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— RIDER —

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FRIDAY, SEPTEMBER 5, 1930.

PRICE TWOPENCE

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OMNIPRESENCE.

WHERE is God?

In the joy of a purling river,
In the Springtime call of the thrush,
In a daisy-studded meadow—
Each is a "burning bush."
Bare thy feet.

In the changing hues of a sunset,
In the twilight's mystic hush,
In the 'witching light of moonbeams—
Each is a "burning bush."
Bare thy feet.

In the holy clasp of friendship,
In love's first rosy flush,
In the bearing of a new soul—
Each is a "burning bush."
Bare thy feet.

For God is here, and God is there,
No matter where you turn,
You'll find his sacred presence
In some bush that always burns.

—J.M.

THE SPIRITUAL PERCEPTION OF COGNITIVE ENTITIES.

By J. D. B. PLIMSOLL-MARCHETTI.

WHEN an observer is present in a room which is entirely devoid of light, no objects which the room contains are visible. Directly the wick of a candle is heated to a certain temperature, the temperature of combustion, a wonderful transformation takes place. Everything which the room contains can at once be seen. The candle, in such circumstances, is generating light and heat.

A blast of cold air, sufficient to lower the temperature of the candle wick below the point of combustion, will render invisible the eyes of the observer. A vivid radiance projects itself from the candle flame. The flame, even to a superficial observer, is strikingly different from the combustible candle, and the figure of speech, comparing our minds to the flames of candles, is charming and superlatively appropriate. It is pleasant to think of our minds as subtle qualities which are at once radiant and elusive.

But it would be disastrous to carry the simile too far. The candle can be lit and extinguished at will, provided, of course, that extinction does not take place automatically owing to the total combustion of the matter composing the candle. It invariably happens that the fiercer the rate of combustion is, the shorter the existence of the candle. We should dread an almighty fiat which ordered that the same parallel should apply to human life.

The Victorian Age, which produced a remarkable succession of great thinkers, was characterised by an astounding repetition of the claim that the comparison of our minds with candle flames holds good in every respect. A good majority of the great thinkers of that period were men of feeble and sickly bodies, constantly afflicted with physical ills, yet wielding an enormous intellectual power, easily, and with the finest results. The body was weak; the mind was strong: and yet the life, or material existence, was long. The candle was puny; the flame was powerful; and yet extinction occurred only after a long period

of fierce combustion. How, then, can such a simile be upheld?

Supposing that the mind is the regular and periodic off-shoot of the brain, bearing out in all essentials the flame-relationship, then to what criteria can the scientist appeal, in order to know whether the conclusions of his thinking are true or false? The lunatic in Bedlam is convinced that he is an antelope. It is folly to reason with him and attempt to show him that his startling conviction is erroneous. He merely pities his adviser, and regards him as a fool. The illumination of his brain shows him quite clearly that he is an antelope, and so far as the light of his intelligence reveals to him that character, his certitude is a sure foundation.

The scientist, on the other hand, may be sufficiently competent to substantiate his refutation of the antelope theory with an overwhelming mass of evidence, yet, if it be granted that the illumination in both cases, the scientist and the lunatic, is dependent on the grey matter known as the brain, who is to pronounce which attitude is correct and which is false.

We observe an object and unthinkingly we assume that we observe it with the eye. The eye receives the rays of light, certainly, and the rays of light, by impinging on the retina, provoke the optical nerves connecting the retina to the brain, thus stimulating the brain and producing the sense of sight. But this process is a widely different one from the mere assumption that the eye is sufficient for the observance of the outside world. Sound waves impinge on the diaphragm of the ear, thus exciting the auditory nerves connecting the diaphragm to the brain, and thereby producing the sense of sound.

Consider now the question of the flame-relationship. The candle flame is projecting from itself rays of light in all directions. These rays impinge on all objects placed across their path, thus causing these objects to become illuminated. Persons present in a room during the burning of a candle perceive a number of objects contained in the room, not through the direct agency of the candle, but owing to the eye having gathered stray rays of light cast off by these objects, which in their turn have received them as projections from the flickering candle flame. The optical nerves are thereby stimulated, and the brain becomes conscious of an outside world.

In certain special cases the optical nerves are not sufficiently excited to render possible this form-knowledge of an existent entity.

Consider for a moment the case of a concert hall brilliantly illuminated by a number of powerful electric lamps, and filled with melodious sounds produced by a notable combination of master musicians. The brilliant rays from the electrical illuminants pour down on the whole of the audience without partiality. The sounds given off by the magnificent instruments are distributed over the length and breadth of the hall without partiality.

The eyes of the assembled mass of people receive those rays of light indiscriminately, and the ears of the assembled mass of people receive the sound-pattern, which is being woven at that time, without partiality and discrimination. But is the same conscious sense of sight and hearing stimulated in each of the individuals present in that hall during the period of time just considered?

I remember very well once listening to a production of one of the magnificent operas which have been bequeathed to us by some of our notable forerunners. The conductor was in charge of an orchestra numbering over five hundred

performers, and also a chorus of well over three thousand.

Suddenly, with an agitated sweep of the hand, the conductor silenced the whole collection of artistes. Turning to an isolated member of the orchestra, he rebuked him for playing on an instrument which was sharp. On making inquiries at the close of the performance, I discovered that nobody save the conductor had noticed that the pitch of the instrument was at variance with the pitch of the remaining players.

Was it a difference in the construction of his brain which distinguished the auditory receptive powers of the conductor, or was it a difference of mind?

In my youth I made the acquaintance of an organist who, after listening to a chord played on an organ, could instantly name the stops which had been called into play, and also rightly count the number of pipes which were speaking to each stop. This feat was accomplished at each trial under such conditions as to make it impossible for my friend to have the slightest knowledge as to the number of keys operated upon and the number of stops called into play, except by the attentive gathering and sorting of the sound vibrations as they rose from the organ pipes.

A notable definition that distinguishes between paintings which are classical and painting which are mere daubs of colours, is embodied in the statement that true works of art gather beauty in just the same proportion as the amount of time spent in contemplation of them accumulates. On the contrary, mere daubs of colours become viler and more nauseating in just the same proportion as the amount of time spent in contemplation of them accumulates.

Here, again, the qualities of sight and brain are secondary when the question of what constitutes a true æsthetic accomplishment is to be decided.

Thus, taking a reasonable estimate of the evidence which is at our disposal, we are compelled, in the teeth of assertions to the contrary, to postulate an entity entirely distinct from the brain, and in no way dependent upon the brain for activity and existence. This entity, call it soul, or spirit, or what you will, has justifiable reasons for recognition and respect.

We ignore those justified demands at our peril, and the peril is greater than some appear to realise. Ignorance is fatal, and the blind ignorance of conceit and procrastination engenders the condemnation of the far-flung, stretches of eternity, and blasts the individual to a narrowness of heart and a spiritual crampiness which, like the brand of Cain, speaks of expulsion to the outer darkness, where there is "wailing and gnashing of teeth."

A BICKINGTON FETE.

IN connection with the Church of the Spirit, Bickington, a very successful jumble sale and garden fete was held at "Tor View" on Saturday, August 16th. It was opened by Mrs. Coats, of Newton Abbott. The weather was ideal for the outdoor amusements and sports, and the entertainment in the evening. There were many earnest helpers who came from Torquay, Newton Abbott, and Teignmouth to take a share in the work of raising money for the church funds, as well as those in the district. It was with heartfelt gratitude to all that Miss McEvoy announced at the conclusion that the sum of £11 had been realised free from expenses.

WHEN thou art the only purchaser, then buy. When other buyers are present, be thou nobody.

ALMIGHTY LOVE.—None know how great is this Love. Always it is manifested. The setting sun, the dawning of day, and all the great works of Nature are just a few signs of God's love. Every breath you take, and all the blessings of life are only a few expressions. Early and late the flow of His love continues. So you will understand the saying that "We love God because He first loved us." Strive to make yourselves a little more worthy of God's great love by loving your fellow-men.—TRUTH BEARER.

THE SPIRITUALISM OF A MODERNIST

By RICHARD A. BUSH.

IF my friend A. L. Wareham will read books supporting the general reliableness of the Christian Scriptures with the eagerness and responsiveness that he gives to me, confirming his own leanings (written by scholars of admittedly equal erudition), he might see that there is truth on the other side than he can at present accept. I do not propose to deal in detail with the statements because they have been threshed out many times before. I will content myself by quoting that great scholar, Dr. Weymouth, in reference to the Acts of the Apostles, "It is plain that the writer was contemporary with the events he describes, and although his perfect ingenuousness ceaselessly contacts his narrative with history, in no case has he been proved to be in error."

This statement of Dr. Weymouth has never been disputed. I have not had the pleasure of conversation with my friend for some time. I hope he will take this intimation of mine as a friendly shake of the hand of a brother who differs from him in some things. It is as a friend that I am grieved to note his reprehensible misuse of a text. Paul's letter to the Romans, torn from its context, grossly falsifying its meaning. I refer to the statement, "Paul like so many others, believed himself justified in deceiving." No one without bias can read the context of the verse referred to without seeing clearly that it is most unwarrantable to assert that Paul is admitting that he told or was prepared to tell a lie. My friend has entirely failed to grasp Paul's argument.

Manuscripts! Contemporary evidence, etc.! There are few if any of original MSS. extant of any of the Greek and Roman classics, but the records are not discredited. There is not a contemporary MSS. of any of Shakespeare's plays. Even as recently as last century (so I read this week in a journal noted for its accuracy) an acknowledged expert in musical lore visited Vienna in 1827 to learn all he could of the music of the day, and he does not even mention Schubert, who was living in the town at the time, and had considerable reputation! And in the 1870 edition of the Encyclopædia Britannica there is only one very short article on Spiritualism, and it gives a very misleading description of the Movement.

But I am going to deal with the subject from another point of view. I hold that there can be no greater narrowing of the Spiritualist Movement than its rejection of the history of Jesus Christ, and what ensued from that tremendous episode in the world's history, not yet concluded and still carrying man on the mighty waves of its incoming tide. This rejection keeps the Movement on too low a spiritual plane. Jesus Christ is more than "a great Spiritualist." He is obviously, as history has sufficiently proved, and present evidence and experience are continually proving, a great, a unique World Teacher. Too many Spiritualists of all people should not be amongst them, ignoring the PRESENT DAY witness to the reality, power, and authority of the living, active Jesus. All along Church history—which cannot be entirely separated from secular history—there is good witness to the office of this same Jesus, and that too of a kind which ought to convince even the most "Modernist" of Spiritualists. Is all that to be ignored and thrust upon the rubbish heap? Even before our eyes we have evidence of the living Jesus in such works as "Spirit Teachings," "Hafed," Rev. Vale Owen's book, the Geraldine Cummings scripts, Winifred Moyes' transcripts, addresses, and many others. Are all these to be scrapped by Spiritualists? Shall we brush aside the lives and witness of such men as the Sadhu Sundar Singh (whose conversion to Christ was direct, not through missions or Scripture), the African Negro Aggrey, the Japanese Christian Tayohiko Kagawa, the wonderful Italian Christian healer Padre Pio, of San Giovanni, Pi Rotundo, and others? For the real question now is not so much the reliability of ancient records, but: Is Jesus Christ a real, living, powerful spiritual Leader to-day?

Millions can shout from personal experience. Yes!

Therefore, we can afford, if necessary, to make to our opponents a present of all their negative criticism, learned and unlearned, and still be rock-rounded in our faith based on knowledge.

The essential characteristic of the Christian Church is—and is—that it should be a community of believers and followers of Jesus in continuous conscious union with Him as their perpetual Leader and Teacher. History shows in spite of lapses and aberrations the Church has recorded this, and given good evidence of it; so that in one sense Jesus Christ himself all down the ages has been providing proof of his historicity, his continuous existence and His efficient Leadership from the spirit spheres.

That is a side of the question which, alas! many Spiritualists fail to grasp, notwithstanding its extreme importance. And this is the sacred but joyful mission that Christian Spiritualists, both within and without the Movement, have to undertake. We want to win Spiritualism the living, present Christ, and the Churches, nay, the world, to Spiritualism.



THE EMPIRE MEMORIAL COLLEGE OF LIGHT.

ONE SUPREME EFFORT.

By H. J. PEMBERTON.

SOME years ago an article of mine with reference to a "College of Light" was published in this journal. I venture therefore to put forward a few suggestions in view of the movement to provide such a College as a memorial to Sir Arthur Conan Doyle.

To begin with, if it were styled "The Empire Memorial College of Light" it would attract subscribers from all parts of the Dominions, and it might in time become the Headquarters of Spiritualism, with possibly subsidiary branches in the various countries of the British Commonwealth.

The simplest method would be to incorporate it as a dividend paying Limited Company, but having the President, Chairman, Managing Director, etc.

There might be two classes of annual subscribers, namely, "Members," who were Spiritualists having no special subscribing connection with any other religious body. These would have certain voting powers. The other class might be termed "Associates," which would be open to all, whether professing any religion or none, but sincerely desiring to investigate the Religion, Philosophy and Phenomena of Spiritualism.

There might, in addition to the Board of Directors, be a Members' Council, which would meet regularly, and forward proposals for consideration by the Directors. The Council having authority to admit or reject applications for membership, and also the right without assigning any reason if necessary to request the resignation of any associate or member.

The chief functions of the College that my article suggested were to be:—

- (1) The Education and Development of Sensitives.
- (2) The Education and Training of Lecturers.
- (3) A special Department for the Psychic Alleviation and Cure of Disease.
- (4) The organised tabulated investigation of psychic phenomena under the best possible conditions, with the necessary sympathetic understanding and regard for the sensitive engaged.
- (5) A special Bureau to deal, by interviews, correspondence, lectures, and other means with the enquiries of associates, who after studying the literature of Spiritualism should be gradually introduced to the phenomena, beginning with the simplest forms.

As is well known, certain Spiritualists consider a Union of orthodox Christian sects might be possible and desirable. The writer's opinion is that any such Union is not only impossible, but even if it were, that it would be inadvisable. It is too big a thing to be associated in any way

with obsolete dogmatic teaching that no really unbiased educated person believes in to-day. Hardly one of the dogmas which the Churches still maintain to be fundamental are recognised by Spiritualists, and if a fusion of any sort took place it would inevitably mean the watering down of our glorious philosophy.

The proverb of the "new wine and the old bottles" is a true test to be applied here.

Spiritualists can be friendly with all, holding fast to knowledge gained, while searching for further enlightenment. Apparently some Spiritualists appear to be troubled with what might be called the "inferiority complex." They do not seem to realise that Spiritualism is the biggest and most important movement in the world to-day, and that to be initiated into its philosophy and phenomena is a privilege and an honour. The general public should be made to appreciate and understand this.

There are many other points which space does not permit of elaborating, such as pensions for sensitives and lecturers, who remain after training as part of the College staff, also a general Benevolent Fund.

There is also a plan which might appeal to all Spiritualists and the outside public, also connected with "Pension Insurance." Possibly some of the points touched on in this article may be found helpful by those who have this noble project in hand.

The writer from time to time has approached certain wealthy people, pointing out the great opportunity for using a portion of their money for the welfare of humanity in this way, but so far without success. Still it should not be beyond the realm of possibility for 80,000 Spiritualists in the British Commonwealth to subscribe an average of £1 as Foundation Members, and 2,000 Life Members at £10 each.

The minimum subscription for Foundation Membership to be 5/- on application for membership, and 5/- within six months—NO MAXIMUM.

All Foundation subscriptions to constitute Free Membership for three years from the actual opening of the College. The amount of annual subscriptions to be fixed later by the Directors and Members' Council.

The College should be within easy reach of the world's capital—London—but in the country, where the necessary quietness would be ensured, and the students would help in the outdoor pursuits of fruit and vegetable culture, etc.

There should be surrounding the College sufficient land to provide room for a "Summer Camp" later. There are large mansions with a certain acreage of land to be had which could easily be made suitable for the purpose. At all events until expansion necessitated additional buildings.

SUGGESTIONS AS TO PROCEDURE.

A "Foundation Roll of Honour" Leger to be opened, and subscriptions invited, with the time limit of three months for Great Britain and Ireland, say 1st October to 31st December, elsewhere to 31st January. If a minimum of £50,000 is not paid in by 14th February, all subscriptions to be returned, less postage and expenses. Minimum subscription, as stated, to be 5/- on application and 5/- within six months.

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IS THERE A CURE FOR CANCER?

NOTE BY THE EDITOR.

"THE MANCHESTER CITY NEWS" recently published a trenchant criticism of medicine under the title "Are Doctors Trusted?" The writer says:—

"The people to-day are no longer illiterate and ignorant. The power of tradition is departing in medicine as in politics. Everything has to stand up to the test, and the one huge, blasting fact that doctors are up against is that despite 2,000 years of progress, they cannot definitely cure a single disease. Even the common cold defies them."

"The people crowd to general practitioners because they can draw sickness benefit, and then they go out and buy patent medicines. The patent medicine trade has never in its history enjoyed such popularity as it has to-day, when almost everybody in the land is entitled to fee medical treatment."

He makes a strong case by showing that every acclaimed advance of medical science is a reversion to the theories of one hundred and sometimes one thousand years ago, whether it be in the treatment of tuberculosis or the use of gland secretions or hormones.

A few months ago the papers were full of a prosecution brought against Mr. Rees Evans, concerning what is called the "Cardigan" cancer cure. The case occupied several days in the Court, and finally the jury disagreed. The fact appears to be that there were witnesses in the Court who were willing to testify to the fact that medical diagnosis had been to the effect that they were suffering from cancer, and that they had been cured by Mr. Evans. They were not allowed to give evidence. We have before us over a dozen testimonies from people who had been diagnosed as suffering from this fell disease, and who now state that they are cancer free. Either Mr. Evans is a gigantic impostor, or he has a valuable remedy.

It is merely our intention to give publicity to the facts. Whether this is a cancer cure or not is a matter which can only be definitely settled by PRACTICAL TEST, but Mr. Evans is not a doctor, and consequently the medical authorities will not give him a chance to present his case. It is not a case for academic opinion—it is a case for test, and the best test is that a number of people who are known to be suffering from cancer shall be submitted to Mr. Evans for treatment. There is no other satisfactory test.

We have repeatedly said in these columns that the only qualification for a doctor is whether he can cure or prevent disease. Letters after his name do not matter. Years of study or experience in hospital are of no value unless they produce results, and the man who can actually cure disease is of far more value than a thousand who have undergone University training.

In the succeeding article Mr. Maurice Barbanell draws attention to the case of Mr. Rees Evans, and we support most emphatically the demand for a test of this man's abilities. The placing of a formula in the hands of the medical faculty is valueless. The formula might be bungled by bad use, or worse. A form of treatment must be applied in the proper manner if it is expected to produce results, and people who have decided beforehand that a remedy is a "quack" remedy because it is brought forward by an unqualified man, are the last people in the world to be trusted with an experiment.

Whether Mr. Rees Evans can cure cancer or not is a matter upon which we do not express an opinion. We merely say: Here are a number of cases who claim to have been cured by Rees Evans from cancer, and he is entitled to a trial by an unbiassed committee, whether this committee be appointed by the Government or some other body. We shall publish in a subsequent issue some of these testimonies.

A CURE FOR CANCER.

By MAURICE BARBANELL.

The world has been crying out for a cancer cure. In a letter to the "Daily Mail" the other day a reader wrote, "Why doesn't Spiritualism produce something useful, such as a cure for cancer?"

Well, the evidence shows that even when you have a cure, no one will listen to you. You would think that records of cancer cases healed successfully for over a period of thirty years would put the world at your feet. Yet Mr. Rees Evans, who is curing cancer to-day, using methods covered by his uncle and father in 1897, cannot get a hearing from the medical authorities or even from the Ministry of Health.

Fifty thousand people die of cancer every year, in seven up to the age of forty, and one in five beyond that. Cancer research has been going on for years. Thousands of pounds have been subscribed by the public. Thousands of pounds of lead, X-rays, and radium have each been exhausted in turn. Animals have been tortured, mice have had artificial tumours grafted on them; yet in spite of all this the medical world has not discovered a cure for cancer. Radium, which was boosted so much, is now appearing in losing favour. The following is quoted from a statement by the National Radium Commission, which appeared in the "British Medical Journal" of November 6th, 1928:

MISLEADING CLAIMS.

"The Commission would strongly deprecate any extravagant claims as were attributed to a member of the medical profession, addressing a recent meeting of the English Medical Society, to the effect that a five per cent. average they had cures by radium in 60 per cent. of operable cases of cancer, 39 per cent. in border line cases, and 28 per cent. in inoperable cases. In the opinion of the Commission figures such as these can only be described as cruelly misleading. . . . It must not be assumed that radium can cure all cancers."

Dr. Herbert Snow, who was surgeon to the London Cancer Hospital, and who spent 29 years of laborious investigations there, has put on record the following statement: "Radium treatment is absolutely useless beyond causing great and prolonged suffering." As for experiments on animals, he says: "Cancer research by means of experiments on animals is entirely illusory, as the human animals do not suffer from human cancer."

Sir Charles Gordon Watson, senior surgeon at St. Bartholomew's Hospital, in an interview, made the following statement on the possibilities of the latest "discovery" of mustard gas. "It would be quite wrong and absurd to speak of mustard gas as a cure for cancer. Its importance lies in the fact that this is the first substance which prevents artificially-induced cancer in animals." Then follows this gem of wisdom: "If a man had cancer of the mouth, the application of mustard gas would not make the slightest difference to the disease. All that one can say is, that mustard gas had been applied to his mouth BEFORE he became infected with cancer he MIGHT have been immune. (The use of caustics in such cases is centuries old!)"

This would seem to suggest that in addition to cleaning one's teeth at night, one should also apply mustard gas to prevent cancer. If medical men ever get hold of the power of government, vaccinations, inoculations, injections, and ointments will be made compulsory, each to prevent some disease.

Yet in spite of the failure of medical research, Mr. Rees Evans goes on curing cancer, but no one listens. With the exception of the recent Burrell case, there has never been a scandal of any kind in the whole thirty years, and even there the jury disagreed, despite the attitude of the judges.

One of the difficulties in dealing with a cancer cure is that of getting doctors to certify a case at both ends. They diagnose cancer and the patient returns cured, but they will say it was a mistaken diagnosis, or refuse to certify that the patient is free from cancer. When witnesses who said they were now cured went into the witness-box holding in their hands their medical cards, their only evidence that they were diagnosed as cancer cases, the judge refused to allow them to be read. It was not "evidence."

One witness was definitely diagnosed as suffering from cancer by two specialists, and was in fact a "test case." After treatment by Rees Evans for six weeks she was cured. One of the two specialists after examining her said, "This is a wonderful cure." This statement he repeated afterwards to two other witnesses. Unfortunately, although even

was made to subpoena him for the trial, he had disappeared."

In another case the patient was supposed to be cured of cancer. She was exhibited at a Radium Congress as a cured case. Soon the growths returned, and then she found that the radium had paralysed two eye muscles, making her almost blind in one eye. Rees Evans is now curing her!

In 1907 W. T. Stead, after having the cure investigated, found there was a *prima facie* case for a crucial test. In 1920 Dr. Corelli certified that the mother of one of her servants had been cured by the Evans remedy. Among dozens of testimonials, many of them sworn documents, there is one from Dr. Parry Jones, the famous Congregationalist Minister. More recently Lady Bute testifies to the cure of one of her servants. It must be remembered that in a large number of cases cures have been effected after the victims have been given up by doctors.

Yet, in spite of all this testimony, the medical world stands a deaf ear. They still continue experimenting on cancer, and spending thousands of pounds on radium, while Rees Evans goes on curing cancer. The Ministry of Health will not listen. "Divulge the formula," it says, but Evans insists that they shall test his claim first, or investigate the cures. He is willing to treat six certified cases of cancer and stand or fall by the result. What more can anyone do? I have tried to present the facts as fairly as possible. Cancer is one of the greatest scourges in the world, and here is a man with a cure. Yet no one listens. I appeal for assistance to break down this conspiracy of silence. The world must know that there is a cure for cancer.

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A DAY WELL SPENT IN THE GARDEN OF ENGLAND.

A HOLIDAY SUGGESTION BY H. J. STEABEN.

DURING the summer months more and more people take advantage of present-day travel facilities to spend their holidays by the sea or on the contryside, and it would without doubt add to the pleasures of our Spiritualist friends, as well as to many interested in our movement, if they were made aware of the activities of the local Societies, so that they could attend their meetings. In addition, this should be of help to the Society as well, not only in a material sense, but would add to their number of friends as well as swell the attendance. On both sides it would help to broaden the interest.

I am led to write thus from my observations during previous visits made to a number of outlying Societies, as yet little known to the larger town inhabitants. This is due in some measure to the fact that not much mention is made in the press of their activities, and also they themselves do not advertise in papers that have a very extensive circulation. Strangely enough, many do not realise the extent of the circulation of THE TWO WORLDS! This really should be a point worth considering by them, as I do feel they would attract many visitors during the summer months, and probably other times as well, if only a few notices were inserted at intervals to make known the address and location of their church.

Amongst these many societies there is a really delightful one at Maidstone. Situated in the very heart of Kent, the Garden of England, a trip from London through the Kentish gardens and orchards is something to remember for days after. To cap this with a visit to such a meeting-house as this church is fortunate enough to have makes it doubly delightful. The services are held in the Archbishops Palace, adjoining the church. It was once called the Castle, and was the manor house. It stands on the brink of the river, between the church and bridge, and has a wonderful view. The room where the services are held looks out immediately over the Medway itself, and the atmosphere created by such surroundings is simply delightful, making the finest conditions. Mr. Pryle (the President) is not only a fine speaker and clairvoyant, but also a very efficient

organiser, and under his guidance the society is making steady progress.

Mrs. Moore (the Secretary) had a remarkable experience a few weeks ago. Whilst going early to open and get the rooms ready for a meeting, she saw waiting at the doorway two forms in clerical garb. Apologising to the friends she was with, she hastened forward to apologise to the two waiting, for keeping them waiting outside, when they vanished. As there was no way out except by passing her or her friends, it caused something of a shock, as none can see clairvoyantly.

For the hospitality meted out I can speak eloquently, and as an aid to smoothing the path of visitors and speakers it is the greatest help. To realise the full extent of prevailing harmony throughout the entire community makes one very grateful for the meeting. I am sorry that the photo I took is not good enough to reproduce, but I hope this little pen picture may induce any visitor to Maidstone or its neighbourhood to find time to attend a service at this very delightful gathering. They will receive the heartiest welcome, and, I believe, come away determined to make known to their friends this little Mecca!

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SPIRITUALISM IN STRANGE PLACES.

By L. B. SEAMAN.

A HAPPY-GO-LUCKY tennis club, where girls and boys play strenuous "sets," and spend the moments between in the care-free chatter and laughter that all young people delight in, is hardly the sort of place where one would expect anybody to take much interest in Spiritualism—which even more than conventional religion is unhappily regarded as fit only for the contemplation of the old and the slightly cranky. But it is wise to beware of saying, "Can any good thing come out of Galilee?"

When good-looking Fred Mercer suggested to the others one Saturday evening that it would be a "lark" if they tried to do some table rapping like the Spiritualists, his "lark" was destined to produce effects quite beyond his ken. To everybody's astonishment, appreciable results were forthcoming within ten minutes, and the table actually did move.

Never had that tennis club been so shocked. The table was moving!

"You're not pushing it, Fred, are you?"

"No! you can see I'm not!"

It was all most queer, those young people thought. Numbers of the girls, sitting in the circle, and others watching in the candle light, giggled rather hysterically. The table began revolving round on one leg at a remarkable velocity. Some laughed delightedly, some watched the movements intently, as if hoping to divine the secret of its extraordinary behaviour, while one "silly ass" got on his knees and closely examined the legs of the table as it performed its eerie dance. But it was useless; there was no trickery about it. The doubters were nonplussed, and one or two jumped up rather suddenly and went home with but a curt "Good-night."

Nevertheless, it was not until a very late hour that the majority left the club that night.

Repeated experiments, all successful, were tried on other evenings, and soon names and intelligent messages were received. Every evening some member came to scoff, and went away wondering "if there really was anything in it." It became a regular thing to call out gleefully for a "dose of psychics" as soon as it grew too dark to play.

And then the authorities banned the proceedings altogether. They stated their reasons with great politeness and sauvity.

The "ghost was laid," as one of the sceptics rather nastily put it.

The week of table rapping was not altogether wasted, though. There were some who thought about the matter in other terms than "doses of psychics," and whose interest

was not to be damped by the action of the Club Committee. They carried on; the others forgot about the "magic table," or kept the thoughts of it well at the back of their minds once they were forbidden to practice at it. But now there are four earnest young devotees who are holding seances of their own, and reading up all the Spiritualist literature they can procure. So far their reward has been considerable. They will continue their research in spite of their hostile or mocking contemporaries.

Strange, how an idle word in a small tennis club can produce such results; how a joke gave four converts to Spiritualism.



THE MEDIUMSHIP OF MRS. DUNCAN

By HARVEY METCALFE, Dipl. S.N.U.

ON August 20th I was present at a materialization seance in Dundee with Mrs. H. Duncan as the medium. There were 12 sitters—8 gentlemen and 4 ladies—and, in addition, the medium and her husband.

The room and furniture were examined by some of the men present; a coil of light rope was put near the cabinet, and the medium was seated there in a small armchair, and was seen to go into a trance before the curtain of the cabinet was lowered. An oil lamp, shaded by red and orange coloured sheets of glass, was lighted, and the gas light extinguished. The light was the brightest I have seen used at a physical seance. Standing about five feet from the cabinet throughout the seance, I could see some of the sitters quite distinctly.

On occasions the medium groaned involuntarily, and a guide, named Albert Stewart, materialized, slapped his chest with his right hand, and snapped his thumbs. This form was about 5ft. 10ins. in height, but the face looked smashed, and was less visible than the rest of the body. The voice was a cultured one, and the form spoke in great anger to a critic who was present. The materialized guide brought out the medium from the cabinet, and stood by her side, an ectoplasmic cord being seen to come from the mouth of the medium, and was attached to the form. The medium was brought out from the cabinet twice during the seance by the same guide, there being an interval of 45 minutes between the occasions. As I stood just by the lamp I could see the hands of my watch quite plainly. After the medium had been put back into her chair by the guide, the curtains closed, after which the form of a child appeared, waving its hand, and carrying a ball under the other arm. This was followed by the materialization of a lady, who did not succeed in establishing definite communication with any sitter. A psychic rod, which I judged to be 4ft. long and 3 to 4ins. wide, exuded from the cabinet and moved about, but this was only visible for about a minute. The materialized form of Albert Stewart came again and asked a gentleman sitter to stretch out his leg, and, having done so, he very quickly unlaced the sitter's boot, and put it upon his own materialized right foot, returning to the cabinet, then walking two short paces from it, tapping the floor with the boot. The form quickly lifted his right leg in the air, and the boot was flung across the room at the same time, at which the medium groaned heavily. The guide said that he would tie up the medium, and I estimate that the tying-up process would take about eight minutes. The medium, who was unbound when the sitting commenced, was found to have her wrists tied behind her with a light rope; arms and legs were also bound to the chair, and the rope had been passed between her knees and under the chair, all of which had been very skilfully done, for she was literally trussed up at the end of the sitting.

The observations and examination of the medium were so good that there was no doubt about the phenomena being absolutely genuine. The medium was in trance for about ten minutes after the seance, and during this time the medium was untied. She was in a very exhausted state, and blood was smeared over her chin.

One regular attender at the seance told me the phenomena were not so strong as usual, but, from my experience—and I have sat with most physical mediums in the country—I must say that I have never seen so much ectoplasm. I would go so far as to suggest that the accounts given to me by a relation of Sir William Crookes there is probably a similarity between the phenomena produced in the presence of Mrs. Duncan and the "Katie King" phenomena produced with Florrie Cook, and I consider that photographs and evidence of equal value might possibly be obtained. A sitter told me that the ectoplasm exuding from Mrs. Duncan did not recoil from light. I have no means of testing this.

My reason for dictating these incidents of the seance while they are fresh in my mind, and forwarding them for publication, is to appeal to sympathetic groups of people or churches in the movement itself to study this kind of mediumship more closely, and, while publicity is somewhat detrimental to the materializing medium, it is essential in this case that the medium should receive sympathetic encouragement, protection from investigators who might attend a seance for the first time, and from any circumstances that may result in her mediumship being lost to the movement or to scientific investigation.

Great credit is undoubtedly due to those who have assisted Mrs. Duncan in her mediumistic development, but there is a vital need for some advisory committee with funds at their disposal to assist and encourage psychic work without interfering too much with personal liberty. I doubt a live committee of this kind will come with the consolidation of the movement. At the present there is an unfortunate need for it.



A MESSAGE FROM SIR ARTHUR.

WE are informed by Mr. Horace Leaf, who is now on his third trip through America as a Spiritualistic propagandist, that he has just received a communication reporting to have come from Sir Arthur Conan Doyle.

On Monday, Aug. 18th, Mr. Leaf had a remarkable sitting with Mrs. Laura Pruden, of Cincinnati, a well-known writing medium. Mr. Leaf writes: "Mrs. Pruden and I each held two corners of the slate while the writing was going on. We could hear the writing and feel the slate vibrate under the action of the pencil. The seance was held at 9 a.m., in clear daylight." The following message was received:—

"Let the mind doubt, Leaf, for doubt instigates investigation; hence study, hence progress. This is my effort to reach anyone in America, but this is a fitting time and place and person; hence the opening wedge to this great work of advance I still have to do; and I will carefully select a needed instrument with all regard to this high truth."

A. CONAN DOYLE.

In an interview with the "Anderson Herald" (Indiana) Mr. Leaf said that he was bringing the slate back with him to England to obtain the opinion of Lady Conan Doyle. Mention is also made by the paper of a "code message" from Sir Arthur, and it is stated that Mr. Leaf hoped to be able to secure this at a further sitting.

Mr. Leaf says that he regards the seance "as highly successful. I have no doubt as to the authenticity of the message."



PROPAGANDA MEETINGS.

MR. HANNEN SWAFFER and Mr. Maurice Barbanell are prepared to undertake propaganda meetings on Sunday, September 28th and October 5th, either in London or within a radius of fifty miles, provided such meetings are held in neutral halls seating a thousand or two thousand people. We hope their services will be used. Letters should be addressed to Mr. Barbanell, 29, Jewin Crescent, London, E.C.1.



BEAT the gods, and their priests will tremble.

NEWSY NOTES

SIR ARTHUR'S IMMORTALITY.

Conan Doyle will not be easily forgotten, even by the people who knew nothing of his work for Spiritualism. Still, seven weeks after his transition, the press pays tribute to him, both as a novelist and as a great champion of justice. "The Strand Magazine," in its September number, prints one of Conan Doyle's popular stories, and publishes, in addition, a Memoir of the great author by its Editor. We think of him first as a great story writer, and next, in his later years, as the burning crusader in the cause of Spiritualism," he says. But it is safe to prophesy that long after his literary work has been forgotten, the name of Doyle the Spiritualist will be remembered by posterity. Already Sir Arthur has broken through the mists of earth to bear witness to the fact of survival, and to converse again with the comrades who helped him to spread the glorious truth. Death cannot kill Conan Doyle. The Roman Catholic Church, in which he was brought up, tried its best to stifle his spirit, yet one of his last battles was fought with a Catholic priest, who, because truth always triumphs in the end, Doyle easily defeated. There were many others who tried to subdue him. Conan Doyle has surely gained two immortalities: one on this side, where he will forever be remembered by a grateful humanity, and one in the Spirit World, where his work will continue.

THE DOYLE MEMORIAL.

When Sir Arthur Conan Doyle passed over, the first thought in the minds of many Spiritualists was: "How shall we honour him? What form of Memorial shall we erect?" The leaders of Spiritualism in this country sat down and thought. Mr. Hannen Swaffer suggested that a book should be published called "Conan Doyle—and After," and there is no doubt that such a book as he has in mind would have a wonderful effect upon the minds of the public, as well as upon Spiritualists themselves. But the scheme does not end there. There is a section who think that such a book should only form part of the plan. *THE TWO WORLDS* on August 8th foreshadowed something greater in the shape of a Conan Doyle Memorial. "Something ought to be done to perpetuate the name of Sir Arthur Conan Doyle," it said. "If some training centre could be established in which psychic faculty could be trained . . ." Lady Doyle has now stated that such a Centre was the great dream of Sir Arthur's life. She is anxious to know whether Spiritualists are now strong enough to make that dream a reality.

AN OLD SCHEME.

At the time of writing no definite decision has been made, however. It is still quite an open question as to what form the Memorial will take. The idea of a psychic "Training School" reminds me forcibly of that old maxim, "There is nothing new under the sun." It takes me back to the time when it was really hard to be a Spiritualist, and when conviction HAD to be accompanied by a considerable measure of courage. In 1893 the idea of a training college was first expressed in this journal. Correspondents wrote about it for months. Mr. John Chapman, a vigorous worker, discussed the scheme to build a "School of the Prophets" in an article in which he stated that "it would provide a class of duly-qualified magnetic physicians, prophets, mediums, clear-seers, and Spiritualistic persons whose morals, characters and gifts, being cultured and educated under religious and scientific methods, would fill the earth with blessings and usefulness."

AN OPPORTUNE.

The plan was at first vague, but it soon took root. Correspondents began to write about it, Spiritualists to talk about it. The first letter to be published on the subject said: "Shall not the idea be put at once into tangible shape? No time could possibly be more opportune than the present." That was in 1893. To-day, in 1930, we are almost as far from the object as ever.

PROGRESS!

There were many enthusiasts, but few willing workers. Mr. J. Ainsworth, of Norfolk, wrote to say that he was prepared to hand over at any time, free of charge, a plot of freehold land, containing 1,960 square yards, situated near Rhyl, "if the Spiritualists of Great Britain are prepared to erect a suitable building thereon, and for the purpose already indicated." So a fund was started. That old pioneer, John Venables, became early associated with the project, and asked: "Don't you think there are a thousand persons in this country who would give, say, £1 per year for such a work?" Alas! there were fewer Spiritualists in 1893 than there are to-day. A short while before his passing Conan Doyle himself declared: "We have 500,000 Spiritualists and sympathisers in the British Isles alone to-day."

WHERE TO BEGIN.

Someone wrote to question the legal status of the proposed training college. Others wrote to ask how the mediums would be trained, others to inquire whether the mediums REALLY needed training. Soon the vital question as to how the money could be raised was forgotten. Later the idea fell through altogether. My reason for recalling all these facts is to remind readers that, if a Conan Doyle Memorial is really to become a fact, the work must begin in 1930 where it left off in 1893. How shall the money be raised?

BOOKS!

There was a time when it was possible for the average Spiritualist to keep abreast of the new books on Spiritualism, but to-day it is an impossible task. It is a sign, however, of progress, for publishers do not print books about subjects in which there is no interest. Nearly everyone has some interest in Spiritualism, and publishers take advantage of the fact. Sometimes we overhear the remark: "Spiritualists are so poor." I wonder! Who, I should like to know, buys the scores of high-priced volumes on Spiritualism which issue from the various publishing houses every year?

THE TALMUD.

Quite recently I added to my library an abbreviated copy of "The Talmud." It is a wonderful work, recording the thoughts of many different Jewish generations, and discussing and commenting upon the import of Biblical episodes. I was introduced to it by a Jewish friend, who told me that every week thousands of Jewish scholars meet together to discuss and examine this book. Their interest in its narratives is intense, for the Talmud seems to them to be the "key" to the Bible. Reading it casually, I was struck by the amount of confirmation it offered of the fact that Christianity is but an offspring of Judaism, and that nearly all Christianity's truths can be traced back to a Jewish source. Yet Christianity sends missionaries amongst the Jews!

OBSERVER.

SIR ARTHUR'S PASSING.

"The Occult Digest" (U.S.A.) says: "Sir Conan Doyle chartered his boat and set sail for the harbour he knew so well. His loved ones await with rejoicing the signal of his arrival in the country whose map he has so untiringly and unflinchingly studied. They await with eagerness the message, telling of his reunion with friends who have journeyed ahead. Death held no terror or regrets for him, for he had studied and mastered the law. He was not only a captain, but he was a sailor, and like all true sailors he did not fear the storms at sea. His eyes were on the port, and he knew there was safety in the harbour of his choosing. The world joins with his family in waiting for the signal of his return from that country where Life abounds, even though men may call it Death."

HE who curbs his wrath merits forgiveness for his sins.

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FRIDAY, SEPTEMBER 5, 1930.

MEDIUMSHIP HAS TWO SIDES!

MEDIUMSHIP is the foundation upon which Spiritualism (whether as a science or a philosophy) is built, and is the only method known to man of bridging the gulf of death. All revelations from the unseen have come through this channel, for man knows of no other. The religions of the world and all spiritual revelation is based upon the experiences of "those to whom the heavens were opened and light vouchsafed." Mediumship may vary tremendously in its power and in its forms, but it is the result of two activities—the process of transmission from the higher life and the process of reception within this world. It is not necessary to suppose that what we call the spirit world is something different and distinct from the world of physical things. It may be merely an extension of the known physical world. Science is gradually enabling us to realise that matter is but a result of etheric energies of positive and negative electricity acting within limitations, so that it may well be that this life of normal breath, this world of physical things, is but a point in an infinite line or a segment of an infinite circle. Time and eternity are surely not separate and opposite things, for time is always a part of the eternal. Normally our consciousness acts within the limitations of a physical plane, but through mediumship it is amenable to activities, both personal and impersonal, from a realm which is superphysical, i.e., an extended (but nonetheless limited) realm.

Psychical research has been attempting the enquiry into mediumship for well over fifty years, but that enquiry has been almost entirely concerned with the observation of mediumship from a purely physical plane. The question will never be understood until the investigation is undertaken from both sides of the veil. Since we have mediums (the receptive instruments) with us, it is comparatively easy to observe the processes of reception and the conditions under which it occurs upon our side of life, but we think very little is known concerning the process of mediumship from the other side of life, and until this is better understood mediumship will always be a mystery box.

To illustrate the point, let us cite a conversation we had at a seance for the direct voice. A relative was communicating. We distinctly heard his voice enquiring about certain members of the family, and giving information concerning evidential matters relating to his past life. Suddenly we asked him the question, "What do you do to enable me to hear you?" To which he replied, "Well, I speak to you, of course." "No, no," I said. "I frequently hear you and see you in the ordinary every-day walks of life without the trouble of entering the seance room, and you frequently communicate with me, but on those occasions I alone am aware of your communication. In the present circumstances you are communicating with me; I hear your voice on the air, and everyone present in the room also hears.

Now, what is the difference in the procedure when I speak to me personally and mentally and your presence operation when your voice is heard by all?" There was a pause, and then a show of impatience typical of the person with whom we were communicating. "How do I know?" was the reply. "Someone says to me, 'See that hole and speak into it,' and the next I know is that you are replying." I then said, "Well, do you hear my reply?" "Only the same way as I do when you are alone." So that apparently direct voice mediumship does not work both ways or at least it did not in that particular case.

It would seem strange that the individual who is communicating does not know the processes involved in his communication, and yet the same thing is true of the telephone. You ring up an individual. You "see that hole" and speak into it, but in this case transmission is in two directions. You will hear as well as speak from each end, but the man in the street has no idea of the mechanical as implied in the building of a telephone, and the individual who uses it very seldom realises the tremendous amount of pre-arrangement which has been done by others whom he never sees. The lumber men who cut the poles, and the men who fix the poles. The men in the steel works who make the wire, and the work of linesmen who run those wires from place to place, linking up one communicator with another. The makers of batteries, and a thousand and one other workers in a hundred different trades who have all been concerned in the establishment of telephonic communication before the message can come through. It seems to us that there is quite as great an amount of labour put into the inner side of life by those who establish communication for us with what Stainton Moses called "the intelligent communicator at the other end of the line."

These are some of the problems which have to be solved in mental mediumship. We have certain parallels which may be useful, and we wish there were more experiments in this direction. Take telepathy, for instance. It is possible for certain attuned persons to communicate telepathically with other persons still in the flesh, and the transmitter has a partial though not full knowledge of what he actually does in order to get his message through. A few experiments in telepathy on the part of the critic who advances this theory to account for all psychic communications would soon abolish most of his arguments. He will find that telepathy is successful between certain persons who are rightly attuned, but it is very doubtful if there is any person who could successfully transmit telepathic messages to twenty persons on earth. In thirty years of experiment we have found less than half-a-dozen persons to whom we could transmit messages with any degree of accuracy, and we have certainly experimented with several hundreds. If spirit messages were no more successful than telepathic experiments, then ninety-nine per cent. of our clairvoyant descriptions would be a complete failure, whereas the fact appears to be that about seventy per cent. are in a measure successful. The individual, therefore, who attempts to explain mediumship on the grounds of telepathy is too inexperienced to be seriously argued with. If mediumistic messages were due to telepathy from the living, it could not produce the proportion of successful results which it does.

When, however, we come to other phases of mediumship, such phenomena as apparitions, materialisation, levitation (whether of a speaking trumpet or of other physical things) and the direct voice which is audible upon the air, we have very little means of determining how this can be produced by any direct mental effort. There are certain parallels which we could quote in our own experience, but they are so few as to be almost explainable by coincidence. Yet we shall never understand the true inwardness of mediumship until we begin to understand it not only from the standpoint of the medium, but from that of the communicating.

What does a spirit do in order to get described? Or in order that his voice may be heard? Or in order that he may mould ectoplasm into definite and positive physical form? What does a spirit do in order to materialise or to become photographed? In our experience it has been found that the individuals who are described, whose voices are heard,

and who are seen as materialised forms, know nothing whatever of the processes involved, and this brings us up against the much vexed question of the functions of guides and controls, who are probably the individuals who have to build up the machinery, similar to the building of a telephone line, before results can accrue.

Spiritualism has revealed much concerning man's innate psychic faculty and the possibilities of communication with the dead. There is still a tremendous amount to be revealed as to the how and the why of the processes involved.

CURRENT TOPICS.

CONAN DOYLE
STILL SPEAKS!

We have received from the Gramophone Company Ltd. a new record which they have just put upon the market (H.M.V. C1983). This a 12in. double-sided record, containing a speech by Sir Arthur Conan Doyle, which was recorded in May last. Sir Arthur tells the story of how and why Sherlock Holmes came into being, and even suggests that the methods of detection of crime in various countries have been altered in consequence of those thrilling stories. He then goes on to tell how and why he came into contact with Spiritualism, and how it turned him from materialism to a belief in God and a future life. It is a record which should be valued by Spiritualists in the years to be. It preserves for us the well-known voice of our greatest modern propagandist, and it presents the case for Spiritualism with brevity, conciseness, and sincerity. The present generation is indeed fortunate that it can preserve the actual voice and message of the great men who have passed along the road of time, and it may well be that in the years to come, when it comes to the testing of the identity of the communicators, such records as that of Sir Arthur Conan Doyle and others may be of immense value. The record can be obtained through any of the usual musical agencies.

MAKE FRIENDS
WITH
YOURSELF.

Dr. Walter Carey, Bishop of Bloemfontein, has been visiting this country to attend the Lambeth Conference. Writing in the "Daily Mail," he complains that "what England lacks is the inner serenity of the soul." He complains that men live the exterior life entirely; and we think he is right, even while we differ from some of his deductions from his main theme. Dr. Carey says: "We are all of us at least two selves, or ought to be. The exterior self which faces the world, bears the blows of life, is sick or well, is laughing or sad, is talking or silent, but there is another self, awake or not yet awake, the inward and spiritual, the real centre of personality. That inner self has to be found. It is only found when a person has gone off into quietude, and has really come to terms as to what he is, what he is meant for, and what he intends to be. When a man has thus really come to terms with himself he possesses a purpose and perhaps a poise which nothing can touch. You can't rattle a man who is in possession of his own soul!" That is very true, and it is the reason why you can always rattle the man who is only in possession of a creed or a belief, whether it be orthodox or heterodox. A man's internal conviction can rise superior to temporal things, but nothing else can.

THE
PARLIAMENTARY
BILL.

Resulting from the deputation which waited upon the Home Secretary recently to lay before him the difficulties and disabilities under which Spiritualists suffer, we understand that a Bill is in active preparation with a view to its presentation in the forthcoming autumn session of Parliament. The difficulties are many, and it is quite possible that in whatever form such Bill is drafted, it will excite criticism. That would apply to any form which the Bill might take. The chief things which matter, it seems to us, are that it shall be a Bill which relieves the disabilities under which a growing movement suffers, and has some chance of being accepted

by Parliament. If some measure can be placed upon the Statute Book which recognises honest mediumship as a legitimate activity, Spiritualists will be relieved of a good many handicaps under which they at present suffer in the holding of properties, the claiming of legacies, and various other matters. We hope the Committee will not allow grass to grow under its feet, but will push on with this measure. It is long overdue.

SUCCESSFUL
MEETINGS.

We are pleased to see that the removal made by the Marylebone Spiritualist Association to the Queen's Hall for their Sunday night meetings is meeting with success. On Sunday, August 24th, the hall was filled to its capacity, and the audience listened with attention to an address by our Editor, which was followed by very remarkable clairvoyance given by Mrs. Estelle Roberts. Names, incidents and ties of relationship were freely and correctly given, and the majority of them were of such a nature that they could not fail to be recognised. In a hall of this size it is very difficult to avoid confusion. It is extremely difficult for the medium on the platform to locate any single individual in the audience, for the audience appears like a sea of faces, while on the other hand in a large number of the cases it was impossible for those upon the platform to hear the replies of the people in the audience. Mrs. Roberts is very successful in avoiding such confusion, first, because of her complete "sangfroid," and secondly, because she has a voice which can be heard. We hope it will not be long before a hundred other of our clairvoyants are able to attain to her standard.

COMING
AND GOING.

Mr. Horace Leaf notifies us of his safe arrival in America, where he will be starting a series of visits to the various camp meetings in different States. He is sure of a hearty welcome. The Rev. Arthur Ford (who was associated with the Houdini test message) is, we understand, shortly to visit England again, and will conduct a number of meetings in various parts of the country. Mr. Ford is an attractive speaker and a very sound message bearer, being both clairvoyant and clairaudient, and our churches would do well to take advantage of his visit. Then in January next we shall be receiving a visit from the Rev. W. Errwood, who is one of the accredited missionaries of the National Spiritualist Association of the United States, and one of its finest speakers and message bearers. He will conduct a tour of some months throughout the country. This interchange of visits between the Anglo-Saxon speaking countries is all to the good, and we hope that the various Spiritualist organisations on both sides of the herring pond will take advantage of such visits to further cement the bonds of fraternity between the Spiritualists of England and the States.

A GOVERNMENT
SUBSIDISES
CREMATION.

We have received a copy of an excellent address given at the reception of English, American, Italian and Danish members from the International High School of Elsinore, Denmark, at the Peace Temple of Halsingborg, Sweden, recently. The Peace Temple has been erected by the Halsingborg Cremation Society, and has been designed by Professor Ostberg, who designed the Town Hall at Stockholm, and is an elegant and stately building. The Swedish Government made a large contribution towards its cost. Mr. Gustave Schlyter, the Town Syndic (Mayor) of the borough, gave an excellent address dealing with the sanitary and other advantages of cremation. We are pleased to see that Government recognition has been given to a form of disposal of human remains, which we believe is destined to become increasingly popular. Readers who desire information concerning cremation in ancient and modern times are recommended to read "Cremation," by Florence G. Fidler, one shilling net (Williams & Norgate), which presents the case for cremation in logical and attractive form.

WHEN the ox is down many are the butchers.

SOME RECENT EXPERIENCES.

By A. VOUT PETERS.

WE are continually hearing from our critics the old parrot-cry that clairvoyance is only telepathy. The following instances, I think, will exclude all telepathic influences.

I had a relation that we as a family had not heard of for many years, and had no means of tracing him. My sister sits in circle at Wandsworth with a "Mrs. Nichols," and last October this medium gave a description to my sister with the name of this relation. When I saw my sister, she remarked, "I wonder if he is dead?" Last June, visiting another relative whom she had not seen for a long time, she was told that the relation seen and described by Mrs. Nichols had passed away on the 15th of the previous September.

Last summer I had a visit from my friend Mr. Steabben. In the course of conversation he suddenly saw an old lady building up by the side of me, a perfectly typical Victorian prim old lady, who gave the name of "Ann" or "Mary Ann." It was true I had an aunt Ann, but my aunt Ann was the opposite of this lady. She then showed him a prayer book, having a gilt cross on cover, which was, he said, given to me on some special occasion. I replied that I had no remembrance of ever having such a book, and my aunt Ann never went to church. Some time after, I was laughingly relating this description to my wife, Mr. Glover Botham being present. "Fancy my aunt Ann going to church," said I. My wife looked up and said, "Repeat that description." I did, when she replied, "I had an aunt Mary Ann, and that book she gave me when I was confirmed, and I have it still in that box."

Mr. Steabben also described something he saw in connection with my work in Iceland, which literally was fulfilled. I had only been in touch with our friend Mr. Kvaran, but Mr. Steabben gave me a description of all the leading men in a special scene which actually took place in the work of the society.

On June 24th last, at a public meeting at the London Spiritual Alliance, I gave a description accompanied by a message to a Mr. Dribbel, well known as a worker in our movement. I knew he was going abroad, but did not know where he was going, but the message came to me that he was going into two countries, and would be longer away than he thought. He said, "I know nothing of this," and that he was only going for a week-end into Belgium. Whilst I was in Holland I received a letter from Mr. Dribbel, part of which I am copying, viz., "It will interest you to know that the major part of what you predicted for me a fortnight ago at the London Spiritual Alliance has already come to pass. Last Friday I left Carshalton to spend the week-end with my family on the Belgian coast, where we have rented a villa at Cog-Sur-Mer. On Monday morning I received a wire announcing the passing away of a dear brother-in-law and friend in Holland, and the same morning I left for Bussum, near Amsterdam, where we buried my sister's husband yesterday. So your prediction that I would not return straight to England, but would go to another country, has strikingly been fulfilled, alas!"

I would like to call the attention to our readers that the spirit who gave the message to Mr. Dribbel could see further than we in the flesh. These instances that I have related rule out telepathy entirely.

TRANSITIONS.

ADMIRAL WILFRED HENDERSON.

WE have to record with deep regret the transition of Admiral Wilfred Henderson, whose interest in Spiritualism is well known. The promotion occurred at his residence, at Ryecroft, Ropley, Hants., on August 14th. Admiral Henderson was in his 58th year, and only recently accepted the Vice-Presidency of the Spiritualists' National Union which he held at the time of his death.

POST OFFICE SPIRITUALISM.

AN APPEAL.

By J. G. COATES.

THE work of the above Society continues, in spite of many rebuffs, and last month concluded a fairly successful session. Sittings are suspended until next month, but work of propaganda and debate goes on unabated. Indeed, since the passing of Sir Arthur Conan Doyle, and the resultant interest in the press, the South-Western District Post Office has been the scene of continuous debates. We have endeavoured to keep the flag flying strongly, and have not hesitated to carry our truths into the most unpromising and hostile camps. It would be interesting for a stranger to become acquainted with our staff, and see how familiar Spiritualism is to them all.

Now, I want to give voice to a thought that is uppermost in the minds of a number of our members. We feel somewhat that we are left to fight our battles without outside support. Has the novelty worn off? Is it because we are not able to boast of famous names? I feel sure we are doing a great work, and every member contributes a large measure of self sacrifice, working in the background and against difficulties unknown to the ordinary society, without even the glitter of office as an attraction. We have no church or regular meeting-place, but send our interested colleagues to the nearest Spiritualist Church to their places of residence.

For this work evidence is necessary. We tell our colleagues of our truths. We recount to them our evidences of survival, but they say "Show us." Often we cannot, because we are not either a big enough "noise" or financially well enough off to attract those who could help us.

We are making an effort to hold a circle every fortnight (Thursdays, alternating morning and evening) at the London Spiritualist Alliance, S.W.7, commencing in October. We want mediums for these circles—mediums who can manage to come just for their expenses. I do appeal to you who have the interest of the cause at heart to help us. We much desire to increase our list of honorary members, whose subscriptions amount to only 6/- per year. Are there any readers who would like to assist our work by joining? Mr. J. G. Coates, of 108, Thornhill Road, Surbiton, will handle all correspondence in connection with the work.

BOLTON WEDDING BELLS.

THE Bradford Street Spiritualist Church, Bolton, Lancs. was the scene of a very pretty though quiet wedding on Monday morning, Sept. 1st, solemnised in the presence of a fair congregation.

The parties in question were Miss Sarah Ellen Sixsmith, Corresponding Secretary of the Henry Street Lyceum, and Mr. Herbert Hodson, son of Mr. Joseph Edgar Hodson (deceased), Vice-President of the same church. The bridesmaids were Miss A. Sixsmith and Miss Olga Sixsmith (sisters of the bride), Miss Joan Tonge (niece of the bride) and Miss Dorothy Cocker. Mr. J. Tonge acted as best man. The service, which was very beautiful and impressive, was conducted by Mr. E. W. Oaten. Mr. H. B. Bleasdale, a former organist of Bombay Cathedral, ably officiated at the organ.

The bride was quietly dressed in brown silk, and carried a bouquet of pink carnations, whilst the bouquet chosen by Miss A. Sixsmith, the chief bridesmaid, was composed of pretty chrysanthemums. After the service a reception was held at the bride's home, and later the couple, amidst congratulations and good wishes, left to spend their honeymoon at St. Annes.

Mr. Hodson was a former President of the Henry Street Church, where he is held in high esteem by the members. Miss Sixsmith has done very valuable work in the Church Lyceum, where she is very popular. Their union forges a strong link between Henry Street Church and its Lyceum, and unites two very prominent workers.

BOOK REVIEW.

"HANDS AND FACES." By Katharine St. Hill. London: Rider & Co. 160pp. 10s. 6d. net.

This is the third and last volume of "The Book of the Hand." It is well and clearly written, and the text is simplified by the inclusion of twenty-four page illustrations. Briefly, the author believes that a thorough grasp of palmistry "can and does give us all we want to know," but she also declares that a study of personal appearances can greatly simplify the art. She has here propounded a key to this latter study. Selecting each planet in turn, she gives the probable height, figure, features, religion, temperament, etc., of the person born under it. She also deals with people of "mixed temperaments," and offers some concluding words of advice to her students.—J.L.

"VERS BENARES, LA VILLE SAINTE," by Jean Marques—Riviere, Victor Attinger, Paris (7 francs).

The story of Li-Log, the teacher (Guris), and of his disciple (Chela), Legs-Se, has been written with great charm by Mr. Jean Marques-Riviere. They are two Thibetan monks, and make the pilgrimage from the mountains of Thibet to Benares, where Li-Log dies in that sacred city. During the pilgrimage the extraordinary occult powers of Li-Log are revealed in many ways, but the main teaching is concerned with the essential beliefs of the Thibetan monks. The asceticism practised by them is remarkable. The power of the "mantras" used is emphasised, but it is the complete absorption of the Ego into the All that forms the climax of this teacher's instruction. The book is altogether remarkable, giving a vivid insight into the various religions of India, and a description of Benares that makes the sacred city live in the imagination of the reader. For anyone who desires to learn that religion is universal, and that in its higher developments we can all meet somewhere around the summit, and more especially for anyone interested in Buddhism, this book can be cordially recommended.—JOHN LAMOND.

TWO NOTABLE BOOKS.

AMONGST the books on Spiritualism recently published are two volumes of note: "The Edge of the Unknown," by Sir Arthur Conan Doyle, and "Rudi Schneider: A Scientific Examination of His Mediumship," by Harry Price.

"The Edge of the Unknown" (332pp., 7/6, Murray) was Sir Arthur Conan Doyle's last work. It comprises a number of articles on diverse subjects, written in Sir Arthur's characteristic vivid style. It is of immense interest to every Spiritualist, and is written in such a manner that even those who are entirely ignorant of the subject may follow it with ease. The opening chapter, "The Riddle of Houdini," deals with the famous magician's work, and, incidentally, records his confession that he was often assisted by spirit power.

In "Rudi Schneider" (239pp., 10/6, Methuen) an elaborate account is presented of some sittings held at the National Laboratory. The seances were controlled by Mr. Price's system of electrical control. Amongst those who took part in the circles were Mr. C. E. M. Joad, Dr. William Brown, Dr. F. C. Schiller, and others, and the observations of several of the sitters are recorded. This book is of interest principally because it examines the powers of a well-known physical medium. It also gives an insight into the working of the special electrical method of control.

EVERY man will surely have his hour.

JERUSALEM was destroyed because the instruction of the young was neglected.

ERRATA.—In a recent issue it was reported that a fete organised by Forest Hill Christian Spiritualist Church had realised "the sum of £10." The figure should read £18. We much regret the error, and gladly make this correction.

SPIRITUALISM IN THE WEST OF ENGLAND.

ON Sunday, August 17th, the Rev. Beatrice Burnham, of America, addressed a large gathering of Spiritualists at the Corn Exchange, Plymouth, and gave very convincing proofs in her clairvoyant descriptions. Never before has such a medium addressed so large a body of earnest seekers in the city, and her explicit methods appealed to all who heard her. In spite of inclement weather, friends assembled from all parts, not only in Devon, but from places such as Guildford and Southsea. Solos were rendered by Mesdames Webb and Bailey, and pianoforte selections by Mesdames Hawke and Blackler, giving the meetings a touch of refinement. A great number of earnest workers rendered excellent service, making the meetings held throughout the week a success.

BRADFORD DISTRICT COMMITTEE.

THE monthly conference was held at Batley National Spiritualist Church, Hanover Street. Mr. Williamson (Vice-President) was in the chair. Roll call was responded to by 6 churches, represented by 9 delegates, 9 associate members, and 3 officers. The minutes of the previous meeting were read, and a lengthy discussion arose regarding the resignation of the President. Other business was quickly disposed of, and the Secretary was instructed to write Windhill, re linking up with the S.N.U. A propaganda meeting was held in the evening, Mrs. Williamson, Mrs. Whitley, and Mr. J. Lonsdale taking part in the service. Mr. Leng gave thanks to the Batley friends for their welcome.

INTELLIGENT DOGS.

MRS. G. HARDINGHAM, of 5, King Edward Road Romford, writes us:—

Re your recent article in THE TWO WORLDS on "Dog Intelligence," I would like to relate an experience of a friend of mine who possesses another intelligent dog, named Peg. My friend was about her household duties, in the course of which she picked up a mat to shake, at the same time saying in the presence of Peg, "Oh, Peg, we shall soon have to get a new mat." The mat she was then holding was badly worn. She continued with her work for a little while, during which time Peg had gone for a run. Later, however, she was amazed to see the dog returning with a nice new black mat in its mouth. Peg stood before her wagging her tail, as much as to say, "Here is a mat for you!" My friend took the mat, saying, "Oh, Peg, this won't do; we shall have to find an owner for it." After a while she discovered a neighbour had been about her work also, and had placed the mat over the rail of the fence a few doors down the road. The dog had purloined it.

On another occasion she had brought her mistress a joint from the butcher's shop. Animals who are constantly with their owners get to understand the meaning of certain words. My own little Peke will nestle down in her basket and close her eyes when I repeat the word "Bed" to her. Another dog which died understood when I said to him, "You must have a bath, Roy." He would make himself scarce. Animals associate the word with the action, but this is true also with our children when we offer them a cake and repeat the word "cake" at the same time. An animal does the same. They even seem to understand our moods.

Is the grave a final thing,
After all?
And can there be silence
When Memories call?
And is there ever any
Spirit space . . . empty,
When all emptiness
Is peopled by your face?

—GRIFFIN DRANE.

CORRESPONDENCE.

PRAYER.

SIR,—No student of "More Spirit Teachings" denies that God is everywhere. We are told to think of Him as the "great spirit permeating all," etc. The distance spoken of is not a spatial one—our intercourse with the Great Father of spirits is "through the innumerable ranks of spiritual beings which extend upwards and upwards to Him," the difference between our low rate of vibration necessitating intermediaries. This is the plain teaching of "Imperator," a very high control of Stainton Moses.

C. GRYLLS.

THE HAIR OF MEDIUMS.

SIR,—Perhaps I may be permitted to say a word on the question under the above title, referred to again in your issue dated August 22nd. Students of Phrenology observe the hair of a person they may be examining as one indication of what is perhaps rather loosely called "quality" of brain. It is found that persons possessing very fine, soft, silky hair are more sensitive to impressions and intuitions than those with thicker and coarser hair. One may take as example the fine soft hair of a well-bred child, in connection with its exceeding sensitiveness to the feelings of others towards it; though the hair, of course, is not the only thing to take account of. So with mediums who are "sensitives." Fine, soft, glossy hair may be taken as one of the outward indications of their inward gifts. It would be a fine thing for the science of human faculties if our leading mediums would allow this among other physical factors of their make-up to be noted and tabulated by a competent observer. I should be happy to do the observing.

B. FRANCIS, F.B.P.S.

WATER DIVINING AND CLAIRVOYANCE.

SIR,—I am much interested in the article by Mr. Edwin Felstead in your August 22nd issue. I have proved the truth of water-finding by means of the forked twig, both in my own case and that of a friend. We used poplar wood and willow, the only hazel we could get being too dry. I think any wood does, so long as the sap is plentiful in it.

At first we found nothing, because we grasped the twig too tightly. Then I tried with my hands palm downwards, and walked very slowly over a friend's garden. At one spot I felt a curious drawing sensation in my hands, and called my friend to try his twig there. The point went down at once and unmistakably. Then we traced the course of the stream successfully, as we found when we told the owner of the garden (which we had never seen previously).

I wonder if Mr. Felstead has tried himself? The twig is not moved by the muscles of the fingers, but seems to be "pulled" by some unseen force directly we stood exactly over the hidden water. I felt a slight giddy feeling and a sort of "awareness" just before the rod bent. We had the same results when blindfold. But if I touched my friend (without his knowledge) nothing at all happened. My idea is that his psychic force then went into me instead of following the twig to the ground. The power, of course, is in the diviner, not the twig, which merely acts as an indicator like the pointer on the ouija.

We are going to South Africa shortly, and mean to test our powers there, where they will be of real use to farmers. But can anyone tell me how we can estimate the depth at which the water will be found? Or the strength of the flow? Drilling for many feet through rock, only to find a feeble stream, would not pay at all.

I. TOYE WARNER-STAPLES, F.R.A.S.

N.B.—May I take this opportunity to say that after October 1st all communications should be addressed to me c/o Mrs. Milton, 9, Trollip Street, Grahamstown, South Africa, and she will forward them during the next 18 months or so.

THE FATHERHOOD OF GOD.

SIR,—Mr. Evans, in his courteous reply to the statement of my position concerning Fatherhood, etc., suggests that in the main we were in agreement, but thought that there was some truth behind Polytheism worth considering. To this I take no exception, since all manifestations are variable, according to the conditions they are manifested under. Hence, a manifestation can only be permanent as a manifestation of something concealed. All manifestation implies prior and concomitant concealment. Consequently, the real truth concealed behind the condition "statement of being" is only inferred from its manifestation, and therefore may not be in unison with the truth itself. As a consequence it cannot be accepted as a philosophical axiom or foundation upon which to build a permanent philosophy or theology. Hence, I did not object to the method of government presented by Polytheism. I only object to it as a solution. Certainly, it served a purpose when the conceptions of men were more crude and cramped. But "as a child sees and talks as a child, so the child when it becomes a man puts away childish things." In the case of Polytheism it was broader and more comprehensive than Fetishism. But we cannot afford to stop at that, nor perhaps at Monotheism, which is certainly a much wider generalisation than Polytheism. We must endeavour to state our position in terms of the whole, and that was my reason for saying we should be retrogressing rather than progressing were we to do that. Moreover, it must be remembered that the wider generalisation must of necessity embody the narrower.

H. J. WEBSTER.

INFINITE BEING.

SIR,—Mr. Evans says "the Infinite is All, therefore all selves are It." Personally, I do not recognise that "I am It." I am part of It. "I am ONE with It." "I am not IDENTICAL with It." I am like a drop in the ocean; one currant in the pudding. When I pray to the Infinite, I pray to All; if I pray to a personal god, I pray to a part without power, except a limited portion of the Whole. In praying to Infinite Being, I pray not to a vacuum, to nothing, but to The One Eternal Reality, Universal Spirit, which is Eternal Life Itself, most capable and certain of response. I do not think of It as hearing with ears, except in a secondary way, by Its finite manifestations. In praying to The Infinite we need not ignore the good spirits; we know that God uses them, or functions through them as parts of Himself. The holding of The Supreme in the mind cannot but assist us all, both those whose help, and those who are helped.

Mr. Evans says, "I affirm the Infinite produces nothing, in the nature of things cannot do so." There are two aspects of The Infinite: (1) The non-existence of anything outside. (2) The inclusiveness of All Existence, All Being. Under the first aspect Mr. Evans is perfectly right. Under the second aspect, however, we have to admit the continuous changes taking place, the finite forms and beings produced, their relation to one another and to the Whole.

I should like to know, and doubtless there are others, "Who is this finite god whom Mr. Evans prefers to worship, rather than The Supreme? An answer might help to clarify our minds, for although we have so much in common, there seems to be something important to be revealed.

A. L. WAREHAM.

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SUNDAY, SEPT. 7TH, at 2-30, LYCEUM.
At 6-30, HARVEST FESTIVAL.
MONDAY, at 3, MRS. WORTHINGTON.
At 7, FRUIT BANQUET, 6d. each.
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TUESDAY, at 8, MR. ENTWISTLE.
WEDNESDAY, at 3, MRS. SAVAGE.
THURSDAY, at 8, MRS. SMITH.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, SEPT. 14TH, MR. J. CHAM-
BERLAIN.

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

SUNDAY, SEPT. 7TH, at 6-30 and 8,
SERVICES.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MRS. WOOLFENDEN.
At 8-30, OPEN CIRCLE, MR. JENKINSON.
THURSDAY, at 8, SERVICE.
FRIDAY, at 8, OPEN CIRCLE.
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MONDAY, at 3 and 8, MRS. HIBBERT.
TUESDAY, at 8, WHIST DRIVE, 1s.
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SUNDAY, SEPT. 14TH, MISS J. RENTON.

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SOCIETY ADVERTISEMENTS.

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SEPT. 14.—HARVEST, MRS. J. GREEN-
WOOD, J.P.
SEPT. 21.—MR. MAXFIELD.
SEPT. 28TH.—REV. BEATRICE BURN-
HAM.

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SEPT. 14.—MRS. WHITLEY.
SEPT. 21.—MR. CONNOR.
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Dover Spiritualist Church,
CANNON HALL (Entrance Market St.).

SATURDAY, SEPT. 6TH, at 7-30, and
SUNDAY, SEPT. 7TH, at 11 and 6-30,
MRS. L. LILLEY,
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 7TH, at 11-15 and 7,
MRS. KELWAY BAMBER,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, SEPT. 7TH, at 3-30,
FLOWER MESSAGES.
At 6-30, MRS. LUCAS,
Address and Clairvoyance.
WEDNESDAY, at 7-45, OPEN CIRCLE.

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

SUNDAY, SEPT. 7TH, at 6-30,
MRS. GRACE COOKE,
Address and Clairvoyance.
THURSDAY, at 8, MRS. M. MORRIS,
Address and Clairvoyance.
SUNDAY, SEPT. 14TH, MRS. D. C.
WILLIAMS, Trance Address.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, SEPT. 6TH, at 7, and
SUNDAY, SEPT. 7TH, at 6-30,
SERVICES.

Ryde Christian Spiritualist Church,
Isle of Wight,
NEWPORT STREET, OFF HIGH STREET.

Services : SUNDAY at 6-30.
Enquiry Class : WEDNESDAY, at 7-30.

SUNDAY, SEPT. 7TH, MRS. CARTER
(Southampton), Address and Clair-
voyance.
SUNDAY, SEPT. 14TH, MRS. COOPER-
BUTLER (Wolverhampton), Address
and Clairvoyance.

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE STREET

SUNDAY, SEPT. 7TH, at 3, LYCEUM.
At 6-30, MRS. HOSKINS (Bristol),
Address and Clairvoyance.
THURSDAY, at 7, MRS. HOSKINS, of
Bristol, Address and Clairvoyance.

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

SUNDAY, SEPT. 7TH, at 7,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MR. T. W. ELLA,
Address and Clairvoyance.

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

SUNDAY, SEPT. 7TH, at 11 and 6-30,
MR. NICKLES.
THURSDAY, at 8, MRS. MELLOY.

Sutton Spiritualist Society.
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, SEPT. 7TH, at 6-30,
MISS MARION MORETON,
Address and Clairvoyance.
SUNDAY, SEPT. 14TH, MRS. G. COOK,
Address and Clairvoyance.

WILL Secretaries please note change
of address : MR. R. P. COOK, Speaker
and Clairvoyant, "Hazeldene," Mot-
tram Road, Matlay, Stalybridge.

SOCIETY ADVERTISEMENTS.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, SEPT. 7TH, at 11 and 6-30,
MR. H. BOLTON.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MADAM CLARISSA
MAY.

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

SUNDAY, SEPT. 7TH, at 11 and 6-30,
MRS. E. EDEY,
Address and Clairvoyance.
MONDAY, at 3, MEMBERS and FRIENDS,
MISS L. THOMAS.
THURSDAY, at 8, MISS L. THOMAS.
Clairvoyance.

Battersea Christian Spiritualist Church
UNITY HALL, FALCON GROVE,
Near Clapham Junction, S.W.

SUNDAY, SEPT. 7TH, at 11, CIRCLE.
At 6-30, MR. MORRIS,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING,
MRS. CALWAY.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, SEPT. 14TH, MRS. M. RADLEY

**Bounds Green Christian Spiritualist
Church,**

CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, SEPT. 7TH, at 7,
MR. and MRS. BAIN.
SUNDAY, SEPT. 14TH, MRS. F. LANE.

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

SUNDAY, SEPT. 7TH, at 11,
MR. ANTEN.
At 7, MRS. CANNOCK.
WEDNESDAY, at 8, MRS. MELLOY, at
Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, SEPT. 7TH, at 11-15, SERVICE.
At 3, LYCEUM.
At 7, MR. J. PAYN, Address.
MRS. F. BROWN, Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, SEPT. 14TH, HARVEST
FESTIVAL.

Central London Spiritualists' Society,
33, HATTON GARDEN, E.C.1.
(Note New Address.)

FRIDAY, SEPT. 5TH, at 7-30,
MR. NASH.
SUNDAY, SEPT. 7TH, at 7,
MISS THORNDICK.

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

SUNDAY, SEPT. 7TH, at 11,
MR. ELLA.
At 6-45, MR. BILLETTE.
WEDNESDAY, at 7-45, MISS HERBERT.

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

SUNDAY, SEPT. 7TH, at 3 and 8,
MRS. LUCY BROOKMAN.
WEDNESDAY, at 3, CIRCLE. At 8, MRS.
E. SMITH, Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

Clapham Spiritualist Church,
Opposite CLAPHAM NORTH STATION,
BEDFORD ROAD, CLAPHAM, S.W.1.

SUNDAY, SEPT. 7TH, at 11 OPEN CIRCLE
At 3, LYCEUM.
At 6-45 for 7, MRS. C. YOUNG,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING,
Psychometry. At 8, Magnetic Healing.
THURSDAY, at 8, OPEN DISCUSSION
GROUP. Subject, "Telepathy."
MR. W. MANNING.
FRIDAY, at 8, MRS. E. CLEMENTS,
Clairvoyance.
SUNDAY, SEPT. 14TH, MR. J. POLLARD.

Croydon National Spiritualist Church
BROAD GREEN HALL, HANDCROFT RD.
nr. junction London Rd., West Croydon

SUNDAY, SEPT. 7TH, at 3-15, LYCEUM.
At 6-30, MADAME ESTA CASSEL.
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 7-45 MRS. MATTHEWS.
Clairvoyance.

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

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, SEPT. 7TH, MR. S. OUSLEY.
THURSDAY, SEPT. 11TH, MISS FLETCHER
SUNDAY, SEPT. 14TH, MRS. A. GOLDS.




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

SUNDAY, SEPT. 7TH, at 11-15,
MR. WHITMARSH.
At 7, MR. D. STOCKER.
WEDNESDAY, at 8, MRS. F. TYLER.
SUNDAY, SEPT. 14TH, MR. P. SCHOLEY.

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

SUNDAY, SEPT. 7TH, at 7,
MRS. VIOLET REDFERN,
Address and Clairvoyance.
THURSDAY, at 8, MR. P. SCHOLEY.
Address and Clairvoyance.

Forest Hill Christian Spiritualist Church
BEADNELL ROAD, FOREST HILL, SE23.

SUNDAY, SEPT. 7TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM. 
At 7, MRS. PODMORE. 
TUESDAY, at 3, MRS. PRINCE.
At 7-30, HEALING CIRCLE. 
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, SEPT. 7TH, at 6-30,
MR. JOHN F. KAHL.
At 8, PUBLIC CIRCLE.
SUNDAY, SEPT. 14TH, HARVEST
FESTIVAL, MRS. MARY GOODE.
SUNDAY, SEPT. 21ST, MR. W. G. GILES
and MRS. H. SELF.
Every WEDNESDAY, at 3, LADIES'
MEETING.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.

SUNDAY, SEPT. 7TH, at 3, LYCEUM.
At 7, MRS. MEURIG MORRIS.
MONDAY, at 8, MRS. DUNN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 3, FREE HEALING.
THURSDAY, at 8, PSYCHOMETRY. Silver
Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, SEPT. 14TH, MRS. BEAUMONT
SIGALL.

SOCIETY ADVERTISEMENTS.

Fulham Spiritualist Society,
12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, SEPT. 7TH, at 11-30, CIRCLE
At 3, LYCEUM.
At 7, MR. OSBORNE.
THURSDAY, at 7-30, ALD. W. J. DAVIS.
SUNDAY, SEPT. 14TH, MR. A. H. BAIN.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, SEPT. 7TH, at 7,
MR. BUTLER.
WEDNESDAY, at 3, MRS. LADLEY.
THURSDAY, at 8, MISS L. WHITE.

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

SUNDAY, SEPT. 7TH, at 11, SERVICE.
At 7, MRS. BAXTER.
TUESDAY, at 8, FREE HEALING CIRCLE.
WEDNESDAY, at 8, MISS MADISON.
MR. CUMINGS in attendance.

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

SUNDAY, SEPT. 7TH, at 6-30,
MR. G. TAYLER GWINN, Address.
WEDNESDAY, at 8, MRS. PODMORE,
Address and Clairvoyance.
SUNDAY, SEPT. 14TH, MRS. M. MORRIS.

**Hendon and Golders Green National
Spiritualist Fellowship,**
THE LIBERAL ROOM, 1, BELL TERRACE
HENDON (op. "The Bell" bus stop).

SUNDAY, SEPT. 7TH, at 6-45,
MR. H. WRIGHT,
Address and Clairvoyance.
SUNDAY, SEPT. 14TH, MR. THORNTON.

Hounslow Spiritual Mission,
Corner of DOUGLAS ROAD, HANWORTH
ROAD (op. Congregational Church).

SUNDAY, SEPT. 7TH, at 6-45,
MR. LEONARD and MRS. LADLEY
(Clairvoyance).
TUESDAY at 8, HEALING SERVICE.
WEDNESDAY, at 3, LADIES' GUILD,
MRS. TREADGOLD. At 8, MISS MOORE.
LYCEUM every SUNDAY at 3.

Independent Spiritualist Church,
NEW MORRIS HALL, BEDFORD ROAD,
CLAPHAM, N.

SUNDAY, SEPT. 7TH, at 6-45,
MR. KING,
Address and Clairvoyance.
THURSDAY, at 7-45, MR. S. OUSELEY.
SUNDAY, SEPT. 14TH, MISS DAUNTON.
HEALING every TUESDAY at 8.
STUDY GROUP every SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, SEPT. 7TH, at 7,
MRS. E. CLEMENTS.
THURSDAY, at 3, LADIES' MEETING,
MRS. F. LANE.
FRIDAY, at 8, MRS. E. EDEY.
SUNDAY, SEPT. 14TH, MR. F. WHIT-
MARSH (President, London District
Council).

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

SUNDAY, SEPT. 7TH, at 6-30,
MR. G. W. COLMAN,
Address and Clairvoyance.
MONDAY, at 8, in Small Hall,
MRS. ALICE GREGG, Psychometry.
THURSDAY, at 8, OPEN CIRCLE (De-
veloping), MRS. M. LINES.

SOCIETY ADVERTISEMENTS.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, SEPT. 7TH, at 11 and 6-30,
MISS L. GEORGE,
Address and Clairvoyance.
At 3, LYCEUM.
WEDNESDAY, at 7-30, SPECIAL VISIT OF
MR. A. CLAYTON, Address and Clairvoyance
MR. A. CLAYTON,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, SEPT. 14TH, MR. E. MEADS

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

SUNDAY, SEPT. 7TH, at 11-15, CIRCLE.
At 6-30, MRS. FLORENCE LANE,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN,
MRS. MAUNDERS, F'lora' Reading.
WEDNESDAY, at 8, MRS. EDEY,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

Little Ilford Christian Spiritualist Church,
THIRD AVENUE, MANOR PARK, E.12

SUNDAY, SEPT. 7TH, at 7,
MR. MARESCO MARISINI,
Address and Questions.
MONDAY, at 3, LADIES' MEETING.
TUESDAY, at 8, HEALING CIRCLE.
Bring your ailing brothers and sisters.
WEDNESDAY, at 8, MRS. TUFFNELL.
SUNDAY, SEPT. 14TH, MR. C. A. BEARE
Address and Clairvoyance.

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

SUNDAY, SEPT. 7TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MR. G. T. WYATT.
Collections for Church F.O.B.
THURSDAY, at 3, MRS. A. TUFFNELL.
At 8, MRS. B. PETZ.
SUNDAY, SEPT. 14TH, MR. C. TURPIN.

New Southgate National Spiritualist Church,
ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, SEPT. 7TH, at 7,
MISS CANNON.
SUNDAY, SEPT. 14TH, MR. S. ISTD.

Shepherds Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, SEPT. 7TH, at 11, OPEN CIRCLE
At 6-30, MR. H. CLARK,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, SEPT. 7TH, at 11-30, OPEN
CIRCLE.
At 7, MRS. M. CROWDER,
Address and Clairvoyance.
THURSDAY, at 8-15, MRS. G. ELLIOTT,
Address and Clairvoyance.
SUNDAY, SEPT. 14TH, MR. MAX
GITTLESON.

HEALING CIRCLE, TUESDAYS at 8-15.
LYCEUM every SUNDAY at 3.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, SEPT. 7TH, at 3 and 6-30,
MR. R. THORNTON,
Psychometry, Address, Clairvoyance.
WEDNESDAY, 3 & 7-30, MRS. GARNER,
Psychometry, Address, Clairvoyance.

SOCIETY ADVERTISEMENTS.

Southall Spiritualist Society,
CO-OPERATIVE HALL, KING STREET,

SUNDAY, SEPT. 7TH, at 7,
MR. WICKS and Mrs. BUTLER,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING held
at 16, Osterley Park Road.
SUNDAY, SEPT. 14TH, MRS. LEONARD.

Streatham Christian Spiritualist Church
TUDOR HALL, PINFOLD ROAD
(Adjoining Streatham Library).

SUNDAY, SEPT. 7TH, at 11, SERVICE
and CIRCLE.
At 6-30, MRS. MAUNDER,
Address and Clairvoyance.
WEDNESDAY, at 3, LADIES' MEETING,
MISS JOAN PROUD, also at 8, Address
and Clairvoyance.
SUNDAY, SEPT. 14TH, MR. ED. SPENCER

Streatham Spiritual Brotherhood,
STREATHAM SCHOOL OF MUSIC (almost
opposite STREATHAM Station).

SUNDAY, SEPT. 7TH, at 6-30, SERVICE.
Circle after Service. Free Healing.
THURSDAY, at 3 and 8, MRS. A.
HENDERSON.
SUNDAY, SEPT. 14TH, MRS. N. MELLOY

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

SUNDAY, SEPT. 7TH, at 11, MR. NUNN
At 3, LYCEUM OPEN SESSION.
At 6-30, MRS. A. E. ARNOLD.
MONDAY, at 8, MR. ARTHUR CLAYTON.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING,
MRS. REEVES.
THURSDAY, at 8, EVENING OF PHENO-
MENA.
SUNDAY, SEPT. 14TH, MR. & MRS.
PULHAM.

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

SUNDAY, SEPT. 7TH, at 11 and 6-30,
MR. PERCY O. SCHOLEY.
WEDNESDAY, at 8, MRS. F. LEVITT,
Address and Demonstrations.

Wembley Spiritualist Society,
UNION HALL, EALING RD., WEMBLEY.

SUNDAY, SEPT. 7TH, at 6-30,
REV. G. MILLS, Address.
MRS. BETTS, Clairvoyance.
SUNDAY, SEPT. 14TH, MRS. CANNOCK.
LYCEUM every SUNDAY at 3.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, SEPT. 7TH, at 6-30,
MR. WHITE, Address.
MRS. TREADGOLD, Clairvoyance.
WEDNESDAY, at 7-45, MRS. BROOKMAN

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

SUNDAY, SEPT. 7TH, at 11-15, SERVICE
At 7, MISS WINIFRED MOYES.
WEDNESDAY, at 8, MISS R. WARD.

85, LANCASTER GATE, W.2.
SUNDAY, at 7 p.m.

Address and Clairvoyance,
By STEPHEN FOSTER.
TUES. & THURS. at 3, Psychometry.
WED. at 3, FREE HEALING CIRCLE.
SATURDAY, SEPT. 20TH, "TEA" at 5.
Write for Syllabus, or Call.
Phone: Paddington 2312.
All Welcome.

Miscellaneous Advertisements.

RONALD BRAILEY, Clairvoyant and
Psychometrist, at home daily. Post
correspondence. Circles, Tuesdays and
Thursdays at 8.—90, Sunny Gardens,
N.W.4. Tel.: Hendon 1888.

MARIAN MORETON, Clairvoyant,
Clairaudient, Speaker. At Home, Mon-
day to Friday, 1 to 5.—64, Newman
Street, Oxford Street, W.1.

MR. H. J. STEABEN is open to take
a limited number of Healing Cases for
Absent Treatment only. Appointments
by letter only. There are three vacan-
cies in Special Private Developing
Circle starting mid September, Monday
evenings.—50, Upper Gloucester Place,
N.W.1.

MRS. B. HAMILTON holds Public De-
veloping Classes every Friday at 8.
Saturdays at 8, Circle for Psychometry.
Sundays at 7, Short Address and Psy-
chometry. — 69, Westbourne Grove,
Bayswater, London, W.2 (exactly
opposite Post Office).

MRS. E. A. CANNOCK attends Tues-
days and Thursdays for Consultation
for Healing at 111, Campden Hill Rd.
(corner) High Street, Nottingham Gate.
Public Meetings, Tuesdays at 7-30 and
Thursdays at 3 and 7-30. Also by ar-
rangement. Write 56, Barrowgate Rd.,
or Phone Chiswich 1184.

MRS. HARVEY, Clairvoyant & Psy-
chometrist, 43a, Russell Road, Ken-
sington, W.14. At home daily, 10 to
1 and 2 to 8 p.m. (Wednesdays excep-
ted). Developing Classes open Tues-
days and Thursdays at 8 p.m. Public
Circles for Psychometry on Monday at
8, Friday at 3 and 8, Saturday at 8.
Public Sunday services will be announ-
ced. Phone: Western 0265.

MRS. HUGHES holds Spiritual Ser-
vices (Trance) Sundays at 7, Tuesdays
and Fridays at 8.—311, King Street
(side door), Hammersmith, nr. Ravens-
court Park.

MRS. LILLY, the Gifted Healer, re-
ceives patients daily for treatment.
Trance diagnosis by spirit doctor.
Clairvoyant and clairaudient. Miracu-
lous cures effected. Fees very moder-
ate. Many successful absent treat-
ment cases. Write for appointment to
33, Clifton Road, Maida Vale, W.9, or
Phone, Cunningham 1430.

MRS. MAYES, 7, Fairmile Avenue,
Gleneagle Road, Streatham, holds
Circles on Sundays at 7, Tuesdays at 8.

MRS. PIKE holds Wednesday even-
ing service at 8. Sunday morning circle
at 11. Sunday evening services every
Sunday at 7. Starting from Sept. 7th.
Please note change of address: 29,
Ethelden Road, Shepherds Bush, W12.

ROBERT DAVIES, Dipl. S.N.U., Clair-
voyant and Psychometrist. At home
11 to 7, Tuesdays and Wednesdays.
Drawing-room Demonstrations, Tues-
day at 8, Wednesdays at 3 and 8.—
Beech House, 83, Cleveland Road, Hr.
Crumpsall, Manchester.

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appointment. Diagnosis. Blood Pres-
sure cured.—THOMAS H. LIPPY, 41,
Bagshot Street, Waltham, S.E.17.

Mrs. BLACK HILL holds an AT
HOME every Tuesday at 3. New ses-
sion begins Private Developing Class
on Thursday, Sept. 4th, at 8. Par-
ticulars on application.—6, Pasture
Road, North Wembley. Phone Wem-
bley 3322.

The Guild of Spiritual Healing Ltd.
(Dr. Lascelles' Healers). Open daily,
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cepted.—"THE SEEKERS," 29, Queen's
Gate, S. Kensington, London, S.W.7.

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BRITISH MEDIUMS' UNION.

A **FAREWELL and PRESENTATION** to Mr. and Mrs. **JAMES TINKER** (who are leaving England for South Africa) will be held on **SATURDAY, Sept. 13th, 1930**, at 7-30 at the **MANCHESTER CENTRAL SPIRITUALIST CHURCH, No. 5, THE PARSONAGE, DEANS GATE**. The Presentation will be made by Mr. E. W. OATEN, followed by a **SOCIAL**. All friends cordially invited. Chairman: Mr. W. E. BENTLEY, Vice-President.

—F. W. BACON, Hon. Sec.

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MONDAY, SEPT. 8TH, at 3 and 7, Miss **PROUD**. TUESDAY, at 3, Mrs. **WIRDNAM**. At 7, Mr. **E. KEITH**. WEDNESDAYS, at 3-15, Mrs. **BETTS**. THURSDAYS, 3 to 6, Mrs. **GABRIEL**. 6 to 8, Miss **MANSFIELD**. FRIDAYS, at 3, Mr. **E. KEITH**, and Daily from 1 to 6 p.m. At 7, **STUDY GROUP, Mr. ANTEN**. At 7, Mrs. **SUTTON**. Hours: 12 to 7 (Closed Saturdays and Sundays). VISITORS WELCOME. **ETHEL A. KNOTT**.

OCCULT CHRISTIAN SPIRITUALIST SOCIETY.

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

SUNDAY, SEPT. 7TH, at 3-30, Mrs. **F. LANE**. At 6-30, Mrs. **J. R. YORKE**.

SUNDAY, SEPT. 14TH, at 3-30, Mrs. **B. GARNER**. At 6-30, Mrs. **F. STEPHENS**.

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THURSDAY, SEPT. 11TH, at 8, Mrs. **M. E. HARVEY**, Psychometry.

SATURDAY, SEPT. 13TH, Mrs. **E. EDEY**. SUNDAY SEPT. 14TH Miss **F. FALLOWS**.

THURSDAY, SEPT. 18TH, Mrs. **L. GOLDSWORTHY**.

NEW SECRETARIES.

STREATHAM SPIRITUAL BROTHERHOOD, Streatham School of Music, 245, High Road, Streatham, S.W.16. — Miss **LOUISE MURRAY**, 108, Streatham Vale, S.W.16.

SPEAKERS' OPEN DATES.

LEEDS National Spiritualist Church, 24, Brunswick Place.—Booking for 1931 within 25 miles. 5/- Sunday evening, and 3/- Mondays, and exs.—H. **OSBORN**, Secretary.

Mrs. **DONALDSON**, 58, Louisville Rd. Upper Tooting, has vacant dates for Clairvoyance and Psychometry, Healing, etc.

Mrs. **MANTON**, Inspirational and Controlled Speaker and Clairvoyant, a few open dates for 1930. Booking a few dates for 1930. Booking Societies for 1931. Please write River House, Stable Yard, Melton Mowbray.

Will all Mediums who have bookings with the Hounslow Spiritualist Church (Whitton Road), "Ladies' Guild," please communicate with M. **WYATT** (Mrs.), 13, Temple Road, Hounslow, Middlesex.

CHANGE OF ADDRESS.—Mrs. **ROBERTS JOHNSON**, c/o 85, Lancaster Gate, London, W.2., Sept. 6th onward.

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Mr. **ALFRED VOUT PETERS**, 51, Hunter Street, Brunswick Square, London, W.C., has resumed his Public Circles on Mondays at 8. Old friends will be cordially welcomed.

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