

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

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FRIDAY, Nov. 15, 1929.

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FRIDAY, NOVEMBER 15, 1929

PRICE TWOPENCE

Original Poetry.

LIVING.

"Live for to-day!" they told me—
 "Seek not to look beyond,
 As all can see
 The hours are free—
 You can follow your fancies fond!"

"Look not beyond to-morrow—
 All is uncertain here!
 Dream not of sorrow:
 Joyfulness borrow!
 Better a laugh than a tear!"

I pondered the thought they gave me,
 For Life looked fair and free—
 Both to-day and to-morrow
 Are short, I thought,
 Rather live for Eternity!

—ELISE EMMONS.

Manchester Propaganda Meetings.



At the monthly meeting at Ardwick Picture Theatre, on Nov. 3rd, Mrs. Champion de Crespigny, Chairman of the British College of Psychic Science, was the speaker. Her subject was "On Some Recent Developments," and there was an attendance of some 1,500 people.

Mr. E. A. Radford, ex-M.P. for South Salford, presided. It was the first time he had been present at any public meeting of Spiritualists, he said, but he had attended two small private seances, and he was glad to be able to testify to his conviction that our personalities survived after death. He claimed that those whom we had lost not only survived as personalities, but they were about us in our daily lives, in our homes, and their interests and affection for us continued as when they were here on earth. In substantiating his conviction, Mr. Radford remarked that until about two years ago he had never had anything to do with Spiritualism. A close personal friend whom he had known only in business, one day spoke about religion, and asked him what attitude he took towards Spiritualism. He asked: "Do you deny it or do you think there is anything in it?" Mr. Radford said that he believed that, even when those dear to us were with us, there was such a thing as telepathy, which he used to be acutely aware of with his own

father. "And since we were promised eternal life by our Saviour," he said, "there must be something in it."

EVIDENCES OF SURVIVAL.

This business friend, Mr. Arthur D. Sturrock, invited Mr. Radford to a seance held in his own house. There were seven at the sitting, and no one had ever met Mr. Radford previously, except Mr. Sturrock, and that only in business. It was a direct voice seance, held in the nursery. In the centre of the floor were three trumpets. "If we have a successful sitting those will be up in the air during the evening," he was told. "And one who comes through is almost certain to be Mr. Sturrock's grandfather. He has a tremendously powerful voice." The lights were put out, and one or two hymns sung. During the second hymn the first phenomena appeared in the shape of tiny lights dancing about the room, which flickered for a second and then disappeared. Prayer and the Lord's Prayer followed, in the middle of which came a powerful man's voice, and joined in. As soon as the prayer was over Mrs. Sturrock said: "That's Luke" (Luke was the medium's control). Luke said "Good evening, my friends," in a loud clear voice. Then he asked us to throw out all the love and sympathy we could, to enable those dear to us to speak to us. "I did it," said Mr. Radford, "in a spirit of humble reverence without abandoning my capacity for judging that which was sound and unsound." Luke then said there were many dear to us who wished to speak. A trumpet arose in the air and fell to the ground with a crash. From one of the trumpets the sound seemed to be coming nearer to me, and a tiny voice then said, "Ted." I was told to answer, and said, "Yes." Only the tiniest voice came through the trumpet. "It is father. We knew you were coming here to-night, but we were afraid you might be prevented. Mother is here, and she would like to speak to you." Then another voice came, saying, "Eddie. Eddie, isn't this wonderful? It's mother. Isn't this wonderful. We were so afraid you might be prevented from coming to-night. How is Beatrice? (Mr. Radford's wife). Give our love to her." Then the trumpet went down with a crash; the power had gone.

Mr. Radford explained that when he was a little boy he was called Eddie, and later, when people thought that was too childish, he was called Ted, but his mother always kept to the old "Eddie." He also explained that on the day of the seance he had been out a long time, and feeling tired when he returned home, he wished he was able to stay in instead of going to the seance. But, having made a promise, he kept it. This accounted for both his father and his mother saying, "We were so afraid you would be prevented from coming here to-night."

Next followed a more powerful voice than Luke's: "Good evening, Arthur. You are not angry with me, lad, for speaking so loud?" Mr. Sturrock answered, "No, we do not mind, grandfather." Then grandfather said, "Your wee lad is here, and will have a word with you." Then a tiny voice spoke to Mr. Sturrock at the other side of the room, and in the course of the conversation between the tiny voice and the father Mr. Radford heard: "It's my birthday, you know, daddy." And he said, "Yes, dear." Then Mr. Sturrock said to Mr. Radford, "He would have been twelve to-day." And the tiny voice came again: "Do not say 'Would have been twelve to-day,' daddy. I AM twelve. Well, I will speak to mother now. Good-night, daddy." And then the voice was within a yard of Mr. Radford, and he heard it in conversation with Mrs. Sturrock.

SEEMING FAILURES.

At another seance which the speaker referred to (held at another house) Luke came through again, and again

the highest known human happiness, which in turn bears inward witness of its Divine source and gives assurance that all men will ultimately share in a universal fellowship, beautiful and perfect beyond our conception.

Then what of our longings and aspirations, our peerings forward with half-opened eyes into the wonderland of spiritual things: the splendid attempts of man's genius to express in great art that which ever unfolds and advances before his expanding vision? Are not all these indications of incompleteness that demands completion? Do they not all show that life is but a moment in a vast voyage of continuous discovery? Is that one little moment all we are to know, and must the rest of the voyage be blotted out in the blackness of the grave? If so the universe is a cruel and colossal hoax.

Thus we have two mutually corroborative facts: on the one hand, the incessant upward divine urge that can only find fulfilment in immortality; and on the other the proven truth (in our view) of survival, which imperatively demands the consecrated service that will make life, here and hereafter, the more worth living.

To explain the facts otherwise than by "spirit" return, the chief theories advanced are those of telepathy and the sub- or un-conscious mind. In every important evidential case I have known telepathy—at least, the reading of unconscious thought—must be ruled out as inapplicable. But the unknown and mysterious depths of the unconscious mind afford a convenient and apparently impenetrable smoke screen, put up by those who are unwilling to accept the only explanation that does cover the facts. For no one knows enough of this mental region even to suggest how it produces materializations, direct voice, or, indeed, any of the phenomena, or why it should always bear false witness against itself by saying that these are caused by the living intelligence of the so-called dead.

I have had communications of the most intimate and beautiful nature, where fraud was entirely impossible. Thousands such are occurring, bringing happiness and a changed outlook to many. If the sub-conscious could produce all this, how contemptible that mind must be, denying and evading its own responsibilities, as indeed it well may, for its incessant deceptions would be heartless.

I shall probably be expected to give some more tangible evidence than philosophic arguments. I am not sure, however, that in a meeting of this kind the mere narration of happenings quite strange to some hearers is the best thing, or I should have filled up my whole time with personal experiences. I will soon refer to one or two of these, but will meanwhile recommend a better course.

Those who desire proof should, and can, find it for themselves. Sincerity, a little patience, and very small trouble or expense are all that is needed. Books by such men as Crookes, Russel Wallace, F. W. H. Myers, Lodge, Flammarion, and others can be borrowed at the Howard Hall any Sunday evening for 2d., and personal investigation with four or five genuine seekers can be started just when you will. That was how I began 30 years ago, sceptically, but without prejudice and with no medium. In a few months, in that little circle, I was completely convinced, not only but particularly by one occurrence of deep significance which still remains a beautiful and hallowed memory. To talk of such happenings as the work of the devil is simply grotesque. One knows their truth in a deeper sense than one knows the truth of material facts.

I have not had direct evidence of every kind of psychic manifestation, but will speak briefly of two. Take first an instance of materialization. This occurred at the home of one of my uncles. The only persons present beside the medium were my own immediate family and relations. The medium, a young man with black hair and moustache, stripped, and as he resumed each garment it was thoroughly searched by us. We then led him straight to a chair in the room where the rest were waiting. This was in a corner behind a light curtain which I had put up. He remained there all through the proceedings. There was a good half-gaslight. The medium soon went into a deep sleep, and after a while there stepped from behind the curtain the full figure of a girl in light costume. Her hair was long and flaxen in colour, falling over her shoulders. Her neck and

arms were bare and well-formed. Her face was very pleasant and her voice ladylike. She leaned one hand faintly heavily on my shoulder, and bent over to thank me for playing soft music. Her face came quite close to mine, and her hair fell round me. She seemed in every way a normal girl of about 20. After her a tall, dark-skinned Eastern came out, in a turban and white clothes, the trousers tied close round the ankles. His feet were bare, and he moved about with great energy, often talking in some unknown tongue.

During all these events the medium's heavy breathing was clearly audible. Finally the Indian drew aside the curtain, and we all easily saw both him and (seated in the chair) the medium in deep sleep, with his head fallen sideways on his shoulder. The mental atmosphere throughout was peaceful and religious. Prayer was offered, and quiet hymns and music filled the intervals.

I do not in the least apologise for relating phenomena of this class. They are quite good so far as they go, but are tending to disappear as knowledge spreads. It is always emphasised that their object is to stimulate further enquiry and pave the way to higher developments.

A very different phenomenon is that of clairvoyance. Of many interesting cases given to myself, three stand out complete and flawless in their evidential value. These occurred in Letchworth, at meetings of the Spiritualist Church, but before I was known to any Spiritualist here. The most remarkable was in a crowded Howard Hall meeting, which I only decided to attend about half an hour before it began.

In all these the mediums were total strangers to me, though now I know them as plain, sterling characters. In each instance a (different) very near relative was described as standing by me, and a wealth of detail was given as to personal appearance, characteristics, peculiar habits, likes, dislikes, etc. Messages and actions at the moment were described, especially distinctive of those individuals. Indeed, every detail throughout was exact. The information came clearly and unhesitatingly, though I offered no hint or help to the medium, nor was I at either time thinking of the persons described.

The more these examples are investigated, the more remarkable they become, but they are only typical of hundreds occurring every week, and the more thoroughly I think over them, the more I am convinced that no other explanation is possible than that man individually survives the beneficent change called death, and constantly returns. This fact has been the means of altering for thousands their whole outlook upon life, by turning doubt into certainty and hopeless sorrow into confidence and joy.



ALDERSHOT & DISTRICT SPIRITUALIST SOCIETY.

THIS Society held a very successful propaganda meeting in the Farnborough Town Hall on Thursday, Oct. 24th, under the auspices of the London District Council of the S.N.U., when Mrs. Hinchliffe gave her lecture on "My Psychic Experiences." She was supported by Mr. Whitmarsh (President of the L.D.C.) and Mrs. Clements (Dipl. S.N.U.) as demonstrator.

Mrs. Hinchliffe held and interested her audience with her very conclusive proofs of her husband's continued existence, and Mrs. Clements further clinched the matter with excellent descriptions, all of which were recognised.

The Chairman, in a few well-chosen words, pointed out the importance of the lessons to be drawn from the proof of the continuity of life, and its bearing on the everyday life of the people.

This is the first meeting of this nature to be held in the district, and should stir up local interest in Spiritualism.



THE National Sunday School Union has just published "The School Bible," which is composed of selections from the text of the authorized version, and written in a style calculated to appeal to the young student. The volume is well bound and clearly printed. It is published at 2s. net, and can be obtained from the offices of THE TWO WORLDS, 18, Corporation Street, Manchester.

Sir Arthur and Lady Doyle in Stockholm.

SIR ARTHUR CONAN DOYLE, accompanied by Lady Doyle and Mr. and Mrs. Ashton Jonson, arrived at Stockholm on Sunday, Oct. 27th, and were met at the station by a large deputation from the Stockholm Spiritualistic Society, and, amongst others, the Managing Director for Messrs. A. B. Chelius & Co., which firm recently published a Swedish translation of "The Vital Message" and H. Dennis Bradley's "Towards the Stars." Lady Doyle and Mrs. Ashton Jonson were presented with many beautiful bouquets. Outside the station were several reporters, press photographers, and film operators.

The same evening Sir Arthur delivered his first lecture at the Concert House, the largest hall in Stockholm, holding 1,500 persons, before a crowded audience. He was greeted with great applause, and the audience was greatly impressed and interested by his forceful speech, which was cleverly translated by Mr. G. Sundquist, the President of the Stockholm Spiritualistic Society.

On Wednesday Sir Arthur delivered a short address over the radio, and on Thursday a second lecture was arranged at the same hall, which was filled to the last seat. The press has been remarkably sympathetic, which is much appreciated, as in the past it has either completely ignored or else ridiculed our previous efforts to spread the great message that there is no death.

One of the leading newspapers, which has formerly been extraordinarily antagonistic to our movement, closed a splendid article regarding the first lecture as follows:—

"You may say what you like about dabbling in these questions, but when it is done in such a dignified way as that in which our cultured Spiritualists make propaganda of their ideas, no one has a right to feel offended. It is benevolent of them to affirm the honesty of the proclamation and the absence of all ostentation, especially after the spiritistic business-humbog we were obliged to witness during the so-called psychic meeting not long ago. Sir Arthur was no doubt right, when, speaking about the scepticism and scorn that all Spiritualists have to bear, he said that the movement is still so young that its adherents to a certain extent are in the same position in regard to the general public as were the early Christians in their time."

Well, we know that the Christians won their battle, and so will the Spiritualists. Sir Arthur's missionary work here in Sweden and all over the world has been deeply appreciated by his many friends and followers here, and we all hope to be able to carry on the work with more understanding and greater happiness after the wonderful inspiration received through Sir Arthur and Lady Doyle's visit.—

CARL A. CARLSON.

NEW BOOKS RECEIVED.

"SOME UNPUBLISHED LETTERS OF H. P. BLAVATSKY."

By E. R. Corson. Rider & Co. 10s. 6d.

"THE LIFE AND WORK OF MRS. PIPER." By Alta L. Piper. Kegan Paul. 7s. 6d.

"PHANTOM WALLS." By Sir Oliver Lodge. Hodder & Stoughton. 5s. net.

"DEATH UNVEILED." By Anna Louise Fletcher.

"GUIDANCE FROM BEYOND" and "More Guidance From Beyond," two volumes of automatic script dealing convincingly with many varied topics, are being offered by THE TWO WORLDS Publishing Co. at 2s. 9d. each (postage paid). The messages were received through the instrumentality of Kate Wingfield, and possess a valuable introduction by the late Sir Edward Marshall Hall, K.C. They can be recommended to both the new inquirer and advanced investigator, for, apart from their evidential nature, they contain much enlightenment on psychic and allied problems. Each volume was originally published at 5s., and as the stock is limited readers' applications should be made early.

Five Pounds for an Illustration of the Aura

I REGARD the scientific demonstration of the existence of the aura as being essential to proving the hypothesis of Spiritualism.

I am, therefore, offering five pounds with the dual object of stimulating scientific research among Spiritualists, and at the same time acquiring a photograph showing the lines of force emanating from the fingers, to illustrate my lessons on the aura, which Mr. David Gow, Editor of "Light," has been good enough to edit with a view to publishing.

I am convinced that lines of force under the direct control of the personal will can be photographically produced; that the projection of the aura from the human body forms the initial stage in the formation of pseudopods and full form materialisations; that it also offers a scientific explanation for the powers of healers, equally with those of water and metal diviners, because it forms the "mind field" through which the diviner senses the presence of minerals or water under the ground. Indeed, without it, seance room effects are impossible.

Most of your readers are familiar with the experiment of laying a horse shoe magnet on paper over which iron filings have been scattered. The lines of force are illustrated by the systematic way in which the filings group themselves around the north and south poles of the magnet. This illustrates what I require.

I believe man to be an electrical dynamo capable of setting electric and magnetic forces in motion, and that many people can affect matter in the same way as a magnet by simply pointing their fingers towards the object and exerting their will. Whether the material offering the readiest path to the lines of force is iron filings or sawdust or other materials remains to be seen. By following the instructions given in our postal correspondence course one of our pupils successfully lit the gas with her bare finger tips. But I cannot reproduce this experiment as a book illustration, and my immediate requirement is a series of plates proving the action of the aura before it becomes visible as psychoplasm. I can get plenty of illustrations of what are now called ectoplasmic formations, so I do not want these, but a type which should be easily procurable from among healers, physical mediums, and even those who are not supposed to possess mediumistic power.

When articles are magnetised, some force is clearly ejected by the healer: it is evidence of this fact that I want to show. Fingers pointed at a pith ball suspended on a silken thread ought to reproduce the familiar electrical experiment of attraction and repulsion. If the person is insulated by wearing indiarubber shoes, or standing on a glass plate, a piece of silk, or even dry brown paper, the mere rubbing of the hands together should, theoretically, generate sufficient electricity to move a pith ball. Those who can do this most easily should be able to go one step further, and provide me with the illustrations I require. I shall be pleased to give further instructions to those who get thus far.

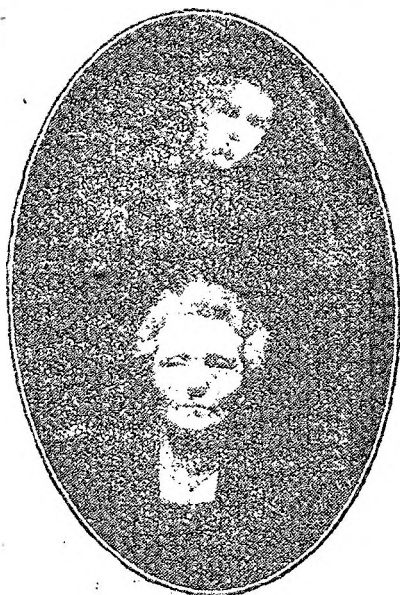
I offer the five pounds to anybody who can so affect iron filings or other materials that I can photograph them, in illustration of the lines of force radiating from the human body, or if it is possible to photograph the rays themselves, so much the better. I will gladly pay the travelling expenses of anyone who can do so, or will visit any town in the United Kingdom where reasonable evidence is presented that my time will not be wasted in doing so.

Experimentation on the lines suggested would prove that Spiritualists are not mere theorists, and Study Group leaders will find it of great assistance to their teaching if they can get their pupils to experiment for the purpose of demonstrating the scientific aspects of Spiritualism in this way. (see advt.) H. BODDINGTON.

London Psychic Educational Centre, 17, Ashmere Grove, Brixton, S.W.2.

They never fail who die . . .
For still their spirit walks abroad.—BYRON.

A Psychic Photograph of Mr. Tom Tyrrell.



At the end of last month Mr. W. Hope, of Crewe, paid a visit to Blackburn, and gave a successful lantern lecture before the members and friends of the Blackburn Temple. Subsequent to his visit a number of experiments were tried with individual sitters for psychic photography. The plates used in the experiments were bought privately by the sitters, and were handed to Mr. Hope in sealed packets. A short service was held round a small table, upon which the sealed packets were placed, and the sealed packet was then held between the hands of the sitters. A hymn and invocation having been rendered, seven sitters in all were photographed, the first being Mrs. Tyrrell. The experiments were conducted under the close supervision of the President of the Church, the first sitting taking place in Mrs. Tyrrell's home on Oct. 28th. A plate, having been exposed by Mr. Hope, under close supervision, was taken from the camera, and immediately developed in the bathroom, with the result which we reproduce herewith. As several members thought they recognised the photograph from the negative, a print was immediately taken, the development of the other plates being postponed to a later date.

His many friends will be delighted to know that this photograph of Mr. Tom Tyrrell has been received under conditions which effectually prevented any duplicity.

SIR ARTHUR CONAN DOYLE AT THE REMEMBRANCE SERVICE.

On his return from Holland, Denmark, and Sweden, Sir Arthur Conan Doyle had a great reception at the Royal Albert Hall, at the Armistice Service on Sunday, Nov. 10th. Over seven thousand people gathered to pay their tribute to the memory of the boys who fell in the war. It was a dramatic moment when he asked that those who were convinced that they had had personal communication with the departed should stand, and, according to the testimony of the "Daily Express," some six thousand persons rose to their feet. Sir Arthur looked well after his strenuous campaign abroad.

FROM TYNESIDE TO VICTORIA.—Her many friends in the North, in Scotland and the Midlands will be pleased to learn that Mrs. F. P. Frampton, who left Wallsend some eighteen months ago for Victoria West, British Columbia, was invited and has accepted the leadership of the church there. Doubtless her possession of the profusely signed testimonial she carried with her has served its intended purpose. Thus England's loss has become a colony's gain, and her further work will be followed with interest.

Psychic Research in the Post Office.

A YEARS' SUCCESSFUL MISSION.

It is just over a year ago that the Victoria Psychic Research Society came into being, the members consist of employees at the South-western District Post Office. It was a bold venture, and the odds against us were great. With our first birthday comes the thought that it might be of interest to the movement generally, and especially our numerous well-wishers and sympathisers, to know something of our work and the impressions that have come to us as a result of working outside the movement.

It must be realised that our work is of a missionary standard, and the flag is carried into a territory that is not merely indifferent, but often hostile. I think it must be difficult for the average Spiritualist with his own church (even if it is small), regular members, organised meeting circles, etc., to exactly understand our position.

We are part of a huge machine that works practically unceasingly day and night, some 2,000 postal servants of all ranks continually working against time, with the aim of ensuring that letters reach their destinations in time for breakfast. Into this most materialistic of places, like a breath of pure air, has come the first wisps of a wondrous truth.

Our inauguration was the biggest sensation known at the S.W.D.O. for many years, for we were up against terrific odds, and even now, after a year's working, I venture to say that hardly a day goes by without some psychic question being debated.

We can to-day report an increased membership. The Society's notice board hangs in the corridor with those of other societies, such as the Sports Clubs and the P.O. Christian Association. In the office library a psychic journal figures amongst the weekly periodicals, and we are able to obtain official sanction to instal a glazed bookcase containing some 80 volumes. These are available to non-members as well as members.

As a research society we have held public meetings, and our speakers have included Miss Estelle Stead, Sir Frank Benson, and Mr. Stanley De Brath. Members have been advised to attend certain lectures, services, etc. Seances have been held covering almost all phases of phenomena. I think that the most disappointing medium for psychic manifestation is the average Spiritualistic Church, for there are often badly organised services, lack of reverence, and poor speakers and mediums. Members of my society have been here and there, and nearly always with the same result. I believe the masses are ready for our message now, but oh! let it be given in an intelligent manner and under conditions that will not only attract, but hold, the thinking man.

What of the seance room? We have engaged various mediums for phenomena, ranging from trance to materialization, but are unable to arrive at definite conclusions. Mediums of the class of Florrie Cook, Williams, Hearne, Husk, D. D. Home, etc., are not in evidence to-day. Voice mediums are few and far between, and even then the extremely heavy fees charged make the phenomena almost prohibitive, except for the wealthy. So to obtain our evidence we look to our own members, and I venture to say that in the quietness of the studio at Smith Square, so kindly lent by Miss Stead, with no medium present except those of ourselves who may in some small degree have developed psychic faculty, we begin to see the ways of light. We are able to tell our interested but critical comrades of phenomena, of messages that have come through without having to pay exorbitant sums for them, and by such means the truth is spreading to the staff, who in turn will carry the news home.

Like a pebble thrown into a pool, the circles widen, and who can say what will be the ultimate results?

Such is the work of the Victoria Psychic Research Society, the only society of its kind in the country, and I hope that the time is not far distant when other offices, factories, etc., will start similar organisations. I am willing to assist any societies finding it difficult to fill their Sunday evening platform.

J. G. COATES.

108, Thornhill Road, Surbiton.

NEWSY NOTES.

SPIRITUALISM IN THE PRESS.

It is gratifying to note the growing tendency of the newspaper press when dealing with Spiritualism to present the subject in a fair and less prejudiced light. From all parts of the country we are daily receiving newspaper cuttings on Spiritualism which have appeared in the local press, and it would seem that most of the English journals have thrown their columns open to the question. Editors, in response to the persistent demand of their readers, are being forced to cater along psychic lines, and this is an indication of the sure and rapid progress of this movement. Many of the general public appear to think that the editors of the journals which they read are responsible for the type of their contents. This is only partly the fact, however, for an editor merely acts as a "medium" to determine the likes and dislikes of his readers. The fact that he has thought it fit to present the subject of Spiritualism on so extensive a scale is suggestive of even more progress having been made by the movement within recent years than many of its adherents might, on the face of it, feel inclined to claim. It is, however, true, that the growth of any organisation is best estimated by those who view it from an indifferent and "outside" standpoint.

A STRIKING CONTRAST.

As a contrast to the type of newspaper publicity being given to Spiritualism to-day and that with which the movement was hailed some few years back, the notices which greeted the launching in 1893 of the psychic quarterly, "Borderland," are especially interesting. Mr. William T. Stead, the editor, staked his reputation in associating himself with the new venture, which was, however, even more successful than he had at first anticipated. The "Sun" said: "Borderland" is a phenomenon in itself. A quarterly review, devoted entirely to the hunt for the spook is such a portent as we have not seen in England since King James published his tract on the sure method of discovering witches. It may be as well for Mr. Stead, Mr. Myers, and the rest that men like Professor Geike are not wielders of despotic power in these countries, or we might see them all sent to the stake as soon as it occurred to these rulers that psychic research was in danger of reaching the proportion of a public nuisance." The "Midland Evening News" said: "People are beginning to wonder whether Mr. Stead is a fool or whether he imagines that the world is for the most part made up of fools. He is now publishing astonishing statements before which the average mind reels and staggers in utter disbelief." The "Court Circular": "Spiritualism has never yet dared to come to close quarters with science, and we think it is exceedingly unlikely to do so now." The "Daily Chronicle": "The spook would be well advised to make a clean breast of it. So many people are on his track that he is sure to be caught sooner or later. His secret doctrine cannot be preserved much longer." We could go on endlessly quoting the views of those journalistic prophets. Times have changed! Yes, the newspapers have reversed their attitude, but, after all, they are only blindly following the newer views of their public, and, incidentally, their pence.

REWARD AND PUNISHMENT.

"Why do so many religions combine in teaching the doctrine of reward or punishment after death for the lives lived here?" is the question of a new convert to Spiritualism. Frankly speaking, there is really no religion in the world that can claim for itself distinct originality, and certainly no one who has devoted any attention to its comparative study can fail to recognise the similarity in the teachings of the many different faiths, not only of the past, but of modern times. So far as reward or punishment is concerned, however, we can hardly reconcile ourselves to its acceptance, and, at the same time, retain a concept of the universe as being governed by the great law of cause and effect. Natural laws would allow for no outside or superior intervention such as the belief in a final reward or punishment would incur, and it is surely significant that those who come back from the other

side of life have no knowledge of either, as generally understood. The dominating trend of life appears to be an evolutionary one, and if such continues to obtain beyond the veil, then both punishment and reward would not only be out of place, but quite as impossible as they would then be unnecessary. Cause and effect are automatically united.

A COMMON ORIGIN.

Mrs. Emma Hardinge Britten touched the subject of this similarity in religious teachings on more than one occasion. She says, for instance, in her brief but not the less valuable treatise on the "Faiths, Facts and Frauds of Religious History," that "belief in the soul's immortality and (with sectarian modification) faith in conditions of happiness or misery hereafter, are items of universal acceptance. The six systems (Brahminism, Buddhism, Parseeism, Judaism, Polytheism, and Christianity) constantly repeat themselves, with no other shadow of variety than may be expected to result from differences in time, climate, customs, and language. They all combine in teaching the fall of man, or his derivation from some pre-existent and higher state of being than that of earth, as it is known in historical times." The age-worn proverb, "There's nothing new under the sun," is as much true when cited in connection with religion as elsewhere. As a matter of fact, investigation is beginning to show that all religions can be traced back to that common origin, so that the proverb has, so far as its religious connection is concerned, every probability of being true in more senses than one!

REMEMBRANCE DAY.

Another Remembrance Day has come and gone, and all over the country churches of different denominations have held special services in memory of those who fell in the last great slaughter. Priests and clerics united to console the bereaved. How much, we wonder, did they succeed? At the Royal Albert Hall on Sunday morning last six thousand members of a vast audience stood up to testify to the fact that human life survived death, and that they had each established communication with their friends and relations "passed on." A "Daily Express" representative who attended the meeting said: "The impression conveyed to the non-Spiritualist was one of amazing wonder." Certainly the task of convincing the bereaved that there is no death is one of the most valuable and important works any movement has set out to accomplish, and this meeting in the Royal Albert Hall is in itself ample evidence of the success which Spiritualism has achieved. Is a Flanders poppy and two minutes' memory once a year sufficient honour to those fallen warriors? Be it said to the credit of the Spiritualist that he does not think so, and so far from devoting two minutes only to communion with the "dead," realises his duty is to meet them daily in his thoughts and in his seance room.

OBSERVER.

The dead are starting into life again;
A world of life walks o'er a world of death!

—MONTGOMERY.

We understand that Mr. Rudi Schneider, the Austrian materialising medium, is paying a return visit this week to the National Laboratory of Psychical Research, where he will be subject to an extended examination by a group of well-known scientists. The electrical control apparatus will be used at each seance, and we shall look forward with interest to the results.

THE BELIEF IN IMMORTALITY.—"Souls who live in God seem to become assured of immortality," is the contention of Professor A. W. Vernon, who writes in the "Hibbert Journal" for October. "God and immortality seem inextricably intertwined. I am confident that the basis of our belief in immortality does not lie in our interests in what lies beyond the grave, not even in our longing for resumption of personal communion with those who have gone before us. Both of these factors enter into the audacious doctrine of immortality, but they are not its essence. When we think of our beloved dead it is as spirits, and no more as living voices."

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FRIDAY, NOVEMBER 15, 1929.

Further Thoughts on Materialisation.

WE beg to thank the numerous correspondents who have written their congratulations upon our leading article, "A Look Backwards," in which we dealt with the question of some of the conditions necessary for materialization. One old worker who has sat with Mrs. Mellon, Kate Wood, and Mrs. d'Esperance, approves our remarks and asks: "I wonder how many would give up their bad habits for a single day in order to secure the success of a good seance?" Another correspondent (a medium of wide experience) says: "I too often find people coming in at the last minute smelling strongly of intoxicants, which has a very detrimental effect on my seances." While another again emphasises the necessity of personal cleanliness of the body. If, as seems probable, the ectoplasmic substances from which materialized forms are built are exuded from the medium AND sitters, then cleanliness of the body, which gives freedom of action to the pores of the skin, is of first-class importance.

We have frequently referred to materializations of the past, and we do not hesitate to say that the conditions laid down for successful seances by the successful mediums of the past were far more drastic than those which are in common use to-day. The idea that one only has to employ a medium, charge a definite fee per sitter, and accept everyone and anyone without restriction into the seance, is both unscientific and unwise. Psychic phenomena require definite conditions, and individuals who expect success should be prepared to make the necessary sacrifices. A financial sacrifice may add something to the physical comfort of the medium, but has little or no part, unless it be a detrimental one, in the conduct of the seance itself. It is a sacrifice of mind and heart which is essential. It would appear, however, that the more we know of the process of materialization, the less the majority of people are prepared to conform to the conditions essential.

Constancy of conditions is one of the most important features in all sittings for physical phenomena. The experiments of Crawford and others have shown us the probability that more material is drawn from the sitters than the medium. In fact, Crawford's experiments suggest that the medium contributes a less bulk of substance than most of the sitters. (The contribution of the medium, however, being of a peculiar and different type to that contributed by the sitters.) It is for this reason that in any sittings for materialization the same sitters should be used for a series of seances, the first of such a series generally being unproductive. Given a strange room with strange sitters, we doubt if the best materializing medium in the world would produce phenomena worth the having.

Probably the greatest materialising medium of the last century was George Spriggs, of the Cardiff "Circle of Light." He sat regularly over a series of years in the same room, under the same conditions, with the same sitters; at and

when strangers were admitted they were admitted more than two at a time, the bulk of the circle remaining constant. In the wonderful series of seances given by Mrs. d'Esperance in Manchester, and presided over by William Oxley, the first sittings were comparative failures, but by persevering with the same sitters over a large number of seances, very remarkable results were produced.

Even with Cecil Husk, who AFTER MANY YEARS of mediumship, threw his seances open to the public, it is notable that he always sat in the same surroundings, and that a certain number of his sitters were fairly regular in their attendance. The idea that a number of people can engage a materializing medium for ONE seance, with a miscellaneous company of sitters, and secure results, is not borne out by the facts of the last sixty years. Success in such cases is so rare that it appears to us to be both a waste of time and effort.

If investigation into this class of phenomena is to take place it should be by a definite society or circle of people, whose members are carefully selected, and the same sitters should keep together with the same medium in the same conditions for a series of seances. In such circumstances we could expect the phenomena to increase in intensity and in evidence in progressive degree.

We are frequently asked by secretaries of churches to suggest a materializing medium whom they could engage for one or two seances, as all their members are anxious to see the phenomena. This presumes one or two circles, with different sitters on each occasion. We invariably reply there is no such medium (though there are, and have been, those who pretend to possess such powers). An occasional success may be obtained under such circumstances, but the percentage of such successes is so low that it certainly would not be worth either the trouble or expense.

We have every reason to believe that there are a number of persons who are beginning to get, or who occasionally get, materialization, and because they are successful in their own home and their own regular circle, their enthusiasm and goodwill—and sometimes the economic conditions under which they live—cause them to offer seances in the hope of giving to others the satisfaction which they have given in their own homes. It is quite a surprise to them when they find that under strange circumstances and in strange surroundings, and often under the direction of people who have no knowledge whatever of seance conditions, the phenomena are unsatisfactory, and they are accused of duplicity. Such mediums may be well meaning, but experience shows that they are unwise.

Any young medium who is beginning to get results of this type should stick steadfastly to his own circle, and his own sitters, for a period of three or more years, until the mediumship has become stabilised and reliable. Psychic power ebbs and flows from day to day and week to week, and only by constant repetition does it become able to withstand adverse and critical conditions. Every effort should be made, too, from the very beginnings of mediumship to adopt such precautions for the protection of the physical body and the reputation of the medium as approximate to test-conditions. Our advice to young mediums is: Stick to your own circle and your regular sitters until such time as mediumship has been established upon a firm basis, and if and when the general public are to be admitted, let them be admitted two or three at a time, while the majority of the sitters remain the same. Experience shows that under such conditions mediumship grows strong. It is one thing to grow a plant in a hothouse and get first-class blooms. It is quite another thing to plant it out in strange ground amidst the frosts of winter, and expect it to flourish.

Mr. Horace Leaf recently reported that Mr. Constantine (one of the oldest Spiritualists in the United States) has claimed that materialisation in the States has attained a higher standard than at any time in the last sixty years. He should know the facts, as he has been experimenting over the whole of that time, but it must not be forgotten that in the United States it is the usual rule for a medium to use his own rooms, and to sit in his own home surroundings, with a regular body of sitters, and if strangers come to the seance they come to him. He does not go to them. There is wisdom in this method.

CURRENT TOPICS.

ANOTHER
FORTUNE-
TELLING
CASE.

SOME interest attaches to a prosecution reported in the "Belfast Telegraph" for Oct. 23rd, in which Mr. John McDermaid was sentenced to one calendar month's imprisonment under the Vagrancy Act.

Mrs. Waring (the caretaker of the church premises) was also summoned for aiding and abetting the offence, but the summons against her was withdrawn. McDermaid was conducting a series of meetings under the title of the "Belfast Spiritualistic Mediums' Union," though it was not shown that there was any Union except McDermaid himself. At any rate, a police constable visited the premises when a public meeting was in progress. He remained two hours and a quarter. Hymns were sung and prayers offered, and McDermaid is reported to have given many material messages to some of the people present. At the close he announced that he would give private readings to anyone booking them. Accordingly the constable made an appointment for a sitting, for which he paid one shilling, the ticket being issued by Mrs. Waring. Apparently the messages given were entirely non-evidential. The case appears to be a sordid one, particularly as McDermaid has been in trouble before on other than Spiritualistic matters, and we have no sympathy whatever with him.

THE LEGAL
ASPECT.

INTEREST, however, attaches to the case from the fact that Mr. O'Donoghue, who presided on the magisterial bench, appeared to be totally ignorant of the law

on the matter. Mr. McCorry, on behalf of the defendant, asked that an alternative of a fine be allowed. Mr. O'Donoghue said the case being under the Vagrancy Act they must either let him out or send him to jail, which is a complete misunderstanding of the law. Mr. O'Donoghue also said that while making no comment upon the genuineness of Spiritualistic meetings, the Bench were convinced that while the constable was not deceived at the private reading, other people, especially weak women, might be deceived. McDermaid was prosecuted for "pretending to tell fortunes to deceive and impose upon certain of His Majesty's subjects." The evidence clearly showed that no one was deceived, but the magistrates convicted on the grounds that people could have been deceived. This seems to us a new rendering of the law, and it is difficult to know where such interpretations would stop. Would a man who was paring his nails with a penknife in public be liable to conviction for attempted murder, on the ground that having an open penknife in his hand he could have used it to inflict an injury on someone, or on the ground that someone could have tumbled against it? Judging by the report of the case in the "Belfast Telegraph," we can only conclude that the reasons given for conviction were not the real ones, and constitute a travesty of justice.

THE B.B.C.
AGAIN.

WE have many times goaded at the B.B.C. concerning the travesty which is sometimes sent over the wire under the guise of a religious service. Occasionally

these are worth listening to. Generally they do not appear to be. Sir John Reith, Director-General of the British Broadcasting Corporation, in an address at the Coventry Diocesan Conference at Leamington, blamed the people in the pew for the poor class of sermons which emanated from the pulpit, but says: "What I find irritating about the Church service is the lack of sincerity and conviction on the part of those who are taking part in it." He claims that after hearing the wireless services many people go along to the average church, and are sickened at what they find. He thinks the clergy are overworked, and that people fail to expect anything great from them, and the sermons come down to the level of the pew. That is a sad reflection upon the pew. However, that is a matter of the internal organisation of the church, though we doubt whether listening to a broadcast sermon inspires anyone to go to church. Sir John must have had his tongue in his cheek.

THE
"NOBBLING"
OF THE B.B.C.

WHAT we are concerned about is the partiality of the services of the B.B.C. The B.B.C. is a public corporation, and should cater for the whole of the people, but it would appear that a small committee of religionists use their influence to keep the services within a close corporation, fettered within narrow limits, catering for their own little flocks, and ignoring the common mass of people who have broader minds and bigger spiritual appetites than most churches cater for. Sir John Reith says that quite recently an eminent clergyman complained that the B.B.C. was grossly unfair to allow the Christian religion to be maligned by two eminent scientists who had spoken over the wires (not on Sundays), giving points of view. Sir John claimed that for seven years every Sunday night the church had quarter of an hour to put its point of view, and yet a representative clergyman accused the B.B.C. of injustice because two scientists had raised their voices in supposed criticism of the Christian religion. That is essentially a Christian attitude. Little or no opportunity is ever given either to scientists or philosophers to reply to the often absurd and frequently untrue statements which are made in the sermons broadcasted. The fact is that people are being spoon fed with carefully-prepared pap which other people think should satisfy them, but which leaves them spiritually and mentally hungry, and it is time that the B.B.C. as a publicly-owned monopoly got out of the hands of the little clique who are at present dictating policy. The religious "trust" which is dictating the policy of the B.B.C. and restricting its activities to their pet theories is quite as selfish as many of the industrial trusts which are exploiting the public to keep up prices, and it is time it ceased. The pulpit has long been considered a "coward's castle," and on Sundays, at any rate, the B.B.C. is occupying the same position. Many of the statements broadcasted would not stand the criticism of a village debating society.

THE S.N.U.
AND THE
CHURCHES.

A GREAT DEAL of correspondence is coming to us on this topic, but the majority of our correspondents seem to have no idea of the actual position, and quite unfairly accuse the S.N.U. of conduct for which they are in no sense responsible. Many suggestions have come through to us as to what the S.N.U. should do. May we point out, however, the Union has no income but that which is supplied by the churches, and if the various churches who make suggestions are prepared to finance the activities they desire, then there is no reason why their delegates at the Annual Conferences, or their officers by correspondence, should not make the suggestions direct to the Council. It must always be remembered that there is no Union other than the churches composing it, and the whole of the power is in the hands of the churches (and the Area Committees, of which the churches are a part). The rank and file, therefore, have the right to do and to command as well as to suggest. A Spiritualist generally grumbles when opponents cite the actions of individuals as characteristic of Spiritualists, and it might be remembered that the action of individuals, or even of individual churches, does not necessarily imply the approval of the Union. We make this note in order that correspondents may restrict their remarks to the things which matter.

SPIRITUALISM CAN SATISFY.

MILLIONS of earth-bound souls are hungering and thirsting for proof of survival that Spiritualism alone can furnish. It is the spirit that vivifies the body, quickens the mind and exalts the soul. Bodies without spirits are corpses. Religious systems that lack that quiet, unseen quickening power are like salt that has lost its savour. Death is no longer a punishment or a thing to be dreaded; it is a promotion or transition to higher and nobler endeavour. Heaven and Hell are mental conditions, each present in some degree wherever bodies breathe, and we make each one our own mental conditions. Salvation must be earned, and not bestowed by special favour.

WALTER JONES, J.P.

Jewish Psychical Research.

THE first open public meeting of the Jewish Society for Psychic Research took place at the Caxton Hall, Westminster, on Tuesday, Oct. 29th.

Mr. Maurice Barbanell, the speaker, was welcomed to the platform of the society by Miss Regina M. Bloch, who occupied the chair. Mrs. E. Clements gave clairvoyance.

In the course of his address Mr. Barbanell dealt particularly with the Jewish aspects of Spiritualism. Spiritualism, he said, was very much misunderstood by a great number of people. It demonstrated that human survival beyond death was an absolute fact, and it taught that the only link necessary to establish contact with those passed over was a medium—someone who had developed his psychic faculty strongly enough to be able to respond to spirit vibrations. The Bible teemed with psychical happenings, of which he quoted many examples. The question, "Is Spiritualism true?" was best answered by the inquirer himself, and the only qualification necessary was sane and reasonable investigation.

Mrs. Clements subsequently gave descriptions of eight different spirit forms, six of which were recognised.

Mr. Barbanell then replied to a number of questions which were put by members of the audience.

The Hon. Secretary, Mr. A. Victor, appealed for members to help in spreading the knowledge which would enable those who were spiritually in "Golus" to truly visualise their "Gan Eden."

The Chairman, in moving a hearty vote of thanks to Mr. Barbanell and Mrs. Clements, referred to the difficulties which arose when science broke away from religion. They should always go together, and all creeds should help to rebuild the inner temple of spirit. We had lost that temple and the "Shechena" no longer had a resting place. She could not express sufficient thanks to Mr. Barbanell and Mrs. Clements for their valuable assistance, and hoped the society would hear them again.

Mr. N. Zerdin seconded the vote of thanks, and Mr. Barbanell and Mrs. Clements suitably responded.

Miss Bloch, in closing the meeting, thanked the assembly for the courtesy and co-operation shown. All humanity was one body divided into many nations. She asked the visitors to swell their numbers in the unity which is strength, to enable them to give back our traditional treasures.

Speakers and demonstrators, especially those of the Jewish faith, are invited to assist in the furthering of the society's activities.

A Slate Writing Medium.

THE October number of the "Harbinger of Light" (Australia) reports the discovery of a remarkable medium in Auckland, whose psychic faculties have been said to parallel those of the famous Henry Slade. His mediumship is most marked in the phenomenon of direct writing, and in this phase Claude Dolores (the name of the medium) is said to have been tested by several local amateur magicians, who declared that there was no possible chance of fake. Dolores has also successfully obtained telekinesis, levitation and materialization.

"In July of this year," says the "Harbinger" contributor, "a friend of mine, Mr. M., a photographer, was the sitter. The medium sat chatting to him in his studio on a Saturday afternoon. Mr. M. took a sheet of his business stationery, folded it, placed it in an envelope, and closed the envelope. In five minutes he opened the envelope, and the sheet of paper was covered on both sides with writing, consisting of three letters in three handwritings. The first was in French, a language of which the medium knows nothing, and was a prophecy concerning something that is to happen in France in 1935. The second letter was a somewhat philosophical and literary commentary on the recent death of Mr. M.'s sister. The third letter contained personal matter, and was an answer to a question in Mr. M.'s pocket, which the medium had not seen. And to

make the mystery greater, there was no pencil in the envelope."

It is to be hoped that the medium will be submitted to some scientifically conducted tests.

CORRESPONDENCE.

THE S.N.U. AND THE CHURCHES.

SIR,—Many of the letters which have appeared in your correspondence columns in connection with the "one-man church" question reveal a deplorable amount of misunderstanding regarding the nature, powers and position of the S.N.U. I shall be obliged, therefore, if you will permit me to make a statement on the matter, in the hope that the air may be cleared.

The Spiritualists' National Union is essentially a free association of Spiritualist churches, societies, and individuals on a purely voluntary and democratic basis. Its chief purpose is to promote the advancement and diffusion of a knowledge of Spiritualism or Spiritualistic philosophy, and, in a national sense, to protect the interests of Spiritualists as a body. Its activities include the protection of property, the protection of its mediums, the care of aged workers, the encouragement of such publications as may be useful in spreading the movement, the fostering of relationships with kindred bodies throughout the world, and, in general, the propagation of Spiritualistic principles. To enable it to fulfil its objects it is incorporated under the Companies Act as a body existing for benevolent—not commercial—purposes.

In order that it could be so incorporated, it was necessary to lay down principles by which it could be identified, and the well-known Seven Principles were thus adopted to satisfy the requirements of the law. Their acceptance is the basic qualification for membership, and every member is given complete freedom of interpretation. Any church or individual can acknowledge and adopt additional principles if they choose to do so, provided that such additions are not at variance with the seven, and are not used as a means for excluding persons who are prepared to subscribe to the basic seven.

In pursuance of its policy of freedom, every church is given local autonomy and freedom to conduct its business in its own way, consistent with the minimum requirements essential to an organised body. Any Spiritualist church may be affiliated provided (a) that its members subscribe to the Seven Principles, (b) that it has a proper roll of members, (c) that its officers and committee are elected by the members, (d) that its finance is subject to the control of the members, and (e) that it presents its accounts to the members for ratification at least once a year. These are a guarantee that such a church is properly constituted, and not an effort promoted by an individual (or individuals) for personal gratification or profit.

For the purposes of administration the country is divided into areas or districts, each of which—within the bye-laws adopted by an annual general meeting of members—has control of its own local affairs.

The controversial questions which have been the subject of discussion in the columns of THE TWO WORLDS arise solely from the autonomy granted to District Councils, which, it must be remembered, are made up of the churches in the district. Acting on the powers granted them, certain districts have considered it in their local interest to make regulations governing the organisation WITHIN THOSE DISTRICTS. Such regulations can only be set up in so far as a majority of church representatives attending a meeting of the Area Council are satisfied that they are in the best interests of their area. Even then such regulations become "ultra vires" if they impose restrictions which contravene the Memorandum or Articles of the S.N.U., and are such as prejudice the membership of a church with the national body.

With a young movement such as the Spiritualistic one, it would probably be unwise to prevent either churches or districts from making experiments as to the best methods of accommodating their local characteristics, and consoli-

ing the movement within their own area. Such experience is watched with very great interest by the Council of the S.N.U., with a view to the future development of the movement.

In conclusion, may I suggest that it would be wise if, in criticising proposed regulations, your correspondents, remember that they are LOCAL, and not NATIONAL. The policy of the S.N.U. is to give every church as well as every district the greatest possible amount of freedom governing its own affairs. If this is kept in mind by your correspondents a good deal of indiscriminate criticism would be dispensed with.

ERNEST A. KEELING, President S.N.U.

THE S.N.U. FUND OF BENEVOLENCE.

Sir,—I have the pleasure to enclose list of personal donations and churches' collections and donations for October. Personal donations amount to £29 3s. 5d. Churches' donations to £86 6s. 10½d. Total, £115 10s. 3½d. For this sum the Committee are truly grateful, and for their hearty thanks to EVERYONE who has subscribed this month, and helped us to collect just sufficient for three months' grants. The sum, however, is not enough. The fund is still open for personal or churches' donations and collections. We acknowledge gratefully all good-wishes received on behalf of the fund and its work, those who have sent their mite. Not one is overlooked, though personal letters cannot be sent to everybody. We have subscribed for the first time, and others have increased their donations and collections. We thank you. The collections for October are LESS than last year's. Do your best to make up the loss in November. All donations, great or small, are acknowledged, unless you wish to remain anonymous. With grateful thanks.

MARY L. STAIR, Hon. Sec.

24, North Street, Keighley, Yorks.

LIST OF CHURCHES' DONATIONS, OCTOBER, 1929.—
Spiritualists' Alliance, £1 1s.; Sheffield District Council, £1;
St. Vale Church, 10s. 6d.; Ryde, Isle of Wight, £1; Cam-
den, £1; Cheltenham Church, £8 8s. 1d.; Donation per
Miss Bubbs, £2 10s.; Croydon, £2 2s.; Manor Park, £1 13s. 6d.;
Chester, £1 10s.; Cornsey and District, 5s. 2d.; Newburn-
thorpe, 12s. 6d.; Barry, South Wales, £1 5s. 1d.; Harro-
gate, 7s.; Plymouth, Morley Street, £5; Battersea, £1;
St. John, 4s.; Wimbeldon, £4 11s. 6d.; Hackney, £1 14s. 6d.;
Walsgate, 6s.; Bolton, Deane Road, 7s.; Hucknall, 6s.;
St. John, 8s.; Brixton Brotherhood, £4 4s.; Cranlington and
St. Delaval, 10s.; Rock Ferry, 13s. 6d.; Birkenhead,
St. John Street, £2 2s. 6d.; Crouch End Church, £1 5s.;
St. John, Surrey, £1; Barnsley, North Pavement, £1 1s.;
St. John, 6s.; West Pelton, 5s.; West Ryton, 5s.; Plais-
ance Church and Lyceum, 18s.; Dover, 14s.; Ferndale, £1 7s.
Lothgelly, 10s.; Ealing, £2 2s.; London Spiritual Mis-
sion, £1 8s.; Barrow, £1 10s.; Cheetham Hill, 10s. 6d.;
St. John, 12s. 6d.; Preston Ethical, £1; Hemsworth, 5s.;
St. John, Progressive, 11s.; Dalton-in-Furness, £1; Millom,
Beeds, Brunswick Place, £1; Accrington, Abbey
Church, 10s.; Ilford Psychical Research, £2 2s.; Salford Cen-
tral, 12s. 3½d.; Woolwich and Plumstead, 14s.; Leicester,
St. John Street, £2 10s.; Nottingham Progressive, £1 1s.; Bury,
St. John Street, 12s. 6d.; Bacup, £2 4s.; Paighton, £2 15s.;
Marshall Hancock's Class, 5s.

PERSONAL DONATIONS.—Mr. Whitmarsh, Expenses at
Bridge Mission and Hendon, 10s.; E.R.O., 1st Church,
St. John, 5s.; Mrs. M. Walker, 3s. 6d.; M. and H. D., 10s.;
Campbell Holmes, £1 1s.; Mrs. Ruth Hey, 5s.; Rosa
St. John, 3s.; W. Marshall, 2s. 6d.; C. J. Vesel, 3s. 6d.; E. V.
St. John, 5s.; Thos. H. Pattinson, £1; J.A.P., 1s.; Mrs. M.
St. John, 8s.; Reader, "Current Topics," 2s.; Mr. and
Mrs. Peters, 10s.; J. K. H., London, 5s.; Richard Hors-
field, 10s.; Mr. and Mrs. J. Waterfall, 5s.; H.T.W., Hast-
ings, 10s.; Joseph A. Gillett, £2; Mrs. Smedley, £1; Mrs.
St. John, £2 2s.; A Well-wisher, 5s.; Mrs. Marshall Han-
cock, 10s.; W. S. Doyle, 10s.; S.N.U. F.O.B., Pontefract,
St. John, A Friend, Keighley, 2s. 6d.; H.S., A Friend, 2s. 6d.;
St. John, 10s.; Robertus, £1; W.L.M., 10s.; Percy
St. John, 4s.; M. J. Thompson, 3s.; Mrs. Dean, 2s. 6d.; A
St. John, 10s.; Mr. and Mrs. Bessant, £1 1s.; Mr. and Mrs.
St. John, 10s.; A.H.R., per Miss Bubbs, 12s.; J. Tinker, 5s.

Transitions.

MR. B. D. GODFREY.

With regret we announce the passing on of Mr. B. D. Godfrey, who was for many years librarian of the London Spiritualists' Alliance. The transition occurred on Thursday, Nov. 7th. Mr. Godfrey retired from his post on a pension some years ago. He was aged 84, and although his many acquaintance will miss his physical presence, he will carry their best wishes on his forward voyage.

MRS. JACKSON (DEWSBURY).

With over thirty years' service in the cause of Spiritualism to her credit, the transition occurred on Nov. 4th of Mrs. Jackson (formerly Mrs. Medley), of Dewsbury. Mrs. Jackson was closely associated with the Dewsbury Society, and a memorial service has been arranged to take place at the church on Nov. 17th, when Mrs. G. H. Peel and Mr. J. Whittles will be the speakers. The interment took place on Nov. 7th at Dewsbury Cemetery, when Mrs. Peel and Mr. Whittles presided, and the short services which were held at the home, cemetery chapel and graveside were very impressive. She will have the best thoughts of her friends and associates in her newer state of life.

MRS. ANN TAYLOR (ROYTON).

The friends of Mrs. Ann Taylor, of Royton, will be grieved to hear of her passing into spirit on Nov. 11th (Armistice Day), after a long illness patiently and bravely borne. Her passing has come as a severe loss to the church at Royton, with which she was closely associated. She has been a worker in the cause of Spiritualism for 30 years, and was stricken down while still engaged in her mission. The funeral cortege will leave her residence on Saturday, Nov. 16th, at 2 o'clock, and those who would like to join the procession are welcome to do so. Memorial services, conducted by Mr. Buch (Ashton-under-Lyne) will be held in Royton Spiritualist Church, Whittaker Street, on Sunday, Nov. 17th, at 3 and 6-30 p.m. Mrs. Taylor resided at 572, Rochdale Road, Royton, and her passing will be heard with regret by many to whom she has been a kind and sympathetic friend.

GOD that loves His creatures so,
That blessed angels He sends to and fro.
They fight for us; they watch and duly ward,
And their bright squadrons round about us plant;
And all for love, and nothing for reward.

SPENSER.

"It is a plain statement of fact that our Christian system is founded on psychic experiences of nineteen or more hundred years ago. A large, though diminishing, number receive these statements on faith, because they are recorded in the Bible, or vouched for by the Church. While remembering and respecting this large and solid class of the community and of Churchmen the Committee rightly encourage psychic investigation, because it may put phenomena, similar to those recorded in the Bible, on a purely scientific basis, and thus help ministers to go to the world with the dogmatic statement that the resurrection of Jesus, the appearance of Moses and Elias on the Mount, the angel visits, and the healing of the sick, the speaking with tongues are sober facts. A Quaker meeting is a true seance. The meeting in the upper room, when Jesus appeared to the eleven, was a true seance. Every celebration of Holy Communion or of the Mass is a seance, for do we not sing, "Here, O my Lord, I see Thee face to face"? The investigation has, beyond any doubt, stimulated interest in this important subject. Ministers are quietly absorbing the teachings of the best Spiritualism, and are waiting for a lead to say so openly. Few now believe in the resurrection of the material body, or that the disembodied life is a fixed state. Jesus and the angels are becoming much nearer and more real, and the two worlds of the seen and the unseen are being felt as intermingling, subject to the same laws, and governed by the same beneficent Law-giver."—
REV. WILLIAM A. REID, M.A.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 17TH, at 2-30, LYCEUM.
At 6-30, MRS. ELLEN GREEN.
At 8-15, Usual After Meeting.
MONDAY, at 3, MRS. GERSON.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. RUTTER.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, NOV. 24TH, MR. G. F. BERRY

Manchester Society of Spiritualists,
38, ASKELL STREET.

SUNDAY, NOV. 17TH, at 10-30, LYCEUM
At 6-30, MISS WALLWORK.
MONDAY, at 8, MRS. FERGUSON.
TUESDAY, WHIST DRIVE, Admission 6d.
WEDNESDAY, at 3 and 8, MRS. ELLIS.
SATURDAY, NOV. 23RD, at 7-30, DANCE.
NEMO FIVE BAND. 1/3 inclusive.
SUNDAY, NOV. 24TH, MR. ELY.

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

SUNDAY, NOV. 17TH, at 11 and 6-30,
MRS. JESSY GREENWOOD, J.P.
At 3, OPEN PUBLIC CIRCLE.
MONDAY, at 8, MR. ROY MORGAN,
Clairvoyance.
WEDNESDAY, at 8, MR. G. F. BERRY.
"Outlines of Zoroasterism."
Questions and Discussion Invited.
SUNDAY, NOV. 24TH, MRS. E. GREEN.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, NOV. 17TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8-15, ROLL OF HONOUR
MONDAY, at 3 and 8, MISS GOODWIN.
WEDNESDAY, 3 and 8, MRS. RENSHAW.
SUNDAY, NOV. 24TH, MR. L. GEE.

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

SUNDAY, NOV. 17TH, at 2-30, LYCEUM.
At 6-45 and 8, MRS. WOOLFENDEN
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. ROYLE.
THURSDAY, at 8, MISS L. BROMLEY.
SATURDAY, at 7-30, SOCIAL and DANCE
Tickets 9d., inclusive.
SUNDAY, NOV. 24TH, MR. C. H. ROACH

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

SUNDAY, NOV. 17TH, at 6-30 and 8,
MISS GOODWIN.
MONDAY, at 3 and 8, MISS MILES.
WEDNESDAY & SAT., at 8, Public Circle.
THURSDAY, at 3 and 8, MR. OGDEN.
SUNDAY, NOV. 24TH, MR. GRAYSON.

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

SUNDAY, NOV. 17TH, at 10-30 LYCEUM.
At 3 and 6-30, MR. R. P. BOSTOCK,
Dipl. S.N.U.
THURSDAY, at 3 and 8, MRS. R. DAVIES.
SUNDAY, NOV. 24TH, MR. C. E. TIMMS.

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

SUNDAY, NOV. 17TH, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, MRS. M. M. BRIGGS.
MONDAY, at 3, MISS B. HALL. At 8,
OPEN CIRCLE.
TUESDAY, at 8, MR. J. BOOTH.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, MRS. BURNS.
SATURDAY, at 8, OPEN CIRCLE.

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, NOV. 17TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, MR. MINNERY.
WEDNESDAY, at 8, MRS. GRAYSON.

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

SUNDAY, NOV. 17TH, at 6-30,
MR. MELLOR.
MONDAY, at 3, OPEN CIRCLE.
At 8, MRS. DAVIES.
WEDNESDAY, at 3, MRS. SAVAGE.
At 7-30, HEALING CIRCLE.
At 8-30, MEMBERS' DEVELOPING CIRCLE
THURSDAY, at 8, MRS. KNOWLES.
FRIDAY, at 8, OPEN CIRCLE.
MRS. WOOLFENDEN.
SUNDAY, NOV. 24TH, MR. TIERNEY.
LYCEUM every SUNDAY at 2-30.

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

SUNDAY, NOV. 17TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MRS. SHEARSMITH.

MONDAY, at 3 and 8, MRS. GRANGE.
TUESDAY, at 8, CIRCLE, MR. MORRIS.
WEDNESDAY, at 3 and 8, MR. MINNERY
SUNDAY, NOV. 24TH, LYCEUM SESSIONS
Every SATURDAY, at 7-30, SOCIAL.
Is., Refreshments included.

Bournemouth Spiritualist Mission,
CHARMINSTER RD. (Opposite Richmond
Wood Road), BOURNEMOUTH.

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

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

Resident Minister, MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.
FRIDAY, at 6, HEALING. Guild in at-
tendance to give treatment to sufferer.

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

SUNDAY, NOV. 17TH, at 11-15 and 7
ADMIRAL ARMSTRONG, Address.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, NOV. 17TH, at 11-15 and 7,
SERVICE,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8 PUBLIC MEETING.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD,

SUNDAY, NOV. 17TH, at 3-30, OPEN
CIRCLE, MR. AKEHURST.
At 6-30, MR. H. ROY WILTSHIRE.
After-Circle at 8.
WEDNESDAY, at 8, OPEN CIRCLE.
Mediums present.

SOCIETY ADVERTISEMENTS.

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

SERVICES EVERY SUNDAY AT
At 3, LYCEUM.
THURSDAY, at 7.
Hon. Sec., MRS. D. PERKIS, 78,
Street, Ryde.

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

SUNDAY, NOV. 17TH, at 6-30,
MISS HELEN WRIGHT.
Address and Clairvoyance.
TUESDAY, at 3, WEEKLY MEETING
LADIES ONLY.
THURSDAY, at 8, MRS. GRACE COOK
Address and Clairvoyances

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE

SATURDAY, NOV. 16TH, at 7-30
SUNDAY, NOV. 17TH, at 3 and 6-30
MR. PUNTER.

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

SUNDAY, NOV. 17TH, at 7-30,
MR. H. CARPENTER.
WEDNESDAY, at 7-30, MR. THORNTON
Address and Clairvoyance.

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

SUNDAY, NOV. 17TH, at 11 and 6-30
MRS. PODMORE.
THURSDAY, at 8, MISS L. GEORGE

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, NOV. 17TH, at 6-30,
MR. BUCHAN FORD,
Address and Clairvoyance.
SUNDAY, NOV. 24TH, MRS. F. TYLER

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, NOV. 17TH, at 11 and 6-30
MRS. REDFERN.
THURSDAY, at 3, MEMBERS' ONLY
At 6-30, for Public, MRS. MAUND

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

SUNDAY, NOV. 17TH, at 6-30,
MR. PAIN,
Address and Clairvoyance.
CIRCLE follows Service.
MONDAY, at 3, LADIES' OWN
MRS. LAWS.
WEDNESDAY, at 8, MR. T. W. BAKER

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

SUNDAY, NOV. 17TH, at 11, MR.
LELLIOTT. At 3 LYCEUM.
At 6-30, MRS. F. KINGSTON.
MONDAY, at 3, MRS. MAUNDERS.
THURSDAY, at 8, MISS D. MAUNDERS
Clairvoyance.

MIDDLE-AGED WOMAN seeks Post
take entire charge of old lady. Re-
ferences if required. Box M.T.S. 1,
WORLDS Office, Manchester.

SOCIETY ADVERTISEMENTS.

Barnsbury Spiritualist Church,
ROMAN ROAD, OP. CALEDONIAN RD.
TUBE STATION. N.7.

SUNDAY, NOV. 17TH, at 7.
MR. & MRS. KENNEDY.
Address and Clairvoyance.
After Service, OPEN CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.

WEDNESDAY AFTERNOONS, from 3 to 5,
OPEN HEALING CIRCLE.
WEDNESDAY, NOV. 24TH, MISS DAUNTON.

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

SUNDAY, NOV. 17TH, at 11.
MISS MARION MORETON.
At 7, MRS. EDWARDS.

WEDNESDAY, at 8, MISS J. McKAY,
Chaffesbury Hall, adjoining Bowes
Park Station.

LYCEUM every SUNDAY at 3.

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

WEDNESDAY, NOV. 17TH, at 11-15, OPEN
SERVICE. At 3, LYCEUM.
MRS. N. MELLODY, Address and
Clairvoyance.

WEDNESDAY, at 7-30, Ladies' Public Circle.
THURSDAY, at 8, MEMBERS' CIRCLE.
FRIDAY, at 8-15, PUBLIC CIRCLE.
WEDNESDAY, NOV. 24TH, MISS L. THOMAS.

Cricklewood Christian Spiritualist Soc.,
BARNARD HALL, 11, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.

SUNDAY, NOV. 17TH, at 6-30,
MISS L. GEORGE,
Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE. At 8,
MRS. M. MAUNDERS.

Central London Spiritualist Society,
SERVA ROOMS, 141, HIGH HOLBORN,
W.C.1. (Corner of Bury Street),
Entrance at Rear.

FRIDAY, NOV. 15TH, at 7-30,
OPEN CIRCLE.

SUNDAY, NOV. 17TH, at 7.
MR. H. BODDINGTON,
WEDNESDAY, NOV. 28TH, at 7-30, MRS. V.
CROXFORD.

WEDNESDAY, NOV. 24TH, at 7, MRS. A.
NUTLAND.
CIRCLE follows Sunday's Service.

London National Spiritualist Church,
NEW GALLEY, KATHARINE ST.
(Opposite the Town Hall).

WEDNESDAY, NOV. 17TH, at 3-15, LYCEUM.
6-30, MISS LIND-AP-HAGEBY.

WEDNESDAY, at 7-15, MRS. CLEMENTS,
Address and Clairvoyance.

WEDNESDAY, NOV. 24TH, MISS M. MILLS.

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

SUNDAY, NOV. 17TH, at 7,
MRS. STOCKWELL.

8-15, OPEN DEVELOPING CIRCLE.
WEDNESDAY, at 8, MRS. W. EDWARDS.

The Spiritualist Fellowship,
(KENTISH TOWN),
THIRTEEN, MORTIMER TERRACE,
HIGHGATE ROAD.

WEDNESDAY, NOV. 15, 25, Gordon House Stop.

SUNDAY, NOV. 17TH, at 7,
"THE TEACHER."

THURSDAY NOV. 21ST, at 3 and 8,
MR. & MRS. BILLETTE.

WEDNESDAY NOV. 24TH, MRS. GOLDS.

Companions Still! By W. HAROLD
WEBER (Author of "Eddie"). Cloth,
post free.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 17TH, at 11-15.
MR. FORDER. At 3, LYCEUM.
At 7, MISS MARY MILLS.

WEDNESDAY, at 8, MRS. A. BODDING-
TON.

SUNDAY, NOV. 24TH, MRS. S. D. KENT.

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

SUNDAY NOV. 17TH at 7
MRS. VIOLET REDFERN,
Address and Clairvoyance.

THURSDAY, at 8, MR. H. J. OSBORN,
Address and Clairvoyance.

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

SUNDAY, NOV. 17TH, at 6-30,
MRS. CARRIE YOUNG.

At 8, PUBLIC CIRCLE.
SUNDAY, NOV. 24TH, MRS. M. GOODE.

SUNDAY, DEC. 1ST, MRS. A. RAINBOW.
Every WEDNESDAY, at 3, LADIES'
MEETING.

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

SUNDAY, NOV. 17TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.

At 7, MRS. BLANCHE PETZ.
TUESDAY, at 3, MRS. PRINCE.
At 7-30, HEALING CIRCLE.

THURSDAY, at 8, DISCUSSION GROUP.

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

SUNDAY, NOV. 17TH, at 11-30, CIRCLE.
At 3, LYCEUM.

At 7, MR. T. ELLA.
THURSDAY, at 8, MRS. FILLMORE.

SUNDAY, NOV. 24TH, MR. R. BODDING-
TON.

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

SUNDAY, NOV. 17TH, at 3, LYCEUM.
At 7, MRS. M. CROWDER.

MONDAY at 3, CLAIRVOYANCE.
At 8, MRS. DUNN.

TUESDAY, at 8, MEMBERS' ONLY.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.

FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, NOV. 24TH, AID. D. J. DAVIS.

Hackney Independent Lyceum Church
41, PEMBURY ROAD (Second Gateway
on left in Downs Park Road).

SUNDAY, NOV. 17TH, at 3, LYCEUM.
At 6-30, MRS. CORNWALL,
Address and Clairvoyance.

OPEN CIRCLE after Service.
THURSDAY, at 8, DISCUSSION.
At 9-15, HEALING.

SUNDAY NOV. 24TH MRS. L. LEWIS

Hanwell Spiritualist Church,
120, UNBRIDGE ROAD.

SUNDAY NOV. 17TH at 3, LYCEUM.
At 7, MISS A. WHITE.

WEDNESDAY, 3 and 8, MRS. CROXFORD
THURSDAY, at 8, AS USUAL.

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

SUNDAY NOV. 17TH, at 11, SERVICE.
At 7, MRS. BAXTER.

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

WEDNESDAY, at 8, MISS THORNDICK.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 17TH, at 6-30,
MRS. MENZIES, Address.

WEDNESDAY, at 8, MRS. FILLMORE,
Clairvoyance.

SUNDAY, NOV. 24TH, MR. T. W. ELLA.

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

SUNDAY, NOV. 17TH, at 6-45,
MISS JOAN PROUD,
Address and Clairvoyance.
At 8, HEALING CIRCLE.

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

SUNDAY NOV. 17TH at 6-45,
MISS FALLOWS.

WEDNESDAY, at 3, LADIES' GUILD,
MRS. BROWNJOHN. At 8, SERVICE.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, NOV. 17TH, at 7,
MRS. E. CLEMENTS.

THURSDAY, at 3, LADIES' MEETING,
MRS. CALWAY.

FRIDAY, at 8, MRS. L. CAMPBELL
SUNDAY, NOV. 14TH, MISS RHY DARBY
and COUNT HAMILTON.

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

SUNDAY, NOV. 17TH, at 6-30,
MRS. ETHEL SMITH.

MONDAY, at 8, in Small Hall,
MR. H. J. KING, Psychometry.

THURSDAY, at 8, in Small Hall,
MRS. C. BRUCE, Clairvoyance.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, NOV. 17TH, at 11 and 6-30;
MRS. CROXFORD.

At 3, LYCEUM.
WEDNESDAY, at 7-30, ADDRESS and
CLAIRVOYANCE.

FRIDAY, at 7-45, MEMBERS' CIRCLE
and HEALING.

SUNDAY, NOV. 24TH, MR. H. BOLTON.

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

SUNDAY, NOV. 17TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.

At 6-30, DR. JOHN LAMOND, Address.
MRS. BIRCH, Clairvoyance.

MONDAY, at 3, LADIES' OWN,
MISS J. PROUD,
Address and Psychometry.

At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, DISCUSSION GROUP.

WEDNESDAY, at 8, MRS. F. TYLER,
Address and Clairvoyance.

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

SUNDAY, NOV. 17TH, at 11-30, CIRCLE,
At 7, MR. A. GLOVER BOTHAM,
Address and Clairvoyance.

THURSDAY, at 8-15, MRS. B. PETZ,
Clairvoyant Artist.

SUNDAY, NOV. 24TH, MRS. T. TIMMS,
Address and Clairvoyance.

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

SOCIETY ADVERTISEMENTS.

Little Ilford Christian Spiritualist Church.

THIRD AVENUE, MANOR PARK, E.

SUNDAY, NOV. 17TH, at 7.
MISS LILY THOMAS.
MONDAY, at 3, MRS. STUBBS.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, ADDRESS AND
CLAIRVOYANCE.
THURSDAY, at 3-30, INVESTIGATORS'
CIRCLE.
SUNDAY, NOV. 24TH, MR. G. PRIOR.

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. 18TH, at 8, BOOK
DISCUSSION, "Spirit Teachings,"
read by Mr. J. STEWART.
Everybody Welcome.

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

SUNDAY, NOV. 17TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MR. R. S. GOLDSMITH.
THURSDAY, at 3, SERVICE.
At 8, MRS. A. TUFNELL.
SUNDAY, NOV. 24TH, MISS MORETON.

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

SUNDAY, NOV. 17TH, at 11,
OPEN CIRCLE.
At 6-30, MR. MURRAY NASH.
Address.
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, NOV. 17TH, at 11, MR. ALAN
WELLS. At 3, LYCEUM.
At 6-30, MR. RONALD BRAILEY.
At 8-15, ANNUAL GENERAL MEETING.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, MRS. TRAINER.
THURSDAY, at 8, MISS M. MORETON.
SATURDAY, at 5, ANNIVERSARY TEA.
SUNDAY, NOV. 24TH, MR. G. T. GWINN.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, NOV. 17TH, at 3, MRS. PYNE,
Address and Psychometry.
At 6-30, ALD. D. J. DAVIS,
Address and Clairvoyance.
WEDNESDAY, at 3, MRS. L. LEWIS,
Psychometry.
At 7-30, MISS L. GEORGE, Address and
Clairvoyance.

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

SUNDAY, NOV. 17TH, at 11,
MRS. JULIE E. SCHOLEY.
At 6-30, MRS. MURRAY CHAPMAN.
WEDNESDAY, at 8, MRS. A. BRITAIN,
Address and Clairvoyance.
FRIDAY, at 8, MR. PERCY O. SCHOLEY,
Psychometry.

Walthamstow Spiritualist Church,
VESTRY ROAD.

SUNDAY, NOV. 17TH, at 7,
MRS. HIRST,
Address and Clairvoyance.
WEDNESDAY, at 8, MISS MARY MILLS,
Address on "Haunted Houses."
MONDAYS, at 8, OPEN CIRCLE.
WEDNESDAYS, at 3, LADIES' MEETING.

SOCIETY ADVERTISEMENTS.



* SUNDAY, NOV. 17TH, at 7, *
* MR. & MRS. BILLETTE. *
* WEDNESDAY, NOV. 20TH, at 7-30, *
* MRS. A. GEORGE. *
* After-Circles at close of services. *
* HEALING & DEVELOPING CLASSES. *
* SATURDAY EVENING -- *
* HOME CIRCLES at 7.45 p.m. *
* Ask for Monthly Programme. *

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

SUNDAY, NOV. 17TH, at 7,
MR. RICHARDS and MRS. DUNN.
SUNDAY, NOV. 24TH, MISS J. MCKAY.

Walthamstow Spiritualist Lyceum Church,
THE WORKMEN'S HALL, S2, HIGH ST.

SUNDAY, NOV. 17TH, at 7,
MR. H. WALL,
Lyceum Sunday School at 3.
WEDNESDAY, at 3, LADIES' MEETING.
THURSDAY, 7 to 8, HEALING.
8 to 9-30, DEVELOPING CIRCLE.
SUNDAY, NOV. 24TH, MISS WARD.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, NOV. 17TH, at 6-45,
MR. T. WALL, Address.
MADAME STELLA FORD, Solos.
MRS. GARNER, Clairvoyance.
WEDNESDAY, at 7-45, MISS MOORE,
Address and Clairvoyance.

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

SUNDAY, NOV. 17TH, at 11-15, SERVICE
At 7, MISS EVA CLARK.
WEDNESDAY, at 8, MADAME BISHOP
ANDERSON.
LYCEUM every SUNDAY at 3.

Jewish Spiritualist Centre,
75, HANBURY ST., COMMERCIAL ST., E 1

Sunday - Nov. 17th - at 7
For Subscribers Only.

Monday - Nov. 18th - at 8-30
Clairvoyance - Mrs. Cleghorn.

Thursday - Nov. 21st - at 8-30
Open Circle.

Sunday - Nov. 24th - at 7
Committee's Reception. Admission, 1/6

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

SUNDAYS at 11-15, DISCUSSION (as per
Syllabus).
FRIDAYS, at 3, MRS. AYLIEFF, and 8,
MRS. SPARROW, FREE HEALING AND
DIAGNOSIS.
ORAL AND POSTAL TUITION.

NEW SECRETARIES.

CHESTERFIELD NATIONAL SPIRITUALIST CHURCH (No. 1).—MR. H. HEATH
17, Station Road, Brimington, near
Chesterfield.

HOLLENWOOD.—MRS. SCHOFIELD,
20, Lower Albert Street, Hollenwood,
to whom all communications must be
sent.

Miscellaneous Advertisements.

RONALD BRAILEY, Clairvoyant, 11 to 6, Circles, Tuesdays and Fridays at 8. 90, Sunny Gardens, Bus 605, ders Green. Phone: Hendon 155.

A DRAWING-ROOM SEANCE will held every Sunday at 7, at 15, Somers Road, Clapham, N. Mrs. L. will give Psychometry and Clairvoyance.

By the kindness of Mrs. Skim at the Church of the Comforter, 1 mark Hill Station, London, S.E. 1. E. M. BALL will hold Meetings. Women on Tuesday afternoons at o'clock at that address.

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

MISS MARIAN MORETON, Clairvoyant, Wednesday and Thursday, 1 to 5, 08 Circle, Tuesday and Friday at 3-4 Newman Street, Oxford Street, W. 1.

MR. F. ANDERTON-HULME, Psychologist and Healer, Upper Clapton Place, Baker Street, N.W. 1. Healing, Thursday, 7 to 9.

MR. WATSON, the Healer (Control "YARA"), receives patients daily by appointment at 140, Regents Park, N.W. 1. Phone: Primrose Hill 077. Healing Circle every Wednesday at 7.

MRS. B. HAMILTON holds Public Developing Classes every Monday, Friday at 8. Saturdays at 8. Circles, Psychometry, Sundays at 7. Short dress and Psychometry.—69, Westbourne Grove, Bayswater, London W. 2. (exactly opposite Post Office).

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

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

MRS. WILLIAM EDWARDS, Trance Speaker, Clairvoyante, Psychometrist, "At Home," Tuesdays and Fridays, 10 to 5.—15, Champion Grove, Denham Hill, S.E. 5.

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

ROBERT DAVIES holds Drawing Room Services every Tuesday at 7, Wednesday at 3 and 8.—83, Cleveland Road, H. Crumpsall, Manchester.

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

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

VERA MERVYN, Renowned Trance Medium, Sunday, 7 p.m., Psychometry, Thursday, 3-30, "At Home." Tuesday and Friday, Developing Classes, 8 p.m., 52, Pennard Road, Shepherds Bush, London, W. 22.

SPEAKERS' OPEN DATES.

H. W. STEWART, Inspirational and Trance Medium, is open for dates from now to end of 1930.—"Waverley," St. George's Terrace, Brighton.

MR. LESLIE BANCROFT, Dip. C.P.S., Trance Clairvoyant, Clairaudient, Psychometrist, and Speaker, has open dates for 1930/31. Any distance. Pooled on tour.—Apply Box 154, Two Worlds Office, Manchester.

MRS. L. HILL has a few vacant dates week-ends, for 1930. Speaker, Clairvoyant and Psychometrist. Expenses only 118, Union Road, Nottingham.

BRITISH MAGNETIC HEALERS' ASSOCIATION, 21, Manor St., Ardwick, Manchester

The **ANNUAL MEETING** will be held at 21, Manor Street, Ardwick Green, Manchester, on Saturday, Nov. 23rd, at 6-15 p.m., Mr. BRADY (President) in the chair. Business: Minutes, Correspondence, Chairman's Remarks, Secretary's Report, Treasurer's and Auditors' Reports, Election of Officers, Election of Two Trustees, and any other business. All members requested to attend. F. W. BACON, Hon. Sec.

NORTH LONDON SPIRITUALIST ASSOCIATION (Limited by Guarantee),

GROVEDALE HALL, GROVEDALE ROAD, UPPER HOLLOWAY, N.19.

GRAND XMAS BAZAAR IN AID OF CHURCH BUILDING FUND

Will be held on THURSDAY, FRIDAY AND SATURDAY, DECEMBER 5TH, 6TH and 7TH.
THE BAZAAR WILL BE OPENED EACH DAY AT 3 P.M. Mrs. DE LARA will perform the Opening Ceremony.
Stalls of Every Description. Entertainments. Refreshments served all day.
GAMES, COMPETITIONS AND VARIOUS OTHER ATTRACTIONS, INCLUDING A PSYCHIC BOOTH.
Well-known **CLAIRVOYANTS** in attendance each day.
ADMISSION BY TICKET, 6d.—which amount will be deducted from first purchase.

Public Hall, Sutton (Surrey).

SUNDAY, NOVEMBER 24th, 1929, at 7 p.m.,

PROPAGANDA MEETING

Under the auspices of the London District Council and Sutton Spiritualist Society.

Speaker: Mr. HANNEN SWAFFER.

"Does Man Survive Death?"

CHAIRMAN: MR. MAURICE BARBANELL

ADMISSION FREE.

SILVER COLLECTION.

CHISWICK CHRISTIAN SPIRITUALIST CHURCH,

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

FIRST ANNUAL CONVENTION of the Universal Church of Christ (One Lord, One People). **Special Services throughout the day.** Morning, 9-15 a.m., 11 a.m. Afternoon, 2-30 p.m., 5 p.m., Tea. Evening, 6-30 p.m. and 7-15 p.m., **Addresses and Clairvoyance by the Missioners.** Every soul who loves the Master is invited to attend and help to establish the Universal Church on earth.

TEMPLES OF LIGHT.



SPIRIT PRESIDENT:
JOHANNES.

PHYSICIAN PRESIDENT
IN THE BODY:

HAROLD SPEER.

THE HEAD TEMPLE, 58, Southwark Bridge Road, S.E.1. (Hop. 1272). SUNDAY, NOV. 17TH, at 7, Mr. C. A. BEARE. MONDAY, at 3, Psychometry, Rev. J. WELCH. THURSDAY, at 8, Mr. BARKER. SATURDAY, at 8, Miss HEARNS. **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. 17TH, at 7, Rev. WELCH.

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

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

NOTE NEW ADDRESS: 26, NASSAU STREET, CORNER OF MORTIMER STREET, W.1. (opposite Middlesex Hospital). Visitors arriving by bus should alight at Bourne and Hollingsworth.

SATURDAY, Nov. 16th, at 13, THEOBALD'S ROAD, at 8, Mrs. BUTLER, Psychometry.

SUNDAY, Nov. 17th, at 7, FIRST MEETING at NEW ADDRESS. Speakers: Mr. WALLER SPEER (President),

Mr. R. THORNTON, Mr. JOHN WAITE. Clairvoyance by Mr. WAITE. At 8-15, AFTER CIRCLE.

MONDAYS, at 8, PRIVATE DEVELOPING CLASS. THURSDAYS, at 8, OPEN CIRCLES.

SATURDAY, Nov. 23rd, Mrs. MOTE. SUNDAY, Nov. 24th, Mr. C. BURTENSHAW.

ALL MEETINGS EXCEPT MONDAY'S OPEN TO NON-MEMBERS.

OCCULT CHRISTIAN SPIRITUALIST SOCIETY,

CLARENDON HALL, MADELINE ROAD, by the Side of 164, Anerley Road, Anerley, S.E.20.

Mid-way between Anerley and Crystal Palace Low Level Stations. Croydon & Palace Trams pass within 20 yards.

SUNDAY, Nov. 17th, at 3-30, Mrs. J. R. YORKE. At 6-30, Mr. P. S. MILLS-TANNER.

SUNDAY, Nov. 24th, at 3-30, STUDY GROUP. At 6-30, Dr. VANSTONE.

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

FREE. ALL ARE WELCOME.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE,

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

MONDAY, Nov. 18th, at 3 and 7, Mrs. GREGG.

TUESDAY, at 3, Mrs. ISLES. From 6 to 8, Miss DAUNTON. At 7, Mr. E. KEITH.

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

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

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

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

We offer FIVE POUNDS (£5) for a Photograph.

(SEE LETTERS IN THIS ISSUE.)

"AUROSPECS" means Kilner Screens Perfected

The late Dr. W. J. KILNER, B.A., M.B. (Cantab), M.R.C.P., etc., was the medical electrician at St. Thomas's Hospital, London. He regularly used the dicyanine screen to diagnose disease.

His book, "The Human Atmosphere," created a sensation, because it meant that he had discovered a mechanical method of adjusting the focal range of the eye so that previously invisible forces can be seen. This applies particularly to the aura, which is usually shown by artists as a halo around the heads of saints. He also claimed to see an ethereal body otherwise known as the spiritual body or psychic organism.

HE CLAIMED THAT 95 PER CENT. CAN SEE THE AURA.

Modern Clairvoyants, who diagnose disease, do this habitually, but believe they are specially favoured.

IN OTHER WORDS, Dr. Kilner asserts that NINETY FIVE PEOPLE out of EVERY HUNDRED can be MADE CLAIRVOYANT.

His experiments also proved that regular use of Dicyanine strengthens the sight of presbyopic people.

WHAT KILNER SAW, OTHERS MAY SEE.

Some are able to see the aura immediately; others develop the power gradually by accustoming their eyes to a newer focal range by the steady, regular use of "Aurospects."

The screen was formed from optically perfect glasses cemented together, enclosing a specially compounded solution of alcoholised dicyanine. The great expense of this combination—two to four guineas being the usual charge—prohibited general use, and led to substitution of coloured water, coloured glass, and gelatines, which, being quite useless for the purpose, brought ridicule upon the subject. To guard against this deception we have registered the word

"AUROSPECS,"

and provisionally patented a combination which perfects Dr. Kilner's formula, and so materially reduces the cost, that it is now possible to become a seer yourself at the price usually paid for one seance with a professional clairvoyant. **ONE GUINEA ONLY.**

As Dr. Kilner's statements are somewhat misleading to the uninitiated, and so much misconception exists on the subject, we have hitherto refused to sell "AUROSPECS" unless purchasers have read his book AND our lessons on clairvoyance and trance, but as our Four Postal Lessons on "Aura, Aurisight, Aurospects, Kilner," contain sufficient details for Spiritualists, we make the following offer:—

To Readers of these Lessons (post free 2/-)

"AUROSPECS" WILL BE FORWARDED POST FREE for ONE GUINEA.

We can forward at the same time

Dr. Kilner's "HUMAN ATMOSPHERE," post free 10/6.
H. Boddington's "PSYCHIC HEALING," post free, 6/-.
H. Boddington's "TRANCE STATES," post free, 8/-.

From THE LONDON PSYCHIC EDUCATION CENTRE,
17, ASHMERE GROVE, BRIXTON, S.W.2.

KILNER PROVED THAT CLAIRVOYANCE IS POSSIBLE TO ALL.

The following extracts from letters and reports tell their own story. There was no sitting for development. These results came almost immediately.

From A. L. M., Cheshire: "I thank you for Aurospects received. I can see the aura very distinctly with the Aurospects on. I find that on looking through them in daylight if the hand is held up to the window, after about three minutes it appears transparent (X-ray effect), and this is an indication that your eyes are sensitised. A very great deal depends upon the correct lighting."

From D. E. C., Southampton: "On looking through the window everything appeared as if covered with snow. Fingers were illuminated and flesh disappeared, only bones were visible. A most interesting experience."

Her sister adds additional experience as follows: "From the left hand a white mist, stretching to the right about eight inches, while in the left hand I saw a heliotropic coloured ball of light. Hands kept disappearing and reappearing. Sparks showered from the top of the left hand. The mother's experience was corroborative."

From Miss E. T., Wimbledon: "When using Aurospects, the first colour my eyes registered was a faint green which enveloped most objects, but the lighter tones, like the painted side of a house, garden paths, seemed intensified, giving appearance of snow. When placing my hands in front of the screen against the cabinet, sparks ascended from the finger tips, also a lightish grey mist outlined and elongated the fingers a distance of about six inches. Sparks were also seen when directing finger tips towards the wrist. The bones of the hands were more clearly revealed, also dark patches over the hands. Inside the cabinet the sparks continued, and the mist around the fingers appeared more dense."

Before placing Aurospects on the market I offered to let any member of the London Spiritualist Alliance and prominent Spiritualists to try them out. The following is one of the written reports from Mrs. L. M. S.:—

"Have seen extending about two inches all around hands when looked at through the glasses, and in bright daylight with back to the window. Also rays joining fingers of the two hands when pointed towards each other. Inside the cabinet, without glasses, the rays joining fingers were seen, but so faintly that they might have been due to imagination."

On exceptionally bright days others report seeing the electricity in the atmosphere, believed by scientists to be incandescent dust.

To benefit Societies' funds we have given several free demonstrations. The success varied from 75 to 100 per cent.

DR. KILNER DIAGNOSED DISEASE BY NOTING VARIATIONS IN THE APPEARANCE OF THE AURA

Mr. A. E. Mundy, M.A.M.E.E., Consulting Chemist to many scientific societies, writes as follows: "I have examined Mr. Boddington's apparatus (Aurospect), and am convinced that he is successfully carrying on his work on the lines of Dr. Kilner's remarkable experiments. The aura is easily seen by those who persevere. What the nature of the aura is I am not prepared to say, but can be certain that Mr. Boddington's method renders it visible."—June 6th, 1920.

Full instructions for use are enclosed with every pair of Aurospects:

SECRETARY, LONDON PSYCHIC EDUCATIONAL CENTRE,
17, ASHMERE GROVE, BRIXTON, S.W.2.