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

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FRIDAY, OCT. 3, 1930.

PRICE TWOPENCE.

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FRIDAY, OCTOBER 3, 1930

PRICE TWOPENCE

A SYNOPSIS OF THE CIRCLE OF BEING.

By W. H. EVANS.

THE following speculations are merely suggestive. They are the result of much reading and thinking, and embody ideas which are to be found in many books. But the main the ideas are the same as those expressed in "The Process of Man's Becoming," a book worthy of deep consideration and study, both for its philosophic insight and wide grasp of cosmic problems. Each of the following postulates can be very much expanded and amplified. They express principles rather than details; as such they form a basis for reasoning which may be helpful to Study Groups during the winter months. I have endeavoured to maintain the logical sequence, so that the argument may proceed without any great gaps.

1. There is one Infinite Self-conscious Life: beginningless, endless, ungenerable, eternal: the cause of all that is. This comprises what has been, is, and will be.

2. The Infinite Self-conscious Life comprises and expresses all states and conditions within and without. It is all.

3. The Infinite Self is a dual oneness; positive and negative. It is That which moves, and That which is moved. It is original motion.

4. The Infinite Self comprises the not-self. It is transcendent in spirit, immanent in form: the outer side of the universe—the material—is the not-self, the body of the Infinite Self.

5. The Infinite Self is That which underlies all manifestation. It is substance, living and self-conscious.

Note: Spinoza's definition of Substace is "that which is in itself and is conceived through itself. I mean that, the conception of which does not depend on the conception of another thing from which it must be formed." Thus all that is, is dependent upon original, primordial substance, the Infinite Self.

6. The activity of the Infinite Self is real Time. Time is Life in perpetual movement. Note: See Bergson's philosophy.

7. The outer aspect of time is the perpetual flow of the universe; a movement forward perpetually expressing the Infinite Self in a continual Becoming. Note: This aspect of time is what we measure; it is dependent upon solar and planetary motion. It is in comparison with the movement of Life, an illusion. Real sequence is of state and not spatial. Ordinary time is one-dimensional; real time is all-dimensional; that is, it includes all the movements of Infinite Self.

8. The condensation of the not-self into constellations, suns and planets, expresses the creative activity of the Infinite Self in continual Becoming.

9. There is One Life, One Consciousness, One Will operative throughout the infinite extent of all universes, expressed in infinite diversity. It is the One Life, Consciousness and Will which unifies all.

Note: This is deterministic, and shows man's will to be an expression of the One Infinite Will finitised. The usual conceptions of free-will are ego-centric, corresponding to the geo-centric theory of the solar system. The conception put forward is Heliocentric, that is, it makes the Infinite Self, and not the finite self, the centre of Power, of which freedom as we experience it is an expression. Freedom is the obverse of the medal of which Law is the reverse:

they are mutually dependent. Man's sense of freedom arises from acting in accordance with the central Will, that of the Infinite Self: when he acts on his own, contrary to it, he experiences a sense of frustration. Thus action and reaction are equal and opposite. If man acts contrary to the Central Will he is thrown back on it until he learns to conform to it.

10. The centre of All Being is the Infinite Self; all finite selves are the finite expressions of the One Self; therefore, all finite selves express the Will of the one Infinite Self. Apart from the Infinite Self, they have no will; they but express the One Will.

11. All finite selves are differentiated from the Infinite Self as to awareness—consciousness—but not as to Life.

12. The life of the Infinite Self is in perpetual flux, and is charged with the potentialities of the Infinite Self.

13. All finite selves live in the ocean of Infinite Life, as cells do in the blood stream of the body. Like the cells in the body which are dependent for their existence upon the life of the finite self, so are all finite selves dependent upon the life of the Infinite Self.

14. The Life of the Infinite Self is manifested in degrees from highest to lowest, and Its life is in perpetual circulation. By it all worlds are fed and kept in being.

15. The differentiations of the Infinite Self in manifestation is a perpetual Becoming. Thus, in continual Becoming the Infinite Self knows Itself.

16. The Infinite Self knows Itself and all lesser or finite selves by direct intuition; as lesser selves know themselves in the same manner. Being alive both the Infinite Self and finite selves know life.

Note: This follows from the transcendence and immanence of the Infinite Self.

17. From this self-knowing flows all lesser knowledge. There is the knower, the known, and the relation between them.

18. In the perpetual flux of Being universes are continually renewed. Systems come and go, but universes remain as constant expressions of Infinite and Eternal Being.

19. The basis of all universes being the Infinite Self, they are the expression on the plane of action of the ideas conceived by the Infinite Self. Universes are the Living Worlds of the Infinite Self.

Note: The reader will observe the word "universes," implying there are many. What we speak of as the universe is known as the galactic universe, which is measurable. If proportionate distances are worked out, that is between electrons and protons and molecules; worlds and suns; suns and systems; and so on, it suggests that in the immeasurable depths of space beyond telescopic range are other universes as great as our own galactic universe. There can be no limits to the action of Infinite Self.

20. The Infinite Self in its totality of Being is perfect, but in its finited expressions perfection is relative to the experiences and consciousness of finite selves.

21. Progress for finite selves is their continual emergence into an ever-expanding realisation of the One Infinite Self.

22. The formation of worlds is primarily an expression of the Infinite Self, but is mediately the work of angels who have completed some aspects of the circle of becoming—that is, who have gone through relative existences and acquired through labour a knowledge of the law of universal manifestation of the Infinite Self. As knowledge

is for use as well as contemplation, its application results in action or creation in varying degrees.

23. Angels and men begin as germic units in the Infinite Self, out-birthing from the One Life into cosmic manifestation and Being.

24. In the Eternal Flux of Being our finite selves are born of the Infinite Self through the mediating Life and consciousness of angelic beings, who are alive to the innermost of their Beings, and who, like the Infinite Self, manifest in a dual unity—or male and female—and are our parents.

25. As all universes in their totality express the One Infinite Self, so does its parts relatively to other parts express in finite degree the life of the angelic hosts who in corporate unity express in harmonic oneness their life and consciousness in creative activity. Thus, our solar system is an organic unity expressing the corporate life and consciousness of its finite angelic creators, who in turn express the life and consciousness of the Infinite Self, which they mediate to the system they have created.

26. The movement of the corporate Life of the angelic creators is from a common centre to periphery, within whose orbit all selves pertaining to the solar system live and move and have their being. This movement, which is creation in its truest sense, is expressed as involution and evolution, being the outer aspects of the solar system. Involution is descent—involving: evolution is ascent—unfolding.

27. The sun is the centre of the solar system, and is an outward expression of the corporate life of its angelic creators. The physical sun is the outer expression of a spiritual sun, within whose aura all planets live and move and have their being. There is a continuous flux of energy from within, outward to circumference, and from periphery to centre. The sun is the heart of the solar system, through which is mediated the corporate life of its angelic creators, who in turn mediate the life of the Infinite Self.

Note: The idea of a vast central sun around which all universes revolve is a conception given to the world by Dr. A. J. Davis in his "Harmonial Philosophy." Many spirit-teachers have referred to such a sun. The conception is rational, and falls into line with what we know pertains to all solar systems, which revolve around other centres in space. If the reader can conceive of suns as nerve centres, huge plexi for receiving and distributing energy, he will find it helpful. All is a network of forces and energies, interdependent and linked together.

28. All changes in the solar system result from the corporate activity of its angelic creators, and in some degree of the lesser selves who are in process of Becoming.

Note: This will be clear if it is remembered that everything receives energy and radiates it. The facts of psychometry demonstrate this.

29. The coming into being of the solar system in its physical aspects is evidence of the partial completion of the involutionary process, but in the continuous flow of life from the angelic creators of the system involution is precedent to all evolution.

30. Men and women are the children of the angelic creators, in that they as germic units of the Infinite Self are born through the mediate life of the angels into manifestation.

31. Men descend and ascend, or first go outward, then turn inward. They go out as germic units of self-conscious life, quickened within the beings of the angels, and through the process of descent into grosser forms become clothed in the material of the descending planes until incarnate in matter they become alive to the consciousness of self. Through the process the potential self-consciousness becomes actual.

32. From the material world all finite selves turn homeward with a knowledge of self and other selves, and by experience slowly acquire a knowledge of the power of creative activity in themselves. They slowly become like unto their parents, the angelic creators.

33. As men and women progress from stage to stage, so do the angelic creators, for the whole variety of movements are unified in one movement, the Life of the Infinite Self. As men approach unto the condition of the angelic

creators, so do these move onward to higher degrees, their corporate consciousness becoming harmonised and unified with that of higher beings, the whole being within, and expressing the Life of the Infinite Self. Thus the circle of Being is a continuous flux in ever-expanding Becoming. In the mind of the Infinite Self ever arises further conceptions which ever express It in Eternal Becoming.

Note: The foregoing is suggestive only, not dogmatic. It is open to the criticism of any who see the problem of life from other angles. As suggestions, it is diagrammatic, a rough plan which needs to be filled in with necessary details. If readers are sufficiently interested, and the Editor can spare the space, I shall be glad to further elaborate these postulates.

✱

MASONIC TESTIMONY.

MR. IVOR BROWN, a well-known Clapham Rotarian, delivered an address on "Some Psychic Experiences" to the Clapham Rotarian Club on Monday, Sept. 15th. The meeting was highly successful, and during the evening Mr. Lloyd passed round the audience several psychic photographs. They were, he said, taken by a psychic photographer in the presence of a former member of the "Magic Circle," two independent witnesses and a professional photographer. The address was extensively reported in the "Clapham Observer."

"I was initiated into Freemasonry many years ago," Mr. Lloyd said. "Afterwards I went to see a woman medium, who told me that I had a companion in a Red Indian chief. Through her he gave me certain Masonic signs that no woman could possibly know. She also described everything that happened at the initiation ceremony."

"She told me that the Red Indian chief's teachings, though similar to Freemasonry, went much deeper. He gave me a certain password which only Freemasons could understand. He said I was a blood brother to the Indians—a thing which surprised me at the time, but which I have been told several times since."

"Not so long ago I was at the Brixton Rotary Club when the last of the Sioux Indians, who is over a hundred years old, gave an address. In order to test whether I was really a blood brother of the Indians, I went up to him and gave him certain signs, passwords and grips. He instantly bade me greeting as a blood brother of the Indians, and said, 'Papoose, you have got a brother of ours here with you.' He then described a figure exactly similar to that which had been given to me by other mediums previously—people he could never have known."

✱

A NEW MONTHLY.

THE Spiritual Community, Grottrian Hall, 115, Wigmore Street, London, announce a new monthly publication which will be known as "The Spiritualist." The first number will appear on Nov. 1st next. This magazine is to be the official organ of the Community, and is under the joint editorship of Mrs. St. Clair Stobart and Mr. G. E. O. Knight. The price will be 3d. monthly, and we are sure that our readers will extend a hearty reception to the new venture.

✱

MR. HORACE LEAF, now on his third trip to America, writes us from Cincinnati that he will be returning home in time to recommence his work in England from the beginning of October.

A FAMILY of Spiritualists who have recently moved to that district desire to get in touch with Spiritualists in the neighbourhood of Bognor, and we should be glad to hear of anyone interested in the forming of circles.

ERRATA.—We have to correct an error made by our reviewer in his notice of the book, "The Heavens are Ringing," by Mr. Ivan Cooke. The published price is 1s., and not 1s. 6d., as was previously stated. The book may be obtained (post free 1s. 2d.) from Mr. Cooke, "The Fifth House," Elmstead Avenue, Wembley Park, Middlesex.

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IV.—WAS IT BUNYAN?

In this article I venture to present one of the most interesting episodes in the Rosemary records. The full story is told in an album I prepared at the time, and which is now preserved (Exhibit No. 122) in the Museum at the Psychic Book Shop, 2, Victoria Street, Westminster, together with the two script signatures of our spirit communicator, and the 1685 signature of Bunyan himself.

Visitors to the Psychic Book Shop may compare these signatures for themselves. Readers elsewhere may form their conclusions from the evidence offered in this article. Famous names occurring in script should always be treated with reserve, unless, as in this case, their statements can be tested afterwards and supported by other proofs of identity. Even then the experienced investigator may have his doubts.

On the other hand, scepticism may be stretched beyond the point of credulity reached by the average Spiritualist. When unreasonable, scepticism is as foolish as excessive credulity.

Last autumn I suffered a temporary breakdown in health, and a consequent depression of spirits. I mention this as the only reason I know for an unexpected message which came at that time through Rosemary's hand, couched in quaint 17th century English, and signed "John Bunyan." It contained no impersonating bombast, and sought no publicity. It was a simple message of good cheer, ending thus:—"I have come only to help you this night, drawn hither by the loneliness of thy soul."

Further, it achieved its declared purpose. Its effect on my health and spirits was immediate and restorative. That may or may not be regarded as evidence.

Here are the facts. Rosemary herself had never read Bunyan's books, nor taken any interest in his life, nor had we discussed him in any way prior to the sitting. Bearing this in mind, let the reader examine a few extracts from the "Bunyan" message. I invite any critic to prove them inconsistent with Bunyan's style, or with the English speech-idiom of the 17th century:

"I have found, on looking backward, that every tribulation through which I so grievously passed on earth, hath added to my spiritual stature; so with thou, my son! . . . I am fain to leave thee!"

The literary student will notice here the 17th century use of the word "fain," then meaning "under necessity." The present meaning is "glad," even in country dialects. Other 17th century words, such as "dolour," were used, whose meaning I had to explain to Rosemary afterwards.

The Lady Nona, Rosemary's guide, who transmitted the message, proceeded immediately afterwards to give, in trance, the following clairvoyance, which I quote verbatim (Vol. viii. 123):—

"I can see a field with a small river running through it. Away in the distance are trees. Hidden in the trees a little church. Bells are ringing. It is Sunday. A man is slowly pacing across the field. He has his back to me. He is wearing a dingy sort of coat and short trousers to the knee, and thick stockings and shoes. His head is bent forward as he walks. He is saying a prayer to himself, aloud, as he walks along. His two hands are behind him as he paces along, holding a black hat with a wide brim. He loves to walk so through the fields in meditation. I seem to hear him say, 'Ah, Faith, Faith! We are but wayward children, and our eyes are blinded to Thy glory!'

"He seems a very sober, quiet sort of man. Was that man a preacher? Did he ever speak to people from a pulpit that was high up? He wears a plain black gown, and holds out his left hand thus, with the first two fingers extended. He leans over to the people, and is so anxious about them. He feels his

message has not gone to their hearts. He raises both hands to God to ask for His help.

"That man was filled with God while he was talking to those people, but somehow he isn't satisfied. He is a lonely soul! He closes the Bible with a sigh. He wanted to get some of his own intensity into the people, but he did not feel he had done so. Had he but known it, many a heart was stirred that day! There is no more of that picture."

Such was our first contact with the spirit claiming to be John Bunyan. I will deal with the evidence later.

Now let us consider his second visit, some five weeks later, when my health had been completely restored. On this second occasion, "Bunyan" referred in the script to "the old wooden bench pews and pulpit" of Yelden Church, Bedfordshire, where he had once preached in 1659. These pews and pulpit are still there, as I discovered afterwards. When pressed for a further test of identity, he wrote, through Nona and Rosemary:—

"Seek for my Bible which comforted me during my imprisonment, and see the inscribed notes in my own hand."

Finally, in answer to my question as to whether he thought psychic research of the type we were doing of permanent value, "Bunyan" wrote:—

"Only God Himself can answer that. But be assured, the knowledge of His eternal truth will always be presented in such form as is seemly to the time of its presenting."

The remainder of this sitting is recorded in the "Bunyan Album" already referred to. Nona followed, as before, with her vivid trance clairvoyance:—

"I see a place out in the fields. Crowds of people listening to this man. He talks to them earnestly; tells them the way of good living of the whole life. He talks to them humbly, as to friends.

"Here he speaks again, this time inside a dark place; and here some scoff, and do not listen, and go away. Just a few stay behind to hear his words. He seems to speak always of his own unworthiness as a servant of God: 'As I, the humblest among you, and weak in sin.' He talks to them of the courage of the Christian life; of the difficulties to be met and overcome. He speaks a lot of overcoming, and never turned aside from a difficult path beset with danger.

"Now I see him in a big hall. He stands alone. There's a shiny table, and men sit there. They talk to him and ask him questions. One man stands up, and says he talks to the people without authority; and THIS man tells them he speaks in the name of God, whose humble servant he is. And he has no fear; and many people are in sorrow at this.

"Now he's in a little room alone. He kneels down on the floor, and seems to be asking God for help. He's ill, I think, and thin. This is a dark place. It smells badly. I see a wooden bench. I see a gateway. There are some more people here, too, not inside, but outside. There is a step down into this place. To get in, you go down. To go out, you come up along a passage to an archway, to the street where people pass by. This man is not unhappy. He talks to himself, and prays to God. I can touch the ceiling if I stretch up high. He's talking to people in this place now. Writing, reading, thinking! and hear the noise of water—and it's in the book! 'To bear misfortune as a servant of God!'

Now for the evidence. Both script and clairvoyance contain many statements of fact unknown both to Rosemary and myself at the time of the two sittings. My subsequent research, however, in Dr. Brown's "Life of Bunyan," and elsewhere, revealed that—

1. Bunyan had a habit of talking to himself when walking in the fields on matters of "Faith."
2. Sadler's portrait of him, painted in 1685, shows him wearing "a plain black gown."
3. The pulpit from which he preached at Yelden, and "the wooden bench pews" of his date are still to be seen in this remote hamlet in north-east Bedfordshire.
4. No records of his personal dress could be found. The description given is that of ordinary Puritan dress.
5. His anxiety for his congregation is supported by his book, "Grace Abounding," paragraphs 287 and 290.
6. The only books he had during his long imprisonment of 12 years were his Bible and Foxe's "Book of Martyrs." The latter was sold to Pierpont Morgan for £2,000 in 1911, and is now in America. Bunyan's Bible perished

- in a London fire many years ago. I have not been able to trace any evidence of marginal notes in it, in Bunyan's handwriting, but further research may prove this.
7. The clairvoyance of the second sitting is accurate in all its details. He preached in fields, in barns, anywhere, but always in terms of self-depreciation.
 8. The "big hall" was the Chapel of Herne, Bedford, where Bunyan was tried. There were five justices, and one asked him by what authority he preached. (Compare with Bunyan's own account of this very incident in "Grace Abounding.")
 9. The old county gaol at Bedford was demolished over a century ago. The rooms were eight-and-a-half feet high. Bunyan was a tall man, and could touch "the ceiling if he stretched up high."
 10. Gaol fever was a common occurrence. Bunyan often preached to his fellow-prisoners, and passers-by in the street often stopped to listen to his voice.
 11. His final imprisonment was in the gaol on the bridge over the Ouse. Here he wrote the first part of "The Pilgrims' Progress."

My own summing up of these two Rosemary sittings may be read in the Bunyan Album at Westminster. I have no room left for it here. When I asked Nona to explain the clairvoyant pictures she described so accurately, her reply was illuminating:

"I got them through his thoughts. They were the recollections of the most imperishable memories of his life."

Was it Bunyan? If not, how can we account for his literary style, his black gown, audible soliloquy in the fields, the pulpit "high up," the wooden bench-pews, the resemblance to his signature, the trial scene at the assizes, the reach to the ceiling of his prison cell, his preaching to his fellow-prisoners, and his personal traits?

All these were not only unknown to Rosemary, but to me also at the time they were given, and no other person was present. Was it Bunyan? If not, what alternative hypothesis has the critic to offer which is not improbable, ridiculous and absurd?

Next Article: "The Problem of Personality."

*

PHENOMENA INDISPUTABLE.

MATERIALIZATIONS FOR ALL.

"It is just about a year ago that the Duchess of Hamilton and I were in California, and in the town of San Francisco," said Miss Lind-af-Hageby in the course of an address given at a propaganda meeting in Manchester held in March last. "I was trying to find a marvellous medium there whose name I believe to be Jonson. I could not do so, but a well known American medium said I might be interested in hearing a man called Dickson. The Duchess and I went to his church, and I liked him. When the service was over he said we could stay to the direct voice seance, although we were strangers. That night I heard 50 different voices speak long conversations, everyone speaking to somebody in the audience who knew them well. The next day we were invited to attend a seance, and saw no less than 50 spirits materialise, all differently dressed, and each with a different voice. Every one was recognised by somebody in the audience."

This week we are able to give readers some particulars of the Rev. James J. Dickson, the wonderful physical medium Miss Lind-af-Hageby referred to in the course of the above address. Mr. Dickson is the pastor of the Spiritualist Church of Revelation, Inc., San Francisco, California. It has a membership of nearly 400, but, in addition, has followers living in every part of the world. The Rev. Dickson has been conducting his work for over thirty years, and those who almost daily witness the wonderful visitations of the departed "cannot conceive of anyone doubting the existence of the spiritual world."

Mr. Henri J. Joly, who is very closely associated with the Rev. Dickson and his work, sends us from Millbrae,

California, the following account of some of the amazing phenomena which he has witnessed:—

"In eight months," he states, "I have assisted at seventy meetings, and witnessed no fewer than from fifty to seventy materialisations at each meeting. I have had forty private meetings, where ten to twelve of my loved ones, identically the same as when they were in the body, have returned to me. They have materialised and conversed with me not for a brief moment, but for five, ten and even twelve minutes. All this has occurred through the mediumship of Rev. Dickson."

"I have had the privilege of attending eight lectures on Atlantis, Prehistoric America and Africa, and on the Spirit World. I have listened to the wonderful descriptions of the world beyond given by Juanita, the spirit leader of the Church of Revelation, while she remained materialised for over two hours at each lecture. I have witnessed a world of wonders—'a spirit dance.'

"At every meeting, in subdued light, the spirits come out of the cabinet and walk amongst the sitters. Their garments are often illuminated, and so beautiful is their appearance that earthly words cannot adequately describe them. The spirit gives his name to the recipient, who has the subsequent privilege of conversing with him. Messages of love are exchanged, and the most cheerful spirit dominates the meetings."

"When I attended my second meeting a voice called out the name 'Maman Felice.' I recognised the name instantly. I spoke in French to the spirit and, to my surprise, it answered me in that language. I proved to myself that the spirit was none other than my grandmother, who died in 1908. She had never allowed me to call her 'grandmother,' but had always preferred the name 'Maman Felice.' Too deeply interested in the materialisations I had been witnessing, I had never thought for a moment of my grandmother or, indeed, any other relatives, but 'Maman Felice' had now come back from the world beyond and had spoken to me. When next day I had a private meeting, ten spirits materialised and spoke to me."

"Many other relatives and friends have since come to me, proving their actual presence and banishing every shadow of doubt as to the reality of human survival. I have even sat in the cabinet itself with several other persons, while the materialisations were in progress. I think I got in this way the most convincing and indisputable demonstration of survival that can be given. The Rev. Dickson lay as rigid as a statue, while spirits appeared from his sides, a few inches from us, and gave us their messages of love. Hands—mere shadows—parted the curtains, so that the audience could see them, as well as the medium and ourselves."

"It is amazing to follow the movements of Minnie Brown, who is the Rev. Dickson's control. Always active, she appears to give directions and disappears again to permit other spirits to come through. She has a voice as clear and loud as any woman, and sings beautifully. Here we live in a beautiful truth."

Can such phenomena as this be due to imagination, fraud, hallucination or telepathy? Is it because they prove too much that the psychic research bodies, whose work it is to record and investigate these phenomena, merely look on and smile?

These seances are not the product of vivid imaginations. They do happen, and have convinced hundreds of the facts for which Spiritualism stands.

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Two pieces of coin in one bag make more noise than a hundred.

SEEING THE GOOD IN OTHERS.—Many see only the evil or defects in others, and sometimes the faults are in themselves. Try always to find something good in others, for by so doing good will result. There are many who have good qualities that are never recognised, and if only someone would tell them of their good, and encourage them, they would do much more good as the result of such encouragement. Always seek for good and avoid evil, for by so doing you will be greatly blessed, and be yourself a blessing to others.—TRUTHBEARER.

SPIRITUALISM IN AMERICA.

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

I EMBARKED at Southampton on the 7th August for New York, my intention being to tour the south-eastern States, with the object of seeing as much of that history-laden area of the United States as possible. My trip through Kentucky, Virginia, and West Virginia last Spring taught me that south of these beautiful countries are some of the most interesting people and places in this vast land. Spiritualism will be one of my chief interests, but my intention is also to study the Negro Problem.

The negroes of America are a remarkable race, with a strange influence on the land of their forced adoption. Although relegated in the main to an inferior position, their political and religious influence is considerable, while all the world knows that for many years their effect on American music has been profound. Whoever has heard the hauntingly pathetic notes of negro spirituals will realise something of the depth of feeling these people are capable of; and since emotion rather than intellect runs the average person's affairs, it is not surprising that the American should sing and dance in harmony with compositions modelled more or less upon negro conceptions.

I have already worshipped in a negro Christian church, and have more than once listened to them expound their ideas of the spiritual needs of mankind, and have been impressed with the singularly childlike mind they have. There is a belief that children are nearer to reality than are adults; if that be true, then in the religious vapourings of the negroes may be discovered some fundamental truth which may help mankind better to adjust themselves to the Universe. This is merely a speculation, not too strongly held by me.

On shipboard I made the acquaintance of a small group of representative Americans, including two lawyers and two High School teachers, and was agreeably surprised to find most of them seriously interested in psychic science and Spiritualism. Soon after opening the subject I discovered that two of them had actually brought Spiritualistic literature with them to help while away the time. One of the lawyers quite openly told us of some interesting experiences he had had in Spiritualism in New York, one of them clearly indicating that he had received a direct voice message from his father, long since dead, and whom the medium could not possibly have known.

Perhaps the most interesting of the whole group was a school teacher from North Dakota, who had been travelling round the world alone. I had several conversations with this charming little woman, and found that she had abandoned all institutional religions, as they "had nothing for her." She had arrived at this position only after serious consideration of the subject from all angles.

She confessed that although she knew little about Spiritualism, it appeared to be the most rational of the religious appeals that she was acquainted with. "I like it because it does not appeal to the past, but makes the subject of survival a present-day investigation," she said to me. "The last time I heard a Christian minister preach I was bored with his wordiness and his ignorance. Learned after the fashion of theologians, he kept anchored to the dead past, believing that only in semi-civilised periods of mankind did evidence of survival appear. It grieved me to see how much his congregation thought like him, and were wedded to long defunct generations for their spiritual inspiration."

This seems to be the only logical criticism that an unbiased student of religion can level at this aspect of religion. The whole subject is unstably built upon an ancient foundation, one which has, in secular matters, been long discarded. This lady and my other ship acquaintances have asked to be allowed to attend my lectures before the New York Section of the American Society for Psychical Research.

During my present sojourn in America I shall lecture and demonstrate a good deal for the A. M. S. P. R., which seems to be flourishing more than the Spiritualist move-

ment proper. I put it that way, as American psychical researchers are almost invariably converted to the Spiritualist hypothesis.

My first series of meetings will be held at Chesterfield Camp, Indiana. I have heard excellent accounts of this Camp, and having met Mrs. Mabel Riffle, the presiding genius, have every confidence that her irrepressible enthusiasm and organising ability would make a success of anything she undertook seriously to sponsor.

The influence of Sir Arthur Conan Doyle is very apparent. All the leaders of Spiritualism and psychical research with whom I have talked since my arrival in New York, agree that the way in which the press received the news of his death, and the publicity they gave to his religious beliefs, has materially helped forward the Spiritualist advance. Only to-day at lunch with a leading editor of a secular monthly magazine, I heard sufficient to show that many people who previously remained apathetic to the subject of spirit-return have been stimulated to inquire into the subject. The coming Autumn and Winter should be excellent, if organised Spiritualists take advantage of this public interest and present their case intelligently and with sincerity.

(To be continued.)

IS THERE A CURE FOR CANCER?

IN giving publicity to the Rees Evans' "Cardigan" Cancer treatment, THE TWO WORLDS is animated by no other desire than to promote the health of the people. Cancer is a disease which is growing and becoming a terrible scourge. The medical faculty advise early treatment, but it would not be difficult to find cases of people who had been under medical treatment for three and four years before it was suddenly discovered that they were suffering from cancer. If the medical man cannot determine the early stages, how can the inexperienced hope to do so?

Surgical operations are sometimes successful, but in the majority of cases there is a recurrence within a few years, while the location of the cancer in many cases makes it inoperable.

By their own confession, the medical faculty have no real cure for cancer. In the circumstances, we believe that all avenues of possible cure should be freely investigated. Persecution is not investigation.

It has been suggested that Mr. Evans should hand over his formula to the doctors, but knowing the contempt with which the medical authorities look upon the average layman, it is by no means certain that it would be given a fair trial. What is wanted is an independent investigation by an impartial body of trained observers. Let the medical faculty find six certain cases of cancer; let them certify these as cancer cases; let them submit the patients to Mr. Rees Evans, and let the value of his treatment be judged by the results.

We wish to make it clear that in giving publicity to this matter we have no desire whatever to advertise Mr. Evans or to secure patients for him. If our campaign merely results in finding patients it will have failed. We have received a large number of letters from individuals whom medical men have failed to cure, and who write to us as though clutching at a straw. Mr. Evans has more patients than he can successfully handle in the time at his disposal, and he cannot be expected to treat all the cancer victims in the United Kingdom.

What is wanted is a thorough test of his methods, and the training of individuals who would use them along the lines which experience proves to be satisfactory.

The following letter constitutes further testimony:—

THE EVANS CANCER TREATMENT.

SIR,—I have just received copies of THE TWO WORLDS for the 5th and 12th inst., and in them I see a reference to the excellent work done by the above treatment. I am exceedingly glad that you are taking active measures in making the remedy known, and encouraging Mr. Rees Evans in his great task. I may inform you that I can testify to the good work already done. I was present at the

Adelphi Hotel, Cardigan, when a representative of the late Mr. W. T. Stead was investigating for two days cases cured of cancer and other growths, and he was thoroughly satisfied that the Evans Brothers had a cure for the deadly malady (see Mr. Stead's article in *Review of Reviews*, March, 1907). I have no financial interest whatsoever in writing this letter, my only object being to try to help in making these facts known. I lived in Cardigan for 16 years, and saw many wonderful cures effected by the treatment, and would be glad if you will allow me to quote a few cases. The first was the case of a brother of the Evans Brothers (discoverers of the treatment), James Evans, who lived in the village of St. Dogmaells, Cardigan. He suffered for years from cancer of the lip, and he would not submit to his brothers' treatment until it became a matter of life and death. He was cured in 8 weeks. This was in 1905. He lived until 1915, dying of paralysis at the advanced age of 82. The second case was that of William Jones, of Myrtle Hill, Penpark, Cardigan. He suffered from cancer of the throat and neck, and was given up as incurable; but, thanks to the Evans' treatment which he received nearly 30 years ago, he is alive to-day. My dear mother was cured of a growth on the cheek in 3 weeks. She was then 70 years and lived until she was 84, dying from paralysis. The fourth case was a Mrs. French, of Cwmaman, Aberdare. She was stated by medical men to be suffering from cancer of the breast. I watched this case minutely, and I am glad to say that she can to-day testify to the completeness of the cure which was effected 22 years ago, and she has never suffered since. The fifth case was that of Mons. Dubois, a French Vice-Consul, who had journeyed from New York to Cardigan in search of a cure. He suffered from a cancerous growth of the chest. So grateful was he for the cure effected that he offered a large sum of money to the Evans Brothers if they would divulge to him the formula of the treatment. I could quote many more instances, but these will suffice to arouse public interest, so as to demand an impartial investigation of the results attained by the "Cardigan Cancer Treatment."

DAVID JONES.

10, Elm Grove, Aberdare, South Wales.

DUNDEE SILVER WEDDING.

THE members and friends of the Dundee Spiritualist Church met in the Foresters' Hall, on Friday evening, Sept. 19th, to honour their President (Mrs. W. Hay) and her husband, the church librarian, on the occasion of their silver wedding anniversary. Mr. Thomas Howe presided, and Mr. and Mrs. D. Kidd, the oldest members of the church, presented Mr. and Mrs. Hay with a mahogany clock and a wallet and Treasury notes. Mrs. Hay has been President of the Dundee Spiritual Church for the past six years, and she is also an Executive member of the Scottish District Council. Both Mrs. Hay and her husband are prominent workers in the Dundee Spiritual Church.

NORTH CORNELY AND PYLE, SOUTH WALES.

THE recent establishment of a National Spiritualist Church in North Cornely has aroused great interest in the subject in the district, and week by week the attendances have grown, until at a recent meeting conducted by Miss Edna Davies, of Aberavon, the hall was full. Miss Davies gave an inspired address on "The Teachings of Spiritualism," and showed that "miracles" of the past could be explained by the new revelation. Psychometry from flowers worn by those present followed. All concerned in the new venture are deeply grateful to Mr. and Mrs. Richard Hughes, the proprietors of the "Glen Rosa Café," for the accommodation so kindly provided. The new church is looking forward to accomplishing good work in the district, and Mr. J. Nicholls Turner, writing from Porthcawl, is most enthusiastic about its future.

A SINGLE light answers as well for a hundred men as for one.

NEWSY NOTES.

A GOOD FILM.

Because Spiritualism is so rapidly shedding its popularity, it is beginning to be expressed in the most unlikely places. Scores of Spiritualistic plays have been written, and several good examples have found their way on to the stage. "The Return of Peter Grimm," a film shown some years ago, was in a sense Spiritualistic, and left a lasting impression upon many minds. I went the other night to see the film, "The Sacred Flame," which has a definite Spiritualistic theme. The mother of the crippled hero is made to say, after his unfortunate death, "We should not grieve because he is dead. We should rejoice because he is free." And the final scene shows the boy's mother and nurse walking together in her garden while his spirit form comes after them, and places a hand on the shoulder of each, in an attitude of happiness and love.

CONJURORS V. MEDIUMS?

Viscount Castlerosse, the very racy editor of "The Londoner's Log" in the *Sunday Express*, has gone to America to report social functions there. Writing from New York, he recently commented upon "The Society of American Magicians," the President of which was Houdini's lawyer. "The magicians of America are very jealous of their profession," he says, "and are antagonistic to all forms of fortune-telling and prophecies." This is, I think, an open secret. American conjurors seem to regard Spiritualistic mediums as competitors, and more than once they have made very determined efforts to get them out of the way. In England the position is a little different. The founder of the Magicians' Club here is a Spiritualist. They would be shocked in America if they knew.

PSYCHIC RESEARCH.

Quite a few of us have thought 'psychic research' was dead, but it appears that, after all, it was only sleeping. There is some evidence that work is being done, I am told. A new book by Provost Battersby, called "Psychic Certainties," prompts me to the thought, especially where it deals with clairvoyance. "Clairvoyance is such a puzzling business that almost everyone who writes about it considers that he must construct for it a more descriptive title," writes the author. "Richet has proposed cryptesthesia; Myers, telesthesia; Boirac and Osty, Metagnomy; and, in addition, there is lucidity, sensitiveness, second-sight, caenesthesia, Hellshen, and Gadankenubertragung," which, after all, are only a few. Psychometry has almost as many names, and "tactile clairvoyance," "tactile metagnomy," and other "tactiles" occur to me as I write. Richet has strongly urged the adoption of "pragmatic cryptesthesia."

A DANGER.

All this gets us little further, however. Words do not bring us nearer to the truth, and despite the new terms of the psychic "researchers," mediumship is still a vague and undiscovered study. New terms do not enlighten our minds. They only confirm the belief that the average psychic researcher is bewildered by his job. They should be compiling dictionaries, for many are highly gifted in that way.

"SAINT JOAN."

Conan Doyle is not nearly so well known as a translator as he is as an author, but that, perhaps, may be attributed to the fact that his output of original matter is greatly in excess. It is not, by any means, due to a difference in quality. I have been reading over again his translation of Leon Denis's fine work, "The Mystery of Joan of Arc." It is not generally known that Sir Arthur was a great admirer of "Saint Joan," and he says in the preface of this book, "The highest spiritual being of whom we have any exact record upon this earth, next to Christ, is the girl Joan. Her love and charity were so broad that they could only be matched by Him who prayed for His murderers." Sir Arthur's translation is admirably done, and the whole subject is an engrossing study.

EASE AND SIMPLICITY.

The *Christian World* dismisses Spiritualism with modest ease and simplicity, harping on the old tune that it emanates from the devil. "Even if vaguely fine sentiments are talked at seances—possibly for the express and cunning purpose of deluding sitters about the real nature of Spiritualism—that proves nothing," it observes. "One feels about Spiritualism as one feels about a man who, after talking fine sentiments in our company, lets slip in an unguarded moment by unclean act or word, the fact that his mind and his intentions are evil." Going by the teachings received at church, I should have expected better work from the evil one than this, however. The plot is too thin. Moreover, I have never seen a spirit which expressed "fine sentiments" commit an evil act or utter an evil thought. In a rescue circle I have seen the unenlightened spirit at work, and remembered, too, he was usually brought up and tutored by the Christian Church. But *The Christian World* mixes the good and bad spirits together, and serves them with becoming indifference.

LIKE ATTRACTS LIKE.

The Law of Attraction sometimes worries me. So many Bishops and ordinary clerical folk tell us that they have "only had communications from evil and undeveloped spirits." The Law of Attraction teaches us that like attracts like, yet scores of parsons, some of whom claim practical experience, declare that the spirits are of the devil. One would expect that when Bishops and parsons grace circles by their presence they would naturally attract spirits of similar development to their side. It makes one think——!

ANOTHER PAPER.

A new Spiritualist monthly has been produced in South Africa. It is admirably done, and is a good indication of the progress which Spiritualism is making overseas. One of the interesting facts we are told is that the Memorial Service to Sir Arthur Conan Doyle held in Johannesburg has been broadcasted by the local station, and the report of the meeting might well be printed in gold and sent to the B.B.C. The new journal is full of promise, and, incidentally, recalls to my mind that quite a dozen new psychic periodicals have made their appearance during the last few months in English-speaking lands. There was a time, not so very long ago, when we could ill support a couple, but that time has gone.

PROOF WANTED.

The debate between Mr. Maurice Barbanell and Mr. Chapman Cohen on the question, "Is There a Life After Death?" should be worth listening to. Mr. Barbanell is a very accomplished and pleasing speaker, and Mr. Cohen, usually clever and witty, should provide a very good contrast. We all know the critics who are continuously shouting, when we cite a claim, "Prove it." So many people are beating this at the Spiritualists now that it appears about time that the procedure was reversed. Mr. Cohen, who is an ardent Freethinker, will no doubt say at the Queen's Hall, on Sunday, Oct. 12th, "Death means personal extinction." I am afraid, if Mr. Barbanell challenges him, he (Mr. Cohen) will find difficulty in proving it.

FREE THOUGHT.

The fact that the debate has been arranged "under the auspices of the Rationalist Press Association and the London District Council of the Spiritualists' National Union," is, I think, worthy of note. It shows the tolerance which exists between two movements entirely opposite one another, both in practice and thought. Sometimes I think that the continuous quarrels between the various religious denominations are not due to their differences, but to their similarities. But it appears so the world over.

RECORD?

During the week-end, Sept. 20th and 21st, the Hebden Edge National Spiritualist Church held its harvest festival, when Mrs. E. A. Cannock, of London, conducted the

services. "The church was crowded," writes the secretary, P. Linney. "Without a break, Mrs. Cannock has been our speaker and clairvoyant for this particular festival for nineteen years. Is it a record?" It is certainly a tribute.

OBSERVER.

THANKS!

IN OUR issue of the 19th inst. we called attention to the case of a lady in North London, whose gratuity had been withheld since she had been attending Spiritualist meetings, and a number of readers have expressed their sympathy in a practical form by sending us donations for her assistance. These we have passed on to Mr. A. Burnett-Collins, 105, Richmond Road, London, N.15, who called our attention to the case:—

	£.	s.	d.
Mr. Bowerman	1	1	4
A. Lawrence	0	5	0
M. and H. D.	0	5	0
T. J. Maundrell	0	2	0
Anonymous	0	1	0
Anonymous	0	1	0
"Old Age Pensioner"	0	1	0
Redstone	0	2	6
"Richmond Road"	3	3	0
Anonymous	0	10	0
Anonymous	1	0	0

We beg to thank the various contributors, and can assure them that their assistance has been received with gratitude.

MEMORIAL SERVICE.

THE Rectory Hall, Gateshead-on-Tyne, was packed on Sunday, Sept. 21st, when Mr. T. Bogue, Area Representative of the S.N.U., conducted a memorial service to Mrs. Hall, a well-known local Spiritualist, who passed to the spirit world on Aug. 23rd. Together with her husband she had devoted practically a lifetime of service to the movement, particularly to the Lyceum section, and the large number of Spiritualists and sympathisers who gathered at the memorial service formed an indication of the esteem in which she was held. Mr. Bogue spoke on "The Facts, Philosophy and Faith of Spiritualism," and in the course of his address alluded to certain criticism which had recently appeared in the Newcastle press on the subject, warning those present to carefully examine all the evidence before coming to conclusions.

LEEDS DISTRICT COMMITTEE.

THE monthly conference of the above was held at Featherstone N. S. Church on Sunday, Sept. 14th. The President (Alderman Brewer) was in the chair. The usual opening exercises were observed. A very hearty welcome was given to the conference, which was appropriately accepted by the President. Roll was called, the following churches responding: Castleford, Featherstone, Leeds (Brunswick Place), Morley (Cross Church Street), Normanston (Watson Street and Queen Street), Pontefract and South Kirkby, the total constituting the conference being 8 churches, represented by 9 delegates, with 8 associates and 2 officers. The question of support for two churches arose; a dispute between the church committee and the trustees of another. The question of winter propaganda was also discussed. The financial statement was read and accepted. The reports of churches were given and accepted. One new associate was confirmed, and the business was brought to a close. In the evening a service was presided over by the President, who was supported by Mrs. Essan, Mrs. Fenton, and Mrs. Taylor.

THE best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God.

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FRIDAY, OCTOBER 3, 1930.

THE WILL OF GOD.

MUCH has been said concerning what has been called "the conflict between religion and science." That there has been such a conflict there is no manner of doubt. It is due to the fact that man is dual sided. He thinks as well as feels. There are men whose emotional side is so developed that a thing must *feel* right before they can accept it, no matter how complete may be the rational analysis with which it has been affirmed. There are other men in whom the intellectual and rational faculty is so highly developed that it over-rides their emotions; they have to *think* their way to truth; and that which can be reasoned about, and proved with some degree of mathematical accuracy, is to them the only thing which matters.

Science and religion are two departments of human life, and we believe it true that neither will ever be complete without the other, if, in fact, either of them ever can be complete. One of the differences arising from the subject is that science has never claimed to be complete. It has always been progressive. The wisest scientist is the man who freely admits that the sum total of human knowledge is but a fragment of the knowable. When the religionist is prepared to take up the same attitude, then the conflict between religion throughout all the ages has been and science will cease. One of the characteristics of religion is its dogmatism. It has asserted that it knew something about God: that it knew something of His intentions and purpose; and that it could postulate certain lines of conduct and articles of belief which would be in conformity with "His Will."

The question of the nature and purpose of God is a complex one, for life consists of a strange mixture of good and ill. In more primitive times man's conception of God was a reflex of his own human consciousness. Deity appeared to manifest all the passing weaknesses of humanity, for it would be a strange paradox to imagine a personal God, who was all love and perfection, who brought into being a universe which presented the problem of evil. With such a conception of God the existence of a Devil, or adversary, was a logical necessity, for the existence of evil in the world was incompatible with the existence of a perfect God of love. It was the dogmatism of religion, rather than religion itself, that was responsible for any conflict between religion and science. Had religion taken the same attitude as science, e.g., that it was seeking an answer to a complex problem, such conflict would have been impossible.

Whatever the nature of Deity may be, it is surely true that a non-intelligent or chaotic universe could never produce an intelligent being, and the fact that the universe has produced an intelligent being in the shape of man, is surely evidence also that intelligence is a characteristic part of the universe itself. Hence, we are justified in claiming that behind all the phenomena of life and being there is an intelligent purpose being outworked. It is the business of science to endeavour to discover this by a careful study of

Nature's processes, and by ascertaining the nature of certain laws which are constant, fixed, and invariable. To the scientist, then, the Will of God (if he would allow such a term) is the method of Nature's working; and he who understands Nature's laws must in the end be the authority upon God's methods.

It used to be considered a very fine thing to be submissive to the Will of God. One thinks of the catastrophes which have befallen the world (many of them perchance unavoidable), and how men have been stimulated to submit to the misery and desolation entailed by them, being told that it was wise to submit to the Will of God. A correspondent wrote us recently a letter full of pathos. She had lost her only child, and was appalled, overcome and bewildered by her loss. She wanted to know "Why God had taken her child when there were so many other sick, infirm, and unfit who could have been better spared?" We replied that we were not at all sure that it was God who had deprived her of her child. We were inclined to put the loss to the credit of human ignorance. It is but a few years ago since smallpox and cholera ravaged these islands in regular epidemics, and those who mourned beside the graves of their lost hopes imagined that they were very devout in murmuring, "It is God's Will." But the sanitarian has been at work. Cesspools have been abolished, a water carriage system of drainage has been installed, our streets are regularly cleaned; the dustman collects the dustbin weekly; and smallpox and cholera have nearly vanished. The "quack" may, if he will, claim the credit, but the real credit lies at the door of sanitation and cleanliness. Typhus and typhoid have ceased to be (with rare exceptions) owing to the fact that we have learned the value of cleanliness.

A few years ago it was dangerous for a white man to visit certain tropical countries. Yellow fever laid him low by thousands, but the School of Tropical Medicine got to work, and found that malaria and yellow fever were largely due to certain life processes connected with the mosquito, and that the mosquito was bred in filth, swamps, and stagnant waters. It was found that man infected the mosquito, and the mosquito carried the infection, and as the result of the application of science to the problem of human sorrow, yellow fever has practically disappeared from the surface of the earth. Half a century ago De Lesseps endeavoured to construct a Panama Canal. He was defeated purely by the ravages of disease. It was not engineering difficulties or lack of money that stopped the completion of his plans, but the fact that the men died like flies. In modern times the Panama Canal has been constructed with the loss of a mere handful of men, due to the ordinary accidents which follow human activities. Doubtless the relatives of those who died in thousands in the years gone by, bowed their heads in submission to the Will of God, but modern science showed that it was only the Will of God that man should die when he violated the natural laws which govern life's development, and the "Will of God" ceased to devastate human life as soon as man found the method of the operation of His laws.

What pertains in the realm of human health pertains in every other department of life. There are laws which govern life, whether physical, economic, or spiritual, and trouble and pain ensue when these laws are violated, whether wilfully or by ignorance. The fact that evil, that misery, that poverty, that crime and vice exist is due to two great causes—human ignorance and human wilfulness. The man who puts his finger in the fire, knowing the qualities of fire, suffers the pain of a burn, but the child who does not know such qualities suffers likewise if he puts his finger in the flame. The study of Nature and her laws is, therefore, the true corrective of the ills due to ignorance. It will be found that this applies as well in the spiritual as in the physical domain. There are laws which govern spiritual life, and the greatest obstruction to their study and understanding is the dogmatism of the churches, who claim that they know the will and purpose of God. By their very attitude they are hindering that deep and reverent inquiry which presently must be the path man will tread.

The progress of Spiritualism is a fine exemplification of the fact. One hundred years ago the nature of life

beyond the grave was an unknown quantity (a chaotic mass of ideas, reminding one of the stories in a child's fairy book or the Arabian Nights). To-day there is gradually emerging a new conception of the life beyond the grave, based upon the sure testimony of the people who live there; and the great cause for congratulation is that the parsons and churches are adopting these ideas, and abandoning the old concepts of harps and crowns and marble streets. It is the purpose of the universe to stimulate us to inquiry, and the dogmatist who imagines that he knows it all is the greatest barrier to progress.



CURRENT TOPICS.

TEN NEW COMMANDMENTS. The Rev. D. Morse Boycott, writing in the *Daily Herald*, puts forward ten new Commandments (which he admits are inferior to the Jewish originals). They are a very mixed lot, though we imagine all of them are included in the eleventh commandment laid down by Christ. We have taken the liberty to compare them, however, with the ten laws of right given through Mrs. Emma Hardinge Britten by the spirit world over a half-century ago. These are embodied in the "Lyceum Manual," and can generally be recited by most of our Lyceumists. They certainly give a broader outlook than the pettifogging trivialities that seem to annoy Mr. Boycott, and against which he issues his injunctions. Mr. Boycott says concerning the commandments laid down in Exodus: "The only thing that is wrong with them is that people do not keep them." That is true, but we do not think it is true that "people regard them as effete." They are the basis of the laws of every civilised country, and though some of them had a peculiarly tribal application, their high value has never even been questioned.

DOES RELIGION DEPEND ON CHURCH-GOING? Mr. Boycott lays down as one of his Commandments: "Thou shalt go to Church." He says: "Many people now say that they are attracted by Christ, but repelled by the Church." We would like to call his attention to the fact that it was the Archbishop who made the statement, not "the people." Mr. Boycott suggests that people forget that a frame has its uses, and claims that there can be no picture of Christ, nor will there be a thousand years hence, without the frame of the Church. "Christ created it. It was to be his means of reaching men and women and children all down the ages." We fear he is treading on very controversial ground. There are many of us who are convinced that if anything has disguised and hidden the real work of Christ it is the ecclesiastical framework in which it has been enshrouded. Theological assertions, sacramental and ceremonial practices have done more to hide Christ from the people than anything else in the wide world.

DEBATABLE QUESTIONS. Again, it is questionable whether Christ *did* create the Church, or whether he ever intended to set up an ecclesiastical and theological system. It would be far more correct to say that the Church was founded by the Emperor Constantine, and not by Christ at all. We think it would be true to say that the establishment of the Church by Constantine killed the Christianity of Christ, and the world has been without it ever since—that is the cause of all our trouble. So much was incorporated into Christianity from paganism in order to establish an ecclesiastical system, that it is difficult at this late day to discover how much Christianity owes to Christ, and how much it owes to the religious practices and beliefs of ancient Egypt, Greece, and Persia. Someone has said that "language was given us to disguise our thoughts," while the same thought was expressed by the man who told us that "our bodies are given us to hide behind." The same idea may well be expressed in the terms that "the Church was established to hide the simple practices of Jesus Christ, and establish a system of hero worship and create a priesthood." After

all, religion is not a profession of faith, but a life: and the great ideal of religious practice embodied in the teachings of the Nazarene is ably expressed in the statement made concerning him: "He went about doing good."

ROMAN PRACTICES IN THE CHURCH. The Rev. Ernest Merryweather, Vicar of Holy Trinity, Pelton, co. Durham, is to be called to a Consistory Court at Durham Cathedral on Oct. 6th. He will be asked to state why a faculty should not be granted for the removal from his Church of certain ornaments, including a tabernacle, a censer, processional crosses, and candle sticks. A petition has been signed by over six hundred parishioners, calling for the removal of these illegal ornaments. It would really seem that some folk have so little faith in the power of their Gospel to attract the people that they enter into competition with the art gallery and the theatre. We have no objection to ceremonial symbolism and ornaments. They have their place in the scheme of things. They appeal to the dramatic sense of some people, and to the sense of beauty in others. We get impatient, however, when these things are put forward as the material substitutes for religion. They distract attention from the real things for which religion stands, and in our opinion tend to bring the Church to the level of the theatre. It always reminds us of the joy we had as a child when we paid our annual visit to "Poole's Myriorama." It was impressive and stimulating to the imagination—in fact, it was good entertainment.

WHY NOT BE HONEST? There is, however, another side to the problem. Is it not true that there is a form of deceit and hypocrisy implied in adopting the practices of Rome, while accepting the emoluments of the Anglican Church. It has always seemed to us that there would be valid ground for an action against some of these ritualists for "obtaining money under false pretences." If the Rev. Merryweather wants to go to Rome, why on earth does he not be honest and do so openly. If his six hundred parishioners were Spiritualists they would simply clear out and found another Church, which would presently be as bad as the Church they left. Ah! well, human nature is a funny thing.

NOW FOR THE BIG PUSH! With the end of summer time there comes a reminder that the autumn is with us. The holiday season is over, and our churches will fill up again. Now is the time for propaganda meetings. There are still hundreds of thousands of people who know nothing of Spiritualism, and who have never been to a Spiritualistic service. These are the people to whom the message should be carried. There are a large number of them who have been suffering from bereavement, from lack of companionship, and from lack of conviction concerning the life beyond. If Spiritualism can be brought into their lives it will be the greatest blessing that can befall them. These are the people we want; they are the people who want us; and every Spiritualist Church should begin to take counsel as to what means it can adopt to attract those whose needs it can minister to, both for their good and for the good of the Churches themselves. There lies before us a period when every Church should be out to double its membership. The opposition which we used to get is breaking down. The man in the street is prepared to discuss Spiritualism, and our Churches must be places where evidence can be offered, where conviction can be brought home, and where an interest can be stimulated in the problems connected with the larger life. We hope every committee is considering how best it can "get a move on" during the coming winter.



"MISSING THE MARK."—Many miss the mark aimed at because they do not aim straight, and this applies to life as well as marksmanship. People who aim straight to their works rarely miss the mark, for all who do that which is right find that their aim has been straight. Keep this truth in mind, and you will always find that you have not missed the mark.—TRUTHBEARER.

CORRESPONDENCE.

MORNING SERVICES.

SIR,—Many Spiritualists have expressed to me that a devotional meeting in the West Central District of London is needed on Sunday morning. I have a room free, and if any would care to meet at 51, Hunter Street, Brunswick Square, next Sunday morning, I shall be glad to see them.

ALFRED VOUT PETERS.

PROPOSED COLLEGE.

SIR,—Some of your correspondents state that there are already enough societies, but they miss the heart of the matter. In this country there is no place, so far as I know, where young gifted Spiritualists can obtain a special training and really first-class education for nominal fees to fit them as lecturers and sensitives, if found suitable for the latter. This quite apart from the other proposed activities of the college.

H. T. PEMBERTON.

THE SPIRITUALISM OF A MODERNIST.

SIR,—Dr. Macmillan thinks that verse 8 of Romans iii. explains away the meaning of verse 7. This, however, is by no means clear. Paul here condemns "the doing of evil," but in the 7th verse "he sees no evil in lying to the glory of God."

I cannot agree with Mr. Richards' idea that the seance on the mount (when Moses and Elias appeared) was "the kingdom of God come with power." There also is no good reason for believing that Jesus ever said "I am the resurrection and the life." The greatest biblical scholars say that the fourth gospel was written a long time after the others, and that it is not true as a history of either the life or teachings of Jesus. The religion it teaches was not the same as that of Jesus. It confuses Jesus, Christ and God, and is Christian in its doctrine.

It is far from my wish to widen any breach, but truth should be our aim, and we all have different points of view.

A. L. WAREHAM.

SIR,—I was very much interested and impressed by the articles under the above heading in your issue of August 22nd and 29th by Mr. A. L. Wareham, and he carried my judgment with him almost to the end. Almost, but not quite, for his allegation in the first instalment, near the end, that Paul taught it was right to do evil that good might come, is quite mistaken, and I am surprised it should have been made by one so well informed. Admittedly, the Authorised Version gives the translation very awkwardly, but even so, Mr. Wareham's conclusion is clearly erroneous. The passage referred to is Romans iii, 7, 8. Dr. Moffatt's version is much better, and reads: "You say, 'If my perfidy serves to make the truthfulness of God redound to His glory, why am I to be judged as a sinner? Why should we not do evil that good may come out of it? (which is the calumny attributed to me—the very thing some people declare I say).' Such arguments are rightly condemned." Also, the translation in the Twentieth Century Testament is clearer, thus: "But if my falsehood redounds to the glory of God, by making His truth more apparent, why am I, like others, still condemned as a sinner? Why should we not say—as some people slanderously assert that we do say—'Let us do evil that good may come'? The condemnation of such men is indeed just." I do not think further comment called for.

R. BRERETON.

SIR,—On page 592 (Sept. 12th) there appeared a letter above the signature of Mr. W. Richards, President of Ryde Christian Spiritualist Church, in which that gentleman refers to the fact of Mr. Wareham having expressed doubts regarding certain words attributed to Jesus.

May I explain, in order to avoid possible misunderstanding, that I am not concerned with supporting the views held by Mr. Wareham, since that writer is fully competent to uphold his own position.

Many earnest, sincere truthseekers, however, and not less than others, they who reverence the life and teaching

of the Nazarene, have felt themselves justified in doubting the accuracy of certain statements that have been attributed to him, for three reasons, among a number of others, that might be mentioned:—

1. The extremely scanty records of his life and teaching.
2. The margin of time that intervenes between the earthly ministry and the recording of the words.
3. Some of the phrases alleged to have been uttered by him being in sharp contrast to his life and methods of ministry, so far as we have the means of judging of same.

In this judgment these earnest folk have followed out a principle that has been, and is, claimed to be sound and thoroughly trustworthy, the principle being compare Scripture with Scripture.

Mr. Richards refers to the use of the phrase, "I am the resurrection and the life," opposes Mr. Wareham's position, and gives what he (Mr. Richards) considers to be the true explanations as to the use of those words. May I be forgiven for suggesting that Mr. Richards' explanation does not explain.

Mr. Richards appears to be quite certain that Jesus claimed that himself was the resurrection and the life. Personally, I am of the opinion that Jesus did not make any such claim. Read Exodus iii. 14, 15. Moses had been called upon to undertake a certain task, realised his own weakness, and wished to be able to state upon what authority he was acting. God reveals Himself as the "I AM." Later, in reply to certain critics, Jesus said to those who trusted in Abraham, "Before Abraham was, I AM." That phrase has been explained as follows:—

"It is by His names that we learn whom and what God is, and how His existence differs from that of any other being. He is that Being who, owing His existence to none other, is the Cause of all other existence. He was, He is, He ever will be. Not Jesus, but God Himself was meant. He who was the great First Cause should be the cause of the mighty deliverance of which Moses was the chosen instrument. And thus God Himself, the 'I AM,' is the Resurrection and the Life of all His peoples."

JOHN G. WOOD, Dipl. S.N.U.

INFINITE BEING.

SIR,—Mr. Wareham's letter in the issue of Sept. 5th indicates no great difference between us; what there is is more a matter of expression than fundamental. We both accept the postulate of Infinite Being, and that is the most important point.

Mr. Wareham asks, "Who is the finite God I prefer to worship?" It is not a question of preference, and if Mr. Wareham will refer to my article, "Spiritualism and Polytheism," which started this discussion, he will see it was a plea to recognise the truth behind the polytheistic conception, and I suggested that the truth of their being many gods might be helpful to many minds.

Mr. Wareham is conscious of his own existence and that of other beings. He knows that man survives the change of death. I presume that as he accepts the postulate of Infinite Being, he will also accept that there is a basis of consciousness to all manifestation; that this consciousness manifests as a manifold which in man has attained self-awareness. That the evolutionary process is the external of an involutionary process. Being so, this is an eternal process going back into unimaginable spaces of time. If we accept consciousness as a basis for all phenomenal appearances, solar systems have such a basis, as must the whole universe. That is, solar systems are not the result of blind law, but of the intelligent action of beings who have through the evolutionary process reached a standard of development where they are—in comparison to us—gods. That being so, is it unreasonable to suggest that one may pray to the Head of the system to which we belong? I think it is reasonable, and does not exclude Infinite Being, which is all-inclusive. The view that systems are the result of activities of great spirits is one commonly held by many spirits who return to us, and I have noted many times that the guides of advanced mediums have in offering prayer appealed, not always to God, but to the Celestial Hosts. Why?

W. H. EVANS.

PHYSICAL MEDIUMSHIP.

SIR,—I note in your issue of Sept. 26th the criticism of my account of Mrs. Duncan's mediumship by A. E. Perri-man. The writer entirely misses my appeal to groups of sympathetic people—I gave this as the sole reason for sending the account to you—and, by inappropriate adjectives, distorts the account to any who have not read it. Physical mediumship is obviously a valuable asset to the movement, and probably the best antidote for the "Doubting Thomas." In any case, it was not other than my duty to faithfully record the facts.

HARVEY METCALFE.

GOD-CONSCIOUSNESS.

SIR,—The best way to realise Deity is, it seems, to see Him in ourselves, and in all we see and touch and feel; to become, in fact, God-conscious—cosmic conscious.

Every single thing in nature, down to the minutest content of the atom, is an expression of the divine will and thought portions of the omnipotent, omniscient life. As Mr. Wareham said lately in his fine article on "The Fatherhood of God": "God is eternal, law is eternal, life is eternal and love is eternal. They are all one. The one and only God is universal spirit."

It may seem strange that such things as insect pests, poisons, venomous snakes, etc., should have any connection with deity, but no doubt they fulfil a purpose, perhaps to stimulate man's energies, and thus prevent his mental stagnation.

A. K. VENNING.

THE QUALITY OF OUR PLATFORMS.

SIR,—As one who has fought through to some measure of conviction of the truths of Spiritualism, in spite of the huge volume of appalling drivel poured out in endless floods from the platforms of Spiritualist churches, may I suggest that your comments regarding the Doyle gramophone record point the way to a reform which would enormously strengthen Spiritualist propaganda?

I do not wish to be unkind or cheaply critical, but I honestly believe that the poor quality of the great majority of addresses delivered from our platforms does more harm to the cause than all the "persecutors" and antiquated laws put together. There must be literally hundreds of thousands of people who have been attracted to Spiritualism by the statement of some scientist, or some piece of evidence, who have sought to learn more of the movement from a Spiritualist Church, have gone there once, and have been hopelessly disgusted. Very few mediums can give an intelligent address, and inquirers, who naturally judge the movement by its public platforms, say that if this is the sort of thing that comes from the spirits, well, so much for the spirits.

If, instead of insisting on the right to indulge their vanity and verbosity till hearers are literally bored to anguish by their long farragoes of emotional rubbish, mediums would be content to put forward what evidence of survival they can adduce, and leave sermonising alone, the effect on the intelligent public would be much more powerful.

I suggest that, unless a medium is really capable of giving an intelligent address in decent English, he or she should be content to present evidential phenomena, and that the address should be replaced by the Doyle record or readings from the works of Lodge, Doyle, or other competent leaders. Repellent nonsense on Spiritualist platforms, and irreverence among our congregations, are hindering the spread of Spiritualism.

HAROLD L. WHITESIDE.

NOTE.—The remedy is surely in the hands of Church Committees. Why engage the unsuitable?—EDITOR.

TRUSTING.—Trusting men is a doubtful thing, for sometimes that trust is betrayed, but you never trust God and are disappointed. If you place implicit trust in God He will always honour that trust, and there are many instances of this. When all else has failed, God has succeeded in bringing aid to the needy one; therefore never lose your trust in God.—TRUTHBEARER.

HARVEST FESTIVALS.

LONDON: FOREST HILL.—The President (Mr. A. E. Payne) occupied the chair on Sunday evening, Sept. 21st, when the Forest Hill Christian Spiritualist Church celebrated its harvest festival. There was an abundance of vegetables, fruit, etc., and the church was packed. A choir of 30 Lyceumists contributed to the harmony of the service and bouquets of flowers were presented by members in memory of promoted loved ones. On the Wednesday following the whole of the harvest offerings were distributed amongst the poor and sick in the neighbourhood, the Lewisham Hospital particularly benefiting.

MACCLESFIELD.—Mrs. Ida Glenn had charge of the harvest festival at Macclesfield on Sept. 22nd. The church was packed, and it was a record harvest. The Macclesfield friends have spent over £300 on their church in the last few years, but expect to be free of debt by the end of the year.

MANCHESTER PROPAGANDA MEETINGS.

THE tenth series of monthly lectures on Spiritualism will be resumed at the Ardwick Picture Theatre on Sunday day evening, Oct. 5th, at 6-30 p.m., when the Rev. C. Drayton Thomas will open the session. Mr. Ernest W. Oaten will occupy the chair, and the speaker's subject will be "Where the Two Worlds Meet." Miss Florence Leach (soprano) will render solos during the evening.

An interesting and instructive programme of lectures has this year been provided, and Admiral J. G. Armstrong, Mr. Denis Conan Doyle, Mr. H. Ernest Hunt, Mr. J. B. McIndoe, and the Rev. W. J. Erwood will be the remaining speakers.

A syllabus has been printed, and may be obtained from the Hon. Secretary, Mr. John Jackson, 30, Buxton Road, New Mills, near Stockport, or THE TWO WORLDS Office.

THE S.N.U. DIARY.

WE have received copies of the Diary published by the Spiritualists' National Union for the year 1931. It is an almost indispensable publication for speakers, exponents, and church officials, containing a great deal of data about the organisation and the addresses and meeting times of the various Societies in affiliation. Several pages are devoted to a Diary of Engagements for the years 1930 and 1931, in addition to the usual private and personal diary. The publication is full of information, well produced and of convenient size. The price is as usual, 1s. 9d. net, and may be obtained from this office.

TO CHURCH SECRETARIES.

THE winter session will soon be with us, and your churches will fill up. You will want additional supplies of hymn books. At the moment we have stocks in hand. For some years the demand has been so great that churches have often had to wait for some weeks for supplies. That will happen again before the winter is out. Send in your order early—before the rush comes. The Spiritualists' National hymn book is now in its 200th thousand, and its popularity increases every year. Write THE TWO WORLDS, 18, Corporation Street, Manchester.

MOVING THE WORLD.—This may seem a great task, and no doubt it is, yet never has the world been so moved as recently. The old beliefs and dogmas are breaking down, because the people are wanting truth and not fables. Some day the truth will be taught, and then the world will certainly move from faith to knowledge. Such a movement is even now proceeding gradually. "The mills of God grind slowly, but they grind exceedingly small." Let your resolve be to learn all the truth that you possibly can.—TRUTHBEARER.



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NEU-VITA (Dept. DA14), 30-78, Central Buildings, London Bridge, London, S.E.1. England.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 5TH, at 6-30 and 8-15,
MISS P. GOODWIN.

LYCEUM at 2-30.
MONDAY, at 3, MRS. KIRK. At 8,
MEMBERS' CLASS.

TUESDAY, at 8, OPEN CIRCLE.
WEDNESDAY, at 7-30, LANTERN LECTURE by MR. HOPE, of Crewe. 6d. each.
THURSDAY, 3 & 8, MRS. LANGFORD.
FRIDAY, 8, WHIST TOURNEY. 1/- each.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, OCT. 5TH, at 6-30,
REV. C. DRAYTON THOMAS,
At Ardwick Picture Theatre.
MONDAY, OCT. 6TH, at 8, Service.
SUNDAY, OCT. 12TH, MR. G. F. BERRY.
Silver Collection at all meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, OCT. 5TH, at 10-30, Lyceum.
At 6-30, REV. C. DRAYTON THOMAS
at Ardwick Picture Theatre.
MONDAY, at 8, MRS. M. BRIGGS.
WEDNESDAY, 3 & 8, MR. PILKINGTON.
SATURDAY, OCT. 11TH, CARNIVAL
SOCIAL & DANCE. Nemo Five Band.
1/3 inclusive.
SUNDAY, OCT. 12TH, Propaganda Week
MRS. KNOWLES.

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

SUNDAY, OCT. 5TH, at 6-30 and 8,
MR. HEPWORTH.
MONDAY, at 3, OPEN CIRCLE.
At 8, PSYCHOMETRY.
WEDNESDAY, at 3, MRS. WHALLEY.
At 7-30, HEALING CIRCLE.
At 8-30, OPEN CIRCLE, MR. JENKINSON
THURSDAY, at 8, MRS. MAYHEW.
FRIDAY, at 8, OPEN CIRCLE.
MRS. WOOLFENDEN.
SUNDAY, OCT. 12TH, LYCEUM OPEN
SESSION.
LYCEUM every SUNDAY at 2-30.

SOCIETY ADVERTISEMENTS.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, OCT. 5TH, at 10-30, Lyceum.
At 3, 6-30 and 8, SERVICE.
MONDAY, at 3, and 8, SERVICE.
WEDNESDAY, at 3 and 8, SERVICE.
SUNDAY, OCT. 12TH, SERVICE.

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

SUNDAY, OCT. 5TH, at 2-30, LYCEUM.
At 6-45 & 8, HARVEST FESTIVAL.
SERVICES, MRS. A. SPENCER,
(Dipl. S.A.).

MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. SHAW.
WEDNESDAY, at 8, MRS. HALLIDAY.
Proceeds for Building Fund.
THURSDAY, at 8, MISS RICHARDSON.
SATURDAY, at 7-30, SOCIAL and DANCE
Tickets, 9d. inclusive.
SUNDAY, OCT. 12TH, MRS. WORTHINGTON.

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

SUNDAY, OCT. 5TH, HARVEST
FESTIVAL.
At 3, PUBLIC CIRCLE led by MR. MUDD.
At 6-30, FLOWER SERVICE, MR. MUDD.
At 8, Speakers, MR. ATKINSON, MRS.
BROADHURST, MRS. MORRIS and MRS.
BROWNHILL. Chairman: MR. MUDD.
Vocal Items at each Service.
MONDAY, at 2-30, "AT HOME," 6d.
(including Refreshments).
Mediums: MISS STANDRING, MRS.
BROADHURST and MR. MUDD.
At 7, SOCIAL, 6d. (including Refresh-
ments). All Welcome.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.
THURSDAY, at 3 & 8, MRS. SHEPHERD.
SUNDAY, OCT. 12TH, MR. HEY.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, OCT. 5TH, HARVEST SERVICES
At 10-30, LYCEUM. At 3, OPEN CIRCLE.
At 6-30, MRS. WOOLFENDEN.
At 8, AFTER-CIRCLE, LOCALS.
Old and New Friends Cordially Invited
WEDNESDAY, at 8, MRS. GRAYSON.

Moss Side Progressive Lyceum Church
Above 64A, GT. WESTERN STREET.

SUNDAY, OCT. 5TH, at 2-45 and 6-30,
LYCEUM OPEN SESSIONS.
At 8-15, MRS. ROSTRON.
TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, 3-15 and 8-15, MRS. GER-
SHON.
SATURDAY, at 8, OPEN CIRCLE.

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

SUNDAY, OCT. 5TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MISS BROMLEY.

MONDAY, at 3 & 8, MRS. MARCROFT.
TUESDAY, at 8, CIRCLE, MR. MINNERY
WEDNESDAY, at 2 and 8, MISS BARTON.
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by MRS. LEE.
SUNDAY, OCT. 12TH, MRS. M. BRIGGS.
Every SATURDAY, 7-30, SOCIAL, 1/-.
Refreshments included.

A Circle for Psychic Development
(limited to seven students) is to be held
under the direction of MRS. LEONE and
her Guides. Will those who wish to
develop their gifts please communicate
with MRS. LEONE, 12A, Belvoir Road,
East Dulwich, S.E.22. At home daily,
11 to 6.

SOCIETY ADVERTISEMENTS.

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

SERVICES:

SUNDAYS: LYCEUM at 9-30, PUBLIC
CIRCLE at 11, SERVICES at 3 and 6-30.

OCT. 5.—MR. WOOD.
OCT. 12.—ANNIVERSARY, MISS SUN-
DERLAND, Blackpool.
OCT. 19.—MR. BERRY.
OCT. 26.—MR. ELY.

**Bournemouth Christian Spiritualist
Church,**
COMMERCIAL ROAD, opposite Electric
Theatre.

Services SUNDAY, at 11 and 6-30,
Address and Clairvoyance.
TUESDAY, at 3, Psychometry.
WEDNESDAY, 7 to 9, Healing Treatment
FRIDAY, at 7-30, Psychometry.

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

Resident Minister, MR. FRANK T. BLAKE

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

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

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

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

SUNDAY, OCT. 5TH, at 11-15 and 7,
MRS. FILLMORE,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton,
MIGHELL STREET HALL.

SUNDAY, OCT. 5TH, at 11-15 and 7,
MR. T. W. ELLA,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Dover Spiritualist Church,
CANNON HALL (Entrance Market St.)

SATURDAY, OCT. 4TH, at 7-30 and
SUNDAY, OCT. 5TH, at 11 and 6-30,
MRS. BEATRICE STANDAGE,
Address and Clairvoyance.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL
UPPERTON ROAD.

SUNDAY, OCT. 5TH, at 3-30 and 6-30,
MRS. V. CROXFORD.
At 8, OPEN CIRCLE.
WEDNESDAY, 7-45, MISS RUTHERFORD.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, OCT. 4TH, at 7, and
SUNDAY, OCT. 5TH, at 3 and 6-30,
MR. G. SHARPE.
SUNDAY, OCT. 12TH, MRS. S. D. KENT

SOCIETY ADVERTISEMENTS.

Kenton Spiritualist Church,
NORTHWICK PARK HALL.Stations: Northwick Park (Met.) and
Kenton (Bakerloo).SUNDAY, OCT. 5TH, at 11,
Mr. G. WYATT, Address and Clairvoyance
At 6-30, Miss ESTELLE STEAD,
Address.TUESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, SOCIAL EVENING for
MEMBERS.

SUNDAY, OCT. 12TH, Miss MORETON.

Richmond Spiritualist Church

(THE FREE CHURCH),

ORMOND ROAD, RICHMOND, SURREY

SUNDAY, OCT. 5TH, at 7,
Mr. ERNEST HUNT, Address.
WEDNESDAY, at 7-30, Mrs. HOLLOWAY
Address and Clairvoyance.**Ryde Christian Spiritualist Church,**
Isle of Wight,

NEWPORT STREET, OFF HIGH STREET.

Services: SUNDAY at 6-30.
Enquiry Class: WEDNESDAY, at 7-30.SUNDAY, OCT. 5TH,
Address and Clairvoyance.**Isle of Wight.****Ryde National Spiritualist Church,**
BELVEDERE HALL, BELVEDERE STREETSUNDAY, OCT. 5TH, at 3, LYCEUM.
At 6-30, Address and Clairvoyance.
THURSDAY, at 7, SERVICE.**Southend Spiritualist Church,**Corner of HILDAVILLE DRIVE and
WESTBOROUGH ROAD, WESTCLIFFE
(near Chalkwell Park).SUNDAY, OCT. 5TH, at 11 and 6-30,
Mrs. BODDINGTON.
THURSDAY, at 8, Mrs. NEVILLE.**Sutton Spiritualist Society.**

CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, OCT. 5TH, at 6-30,
Mrs. NUTLAND,
Address and Clairvoyance.**Worthing Spiritualist Church,**
GRAFTON ROAD.SUNDAY, OCT. 5TH, at 11 and 6-30,
Mrs. ETHEL THOMPSON.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, Mrs. WILLIAMS.**Barnsbury Spiritual Church,**73, ROMAN RD. (opposite CALEDONIAN
RD. TUBE STATION), N.7.SUNDAY, OCT. 5TH, at 7,
Mr. KENNEDY,
Address and Clairvoyance.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, OCT. 12TH, Mrs. CORNWALL.**Battersea Spiritualist Church,**BENNERLEY HALL, BENNERLEY ROAD,
NORTHCOTE ROAD, BATTERSEA
(Affiliated to S.N.U.).SUNDAY, OCT. 5TH, at 11 and 6-30,
Miss L. THOMAS,
Address and Clairvoyance.
At 3, LYCEUM.
MONDAY, at 3, Mrs. B. STOCK.
THURSDAY, at 8, Mrs. S. D. KENT,
Clairvoyance.Mrs. ANNIE STEELE, 105, Lancaster
Street, Barnsley, regrets that, owing to
ill-health, she will be unable to fulfil
any dates booked for this year. She
thanks many friends for inquiries.

SOCIETY ADVERTISEMENTS.

Battersea Christian Spiritualist ChurchUNITY HALL, FALCON GROVE,
Near Clapham Junction, S.W.SUNDAY, OCT. 5TH, at 11, CIRCLE.
At 6-30, Mrs. RAYFIELD,
Address and Clairvoyance.MONDAY, at 2-30, LADIES' MEETING,
Miss GOLDSMITH.SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.

SUNDAY, OCT. 12TH, Mrs. DAYMOND.

**Bounds Green Christian Spiritualist
Church,**CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.SUNDAY, OCT. 5TH, at 7,
Mr. RONALD BRAILEY.TUESDAY, at 8, Mr. JOHN SHARPE, of
Birmingham.SUNDAY, OCT. 12TH, Mr. AND Mrs.
PULHAM.**Bowes Park and Palmer's Green
Spiritualist Church,**

SHAFTESBURY HALL, BOWES PARK.

SUNDAY, OCT. 5TH, at 11, SERVICE.
At 7, Mrs. NEVILLE.WEDNESDAY, at 8, Mrs. NUTLAND,
at Shaftesbury Hall, adjoining Bowes
Park Station.

LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church

STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, OCT. 5TH, at 11-15, Service.
At 3, LYCEUM.At 7, Miss V. THORNDICK,
Address and Clairvoyance.

MONDAY, 7-30, LADIES' PUBLIC CIRCLE

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8-15, PUBLIC CIRCLE.

SUNDAY, OCT. 12TH, Mrs. REDFERN.

Chiswick Christian Spiritualist Church,HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of
Gunnersbury Station).SUNDAY, OCT. 5TH, at 11,
Mrs. FLETCHER.At 6-45, Mr. ERNEST MEADS, Har-
vest Festival Services.WEDNESDAY, at 7-45, Mrs. J. HAM-
MERTON.**Crouch End Spiritualist Society,**FELIX HALL, FELIX AVENUE, CROUCH
END.SUNDAY, OCT. 5TH, at 7,
Mr. PRENTICE.

THURSDAY, at 8, Mr. S. F. BARKER.

Central London Spiritualists' Society,33, HATTON GARDEN, E.C.1.
(Note New Address.)FRIDAY, OCT. 3RD, at 8,
Mr. T. W. ELLA.SUNDAY, OCT. 5TH, at 7,
Mr. S. ISTED.FRIDAY, OCT. 10TH, Mrs. STOCK.
SUNDAY, OCT. 12TH, Mrs. CROWDER.**Clapham Spiritualist Church,**Opposite CLAPHAM NORTH STATION,
BEDFORD ROAD, CLAPHAM, S.W.4.SUNDAY, OCT. 5TH, at 11, OPEN
CIRCLE. At 3, LYCEUM.At 3-45 for 7, Mrs. BLANCHE PETZ,
Address, Spirit Descriptions and Spirit
Drawings.MONDAY, at 3, LADIES' MEETING, Psy-
chometry. At 8, HEALING CIRCLE, Mag-
netic Healing.THURSDAY, at 8, OPEN DISCUSSION
GROUP. Subject: "Can We Rule Our
Stars?"FRIDAY, at 8, MEETING FOR CLAIR
VOYANCE.SUNDAY, OCT. 12TH, Mrs. M. MORRIS,
HARVEST FESTIVAL.

SOCIETY ADVERTISEMENTS.

Cricklewood Christian Spiritualist Soc.ASHFORD HALL, 41, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.SUNDAY, OCT. 5TH, at 3 and 6-30,
Miss L. GEORGE,
Address and Clairvoyance.WEDNESDAY, at 3, CIRCLE.
At 8, Mrs. F. LANE.

Address and Clairvoyance.

Croydon National Spiritualist ChurchBROAD GREEN HALL, HANDCROFT RD.
nr. junction London Rd., West CroydonSUNDAY, OCT. 5TH, at 3-15, LYCEUM.
At 6-30, Mr. A. V. PETERS,
Address and Clairvoyance.

TUESDAY, at 3, LADIES' MEETING.

WEDNESDAY, at 7-45, Mrs. REDFERN,
Clairvoyance.

THURSDAY, at 3, LADIES' MEETING.

SUNDAY, OCT. 12TH, Mr. R. BODDING-
TON.**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, OCT. 5TH, Mrs. Y. STOTT.

THURSDAY, OCT. 9TH, "THE TEACHER"
and Mr. E. MEADS.

SUNDAY, OCT. 12TH, "THE TEACHER."

Ealing Spiritualist Church,

8, BAKERS LANE, BROADWAY, EALING

SUNDAY, OCT. 5TH, at 11-15,
Mr. HOOKEY. At 3, LYCEUM.

At 7, Dr. W. J. VANSTONE.

WEDNESDAY, at 8, MADAME PUSTERLA

SUNDAY, OCT. 12TH, Mrs. CANNOCK.

Finchley Spiritual Mission,FERN BANK HALL, GRAVEL HILL
HENDON LANE, CHURCH END, N.3
Trams and Buses to "Queen's Head."SUNDAY, OCT. 5TH, at 7,
Mrs. HIRST,
Address and Clairvoyance.THURSDAY, at 8, Miss EVA CLARK,
Address and Clairvoyance.**Forest Hill Christian Spiritualist Church**

BEADNELL ROAD, FOREST HILL, SE23.

SUNDAY, OCT. 5TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.

At 7, Mr. MARESCO MARISINI.

TUESDAY, at 3, Mrs. TUFFNELL. At
7-30, HEALING CIRCLE.

THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society,

12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, OCT. 5TH, at 7,
Dr. J. H. VANSTONE.

CIRCLE, 11-30. LYCEUM, 3.

THURSDAY, at 8, Miss M. BARBER.

SUNDAY, OCT. 12, Mrs. WORTHINGTON.

Hackney Spiritualist Church,

240A, AMHURST ROAD, N.16.

SUNDAY, OCT. 5TH, at 3, LYCEUM.
At 7, Mrs. B. STOCK.

MONDAY, at 8, Mrs. DUNN.

TUESDAY, at 8, MEMBERS ONLY.

THURSDAY, at 8, PSYCHOMETRY.
Silver Collection.

FRIDAY, at 8, LYCEUM MEETING.

SUNDAY, OCT. 12TH, HARVEST
FESTIVAL, Mrs. CLEMPSON.**Hanwell Spiritualist Church,**

120, UXBRIDGE ROAD.

SUNDAY, OCT. 5TH, at 7,
SERVICE.

WEDNESDAY, at 3, SERVICE.

THURSDAY, at 8, SERVICE.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 5TH, at 3, LYCEUM.
At 6-30, Mr. & Mrs. BAIN,
Address and Clairvoyance.
OPEN CIRCLE after Service.

MONDAY, at 8, FREE HEALING, by
appointment.

THURSDAY, at 8, DISCUSSION.
SUNDAY, OCT. 12TH, MISS GOLDSMITH

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

SUNDAY, OCT. 5TH, FOURTH HARVEST
FESTIVAL SERVICES.
At 11, Mrs. ARNOLD.
At 7, Mr. G. BARKER.

TUESDAY, at 8, FREE HEALING CIRCLE
Mr. CUMINGS in attendance.
WEDNESDAY, at 8, Mrs. ARNOLD.

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

SUNDAY, OCT. 5TH, at 6-30,
MR. MURRAY NASH, Address.
WEDNESDAY, at 8, Mrs. CANNOCK,
Address and Clairvoyance.
SUNDAY, OCT. 12TH, MISS NEALE,
Control Address and Questions.

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

SUNDAY, OCT. 5TH, at 6-45,
MR. SHARP,
Address and Answers to Questions.
SUNDAY, OCT. 12TH, MR. BARKER.

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

SUNDAY, OCT. 5TH, at 6-45,
MISS FALLOWS,
Speaker and Demonstrator.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3 (LADIES GUILD)
and 8, Mrs. MOTE.
LYCEUM every SUNDAY at 3.

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

SUNDAY, OCT. 5TH, at 6-45,
HARVEST FESTIVAL, Mrs. LINES,
Address and Clairvoyance.
THURSDAY, at 7-45, Miss SIEGEN-
THALER, Clairvoyance.
SUNDAY, OCT. 12TH, Mrs. H. V. PRIOR.
TUESDAYS, at 3, PSYCHOMETRY.
TUESDAYS, at 8, HEALING CIRCLE.
LYCEUM STUDY GROUP, SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, OCT. 5TH, at 7,
MR. G. TAYLER GWINN.

THURSDAY, at 3, LADIES' MEETING,
Mrs. G. ELLIOTT.

FRIDAY, at 8, Mrs. L. CAMPBELL.
SUNDAY, OCT. 12TH, MR. E. SPENCER.

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

SUNDAY, OCT. 5TH, at 6-30,
LT.-COL. C. F. H. DAVIDSON, Address
MONDAY, at 8, in Small Hall,
Mrs. F. SUTTON, Psychometry.
OPEN CIRCLE (Developing) Mrs. LINES.

How to Train the Memory. By H
ERNEST HUNT. 1/1½, post free.

SOCIETY ADVERTISEMENTS.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, OCT. 5TH, at 11, HEALING
SERVICE.

At 6-30, Mr. J. M. STEWART.
WEDNESDAY, at 7-30, Miss L. GEORGE,
Address and Clairvoyance.

SUNDAY, OCT. 12TH, Return Visit of
Mr. A. NICKELS.

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

SUNDAY, OCT. 5TH, at 11-15, CIRCLE.
At 6-30, Mr. HORACE LEAF,
Address and Clairvoyance.

MONDAY, at 3, LADIES' OWN, Miss
GEORGE, Address and Clairvoyance.
WEDNESDAY, at 8, Mrs. H. J. KING,
Address and Clairvoyance.

FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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

SUNDAY, OCT. 5TH, at 7,
Mrs. CLEMENTS,
Address and Clairvoyance.

MONDAY, at 3, Mrs. TUFFNELL.
TUESDAY, at 8, HEALING CIRCLE.
A Service guided by the Hand of the
Healing Christ.

WEDNESDAY, at 8, Mrs. PODMORE,
Address and Clairvoyance.

SUNDAY, OCT. 12TH, at 3, LYCEUM. At
7, Mrs. C. YOUNG, Address and Clair-
voyance.

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

SUNDAY, OCT. 5TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.

At 6-30, Miss D. MOORE, Address.
THURSDAY, at 3, Mrs. FILLMORE.
At 8, Mrs. A. TUFFNELL.

SUNDAY, OCT. 12TH, Mrs. E. CLEMENTS

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

SUNDAY, OCT. 5TH, at 7,
Mrs. WM. EDWARDS.
WEDNESDAY, at 8, To be Arranged.
SUNDAY, OCT. 12TH, Mrs. F. LANE.

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

SUNDAY, OCT. 5TH, HARVEST.
11-15, OPEN CIRCLE.
At 6-30, Rev. ERNEST S. B. WHIT-
FIELD, Address.
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, OCT. 5TH, HARVEST FESTIVAL
At 11-30, OPEN CIRCLE.
At 3, LYCEUM.

At 7, Mrs. GOLDSWORTHY,
Address and Clairvoyance.
THURSDAY, at 8, Mrs. M. CROWDER,
Address and Clairvoyance.

SATURDAY, OCT. 11TH, at 7-30, SOCIAL.
SUNDAY, OCT. 12TH, Mrs. E. EDEY.

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

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

SUNDAY, OCT. 5TH, at 7,
MR. MUTCH,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING, held
at 16, Osterley Park Road.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 5TH, LYCEUM SUNDAY
AND HARVEST THANKSGIVING.

At 11, Mr. A. T. CONNOR.
At 3, LYCEUM OPEN SESSION.

At 6-30, HARVEST SERVICE by Officers
of the Lyceum and Church.
WEDNESDAY, Ladies' Meeting, Mr.
YORKE.

THURSDAY, at 8, Mr. STRONG, Address
and Clairvoyance.

SATURDAY, at 7-30, SOCIAL EVENING
for Members and Friends.

SUNDAY, OCT. 12TH, REV. VALE OWEN.

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

SUNDAY, OCT. 5TH, at 6-30,
HARVEST FESTIVAL, Mr. C. POTTER.
Soloist: Miss LOUISE MURRAY.

Circle after Service. Free Healing.
THURSDAY, at 3, Mrs. F. BROWN.
At 8, Mr. OUSELEY.

SUNDAY, OCT. 12TH, Mrs. JARMAN.
SATURDAY, OCT. 18TH, SOCIAL & DANCE
7-30 to 11-30. Tickets 1/- each.

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

SUNDAY, OCT. 5TH, at 11, SERVICE
CIRCLE.

At 6-30, Mrs. S. D. KENT,
Address and Clairvoyance.

WEDNESDAY, at 3, Ladies' Meeting
Mrs. HUMPHRIES.
At 8, Mrs. EDEY, Address and Clair-
voyance.

SATURDAY, OCT. 11TH, SOCIAL EVENING
1/- All welcome.

SUNDAY, OCT. 12TH, Mr. G. GWINN.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, OCT. 5TH, at 3 and 6-30,
Mrs. PRIOR,

Address and Clairvoyance.
WEDNESDAY, at 3, Mrs. BILLETTE,
Psychometry. At 7-30, ALDERMAN
J. DAVIS, Address and Clairvoyance.

The Fellowship of the Spirit,
78, LANCASTER GATE, W.2.

SUNDAY, OCT. 5TH, at 6-30,
Service: MR. PEACOCK.
Circle: MR. W. E. LONG.
ANNIVERSARY SERVICE, SUNDAY, OCT.
19TH.

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

SUNDAY, OCT. 5TH, at 11,
Mrs. JULIE SCHOLEY.
At 6-30, Mr. W. H. DUDLEY.
WEDNESDAY, at 8, Mrs. F. TYLE,
Address and Demonstrations.

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

SUNDAY, OCT. 5TH, at 6-30,
Mrs. WILKINSON,
Address and Clairvoyance.
SUNDAY, OCT. 12TH, Mr. M. MARSH,
Address and Clairvoyance.
LYCEUM every SUNDAY at 3.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, OCT. 5TH, at 6-30,
Mrs. BROOKMAN,
Address and Clairvoyance.
WEDNESDAY, at 7-45, Mr. BURTON
SHAW.

SUPPORT OUR ADVERTISERS.

MANCHESTER SPIRITUALISTS' CENTRAL PROPAGANDA COMMITTEE.

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

Ardwick Picture Theatre, Ardwick Green.

OPENING MEETING, SUNDAY, OCTOBER 5TH. Doors Open at 6, Commence at 6-30 sharp.

SPEAKER: **Rev. C. DRAYTON THOMAS** (Bromley). SUBJECT: "WHERE THE TWO WORLDS MEET."

CHAIRMAN: **Ernest W. Oaten, Esq.** (EDITOR of "THE TWO WORLDS"). SOLOIST **Miss Florence Leach** (Soprano).
ADMISSION FREE. SILVER COLLECTION. HYMN SHEETS PROVIDED.

Donations to the Propaganda Fund Solicited.

Arrangements can be made to reserve (until 6-30 p.m.) a limited number of seats for Subscribers to the Fund.

Illustrated Syllabus for the series may be had free upon application to Mr. F. CHANDLEY, Treasurer, "Dorevun," Friars Road, Sale, Manchester; Mr. E. W. OATEN, Chairman, THE TWO WORLDS Office, 18, Corporation Street, Manchester; Mr. JOHN JACKSON, Secretary, 30, Buxton Road, New Mills, near Stockport; or from the Officers at the MANCHESTER CENTRAL SPIRITUALIST CHURCH, 5, Parsonage, Blackfriars Street, and MANCHESTER SOCIETY OF SPIRITUALISTS, 38, Maskell Street, Ardwick, Manchester.

LONDON DISTRICT COUNCIL, S.N.U. Ltd.

A SELECT DANCE will be held on **SATURDAY, October 18th, 1930, at 7-30,**

in the **HOLBORN HALL, GRAY'S INN ROAD, W.C.1.**

A. J. WALTERS' BAND.

M.C.: Mr. T. W. PITMAN.

Tickets, 2/-, obtainable from Miss MOORCROFT, 10, GREENLEAF ROAD, WALTHAMSTOW, E.17.

SOCIETY ADVERTISEMENTS

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

SUNDAY, OCT. 5TH, at 11-15, SERVICE.

At 7, SERVICE.

WEDNESDAY, at 8, SERVICE.

LYCEUM every SUNDAY at 3.

TOTTENHAM CHRISTIAN SPIRITUALIST SOCIETY,

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on

SUNDAY, Oct. 5th, 1930.

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By STEPHEN FOSTER.

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SATURDAY, OCT. 25TH, "TEA" at 5.

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SATURDAY, at 8, ADVICE and HEALING.

10 to 7, Seance, MONDAY at 8.

TUESDAY, at 8, DEVELOPMENT.

NEW SECRETARIES.

TOTTENHAM CHRISTIAN SPIRITUALIST CHURCH, TRADES HALL, 7, BRUCE GROVE.

—Mrs. COFFIN, 6, Devon Rd., Tottenham, London, N.17.

Mr. HORACE LEAF, 41, Westbourne Gardens, Bayswater, London, W.2.

will resume normal activities and all Society Bookings from Oct. 1st.

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.

B. D. MANSFIELD, Trance Medium, holds a Circle on Wednesdays and Fridays at 8.—4, Westmoreland Street, Ebury Bridge, London, S.W.1.

MADAME HELMA, Psychologist and Healer, receives patients daily. Mod. terms. Psychometry every Thursday at 8.—18a, Upper Addison Gardens, W.14 (off Holland Road.). Buses 184, 32, 88.

MARIAN MORETON, Clairvoyant, Clairaudient, Speaker. At home, Monday to Friday, 1 to 5.—64, Newman Street, Oxford Street, W.1.

MISS LILY THOMAS and Mr. C. S. COLLEN-SMITH hold Public Circles for Psychometry on Fridays at 3, and Developing Circle on Tuesdays at 7-30.—26, Arundel Gardens, Kensington, W.11 Phone: Park 6785.

MISS FALLOWS holds Public Circle, 2nd Sunday in each month, at 6-30 p.m.—26, Cambridge Gardens, Lad-broke Grove, W.10.

MISS FRANCES DAUNTON, Psychometrist and Clairvoyant. At home daily, 2 to 7. Circles for Psychometry every Monday, Friday, and Saturday at 8 p.m. Developing Class every Tuesday at 8 p.m.—Flat 2 (1st floor), 18, Monmouth Road, Westbourne Grove, Bayswater, W.2. Phone: Park 4796.

MR. ALFRED VOUT PETERS, 51, Hunter Street, Brunswick Square, London, W.C., has resumed his Public Circles on Mondays at 8, and holds a small or limited group on Wednesday at 3. Old friends will be cordially welcomed.

MR. H. J. STEABEN takes a limited number of Healing Cases for Absent Treatment. Private and Class Tuition given in healing. Letters only to 50, Upper Gloucester Place, N.W.1.

Mrs. E. A. CANNOCK attends Tuesdays and Thursdays for Consultation for Healing at 111, Campden Hill Rd. (corner) High Street, Nottinghill Gate. Public Meetings, Tuesdays at 7-30 and Thursdays at 3 and 7-30. Also by arrangement. Write 56, Barrowgate Rd., or Phone Chiswick 1184.

Mrs. HUGHES holds spiritual services (Trance) Sundays at 7, Tuesdays and Fridays at 8.—311, King Street (side door), Hammersmith, nr. Ravenscourt Park.

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

Mrs. BLACK HILL holds an "At Home" every Tuesday at 3. Private Developing Class, Thursday at 8. Particulars on application.—6, Pasture Road, North Wembley. Phone: Wembley 3322.

Mrs. ETHEL SMITH has removed to 42, Chessington Way, West Wickham, Kent. At home daily for Healing. Service, Sunday at 7. Circle for Clairvoyance and Psychometry, Thursday, 3 and 7-30.

Mrs. HARVEY, Clairvoyant and Psychometrist, 43a, Russell Road (near Olympia), Kensington, W.14. At home daily, 10 to 1 and 2 to 8 (Saturdays excepted). Developing Classes open Tuesdays and Thursdays at 8. Public Circles for Psychometry on Mondays and Wednesdays at 8, Fridays at 3 and 8. Public Sunday services will be announced. Phone: Western 0265.

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

Mrs. PIKE, 29, Ethelnden Road, Shepherd's Bush, W.12, holds Wednesday evening service at 8. Sunday morning Circle at 11. Evening service at 7. After Circles at each meeting. Harvest Festival, Oct. 5th.

Mrs. VERA MERVYN, Trance Medium Daily 10 to 7. Seances, Thursdays at 3-30 and Saturdays at 7. Developing Circles, Tuesday and Friday at 8. Sundays, Short Address and Psychometry. 52, Pennard Rd., Shepherds Bush, W.12

Mrs. WILLIAM EDWARDS. At home Tuesday, Wednesday, Friday, 3 to 5. Open Circle, Tuesday, 8 p.m.—15, Champion Grove, Denmark Hill, SE5.

The Guild of Spiritual Healing Ltd. (Dr. Lascelles' Healers). Open daily, 10 to 9, Saturdays and Sundays excepted.—"THE SEEKERS," 29, Queen's Gate, S. Kensington, London, S.W.7.

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(UNDER THE AUSPICES OF THE RATIONALIST PRESS ASSOCIATION LIMITED AND THE LONDON DISTRICT COUNCIL OF THE SPIRITUALISTS' NATIONAL UNION)

ON

"Is There a Life After Death?"

WILL TAKE PLACE BETWEEN

MAURICE BARBANELL (Spiritualists' National Union)

AND

CHAPMAN COHEN (National Secular Society)

SUNDAY, October 12th, at 7 p.m.

DOORS OPEN AT 6-30 p.m.

ADMISSION:

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Dr. W. J. VANSTONE will give a COURSE OF LECTURES on "THE OCCULTISM OF THE BIBLE" at **THE STUDIO, 29, ADDISON AVENUE, W.11**, every TUESDAY EVENING from OCT. 7TH to DEC. 16TH, at 7-30. Admission 1s.

For particulars apply to MISS PERCIVAL, Mus. B., at above address.

London District Council
of the S.N.U. Ltd.

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All welcome to take
part in these discussions.

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October 6th.—**Mr. M. BARBANELL** (Dipl. S.N.U.). "Guides and Their Functions."
" 13th.—**Rev. BEATRICE MYTTON-BURNHAM**. "Trance and Spirit Control."
" 20th.—**Rev. J. J. WELCH**. "Jesus and Spiritualism."
" 27th.—**Mr. R. A. BUSH**. "Holy Communion."

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SUNDAY, OCT. 12TH, at 3-30 and 6-30, **Madame BISHOP ANDERSON**.

MONDAY, OCT. 20TH, **Mr. P. S. MILLS-TANNER** will lead a Discussion on "The Bible and Spiritualism."

MONDAYS, at 7-30, HEALING CIRCLE. Free, All Are Welcome. At 8-15, DEVELOPING CIRCLE. At 9, STUDY CLASS, MEMBERS ONLY.

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION.

26, NASSAU STREET (TOP OF BERNERS STREET), OXFORD STREET, W.1.

SATURDAY, OCTOBER 4TH, at 8, **Madame MANYA RICKARD**, Psychometry.

SUNDAY, OCT. 5TH, at 7, Short Service, with Address and Clairvoyance, by **Mrs. J. R. YORKE**.

THURSDAY, OCT. 9TH, at 8, **Mr. W. F. BILLETTE**, Psychometry.

SATURDAY, OCT. 11TH, **Mrs. F. T. BROWN**.

SUNDAY, OCT. 12TH, **ANNIVERSARY SERVICE**. **Mr. Walter Speer** and **Mr. R. R. Thornton**.

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MONDAY, OCT. 6TH, at 3 and 7, **Mrs. PIKE**. TUESDAY, at 3, **Miss PROUD**. 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**.