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Nov. 10th at 29, Pennington Road.  
Admission 1/-.

SPEAKERS who were booked prior  
20th October, 1929, with Tottenham  
Spiritualist Church, "Warmington  
House," High Road, Tottenham, please  
note the address of the new church,  
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## South Manchester National Spiritualist Church and Lyceum, Princess Hall, Moss Side.

SUNDAY, Nov. 10TH, at 6-30 and 8-15, Mr. BEECH. At 2-30, Lyceum.  
 MONDAY, at 3, Mrs. WHALLEY. At 8, MEMBERS' CLASS. TUESDAY, at 8, OPEN CIRCLE.  
 THURSDAY, FRIDAY and SATURDAY, SALE OF WORK. To be opened each day at 3 p.m. THURSDAY, Coun.  
 MATHEWSON WATSON, J.P. Chairman: E. W. Oaten, Esq. FRIDAY, A. G. HERRING, Esq., of Whalley Range.  
 Chairman: G. F. Knott, Esq. WHIST DRIVE as usual at 8. Admission 1/-. SATURDAY, Sir GERALD B. HIRST,  
 M.P. Chairman: G. F. Berry, Esq. Admission: Season Tickets, 1/- each. Daily, 6d.  
 SUNDAY, Nov. 17TH, Mrs. ELLEN GREEN.

## GORTON SPIRITUALIST CHURCH, Garlick Street, Wellington Street.

On WEDNESDAY, Nov. 13TH, at 7-45 p.m., a SPECIAL SERVICE for the Dedication of the  
 above Church will be conducted by Mr. E. W. OATEN, Editor of "The Two Worlds."  
 Mr. HARTLEY, Clairvoyant.

## HYDE SPIRITUALIST CHURCH, George Street.

GRAND FLORAL FAIR, to be opened on FRIDAY, Nov. 8TH, at 3 p.m., by GEORGE NORTH,  
 Esq., of Hyde. Chairman: E. W. Oaten, Esq., Editor of THE TWO WORLDS. On SATURDAY, Nov.  
 9TH, by R. P. COOK, Esq., of Stalybridge. Chairman: Mrs. Allsop, of Hyde. Proceeds for Building  
 Fund. Admission: Friday, 9d.; Saturday, 6d. Season Tickets, 1/-.

## TRANSFIGURATION SEANCES.

TRANSFIGURATION SEANCES will be held at the Christian Spiritualist Society, Ashford Hall, Cricklewood, N.W.2,  
 on FRIDAY, Nov. 22ND, and SATURDAY, Nov. 23RD, at 3 and 8 p.m., by Mrs. N. HARRINGTON, a Medium of  
 great spiritual gifts. Our spirit friends are able to build up in front of Medium, and the face of your loved one seen  
 and recognised for one brief moment: also a loving message (hundreds testify).  
 Those wishing to attend, please write, enclosing P.O. 2/- and Stamped Addressed Envelope, to—  
 SECRETARY, 41, ASHFORD ROAD, CRICKLEWOOD, N.W.2.

## CHISWICK CHRISTIAN SPIRITUALIST CHURCH,

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

SUNDAY, Nov. 10TH, at 6-45, SERVICE OF REMEMBRANCE. Speaker, Miss ESTELLE STEAD,  
 Clairvoyant, Mrs. J. HAMMERTON. Also DEDICATION OF NEW ORGAN.  
 No Morning Service. Friends are invited to attend early, as seating accommodation is limited.  
 WEDNESDAY, Nov. 13TH, Mrs. B. STOCKWELL.

## 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, Nov. 10TH,  
 at 7, Rev. Dr. JOHN LAMOND. MONDAY, at 3, Psychometry, Mrs. CLARKE. THURSDAY,  
 at 8, Mr. WAITE. SATURDAY, at 8, Mr. BARKER. 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, Nov. 10TH, at 7, Mr. BARKER.

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SATURDAY, Nov. 9TH, at 8, Mrs. WILLIAMS EDWARDS, Psychometry.  
 SUNDAY, Nov. 10TH, at 7, SERVICE OF REMEMBRANCE. Rev. W. EDWARDS, Address. Mr. S. HORNE,  
 Clairvoyance. At 8-45, AFTER-CIRCLE.  
 SATURDAY, Nov. 16TH, Mrs. BUTLER. SUNDAY, Nov. 17TH, Mr. JOHN WAITE.  
 MONDAYS, at 8, DEVELOPING CIRCLE. THURSDAYS, at 8, OPEN CIRCLE.  
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SUNDAY, Nov. 10TH, at 3-30 and 6-30, Miss J. B. PROUD.  
 MONDAY, Nov. 11TH, ARMISTICE SERVICE, Mr. P. S. MILLS-TANNER.  
 SUNDAY, Nov. 17TH, at 3-30, Mrs. J. R. YORKE. At 6-30, Mr. P. S. MILLS-TANNER.  
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 TUESDAY, at 3, Miss MANSFIELD. From 6 to 8, Miss DAUNTON. At 7, Mr. E. KEITH.  
 SATURDAY, Nov. 9TH, from 4 to 9 p.m., TEA PARTY and FAIR.  
 FRIDAY, Nov. 15TH, at 3 and 7 p.m., Mrs. HARRINGTON, Transfiguration.  
 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.  
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# Yorkshire District Council of the S.N.U.—Speakers' Plan for November

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

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

	November 3	November 10	November 17	November 24
Batley Carr, Carr Street...	Mrs. Ramsden	Mrs. Gooder	Mrs. Hurley	Mr. Williamson
Birstal, Railway Terrace...	Mr. Whitelock	Mrs. Spencer	Mr. Robinson	Mr. Lonsdale
Bradford, Bankfoot, 813, Manchester Road...	Mr. Wilson	Mrs. Watmuff	Mrs. Berry	
Bradford, Milton, Belle Vue Chambers, Manningham Ln.				
Bradford, 165, Otley Road...	Mrs. Hurley	Mrs. Thackray	Mrs. Wilkinson	Mr. Firth
Bradford, Ripley Street...	Mrs. Collins	Miss Hesselden	Mr. Clay	Mrs. Brooke
Gleckheaton, Old Robin Rms.	Mr. Jacques		Mrs. Fox	Mrs. Gooder
Dewsbury, Wellington Road	Mr. Singleton	Mrs. Allured	<b>Bradford D. C.</b>	Mrs. Seed
Heckmondwike, Tower St.				
Idle, Highfield Road...	Mr. Ridgway	Lyceum	Mr. Whitelock	Mrs. Ackroyd
Morley, Queen Street...	Mr. Harding	Mrs. Kendall	Mrs. Gooder	Mrs. Schofield
Ossett and Horbury...	Miss Schofield	Mrs. Stott	Mrs. Sharp	Mrs. Jacques
Saltire, Victoria Road...	Miss Hold	Mr. Jacques	Mrs. Williams	Mrs. Kendal
Skipton...	Mrs. Parkinson	Mrs. Yates	Rev. Heald	Mrs. F. Taylor
Yeadon, Harper Terrace...				

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

Brighouse, Commercial St.		Mr. Gawthorp	Mrs. Holt	Matron's Day
aBrighouse, Martin Street				
Elland, Westgate	Mr. Gawthorp	Mrs. Hamer	Mr. Smith	Mr. Wilson
Halifax, St. Paul's, Alma St.	Mrs. Linney	Miss Dewhurst	Mrs. Pitt	Miss E. Holt
aHalifax, Queen's Road	Mrs. Glenn	Mrs. Mayo	Mr. B. Carter	Mr. Gawthorpe
aHebden Bridge, Hope Street	Mr. & Mrs. Whyman	Mrs. Fox	Mrs. Crowther	Mrs. Haigh
Huddersfield, Kirkburton		Mrs. W. H. Shaw	Mrs. Whitley	Mrs. Fox
aHuddersfield, Quarmby	Miss Hessleden	Mrs. Renshaw	Miss Holt	Mrs. D. Wrather
Huddersfield, Ramsden St.	Mrs. Allured	Mrs. Adamson	Mrs. Bennion	Rev. Wm. Heald
Huddersfield, St. Peter's St.	Lyceum Sessions	Mrs. Whitley	Mrs. Bolton	Mrs. Sheard
aKeighley, Heber Street	Miss Barton	Mrs. Haythornthwaite	Mrs. Butterworth	Mrs. Watson
Marsden, Beaconsfield Place	Mrs. Whalley	Mr. J. Williamson	Mr. Wrigley	Mrs. Burtonwood
aSlaithwaite, Hollins Glen	Mrs. Greenwood	Mr. E. Shipley	Mrs. Lillie	Mr. W. G. Gush
aSowerby Bridge, Hollins Lane	Mrs. R. Bennion	Mr. G. F. Berry	Mr. C. E. Timms	Choir Service
West Vale, Tram Terminus.	Mr. A. Clayton	Mrs. Wilkinson	Mr. C. W. Bentley	

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

Castleford, Lower Oxford St.	Mrs. Adamson*	<b>Leeds D. C.</b>	Mr. Markham	Mr. W. Smith
Featherstone, Mafeking St.	Ald. Brewer	Mr. Martin	Mrs. Benson	Mrs. Newton
Horsforth, Scouts' Hut				
Hemsworth, Grove Lane	Mrs. Watmuff	Mr. Harding		Ald. Brewer
Leeds, Brunswick Place	Mr. Stewart	Mrs. Hurley	Mr. Jacques	Mr. Bolton*
aLeeds, Easy Road				
aLeeds, Theaker Ln., Armley	Mrs. Doughty	Miss Waddington	Married Ladies' Efft.	Mr. Moore
Leeds, Gathorne Street	Mrs. Benson	Miss Waddington	Mrs. Kendall	
Morley, Cross Church St.				
Normanton, Watson Street				
Normanton, Queen Street				
Pontefract, Star Yd. Beast Fair	Mrs. Steele	Mr. Hughes		Mrs. Walsh
aShipley, Teal Court	Mr. Hynes	Mrs. Sheard	Mr. Whitelock	Miss Belford
South Elmsall	Mrs. Gomersall	Mrs. McDermott	Mrs. Allerton	Mrs. Woodcock
aSouth Kirby	Mr. Hughes	Mrs. Roebuck	Locals	Mrs. Mitchell
Wakefield, over Boot Stores, Kirkgate				
York, Spen Lane	Mr. Firth	Mrs. Keighley	Mr. Berry*	Mrs. Brookes

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

aBarnsley, North Pavement	Mrs. Hancock	Mrs. Benion	Mr. Orr	Miss Jones
Barnsley, Grace Street	Mr. & Mrs. Hayward	Mr. Worrall		Mr. Rawlinson
Bentley				
Dinnington	Mr. Gale	Mrs. Heppenstall		Mrs. Rollins
aDoncaster, Baker St.	Mrs. Gardiner	Rex Sowden	Mrs. Radage	Mrs. Mactroft
Doncaster, Catherine Street	Mrs. Barker	Mrs. Rutter	Mrs. Steele	Mrs. Graves
Edlington, Bungalows		Mr. Rawlinson	Mrs. Gomersall	Mr. Kenning
Goldthorpe Central Co-op Hall			Mrs. Cottam	Mr. & Mrs. Haywood
Goldthorpe, 1, Main Street				
Maltby	Mrs. Woodhouse	Mrs. Cottam	Mrs. Heppenstall	Mrs. Richards
Mexboro, West Street	Mrs. Hempshall	Mrs. Shaw	Mrs. Rogers	Mr. Markham
Parkgate, Ashwood Road	Mr. Palmer	Mrs. Entwistle	Mrs. Wrather	Mrs. Fox & Mr. Cook
Rossington	Mr. Robinson	Mr. Woodward	Mr. Worrall	Mrs. Wigglesworth
aRotherham, Percy Street	<b>F.O.B.</b>	Mrs. Winsor	Mrs. Palmer	Mr. & Mrs. Haywood
Sheffield, Attercliffe, Bradford Street				
Sheffield Centre, Paradise Sq.	S.D.C. Supply	Mrs. Thickett	Miss Whitfield	Lyceumists
Sheffield, Darnall		Mrs. Williams	Mr. & Mrs. Haywood	Mr. Prince
Sheffield, 816, Chesterfield Rd.	Mrs. Briggs			
Sheffield Heeley, Gifford Rd.	<b>Sheffield D. C.</b>	Mr. Inman	Mrs. Hempshall	Mr. Richardson
Stainforth			Mr. Bale	Mrs. Steele
aWest Melton, Vicar Road	Mr. Armitage	Mr. Gale	Mrs. Oxley	Mr. Webb
Wombwell, Melville Street	Mr. Orr	Mr. Ockleford	Mrs. Playforth	Mr. West
Workshop				

\*D.N.U. For times of Services and Lyceums, see Platform Guide.

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