

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

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FRIDAY, OCT. 31, 1930.

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Monday, Nov. 3rd, at 7-30, Clairvoyance, Mrs. E. ROBERTS
Tuesday, Nov. 4th, at 7-30, Clairvoyance, Mr. T. WYATT
Friday, Nov. 7th, at 7-30, Clairvoyance, Mrs. BURNHAM

LECTURES.

Thursday, Nov. 6th, at 7-30, Mrs. BARKER, a trance address
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GROUP SEANCES.

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Wednesday, Nov. 5th, at 3 MR. GLOVER BOTHAM
Thursday, Nov. 6th, at 7-30 Mrs. F. KINGSTONE

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No. 2,240.—VOL. XLIII.

FRIDAY, OCTOBER 31, 1930

PRICE TWOPENCE

Original Poetry.

I KNOW I PASS.

I know I pass from Here to There
Without a moment's pause;
I know that There will be more fair,
That life is God's great cause.

I know I take the all I am
That I may better be,
Advancing to the great I AM
Through all eternity.

I know I'll quicker grow by strife,
Fulfilling cause and plan,
And conquering sin, I leave this life
To rise a nobler man.

—FRANK SPEAIGHT.

—%

IS THERE A LIFE AFTER DEATH?"

QUEEN'S HALL DEBATE.

A LARGE AUDIENCE almost filled the Queen's Hall to listen to Mr. Chapman Cohen and Mr. Maurice Barbanell debating on this subject. Both speakers received a great deal of applause at the close of their respective speeches. It must have been difficult for both Spiritualists and Free-thinkers present to remain silent while their "faiths" were being attacked, yet with the exception of some excitement at the end, the audience listened with earnest attention. The fact emerges from this debate, and that is Spiritualists have nothing to fear as long as they build their philosophy upon the sound foundation of well-attested evidence. Again and again Mr. Barbanell insisted that the importance of Spiritualism was not whether it was desirable or not, but whether it was true. While it was easy to ridicule and scoff, there always were the facts to be explained. It was interesting to note throughout the whole evening that Mr. Cohen made very little attempt to deal with the facts presented.

Mr. Barbanell commenced his speech by reading a passage from Mr. Cohen's book, "On the Other Side of Death," which was "To assert survival beyond death is to say that which is incapable of proof." This, he maintained, was not the attitude of Free Thought. He himself believed that Spiritualists and Freethinkers had in days gone by done a great deal of service to the cause of truth, and he appreciated their position, as he himself was originally a Rationalist. To-night it was his business to present some of the evidence for survival.

He recited the experiences of Mr. Robert Blatchford, who at a sitting with Mrs. Osborne Leonard, received convincing testimony from his wife, including four unknown facts which he subsequently verified. How, in addition, he heard the actual voice of his wife speak to him in her old Berkshire dialect. "Now, if fraud is to be the alleged explanation, I want Mr. Cohen to explain that voice," said Mr. Barbanell. Mr. Hannen Swaffer, who also had a sitting with Mrs. Leonard, heard the voice of Lord Northcliffe, and Mr. Bradley at another sitting heard the voice of one of his relatives.

Mr. Barbanell also dealt with the Valiantine mediumship. He pointed out that voices had spoken to sitters in accents of Spanish, German, Russian and Italian, and on many occasions the voice of the medium and the voice of the trumpet were heard simultaneously. Sub-

sequently Mr. Bradley himself developed voice mediumship.

Now, said Mr. Barbanell, it is sometimes alleged that fraud is the explanation, and he would challenge Mr. Cohen that night to call Mr. Bradley a fraud, but he would remind him if he did that there was the law of libel. He also related in detail the phenomena associated with "Margery," and read part of an address given by Mr. Malcolm Bird in Paris in 1927. He particularly stressed the mirror thumb prints received, and pointed out the impossibility of this being fraud. In addition to the thumb prints, there was the direct voice of Walter, the medium's brother, to be explained, and, further, the cross-correspondence, particulars of which were given.

Mr. Cohen, however, did not attempt to deal with any of these facts in his first speech. He merely made some remarks about his desire not to live forever, and accused his opponent of presenting distorted facts full of omissions and exaggerations. He maintained that no scientific evidence had been produced. His own feeling of the phenomena cited was that either the evidence as recorded did not take place, or that if it did, it was the result of trickery, or else, if genuine, could be explained along lines of abnormal psychology. During the whole evening no explanation was given as to how abnormal psychology could explain these phenomena. He referred as an example of trickery to the exposure of Harold Evans. For the rest he mentioned Richet, who accepted the phenomena, but not the Spiritualist hypothesis.

In regard to "Margery," he maintained that Houdini had exposed her on several occasions.

The second speech of Mr. Barbanell was a direct onslaught on the statements made by Mr. Cohen.

He said it was all very well for Mr. Cohen to attempt to be humorous, and to offer his humour with an air of spontaneity, but he noticed that every joke related by him had been told over and over again in the years gone by. We were not discussing whether Mr. Cohen desired to live after death. The laws of Nature would operate irrespective of Mr. Cohen's desire. If survival be a law of Nature, then Mr. Cohen would survive. No one consulted him whether he wished to be born; he may have had no such desire. It was all very well to be accused of exaggeration and omissions, but Mr. Cohen cited Richet without mentioning Richet's statement that after 30 years of research the spirit hypothesis was the most likely one. As for Harold Evans, Spiritualists had exposed him first. They generally do. They alone knew the difference between genuine and fraudulent phenomena. In Mr. Cohen's book the names of Wm. James and Flammarion were cited to support his theories, but nowhere in this book was it mentioned that both these men were Spiritualists, and yet it was Mr. Cohen who made the accusation of "omissions."

Further, if the explanation of mediumship is to be found in psychology, he wanted to know how Mr. Cohen would deal with Dr. Wm. Brown, one of Europe's leading psychologists, who accepted the genuineness of the "Margery" phenomena. The name of Dr. Tillyard was used by Mr. Cohen with the suggestion that he believed the "Margery" mediumship to be fraudulent, but Dr. Tillyard is to-day a convinced Spiritualist on account of this very phenomena. He noticed too that Mr. Blatchford was now disowned by the Freethinkers. He ventured to assert that if Mr. Blatchford had reported adversely on these investigations he would be hailed as one of their great leaders. They always disowned men when they became convinced of survival.

They are only men of importance as long as their verdict is against Spiritualism. Yet they claimed to be Freethinkers.

Referring to the life of Wm. Archer, written by Mr. J. M. Robertson, no mention is therein made of Archer's investigation into Spiritualism, although he put some of his experiences on record. In addition to the facts already cited, Mr. Barbanell gave in detail the story of Dr. Cushman, who received a very excellent spirit photo of his own daughter in circumstances which clearly dismissed the idea of fraud.

Mr. Cohen was obviously nettled, and adopted a very high-handed attitude in his reply, but was completely silent on the subject of Wm. Archer, the Cushman photo, Mr. James, and Dr. Wm. Brown. He made such misstatements as that at every sitting Dr. Crandon always held the medium's hand. He misquoted Mr. Bradley's statement, instead of dealing with his evidence, and made a personal attack on him. Again, instead of dealing with the Northcliffe voice heard by Mr. Swaffer, he attacked Northcliffe, and accused him of lowering the standard of British journalism. He claimed to have submitted a copy of the Walter thumb print to Scotland Yard, and to have received a reply to the effect that it was too faint for them to draw any deductions as to its resemblance to the supernatural thumb print. No indications were given as to how he was able to do this.

He cited the name of Mr. Dingwall as one who refused to believe the validity of "Margery's" mediumship. He maintained that Mrs. Piper and Slade were detected in trickery. Mr. Barbanell said he was amazed to hear the name of Dingwall cited. He himself had debated with Dingwall at Caxton Hall three years ago, and Dingwall stated that he had never seen or heard any phenomena of any kind, and yet at that meeting there was read a letter from Dingwall in which he affirmed the phenomena he had witnessed with Rudi Schneider. That was sufficient to put Mr. Dingwall out of court. It was not true to say that Dr. Crandon always held the medium's hand. Mr. Cohen was obviously in error. The truth of Spiritualism did not depend upon the phenomena which occurred 20 or 30 years ago. There was the cumulative evidence of 80 years, and the fact that every day men and women of noted integrity, intelligence, and psychical training were observing and recording our facts. Spiritualists had been accused of the will to believe in advance, but Freethinkers could be accused of the will to disbelieve, which was just as potent.

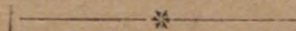
Whenever scientists had examined our phenomena, and had gone on with their investigations, they had accepted its validity. Mr. Cohen had no answer to make to our evidence. Long after his theories had been forgotten, the facts of Spiritualism would stand, because they were facts. He maintained that the only explanation of the phenomena, after eliminating a small percentage of fraudulent cases, was that men and women survive death.

The final speech was made by Mr. Cohen, who maintained that even if he alleged fraud it was not his business to give an explanation.

He accused Spiritualists of trading on the memories of the dead. He even went out of his way to make an un-called-for attack on Sir Arthur Conan Doyle. Rising to a point of order, Mr. Barbanell pointed out the unfairness of attacking any man who could not make his reply.

The proceedings closed with a vote of thanks to the Chairman, Mr. Thurtle, M.P., who, although a Rationalist, maintained perfect impartiality throughout the evening.

Both speakers received a great ovation at the conclusion of their speeches, and it was to be observed that the debate was still taking place among members of the audience long after the Queen's Hall was closed.



LIFE is an ever-stepping onward, perfection growing by the conquering of sin.—FRANK SPEAIGHT.

I HAVE the strongest conviction that spirit materialisation takes place. I know this, because I have interviewed my own children who now live in the spirit world.—DR. JAMES M. GULLY.

REMINISCENCES OF A MEDIUM.

By A. VOUT PETERS.

I.—WITH CECIL HUSK AND FLORENCE COOK.

I HAVE had many experiences with materialising mediums which would not have come to the ordinary person. I am a medium myself. I have been admitted into seances which very few people have seen.

The first medium I sat with was Mr. Husk. Florence Marryat has written much about Mr. Husk in the two books on Spiritualism, "There Is No Death" and the Spirit World.

In the year 1898 I was introduced into a seance of Mr. Husk's by a man who knew me, and at that time I was unknown to the large public of London. I knew Mr. Husk had never heard my name. His house was a small one just outside London. We were received by his wife, a very sweet, motherly woman about fifty years old. We were taken into the seance room. This was a room at the back of the house, containing only a table, some chairs, no pictures; some brown paper pasted over the window excluded the daylight, but the room was illuminated by one candle.

After being introduced to Mr. Husk, who was blind, we sat round the table, Mrs. Husk sitting on Mr. Husk's right hand and another lady on his left. We were told to hold hands and not to break the circle, and Mrs. Husk blew out the candle. We then started singing, and Mr. Husk passed into a deep trance.

Lights appeared, and a voice which purported to be that of Cardinal Newman came and blessed us. Then voices of two different spirits, "Uncle" and "Christopher," came and spoke, and it appeared to me they were workers connected with the circle. Soon a very rich deep bass voice came and greeted us with "Good evening, friends. God bless you."

We were told that this voice belonged to John King, the principal worker of Husk's circle. Then two luminous cards which we had placed on the table were lifted, and we all saw the strong face of a man with a very dark beard, who floated round the circle holding one card so that we could all see, staying for a minute or two as Mrs. Husk introduced us to him by name. He repeated the name, and wished us personally good evening. He then rose a little in the centre of the circle, which was still round the table, and we watched him descend until the whole form melted in front of us and the card fell on the table.

We were told to sing. We obeyed, and the card was suddenly lifted again, and a face appeared before one of the sitters, which was that of a friend who had passed through death. Sometimes the forms spoke, for there was only a face and part of the shoulders. Sometimes the faces were veiled, and at other times perfectly clear and recognisable. Many faces like that appeared, and the seance finished with a beautiful tenor voice singing something which we were told was part of the service of the Greek Church.

I frequently went to Mr. Husk, and managed to take with me a friend of mine who had often sat with other mediums. I did this because I could control Mr. Husk's movements. She always sat holding his left hand, and contrived to rest her right arm on his left arm, and during the seance could feel every movement that his body made. She told me that his hands became perfectly cold and stiff, and towards the end of the seance her hand had lost every sensation after having been held for an hour and a half or two hours by him. Just before the faces materialised a slight shiver went through the body of Mr. Husk. At other times there was no perceptible movement at all. As the faces were materialised we saw underneath a mass of what we called drapery—a white material like linen.

At one seance John King said he would show us how he made the drapery. He placed the luminous card on the table, with the luminous side facing upwards, and on the luminous portion he placed his left hand. We all saw John King standing between my friend—Mrs. Davis—and Husk, who was in a deep trance. Then, lifting his right hand, he told us to watch. From his right hand streamed what looked to be smoke, and he waved the hand up and down.

over the left hand. The smoke was then quickly condensed, and we saw the left hand covered by what looked to be muslin, which before our eyes became thicker and thicker, until the hand was covered and completely hidden. Then with a laugh he said, "That is how we make drapery—it is very easy when you know it."

Mrs. Davis afterwards told me she felt the form of John King, perfectly solid, between Mr. Husk and herself.

I saw two of my brothers materialised, and at nearly every seance my spirit friend, "Moonstone," materialised, and once or twice sang a little Indian song in a weak and trembling voice.

One Sunday I was addressing an audience in the extreme west of London, and I was told that there would be a seance at which Mrs. Corner (Florence Cook) would be the medium. I was given permission to attend and to bring a friend, who was Mrs. Davis, to whom I have already referred.

The evening was very hot. The seance room was a drawing-room over a boot shop. The room was crowded, and the poor medium looked very uncomfortable and extremely disagreeable, sitting in one corner of the room with her daughter. In another corner of the room some curtains were hung—we were told that they formed the cabinet.

At the commencement of the seance the daylight was excluded by pulling down the blinds before the windows. A small jet of gas was lit, making the room clear enough for us to see the time by our watches. We were asked to talk quietly together, but were not asked to sing, for which I was very thankful. Mrs. Corner then retired behind the curtains into the cabinet, where a chair had been placed previously, and one of the circle tied her to the chair by linen tape round the waist.

The curtains were draped. We heard the medium give a deep sigh. Then a voice proceeded from the cabinet, speaking in French, and saying that the conditions were very bad, but they would do their best. Then I was asked to change my seat, and sit as near the medium as I could. The next thing that happened was a curious phenomenon, which I have never seen before or since. Outside on the solid curtain, *not in the opening*, a mist appeared, which quickly condensed, and there was in front of us the right arm and hand of a woman, from the elbow. This hand was so solid that I was able to touch and hold it. It very quickly disappeared. Then a woman's leg was thrust out between the curtains. The voice then told us in French that the spirit people were doing their best under the bad conditions. We were rather startled by Mrs. Corner, who was not in a trance, bursting into peals of laughter. We asked her what the amusement was about, and she told us that in front of her was the face of a little old man with a beard, who looked like a monkey.

Very soon after the curtains opened, and the face of my control and spirit friend, "Moonstone," appeared at the opening—the same face that had materialised at Mr. Husk's, only very much smaller, no larger than a monkey's. Then Mrs. Corner came out of the cabinet for a rest.

In a few minutes she returned into the cabinet, and leaned rather heavily on Mrs. Boddington, a well-known public worker in England, who was outside the cabinet. At this portion of the seance she was not tied, but we all saw her form resting upon Mrs. Boddington. The curtains were lifted, and in the opening stood the fully materialised form of "Moonstone." He greeted me by speaking the words: "Medi (short for medium), look." I just said in a loud whisper, "Moonstone," and he disappeared.

(To be continued.)

MEMORIAL TO SIR ARTHUR CONAN DOYLE.

AN APPEAL.

THE myriad admirers of Sir Arthur Conan Doyle, whether his innumerable personal friends, his ubiquitous general readers, or the world-spread fraternity of Spiritualists, will rejoice to learn of the definite inauguration of a Conan Doyle Memorial Fund designed to perpetuate his memory by giving expression to his ideals and establishing the work of his latter years. A little delay has ensued, as ideas regarding the precise form the Memorial should take were so numerous that there has been difficulty in co-ordinating them. After several consultative meetings of some of the leading Spiritualists of this country, it was found possible to incorporate the suggestions favoured. The outcome was a meeting held in London on Oct. 14th, Mr. Ernest W. Oaten presiding.

The Honorary Trustees appointed are Sir Robert Gower, D.C.L., O.B.E., J.P., M.P., Vice-Admiral Armstrong, Major D. D. Milne, and A. C. Grigg, Esq., of Lloyd's Bank Limited.

Mr. Grigg was also appointed Honorary Treasurer. Messrs. Milne, Gregg and Turnbull, of 16, St. James's Street, London, S.W.1., were elected auditors.

The Preliminary Executive Committee is composed as follows: Mr. Ernest W. Oaten (Editor of *THE TWO WORLDS*), Lady Conan Doyle, Miss Mary Conan Doyle, Denis Conan Doyle, Esq., Mr. John Lewis (Editor of *The International Psychic Gazette*), Mr. S. O. Cox, and Mr. W. R. Bradbrook, who also accepted the office of Honorary Secretary, to whom correspondence may be addressed at Bank Buildings, 16, St. James's Street, London, S.W.1.

Preliminary notices to the general press have already been issued. An appeal to Spiritualists throughout the world, which is to be made after the next meeting, will undoubtedly strike a more intimate note as indicating the directions in which it is proposed to further the great work so dear to Sir Arthur's heart.

Leading Spiritualists of all nations are being invited to organise the fund in their respective countries.

The Executive rightly hold very practical ideas with regard to the ultimate scope of the Memorial, depending as it does upon the amount realised. The scheme for collection will be most comprehensive, giving opportunities for rich and poor alike to give expression to the fullest possible extent to their admiration for Sir Arthur and their devotion to his principles and ideals.

The Memorial must accordingly prove to be a positively unifying Centre—a radiating influence rather than a palatial institution. It is believed that adequate means will be forthcoming so establish and endow in connection therewith an English Home of Welcome to Spiritualists of every nation visiting London; to raise the standard generally of mediumship and propaganda work; and to ensure care, comfort, and sympathetic companionship to all workers who have become sick, weary and worn in the service.

In brief, the sacred edifice that Sir Arthur Conan Doyle was building, stone by stone, was neither church, nor mosque, nor pagoda, but a Temple wide as the world, with windows open to every breeze from heaven; that Truth, Justice, Mercy, Tolerance and Love might make their abode therein. *We must build on!*

Donations may be sent forthwith to A. C. Grigg, Esq., Lloyd's Bank Limited, 121/5, Oxford Street, London, W.1. Cheques and postal orders should be crossed "Conan Doyle Memorial Fund."

PERFECTION comes through failing, the recognition of our own imperfection and the striving for betterment.—FRANK SPEAIGHT.

LOVE is a sort of algebracal equation, two imperfect beings, each one supplying what is wanting to the other, thus giving the sense of fulness of Being and joy forever.—WILLIAM WATSON.

WE have acquired proof of the existence of an invisible world which can enter into relation with humanity.—PROF. J. C. ZOLLNER.

LET me tell you that I know that the phenomena of Spiritualism are true, substantially as alleged.—PROF. ELLIOT COUES.

THE INTERNATIONAL SPIRITUALISTS' FEDERATION.

THE annual meeting of the Grand Committee of the I.S.F. was held at Maison de Spirites, Paris, on Wednesday, Oct. 15th, Mr. E. W. Oaten (President) in the chair.

The Chairman offered a hearty welcome to the assembled delegates, and a special word of greeting to Mr. P. Goedhart and his colleague from Holland, who were present with special reference to the International Congress to be held at The Hague next year. He expressed his regret at the absence of Mr. John Meyer (Vice-President), who was still in the South of France in consequence of the uncertain state of his health. Votes of sympathy were passed with Messrs. Meyer, Pauchard (Switzerland), and Bruns (Germany), whose absence was due to illness.

In consequence of the lateness of this meeting, it was resolved that the Grand Committee meet each year between the 1st and the 15th of September.

The General Secretary (Mr. A. Ripert) presented his report, which opened with deep regret that the Honorary President of the Federation (Sir Arthur Conan Doyle) had passed beyond the veil. "To his wife and family," said the report, "we record our deep and heartfelt sentiments and sympathies. Sir Arthur has left us a living memory, not only as an author, but as an example of an earnest Spiritualist, whose life was an application of his convictions. While his departure is a loss, his memory remains a joy and associates him with the great figures of the ages, whose service is represented not only by their sufferings, but by the joy of a great mission fulfilled. Sir Arthur died as he lived, joyously confirming his convictions of life eternal, and his example must be a constant inspiration."

The report further indicated the steady growth of Spiritualism in all lands in response to the necessities of our time. The law of evolution was operating here as in all other departments of life, running down from transcendental sources to material issues. At no time in our history was human life more directly menaced in its spiritual essence, and never had man deeper problems to deal with than those of the present. The spirituality of the Churches appeared to have lost its power. Religions themselves appeared to have lost faith, and men were concentrating upon the material order of things and upon the unstable things of life. The moral values existing before the war had certainly been disturbed, while the economic values of life were making international activities difficult. There was evidence of danger in the fact that no philosophic or moral school dare show the extent of their spiritual deteriorations. It was a call to every Spiritualist to emphasise the fact that spirituality is to-day as ever the only standard which can ultimately govern the reorganisation of the world.

The Spiritualist philosophy affirms that, in the words of Sir Oliver Lodge, "if only the commandment of love to our neighbour could be introduced into the world generally it would simplify and purify life." There would be no more crime, and no one would seek to injure another, for love is the fulfilling of the law." The report emphasised the fact that the Spiritualist doctrine could take its place in shaping the spiritual destinies of the future.

The organisation of the forthcoming Conference at The Hague would need all their attention, and the prospects were bright. Papers were beginning to be received already for presentation. The Spiritualists of Holland had been busy, and would shortly issue an invitation to the people of the world to attend the Conferences. Special attention would be devoted at the Congress to the legal and material conditions governing healing in all countries. Application for membership had been received from the Hispano (American) Association, and the usual inquiries were on foot.

On behalf of the Treasurer, he (the Secretary) would make a strong appeal to all members of the Federation to forward contributions as soon as possible, in order to enable the Federation to meet the unusual expenses preliminary to the next Conference.

The report appealed for assistance and co-operation from the invisible world, in order to make the next Congress a success, and was accepted with thanks.

On behalf of the Treasurer, the accounts were examined and approved, subject to audit. They showed an improvement on last year's figures.

The Secretary reported that the "Transactions" of the last Congress in 1928 had now been translated into Portuguese and published. The demand for these "Transactions" was gratifying, and only 120 copies of the French-English had been left. The invitation and appeal to the Spiritualists of the world to attend the 1931 Conference, which will be held on Sept. 1st to 10th, at the Pulchri Studio, La Hague, were approved, and arrangements were made for its publication in French, English, Spanish, and German. The detailed programme of the Proceedings at such Conference was also determined, and it was decided to invite Lady Conan Doyle to honour the Conference by becoming its Honorary President, in the place of Sir Arthur.

The Chairman outlined the suggestions for the proposed Doyle Memorial in London, and the Committee expressed its full sympathy therewith, and voted £10 towards the object, regretting the fact that its finances did not permit further help.

A new application for membership was received from South Austria. Further progress was made towards the compilation of a Psychic Dictionary or Glossary, and it was resolved to build this up by slow and careful stages, in order to secure accuracy.

On the motion of the Chairman, it was resolved that a resolution be presented at the International Congress stressing the need for world peace, and recording the positive attitude of the Spiritualists of the world towards this ideal.

The meeting ended with reports offered by the various delegates concerning the growth of the movement in the various countries. The reports from Portugal and Spain were particularly gratifying. The Spanish delegate alluded to the difficulties which they had to contend with from the rigid religion of their land, which was represented by 100,000 priests. Nonetheless, the Society at Barcelona had doubled its membership since the last meeting of the Committee, and it was well within the bounds of possibility that invitations may be extended to the Federation to hold a future Congress there.

Italy, Spain, Holland and France, together with England and the United States, showed steady progress, while the written reports from South America were particularly gratifying.

TWO USEFUL PUBLICATIONS.

WE are reminded of the passing of time by the receipt of two welcome publications, viz., the Spiritualist Diary 1931, issued by the S.N.U. at 1/9, containing in addition to the usual diary information, particulars concerning the organisation of the 460 Societies embraced within the S.N.U. It has the usual diary arrangements of a week to a page, an engagement calendar for 1932, and is a well-produced diary at the price.

The second is a Spiritualist Calendar compiled by Heather B., and is issued by the London Spiritualist Mission, London. It is in tear-off sheet form, 10in. by 7½in., very tastefully got up. It is an artistic production, which does no violence to the drawing-room, and in addition to a monthly calendar on each page, it contains useful quotations from Spiritualist writers. It is issued at 1/-, and may be obtained from the London Spiritual Mission or the Psychic Bookshop, London. Either publication may be obtained from this office at the published price, plus 2d. postage.

A MIND endowed with wonder, love, reason, and reverence is a perpetual feast to itself and a liberal education to those who can approach it.—FITZGERALD.

REV. ARTHUR FORD IN THE NORTH.

ALTHOUGH he has previously toured extensively in this country, the Rev. Arthur Ford's presence in Manchester during the week-end Oct. 25th to 27th marked his first visit to that important city as a Spiritualistic propagandist. On Saturday he gave a brief lecture at the Manchester Central Spiritualist Church, Deansgate, followed by some evidential messages. He was again the speaker and demonstrator at the Central Church on the Sunday morning and evening following.

Several of Mr. Ford's descriptions were very evidential, and all were recognised. "I have a man here who says he wants to speak to his wife," he said on one occasion, pointing to a member of the audience. "She has never had a message before. His first name is David. Then I hear the name Lincoln. He says he is just beginning to get over the shock. On the 14th of July he seems to have been crushed by something. 'It is now all right,' he says. I hear the name Katherine. He says he wants you to know that he has found the baby over here. She is about 18 or 20 now, isn't she? Now he says, 'I met my own mother and my brother Tom, who, you remember, came over during the war. Don't cry for me, because I would not be back in the body again if ever I had the chance—except for one thing, and that is to help with the kiddies.'"

To another sitter: "I hear someone calling out the name of Mary Elizabeth, and she wants to come to you, sir. You have a wife in the spirit world. This is her. You have in the spirit world a large number of relatives—several brothers and sisters. She says, 'God bless you, dear, for what you have done for the children. I am always with you when you are resting and thinking of the past, as you often do.' She is bringing with her someone who calls the name Jenny Harrison. There is also a James who comes back to you. Now your wife says, 'Don't worry about the health condition (Indicated). They are watching over you and doing their best.'"

The Rev. Arthur Ford conveyed to those assembled the greetings and good wishes of the Spiritualists in America, which were heartily reciprocated.

LONDON PROPAGANDA.

THE Norbury Cinema has a seating capacity of 900, but this proved insufficient to accommodate the crowd which assembled there on Sunday evening, Oct. 19th, to avail itself of the attractive programme provided by the organisers of the meeting. A large number who had not followed the injunction on the posters to "Come early to secure a seat," were unable to gain admittance.

The speakers were Messrs. Hannen Swaffer and Maurice Barbanell, clairvoyance being given by Mrs. Estelle Roberts. The meeting was held under the auspices of the Croydon National Spiritualist Church, the chair being taken by Mr. J. M. Stewart, the President.

Mr. Barbanell, who spoke first, dealt in a convincing manner with the problems confronting the man in the street in his investigation of Spiritualism. Before communication could be established with the spirit world, he said, the veil between the spiritual and physical had to be broken down, and the veil was made more difficult to penetrate because of the preconceived ideas of many people, especially the materialists and the so-called "free"-thinkers.

Regarding the question of fraud, Mr. Barbanell said the small percentage met with did not detract from the great mass of evidence in proof of a life after death which Spiritualism had given to the world. What should we think of a man who refused to draw his salary at the end of the week because he had heard that there were fraudulent ten shilling notes in circulation? The fact that a few ten shilling notes were forged did not shake the confidence of the public in the Bank of England.

Mr. Hannen Swaffer ably presented the philosophical aspect of Spiritualism, and related how Sir Henry Seeley and other famous people had been warned of impending danger through spirit messages. Spiritualism was a help

to Christianity, and not a hindrance. It found support in the records and sacred books of all ages and nations. Mahomet, the camel driver; Jesus, the Jew; and Joan of Arc, the uneducated farm girl, were all mediums in close touch with the world of spirits.

Mrs. Estelle Roberts gave several convincing spirit messages, and a vote of thanks proposed by Mr. Snowdon Hall was carried with acclamation.

A special collection for the S.N.U. Fund of Benevolence realised five guineas.

THE BRITISH MEDIUMS' UNION.

THE annual meeting was held at the Maskell Street (Manchester) Church on Saturday, Oct. 18th, at 4-20 p.m., Mr. W. E. Bentley (Vice-President) in the chair. The minutes were read and confirmed.

Arising out of the correspondence were letters of sympathy to be sent to Mrs. Ellen Cropper, of Ashton-under-Lyne, and Mrs. Francis Lynch, of Bury. The Vice-President read Mr. Tinker's address as President, in which many points of interest were noted and valuable advice given. The address was accepted, and it was resolved that a letter of thanks be sent to Mr. Tinker.

The Secretary gave his report, showing the progress of the Union's activities. The Treasurer's and Auditors' reports were accepted with thanks. The meeting then adjourned for tea.

On the resumption the election of officers resulted as follows: Mr. F. W. Bacon, president; Mr. J. Bell, vice-president; Mr. W. W. Ely, secretary; Mr. W. Ridgway, treasurer; Mr. J. W. Kirk, propaganda secretary; Mr. Bentley and Mr. Dransfield, auditors; council: Mesdames Rothwell and Adcock (Blackpool), Messrs. W. E. Bentley, J. R. Charnley, W. Tonge; S.N.U. delegate, Mr. E. Shipley; L.D.C. and M.D.G. delegates, Mr. Shipley and Mr. Ely.

Much discussion arose in reference to propaganda work, and the new General Secretary (Mr. W. W. Ely, of Manchester) announced that he would be pleased to send speakers' lists, etc., to any Society desiring them.

The meeting terminated shortly after 9 p.m.—W.W.E.

TRANSITIONS.

MR. J. FRASER HEWES (NOTTINGHAM).

We have to record with regret the promotion of Mr. J. Fraser Hewes, President of the Nottingham Spiritual Evidence Society, which occurred at his residence, "Clavlands," Chestnut Grove, on Saturday, Oct. 11th, after an unbroken record of thirty years in office.

The funeral took place at St. Andrew's Church Cemetery on Tuesday, Oct. 14th, when the Rev. J. Waring conducted the service. A large number of relatives and friends assembled, including prominent members of the Anti-Vivisection Society, of which Mr. Hewes was President, and the various Spiritualist Churches in the vicinity.

LOVE is the infinite flood of the Divine life pressing into the narrow limits of our earthly nature, and giving us hope of something better in the future.—BRAMSTON.

HALIFAX ST. PAUL'S.—On Oct. 23rd a highly successful special service was held, when two handsome bronze memorial tablets were unveiled to the memory of the pioneer workers, Mr. John Culpan and Mr. Hanson G. Hey. Mr. J. Wilby unveiled the former, and Mrs. T. E. Meadowcroft, of U.S.A., an old member, the latter. Mr. Ben Carter presided over the large gathering, and Mrs. D. Wrather (Leeds) gave a fine address on "Lest We Forget," and clairvoyance. During the evening Mrs. H. Holmes presented a handsome ivory necklace to Mrs. Meadowcroft on behalf of the members and friends, and Mr. Walter Burrows gave a message of great encouragement to all the workers, also wishing Mrs. Meadowcroft bon voyage.

THE LARGER WORLD.

PERSECUTION IN SOUTH AFRICA.

The *Rand Daily Mail* published in a recent issue particulars of a case of persecution in Pretoria, South Africa, when a woman Spiritualist medium was charged with 'practising fortune telling for the purpose of gain.'

Mr. Norman Price was for the defence and Mr. C. A. Humphreys prosecuted, says the *Mail*.

W. Naser, a detective, said he was warned in an interview with accused that he would have a motor cycle accident within three weeks unless he was very careful. He paid 5s. for this information.

"I went specially to trap the accused," Naser said. Witness admitted that when he asked what the fee was, accused replied: "I make no charge, but people sometimes make me presents."

He denied that Mrs. Maelich had said she did not want the money.

Mr. Price: Mrs. Maelich denies that she is a fortune-teller, but admits that she is a Spiritualistic medium. Where were you going to have the accident?—In St. Andries Street. I never go down there if I can avoid it, but when I do I am very careful.

Then you have got something for your money.

In her defence the medium said she had cured hundreds of blind and dropsy cases which doctors had given up. She was a Spiritualist medium. She told the witnesses so, and added that she was not a fortune-teller. She could only pass on spirit messages.

A fine of £5 was imposed upon the medium.

THE ROMAN CATHOLIC ATTITUDE.

The attitude of the Roman Catholics to spirit communication was discussed by the Rev. Father George in *The Messenger* (America) recently.

Whilst we can not believe in such a communication, except it be by the permission of God, and then only for a serious purpose, we believe that communion with the dead can be had not only by a sweet memory, but the church does not forbid us to think that our dead are not gone from us, but that they are still near us, though invisible to our senses (he observed). We do not feel the body present, but the soul, which God filled with affection for us.

Why is it (he asks) that a sudden thought of our dead immediately urges us to fervent prayer for them? Why is it that, after praying for the poor souls, we feel such satisfaction and peace of mind, if it be not that they are near and wish to reward us by carrying such sweetness to our hearts?

A NAPLES MEDIUM.

Mondo Occulto (Naples) publishes a description of the life and mediumship of Giuseppe Magno, a young medium of remarkable power, who is rapidly building up a reputation. He has survived the most severe tests conducted by judges, lawyers, and distinguished investigators. The following are extracts from the article:—

Giuseppe Magno is a young man, now twenty-three years of age, serious, modest, pensive, and is gifted with mediumistic qualities which are astounding even to the most hardened sceptic, even though the latter be—as usual—as positive as he may be ignorant. It was quite by chance that Signor del Mercato discovered the mediumship of Magno. This young man is of humble birth, his father being a basket-maker. He followed his father's trade, and only went for a very short time to an elementary school, where, indeed, he barely learned to read. He had musical talents, and was advised to ask the help and counsel of Signor del Mercato, who was known to be of a very kindly disposition, and who was himself a good musician. During one of the musical evenings at the house of Signor del Mercato the mediumistic faculties of Magno appeared unexpectedly. I was not present, and cannot

describe the details of the phenomenon, but the host, looking at the young basket-maker, was amazed to see the indubitable signs of an approaching trance. A few minutes later Magno fell clearly into a state of trance. He rose from his chair, walked slowly and stiffly to the piano, sat down upon the stool which was vacated at a low word from Del Mercato, ran his fingers over the keys after the manner of a good pianist desiring to exercise the muscles for a moment, and then promptly proceeded to play with skill an instrument which he had never touched before, and of the technique of which he was completely ignorant.

Under control Giuseppe has given wonderful exhibitions of violin playing also, despite the fact that he has never had a lesson in his life. "Following upon these experiences, some efforts have been made to teach him music," reports the journal. "He has proved a very refractory pupil, hardly able to learn anything, yet in a trance state he plays on several instruments perfectly."

FACTS WELL ATTESTED.

Reviewing a book, "Psychic Certainties," by H. Prevost Battersby, *The Seer* (Carthage) says:—

"The man who reads this book and remains unconvinced, is either drunk, unintelligent, or a deliberate and wilful sceptic—and the latter is the most painful of the three. The reader who desires to know what scientific certitude does attach to psychical research cannot do better than read this little work. If his brains are moderately active it will be enough to convince him; if they are sluggish he may add to his reading Carrington's 'History of Psychic Science' and Richet's 'Thirty Years of Psychical Research,' after which, should he still remain inert, a visit to a brain specialist will be in order."

Years ago the phenomena of Spiritualism were absolutely denied, but to-day we appear to have gained a point. Dispute no longer is confined to the *reality* of the phenomena, which has had, by sheer force, to be admitted. Now it is the explanation of the phenomena which is commanding the greatest attention.

GLEANER.



LEEDS DISTRICT COMMITTEE.

THE monthly conference was held at Hemsworth N. S. Church on Sunday, Oct. 12th. The President occupied the chair. A hearty welcome to the conference was given by Mr. Martin, and accepted by the President. Roll was called, when the following churches responded: Castleford, Hemsworth, Featherstone, Leeds (Brunswick Place), Morley (Cross Church Street), South Elmsall, South Kirkby, and Wakefield; total constituting the conference being 8 churches, represented by 8 delegates, with 3 associates and 4 church officers. Minutes and correspondence were read and accepted with little discussion. The financial statement was also read and accepted. The Y.D.C. report was given by Mr. Crabtree, and the Leeds L.D.C. report was read by the Secretary, both being accepted. The church reports were very much as usual. One associate was made. A scheme submitted by Mrs. Dixon for providing the churches with more efficient speakers was considered and it was decided to send it back to the churches for their consideration. It was decided to co-operate with the Y.D.C. in a propaganda effort, and also to engage in special propaganda work throughout the district.

In the evening a well-attended meeting was conducted by Mr. Crabtree, who was supported by Mrs. Betteridge and Messrs. Davies, Jenkins, Hargate, W. Smith, and the Secretary.



Is it NOT worth all the trials, all the farewells, all the losses of time, to learn how to love for eternity—to gain a heart capable of facing the life eternal, through the hope that comes of trusting God for all eternity.—FITZGERALD.

NEWSY NOTES.

THEMSELVES AND THE PRESS.

Fleet Street has changed. At one time journalists were amongst the greatest critics of Spiritualism. They derided it, ridiculed it, and tried vainly to expose it. Hannen Swaffer, Cuming Walters, George Leatham, and Graham Moffat all now go on to the platform to fight for the truth, but they are not the only prominent journalists who are Spiritualists to-day. Nearly every newspaper office in the country has its quota of Spiritualists. And, year by year, the band goes on increasing.

A STRANGE CIRCLE.

Many, it is true, keep their belief to themselves, for despite the measure of respect that Spiritualists can now command, it is still somewhat of a material risk for an individual to indulge in strong Spiritualistic propaganda. The convention dies a slow death. When, a few months ago, I sat in a seance which was held in the editorial sanctum of one of the most important provincial evening journals, there were present its Editor, the Assistant Editor, and the Literary Editor, all greatly interested in the quest. The venture, from a psychic point of view, was perhaps a risky one, but it proved to be worth while. That seance was held behind barred and locked doors, although the building was deserted, and was arranged with the utmost secrecy. But they are all like that. When they are investigating they do not like you to know. When they are convinced . . . We can remember that stage ourselves.

THE "INTERESTED."

There are still a few journalists, like James Douglas, who know the facts, but who are afraid to admit them. You will find them in London attending Spiritualist meetings. In Manchester they consult fortune-tellers in Oxford Road. Yes! Fleet Street has changed. Some of us can recall the time when the lords of the pen were regarded with fear and trembling, but now they, too, are sensing that Spiritualism contains the greatest "story" of their lives. The old question, "Is there a life after death?" never seems to lose its fascination, for not until men have answered it for themselves can they know whether life here is worth while. And Fleet Street, thrusting aside its "exposures," is at last treating the subject seriously. The *Daily Dispatch*, when Sir Arthur Conan Doyle died, gave perhaps the best clue to the change by publishing a front page "splash" of the Albert Hall meeting, and signing it "By a Spiritualist."

MR. CHURCHILL A PSYCHIC?

One passage in Mr. Winston Churchill's new book, *My Early Life* (Thornton Butterworth, 21/-), struck me as particularly significant. As a boy, he says, "I had no desire for learning. It was not until the winter of 1896, when I had almost completed my second year, that the desire for learning came upon me. I began to feel myself wanting . . . I caught myself using a good many words the meaning of which I could not define precisely." Since that moment Mr. Churchill has steadily gone forward. Who cannot recall, however, a similar experience? Many of us have had, by some sudden inspiration, to alter the whole course of our lives before finding success. May we consider the spirits in searching for the explanation?

A "PSYCHIC" ESCAPE.

Mr. Churchill's psychic power at one time probably saved his life. When, during the Boer War, he was acting as a correspondent for one of the London newspapers, he was captured and imprisoned, but in less than a month had escaped. "Every bridge had its watchers," he says, "but I passed them all. Suddenly, without the slightest reason, all my doubts disappeared. It was certainly by the process of logic that they were dispelled. I had some time in former years held a planchette pencil and written while others touched my wrist or hand. I acted in exactly the same unconscious or subconscious manner now." He walked up to a house, and found himself in the safe

keeping of friends. "We are British here," they said. "We will see you through." It was the only house within twenty miles where he would not have been handed over.

THE FILM BAN.

Why did the Film Censor ban "Outward Bound"? Because, we are told, he has decided not to pass plays dealing with the question of life after death. The subject, it is said, would lend itself to abuse. That is a story which has been told before. It has been made to apply to other subjects, too, but one by one the bans have been lifted. Why does the Censor not ban the films dealing with divorce and sex, most of which do need his attention? Every subject throws itself open to abuse, and if the Censor's ruling in regard to pictures dealing with an after-life is to be made fair, it must be applied to other subjects also. But then there would be no films at all. But what about "Smiling Through," "Earthbound," and "Peter Grimm."

MIRABELLI VISITING EUROPE.

Readers will remember the amazing phenomena which were described in this journal some months ago, and which came through the mediumship of Carlos Mirabelli, the wonderful Brazilian medium. They included levitation, the transportation of the medium, direct voice, and materialisation, and occurred consistently in *broad daylight*. *La Revue Spirite*, of Paris, now announces that it is probable that Mirabelli will visit The Hague, Holland, for the Conference of the International Federation in September, 1931, and it is very probable that an attempt will be made to bring the famous medium over to England to give sittings here.

ON JUDGMENT.

The ordinary individual, when he reads of a theft or a murder, judges it by its effect. The ordinary Spiritualist believes that his life in the next world will be the result of the one he has lived here. Is this so? Acts and lives should, I think, be judged rather by their motives than by their effects. Rockefeller may, for instance, present £5,000 to charity, but it is questionable whether his gift, viewed from the other side, would be a greater one than the £5 presented by Mr. Everyman. A man may appear to live a life of good on this side, but on the other (where there are no "appearances") his true self might be a very different spectacle. Which leads one to the observation that another difference between this world and the next is that whereas in the spirit world causes are revealed, on earth only effects are usually known.

PROPAGANDA SPEAKERS.

Where are the little army of workers known as "propagandists"? Messrs. Hannen Swaffer and Barbanell seem to be booked up for the season. Mr. Shaw Desmond is very difficult to obtain. Miss Lind-af-Hageby and the Duchess of Hamilton and Brandon have been touring abroad in the interests of the Anti-Vivisection movement, which they have helped along considerably. The Rev. G. Vale Owen has had to cancel all his engagements outside Central London in consequence of over-strain, and it is unlikely that he will be able to book engagements in the provinces for some time to come. Mrs. Hinchcliffe is unable to take meetings outside London. The Rev. C. Drayton Thomas writes me that he is "declining, as far as possible, further engagements this winter. I have already more in hand than I am sure of being able to do full justice to." Why this dearth of propaganda workers? London is over-served, but pity the poor provinces!

OBSERVER.

"MAN is a thinking being," as Aristotle said. "All we can do is to turn his thoughts in the right way, for think he must, whether he will or not."

THE greater the complexity and the finer the differentiations of the nervous system, the more intense is the union of the spiritually correlated pair.—FITZGERALD.

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FRIDAY, OCTOBER 31, 1930.

YOUR CLOSEST COMPANION.

"You waste more time in brooding over the past which you cannot recall, or in anticipating the evils of the future which you may never meet, than would help you to possess your soul in the living present. What you do not seem to see is that the soul is not a mere abstraction. It is the power which enables you to do all things."—*Letters from Julia.*

ONE of the results of the hurry and bustle of the present day; of the continual search for pleasure and business and relaxation; of the continual hunt after new truth and new knowledge through the avenues of research; is that the attention of men is continuously directed to the things outside them. The world has become a vast treasure chamber, in which men are continuously seeking and prospecting for new sensations, new treasures, new varieties of experience. All this is to the good. What man neglects to recognise is that the greatest treasure in the treasure chamber is the seeker himself, for it is he who shall presently attain to mastery of the environment. It is still true that the search which is most neglected is the search after man's inner nature, the attempt to find the reality which lies behind this ephemeral manifestation of bodily form.

When men looked upon themselves as bodies—physical organisations sent here to manifest for a time—such an attitude was excusable, but the whole trend of thought to-day, materialistic and scientific, as well as Spiritualistic, is to trace the centre of all activities into the unseen and immaterial, and gradually there is growing up even in the most materialistic minds the idea that the outer manifestation of the thing we cognise as man, is but the symbol of an inward and indwelling reality. Men like James and Lodge and other researchers have postulated the theory that the whole of the manifesting consciousness of a human being is but a fragment of a greater and more perfect ego, the majority of which ever remains hidden; and yet the success of that fragment of the outer consciousness which is brought into manifestation must and does depend upon its unity with its great and probably illimitable centre.

How many men are striving to know themselves? How many men are taking the trouble to make their own acquaintance? We have talked with no less than half-a-dozen individuals of late who assure us that to be left alone for a few hours or days is the most terrifying experience of their lives. They cannot stand their own company, and one might well ask if they cannot enjoy their own company, how on earth can they expect other people to enjoy it. On the other hand, we have in mind an individual who, when asked if she did not feel lonely, replied, "When I am alone I know I am in good company. When I am with others I cannot always be sure." The sweet serenity

of such a mind can only be accounted for by the fact that there is another realm—a mental realm, maybe a realm of ideality, which opens to the mind as surely as the physical realm is revealed by the eyes, and happy indeed is the man or woman who can realise the enduring reality behind the changing scenes of the physical plane.

One of the great changes which is effected by death is that it does bring a man face to face with himself. The limited theologian used to find himself puzzled by the question of rewards and punishments in the next life, and the ancient philosophers had to invent a judgment seat—a judgment day—a trial of sheep and goats—because they supposed man's earth life had to be reviewed before some judge or arbiter, like the examiner in "Outward Bound." What they failed to take into consideration was the fact that a man must presently stand face to face with himself, must look into the mirror of memory, and see the panorama of his past, in a realm where the perceptions are not veiled or blunted by the dull machinery of the body, which clogs and fetters our spiritual activities, far more than they afford facilities for exercising them. The drowning man tells us that at the moment when his life seems to be at an end, the whole panorama of his past passes before him as a cinema picture in the fraction of a second—as quickly indeed as event transpires in dreams when the mentality is not fettered by the retarding effect of the physical senses.

This and other experiences provide an inference that when at last we are freed from physical limitations we become conscious of ourselves in an inner and deeper sense. We stand, so to speak, before the mirror of our true selves, and see a complete and perfect reflection, not of what we appear to be, but of what we are. And this self, which is thus reflected in the spiritual memory, is the individual we have to meet upon the other side of life in a plane where all the senses are acute, where apologies and excuses are relegated to their true position, and not partially covered by the veil of flesh. We each have to meet this inner man at some time. Why not make his acquaintance now? Why not get to know ourselves, not as others know us, but as we really are?

Such considerations are particularly interesting to the psychic and the medium. How many clairvoyants, for instance, know the percentage of their visions which arise from activities peculiar to themselves, as apart from those arising from their sitters or audiences. How many sensitives who have healing power feel pains, which they imagine are their own, and subsequently find to be only the reflex of their surroundings. We remember a case of a man who was out of work, who was presented with a pair of boots formerly owned by an individual who had suffered much from rheumatism and arthritis, but who had passed behind the veil. The recipient gladly accepted the boots, and proceeded to wear them. Within a few days he had pains and disabilities peculiar to the previous possessor of the boots, and believed himself to be really ill. By the aid of a psychometrist the cause was traced, the boots demagnetised, and the trouble ended. Not everyone, of course, is sufficiently sensitive to be so effected to the same degree, but it is quite possible that we all suffer vicariously, more or less, from the disabilities of others, both physical, mental, and spiritual. The man who knows himself is enabled to discriminate immediately between what is himself and what is not, and such knowledge is a decided advantage. It is only the earthly manifestation of a spiritual fact.

You have been keeping yourself company throughout the whole of your earthly life. You will continue to be the closest companion of yourself, not only up to the moment of your transition, but afterwards. Presently you will stand face to face with yourself upon a further shore. Why not get to know yourself now, and in the knowing help to govern and control more effectually the activities of your own life. Self-knowledge is not incompatible with all the activities of earthly life. He who went into the silence and seclusion of the Mount of Olives was the individual who was best enabled to "go about doing good," and sure it is that he who knows himself best can most effectively marshal his forces and take his true place in

the outer and active world. All life is an equilibrium between opposite poles, and a search into the outer world should be accompanied by a deeper consciousness of the inner self of the man who makes the search. The river may flow through its visible bed, but the springs beneath its source are its primary cause, and they are hidden in the deeps beneath the surface.

CURRENT TOPICS.

THE COMING ARMISTICE ANNIVERSARY.

With the coming of November all thoughts will turn to the Anniversary of the Armistice which ended the active hostilities of the Great War, and throughout the whole country memory will turn once again to those who went through the horror and turmoil arising from human jealousies and misunderstandings, and eventuated in war. In these days of depression few people stop to think that much of our present distress may be due to the fact that thousands of the best brains which the nations had produced were sacrificed. The young men who left their bodies on the plains of Flanders and in a dozen other countries would (had they lived) to-day have been the vigour of the business world. It is, of course, easy to talk of the loss in a personal sense, and count the deprivation sustained by those who passed away. The loss to the nations is more difficult to compute, but is none the less substantial.

OUR PART IN THE PEACE.

And since the Armistice and the signing of certain pacts, we have been accustomed to believe that peace prevails. Yet no one who knows the inner jealousies and continual striving after military efficiency, can believe that anything more than an armed truce exists. Many of the men who gave their lives in the war conscientiously believed that they were fighting in "the war which was to end war." It is for us who remain to make their dream a reality. We must think peace. We must live peace. We hope that every Spiritualist Church on Nov. 9th will make a point of seeing that the services strike the note of peace throughout. It is well to remember the boys whose influence is still at work in this world, and we believe it is by co-operation between them and us that peace will presently be established. Let us not wait until the audiences are assembled in order to arrange our service. Let hymns of peace be chosen well ahead. Let a reading, if necessary, be selected well ahead. Let us arrange with our speakers that whatever else is said or whatever else is omitted, the value and virtue of peace is sounded in every address. And incidentally it may be as well if the practise of peace within our Societies, as well as its preaching from the platform, was specially emphasised. Let us remember that peace cannot be obtained by pugnacity, but by sacrifice and confidence. Such sacrifice should always be honourable, but it should be real.

SPIRITUALISM IN DOWNING STREET.

In view of the possible pre-entation at an early date of a Bill to Parliament to relieve the disabilities under which Spiritualists suffer, it is notable that Sir Oliver Lodge spoke at No. 11, Downing Street (the residence of the Chancellor of the Exchequer) on Tuesday last on "The Reality of a Spiritual World." The history of Spiritualism shows that the subject has often been presented in high places, and many of the notable mediums of the past were the personal friends of monarchs, and held seances in State chambers. It speaks well for the democracy of the times in which we are living, however, when one of our leading scientists is asked to present the case at a select gathering at the official home of the Chancellor of the Exchequer. Speaking before the event, Mr. Snowden said, "Although I am taking the chair, I shall have no remarks to make on the subject of Spiritualism. In the first place, I am not a Spiritualist, although I take the same interest in the subject as any other intelligent person. My

function as chairman will be simply to introduce the speaker, and I would not dream of encroaching on the speaker's time." The attendance was about two hundred, and the meeting was held in aid of the funds of the Y.W.C.A. We understand that Sir Oliver had an excellent reception.

SIR ARTHUR DOYLE IS STILL ACTIVE.

The *Daily Herald* claims that Lady Doyle has received further authentic messages from the late Sir Arthur Conan Doyle in the privacy of their home. The Rev. Arthur Ford (through whom the test message from Houdini was conveyed to his wife) paid a visit to Crowborough, and Lady Doyle and her two sons were completely satisfied that they had spoken with Sir Arthur. The Rev. Arthur Ford had excellent meetings in Manchester on the 25th and 26th of October, and made many friends. In a letter from Lady Doyle to the Editor we are informed that Herr Florizel von Reuter has also been down to Windlesham, and that in his presence further very evidential communications were received from Sir Arthur. This is as it should be.

A WARNING.

In a message to the *Daily Herald* Lady Doyle says, "We must expect to have messages received all over the world which are described as coming from my dear husband, but which might not be in the least respect authentic." That Sir Arthur should communicate with his intimate friends and relatives is the most natural thing in the world, and he himself had sufficient sense of the fitness of things to realise that his first duty was to his own loved ones, but we are afraid the respect and affection in which Sir Arthur was held by the general public is giving rise to a great deal of activity stimulated far more by emotion and affection than by his actual presence. What is necessary is that the individuals who receive such messages should apply common-sense tests to them, and the test after all is: Does the message convey any information known to Sir Arthur which could not have been known by anyone present? After all, spirit communication is not a matter of self-suggestion or sentiment. It is a matter in which the laws of evidence must be strictly applied. That Sir Arthur has communicated on dozens of occasions cannot be denied by those who know the facts, but a large number of messages come into this office which it is pretty certain could not have emanated from Sir Arthur.

IT IS FOOLISH TO ASSERT NEGATIVES.

Sir Arthur Keith, the noted anthropologist and anatomist, asserts that "modern science teaches that death ends all." Had he confined himself to his own domain and claimed that death dissociates the man from his body and precludes him from using that body any further, he would have been wise; but there are specialists in other departments of life quite as eminent as Sir Arthur Keith, who claim that there are other sciences than those specialised in by Sir Arthur Keith, and they claim that these present facts which should not be ignored, which point in direct opposition to Sir Arthur Keith's opinion. After all, a man is a specialist and an expert upon his own subject, and not necessarily on any other. We have been told this so often that it has become a commonplace, and yet the individuals who hurl such a statement at Spiritualists fail to recognise that if this be so the Spiritualist who has devoted years to the study of certain phenomena, and who can recognise the real thing as easily as a diamond merchant distinguishes between the pure stone and the imitation, is the expert whose opinion is worth while. The experts on Spiritualism are the Spiritualists, or at least that proportion of Spiritualists who have set out to seriously study and investigate causes and methods as well as to observe results. When Sir Arthur Keith has devoted as much time and attention to the study of psychic phenomena as some of those who call themselves Spiritualists, his opinions on the subject must be worth while. Till then, he would be wise to remain a king in his own domain, and to become a subject in others.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 2ND, at 2-30, LYCEUM.
At 6-30, Mrs. ELLEN GREEN. At
8-15, Mrs. WOLFENDALE.
MONDAY, at 3, Mrs. EATON. At 8,
MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Miss GOODWIN.
FRIDAY, at 8, WHIST TOURNEY. 1/-.
SUNDAY, NOV. 9TH, Mr. MUSGROVE.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, NOV. 2ND, at 11, DEVOTIONAL
MEETING.
At 6-30, SERVICE AT ARDWICK PICTURE
THEATRE.
MONDAY, at 8, Mr. BADEN DOREA.
SUNDAY, NOV. 9TH, at 10-45, Service
at Co-Op. HALL, DOWNING STREET.
At 6-30, Mr. C. N. PORTER (Sheffield).
SILVER COLLECTION at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, NOV. 2ND, at 10-30, LYCEUM.
At 6-30, ADMIRAL J. G. ARMSTRONG
R.N., (London), at Ardwick Picture
Theatre.
MONDAY, at 8, Miss BARTON.
WEDNESDAY, at 3 and 8, Mrs. KELLY.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, NOV. 2ND, at 10-30, LYCEUM.
At 3, 6-30 and 8, Mrs. GARDNER.
MONDAY, at 3 and 8, Mrs. TOMKINSON.
WEDNESDAY, at 3 and 8, Mrs. FROST.
SUNDAY, NOV. 9TH, Mr. ROBERTS,
Roll of Honour.

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

SATURDAY, NOV. 1ST, at 7-30, SOCIAL
AND DANCE. Tickets 9d. inclusive.
SUNDAY, NOV. 2ND, at 2-30, LYCEUM.
At 6-45 and 8, Mrs. HOLT.
MONDAY, at 8, OPEN CIRCLE for Heal-
ing and Clairvoyance.
TUESDAY, at 8, Mrs. GERSHON.
THURSDAY, at 8, Mrs. WOLFENDALE.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, NOV. 9TH, Mrs. BENSON.

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

SUNDAY, NOV. 2ND, at 3, CIRCLE.
At 6-30 and 8, Mrs. BIRTWELL.
MONDAY, at 3 and 8, Mrs. APPLEBY.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.
THURSDAY, at 3, Mr. MUDD.
At 8, Mr. OGDEN.
SUNDAY, NOV. 9TH, Mr. MUDD.

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

SUNDAY, NOV. 2ND, at 2-45, LYCEUM.
At 6-30 and 8-15, Miss RENTON.
TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, at 3-15 and 8-15, Mrs.
GERSHON.
SATURDAY, at 8-15, OPEN CIRCLE.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, NOV. 2ND, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Miss PARKES.
WEDNESDAY, at 8, Mr. R. MORGAN.

If You Suffer, try F. WILLIAMSON,
M.L.A.H.P. (Herbalist). Advice free.
Medicine or Herbs as required. Write
or call 33, Mill Street, Bolton, Lancs.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 2ND, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, Mrs. SPENCER (Dipl.)

MONDAY, at 3 and 8, Mrs. ENTWISTLE.
TUESDAY, at 8, Mr. MINNERY, CIRCLE.
WEDNESDAY, at 2 and 8, Mrs. OAKES.
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by Mrs. LEE.
SUNDAY, NOV. 9TH, Mrs. TILEY.

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

Blackpool National Spiritualist Church
and Lyceum,
ALBERT ROAD.

SERVICES :

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

NOV. 2.—OPEN.

NOV. 9.—LYCEUM ANNIVERSARY, Mrs.
NURSE, D.N.U., Rochdale.

NOV. 16.—Mr. C. E. TIMMS.

NOV. 23.—Miss BEE.

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, NOV. 2ND, at 11-15 and 7,
MR. PUNTER,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton
MIGHELL STREET HALL.

SUNDAY, NOV. 2ND, at 11-15 and 7,
Mrs. B. STOCK,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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

SOCIETY ADVERTISEMENTS.

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

SATURDAY, NOV. 1ST, at 7-30, and
SUNDAY, NOV. 2ND, at 11 and 6-30,
Mr. ERIC SISSON,
Address and Clairvoyance.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, NOV. 2ND, at 3-30 and 6-30,
Mrs. LUCAS.
At 8, OPEN CIRCLE.
WEDNESDAY, at 7-45, Mediums present

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

SUNDAY, NOV. 2ND, at 6-30,
"CRUSADER," Address.
TUESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, Mrs. HOLLOWAY,
Address and Clairvoyance.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, NOV. 1ST, at 7, and
SUNDAY, NOV. 2ND, at 3 and 6-30,
MADAM BISHOP ANDERSON.
SUNDAY, NOV. 9TH, Mr. NICKELS.

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

SUNDAY, NOV. 2ND, at 7,
Mr. & Mrs. A. H. BAIN,
Address and Clairvoyance.
WEDNESDAY, at 7-30, Mrs. J. YORKE,
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, NOV. 2ND, Mrs. KIDGELL
of Gosport,
Address and Clairvoyance.
SUNDAY, NOV. 9TH, Mrs. PODMORE.

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

SUNDAY, NOV. 2ND, at 3, LYCEUM.
At 6-30, Miss V. CROXFORD.
THURSDAY, at 7, Mr. J. ROLLASON.

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

SUNDAY, NOV. 2ND, at 11 and 6-30,
Miss L. GEORGE.
THURSDAY, at 8, Mrs. B. STOCK.

Sutton Spiritualist Society.
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, NOV. 2ND, at 6-30,
Mr. HORACE LAEF,
Address and Clairvoyance.
SUNDAY, NOV. 9TH, Mrs. KINGSTONE,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, NOV. 2ND, at 11 and 6-30,
Mrs. QUINEY.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, Mrs. CLEGHORN.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Working Spiritual Endeavour Healing Circle,
25, HEATH STREET.

Every TUESDAY at 8 p.m., commencing
MISTICE EVENING, Nov. 11th.
Friends interested are cordially invited.

Barnsbury Spiritual Church,
HILLMARTEN RD., HOLLOWAY, N.7

SUNDAY, NOV. 2ND, at 7,
MR. SERJEANT,
Address and Clairvoyance.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.
SUNDAY, NOV. 9TH, MISS F. DAUNTON.

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

SUNDAY, NOV. 2ND, at 11, MISS JOAN
PROUD. At 3, LYCEUM.
At 6-30, MRS. NUTLAND,
Address and Clairvoyance.
MONDAY, at 3, MRS. S. D. KENT.
TUESDAY, at 8, REV. BEATRICE BURN-
HAM (San Francisco, U.S.A.),
Public Clairvoyance Meeting.

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

SUNDAY, NOV. 2ND, at 11, CIRCLE.
At 6-30, MRS. CALWAY,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING,
MRS. H. V. PRIOR.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, NOV. 9TH, REV. RANDALL.

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

SUNDAY, NOV. 2ND, at 7,
MR. H. J. KING.
TUESDAY, at 8, MRS. EDITH HINES.
SUNDAY, NOV. 9TH, MRS. S. D. KENT.

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

SUNDAY, NOV. 2ND, at 11 and 7,
MR. E. SPENCER.
WEDNESDAY, at 8, MRS. RAYFIELD,
Shaptesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, NOV. 2ND, at 11-15, SERVICE.
At 3, LYCEUM.
At 7, MR. AND MRS. F. BROWN,
Address and Clairvoyance.
SUNDAY, at 7-30, LADIES PUBLIC CIR.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, NOV. 9TH, MRS. N. MELLO.

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

FRIDAY, OCT. 31ST, at 7-30
MISS V. M. THORNDICK.
SUNDAY, NOV. 2ND, at 7,
MRS. HOLLOWAY.
SUNDAY, NOV. 7TH, MR. L. BANCROFT.
SUNDAY, NOV. 9TH, MISS J. B. PROUD.
CIRCLE after every SUNDAY Service.

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

SUNDAY, NOV. 2ND, at 7,
MISS W. MOYES (ZODIAC).
THURSDAY, at 3, SOCIAL. At 8, MR.
ERNEST MEADS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 2ND, at 11,
SERVICE.
At 6-45, SERVICE.
WEDNESDAY, at 7-45, SERVICE.

Clapham Spiritualist Church,
Opposite CLAPHAM NORTH STATION,
BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, NOV. 2ND, at 11, OPEN CIRCLE
At 3, LYCEUM.
At 6-45 for 7, MRS. MARY CROWDER.
MONDAY, at 3, Ladies' Meeting, Psy-
chometry.
MONDAY, at 8, Healing Circle. Mag-
netic Healing.
THURSDAY, at 8, Open Discussion
Group. Subject, "Do Miracles Happen
Now?"
FRIDAY, at 8, Service for Clairvoyance.
SUNDAY, NOV. 9TH, MRS. G. COOKE.

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

SUNDAY, NOV. 2ND, at 3 and 6-30,
MR. E. KEITH,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE.
At 8, MRS. N. HARRINGTON,
Address and Clairvoyance.

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

SUNDAY, NOV. 2ND, at 3-15, LYCEUM.
At 6-30, MR. SNOWDON HALL,
Address and Clairvoyance.
WEDNESDAY, at 7-45, MRS. F. LANE,
Clairvoyance.
THURSDAY, at 3, LADIES' MEETING.
SUNDAY, NOV. 9TH, MRS. J. WESLEY
ADAMS, Address and Clairvoyance.

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

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, NOV. 2ND, MR. S. OUSELEY.
THURSDAY, NOV. 6TH, MRS. DONALDSON
SUNDAY, NOV. 9TH, MR. J. COATES.

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

SUNDAY, NOV. 2ND, at 11-15, MR.
COUZENS. At 3, LYCEUM.
At 7, MR. H. E. HUNT.
WEDNESDAY, at 8, MRS. F. TYLER.
SUNDAY, NOV. 9TH, MRS. ARNOLD.

East London Spiritualist Mission,
EARLHAM HALL, FOREST GATE.

SPEAKERS FOR NOVEMBER:
Nov. 2.—MRS. CARRIE YOUNG.
Nov. 9.—MRS. BARRELL.
Nov. 16.—MR. H. BRYCESON.
Nov. 23.—MISS VANSTONE.
Nov. 30.—MRS. LAWS.

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

SUNDAY, NOV. 2ND, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MRS. FLORENCE LANE.
TUESDAY, at 3, MRS. FILLMORE. At
7-30, HEALING CIRCLE.
WEDNESDAY, at 8, PUBLIC DISCUSSION
MEETING.
THURSDAY, at 8, PUBLIC CIRCLE.
FRIDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, at 7, MR. A. H. BAIN.

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FERN BANK HALL, GRAVEL HILL
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SUNDAY, NOV. 2ND, at 7,
CAPTAIN JACK FROST.
THURSDAY, at 8, MRS. S. PODMORE,
Address and Clairvoyance.

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

SUNDAY, NOV. 2ND, at 3, LYCEUM.
At 7, MR. H. BOLTON.
MONDAY, at 8, MRS. DUNN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, PSYCHOMETRY.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, NOV. 9TH, MRS. E. NEVILLE.

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

SUNDAY, NOV. 2ND, at 3, LYCEUM.
At 6-30, MR. GEORGE BARKER,
Address and Clairvoyance.
OPEN CIRCLE after Service.
MONDAY, at 8, FREE HEALING by
appointment.
THURSDAY, at 8, MISS ROSE WARD,
Psychometry. Silver Collection.
SUNDAY, NOV. 9TH, MRS. L. LEWIS.

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

SUNDAY, NOV. 2ND, at 11, SERVICE.
At 7, MRS. CHESTERMAN.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MISS J. PROUD.

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

SUNDAY, NOV. 2ND, at 6-30,
MR. T. W. ELLA,
Address and Questions.
WEDNESDAY, at 8, MRS. MAUNDER,
Address and Clairvoyance.
SUNDAY, NOV. 9TH, MRS. WIRDNAM.

Independ. nt Spiritualist Church,
NEW MORIS HALL, BEDFORD ROAD,
CLAPHAM, N.

SUNDAY, NOV. 2ND, at 6-45,
MRS. N. HARRINGTON,
Address and Clairvoyance.
THURSDAY, at 7-45, MRS. DONALDSON,
Psychometry.
SUNDAY, NOV. 9TH, MRS. RAYFIELD.
TUESDAY, at 8, HEALING.
LYCEUM STUDY GROUP, SUNDAY at 3.

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

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MISS EVA CLARK,
Address and Clairvoyance.
SUNDAY, NOV. 9TH, MR. C. G. BOTHAM.

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Address and Clairvoyance.

THURSDAY, at 3, Ladies' Meeting, MRS.
EDEY, Address and Clairvoyance.

FRIDAY, at 8, MRS. E. CLEMENTS,
Address and Clairvoyance.

SUNDAY, NOV. 9TH, at 7, MRS. STOCK,
Address and Clairvoyance.

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

SUNDAY, NOV. 2ND, at 6-30,
MRS. M. LINES.

MONDAY, at 8, in Small Hall, MRS. G.
ELLIOTT, Psychometry.

THURSDAY, at 8, in Small Hall, OPEN
DEVELOPING CIRCLE, MRS. M. LINES.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, NOV. 2ND, at 11 and 6-30,
MRS. R. DARBY,
Address and Clairvoyance.

At 3, LYCEUM.

MONDAY, at 3, MRS. RUTH DARBY.

WEDNESDAY, at 7-30, MISS THORNDICK

SUNDAY, NOV. 9TH, MR. BUCHAN FORD

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

SUNDAY, NOV. 2ND, at 11-15, CIRCLE.
At 6-30, MR. A. VOUT PETERS,
Address and Clairvoyance.

MONDAY, at 3, LADIES' OWN, MRS.
PRINCE, Address and Clairvoyance.

WEDNESDAY, at 8, MRS. A. NUTLAND,
Address and Clairvoyance.

FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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

SUNDAY, NOV. 2ND, at 7,
ALDERMAN D. J. DAVIS,
Address and Clairvoyance.

MONDAY, at 3, MRS. MURRAY.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 8, MRS. CLEGHORN,
An Evening of Clairvoyance.

SUNDAY, NOV. 9TH, MR. G. PRIOR.

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

SUNDAY, NOV. 2ND, at 11, HEALING
CIRCLE. At 3, LYCEUM.

At 6-30, MR. J. G. POLLARD, Address

THURSDAY, at 3 and 8, MRS. MAUNDERS

SUNDAY, NOV. 9TH, MR. G. T. GWINN.

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

SUNDAY, NOV. 2ND, at 7,
MRS. HELEN JOLLY.

WEDNESDAY, at 8, MRS. TUFNELL.

SUNDAY, NOV. 9TH, MR. ED. KEITH.

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

SUNDAY, NOV. 2ND, at 11-15, OPEN
CIRCLE.

At 6-30, MRS. LAURA LEWIS.

THURSDAY, at 8, MRS. BOLAN,
Psychometry.

NOTICE OF REMOVAL. — MRS. FLOR-
ENCE SUTTON has removed to Lanark
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PECKHAM, S.E.15.

SUNDAY, NOV. 2ND, at 11-30, CIRCLE.

At 7, MRS. A. GREGG,
Address and Clairvoyance.

THURSDAY, at 8-15, MRS. E. EDEY,
Address and Clairvoyance.

SUNDAY, NOV. 9TH, MRS. TULLETT.

MONDAY, NOV. 10TH, MRS. TULLETT.

SATURDAY, NOV. 15TH, at 7, LYCEUM
SOCIAL EVENING.

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

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

SUNDAY, NOV. 2ND, at 7,
MISS LEONARD,

Address and Clairvoyance.

TUESDAY, at 3, LADIES' MEETING, held
at 16, Osterley Park Road.

SUNDAY, NOV. 9TH, MRS. STOCKWELL.

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

SUNDAY, NOV. 2ND, at 11, FORWARD
MOVEMENT. At 3, LYCEUM.

At 6-30, MR. H. J. OSBORN.

MONDAY, at 8, SPECIAL MEMBERS'
MEETING.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, Ladies' Meeting,
MRS. TRODD.

THURSDAY, at 8, Evening of Clairvoy-
ance.

SATURDAY, at 7-30, SOCIAL EVENING.

SUNDAY, NOV. 9TH, MRS. G. BYCROFT.

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Circle after Service. Free Healing.

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MRS. JARMAN.

SUNDAY, NOV. 9TH, MRS. CAMPBELL.
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CIRCLE.

At 6-30, MR. E. MEADS, Address.

WEDNESDAY, at 3 (Ladies' Meeting) &
8, MRS. V. CROXFORD, Address and
Clairvoyance.

SUNDAY, NOV. 9TH, MR. T. W. ELLA.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, NOV. 2ND, at 3,
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At 6-30, REV. B. BURNHAM,
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WEDNESDAY, at 3, MRS. HENDERSON,
Psychometry.

At 7-30, MISS MARY MILLS, Lecture on
"Numbers."

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NOV. 2.—MADAME PUSTERLA.
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Circle: The Guides of W. E. LONG.

The Church of the Spirit,
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REV. D. MILLS, Address.

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SUNDAY, NOV. 9TH, MRS. CANNOCK.
LYCEUM every SUNDAY at 3.

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HESSEL ROAD.

SUNDAY, NOV. 2ND, at 6-30,
MRS. WALTERS,

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WEDNESDAY, at 7-45, MR. W. SPEED.

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Church,**
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SUNDAY, NOV. 2ND, at 11-15, SERVICE
At 7, "THE STRANGER."

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MR. C. S. COLLEN-SMITH is now
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for 1930. See also Miscellaneous advts.
3, Old Quebec Street, W.1. Padd. 1650.

MR. F. BROWN, Inspirational Speaker
Clairvoyance, Healing, has a few open
dates for 1930. South coast.—72, For-
ton Road, Gosport, Hants.

MR. HENRY LEON JAMES, Lecturer
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The Central London Church held
their annual harvest thanksgiving ser-
vice on Sunday, Oct. 12th, when there
was a large congregation. Gifts of
flowers, fruit, and eggs, of which there
was a good quantity, were afterwards
sent to the Royal Free and Queen's
Hospitals, where they were much
appreciated. Mrs. Mary Crowder again
conducted the services.

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 Seance every Wednesday and Friday at 8.—4, Westmoreland Street, Victoria, S.W.1.

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

MISS FRANCES DAUNTON, Clairvoyant and Psychometrist. At home daily 1 to 7. Circles for Psychometry every Monday, Friday, Saturday at 8 p.m. Wednesday at 3 p.m. Public Developing Class every Tuesday at 8 p.m.—Flat 2 (1st Floor), 18, Monmouth Rd., Westbourne Grove, Bayswater, W.2. Phone, Park 4796.

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.

MR. F. ANDERTON-HULME, Psychologist and Healer, 71, George's Square, S.W.1. Healing Circle, Thursday, 7 to 9, and at 37, Upper Gloucester Place, N.W.1, Healing Circle, Tuesday, 7 to 9.

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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. 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, Cleneagle Road, Streatham, holds Circles on Sundays at 7, Tuesdays at 8.

Mrs. NINA GOULD, Clairvoyant and Psychometrist. At home Monday, Tuesday, Wednesday, 6 p.m. Thursday, 3 to 5 p.m. Tea. Phone, Fulham, 6631.—71, Rannoch Road, off Fulham Palace Road, W.6.

Mrs. PIKE holds Wednesday evening service at 8. Sunday morning Circle at 11. Evening service at 7. Open Circles at each meeting.—29, Ethelden Road, Shepherd's Bush, W.12.

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MEETINGS HELD AT MINERVA ROOMS, 144, HIGH HOLBORN, W.C., AT 7-30 P.M. (NEAR BRITISH MUSEUM).

NOVEMBER 3RD.—**Mr. H. BODDINGTON** (Dipl. S.N.U.). "Life and Labour in the Spirit World."

NOVEMBER 10TH.—**Mr. J. BUCHAN FORD**. "The Desirability and Possibility of Organised Control of Mediums."

NOVEMBER 17TH.—**Mr. R. SANDERS-CLARK**. "How to Popularise Spiritualism."

NOVEMBER 24TH.—**Vice-Admiral J. G. ARMSTRONG**. "How is the Development of the Spirit Affected by Communication with Those on Earth."

TRANSFIGURATION SEANCES.

TRANSFIGURATION SEANCES will be held at the **Christian Spiritualist Society, Ashford Hall, Cricklewood, N.W.2**, on FRIDAY, Nov. 7TH, at 3 and 8, SATURDAY, Nov. 8TH, at 3 and 8, by **Mrs. N. HARRINGTON**, a Medium of great spiritual gifts. Our spirit friends are able to build up in front of the Medium, and the face of your loved one seen and recognised for one brief moment; also a loving message (hundreds testify). Those wishing to attend, please write, enclosing P.O. 2/- and Stamped Addressed Envelope, to—

SECRETARY, 41, ASHFORD ROAD, CRICKLEWOOD, N.W.2.

OCCULT CHRISTIAN SPIRITUALIST SOCIETY,

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

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

SUNDAY, Nov. 2ND, at 10-45, LYCEUM. At 11-30, OPEN CIRCLE. At 3-30 and 6-30, **Mrs. CLEMPSON**.

SUNDAY, Nov. 9TH, at 3-30, **Mr. R. R. THORNTON**. At 6-30, **Mr. P. S. MILLS-TANNER**.

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, Nov. 1ST, at 8, **Mr. W. F. BILLETTE**, Psychometry

SUNDAY, Nov. 2ND, at 7, Short Service, with Address and Clairvoyance by **Mr. & Mrs. W. F. BILLETTE**. After Circle

THURSDAY, Nov. 6TH, at 8, **Mrs. B. STOCKWELL**, Floral Psychometry.

SATURDAY, Nov. 8TH, **Mrs. L. CORNWALL**.

SUNDAY, Nov. 9TH, **ARMISTICE SERVICE**, **Mr. WALTER SPEER** and **Mr. R. R. THORNTON**.

THURSDAY, Nov. 13TH, **Mrs. L. GOLDSWORTHY**.

Yorkshire D.C. of the S.N.U.—Speakers' Plan for November.

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

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

	November 2	November 9	November 16	November 23	November 30
Batley Carr, Carr Street...	Mrs. Williamson	Mr. Hynes	Mrs. Limbert	Mrs. Sharp	
Birstal, Railway Terrace...					
Bradford, Bankfoot, 813, Manchester Road.....	Mr. Cockell	Mr. Williamson	Bradford D.C.	Mr. Wilson	Mrs. Watmuff
Bradford, Milton, Belle Vue Chambers, Manningham Ln.					
Bradford, 165, Otley Road..					
Bradford, Ripley Street	Mrs. Ramsden	Mrs. Williamson	Mr. Clay	Mrs. Brook	Mrs. Collins
Cleckheaton					
Dewsbury, Wellington Road	Mr. Hibbert	Mr. Gawthorpe	Mrs. Allured	Mrs. Gooder	Mrs. Turner
Heckmondwyke, Walkley Ln.	Mrs. Kendall	Service of Song	Mrs. Beaumont	Mr. Lonsdale	Mrs. Walton
Idle, Highfield Road	Mrs. Gooder	Lyceum	Mrs. Williams	Mrs. Walton	Mrs. Holt
Morley, Queen Street	Mr. Jacques	Mr. Lonsdale	Mr. Harding	Mrs. Newton	Mrs. Jacques
Ossett and Horbury	J. Williamson	Mrs. Woodcock	Mrs. Steele		Mr. Jacques
Saltair, Victoria Road.....	Mr. Wilson	Mrs. Watmuff	Mrs. Thackray	Mrs. Harrison	Mrs. Ramsden
Skipton	Mrs. Parkinson	Mr. Bentley	Mrs. Williams	Mrs. Hick	Mrs. Butterw'th
Yeadon, Harper Terrace ...					

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

	November 2	November 9	November 16	November 23	November 30
Brighouse, Commercial St. .	Mrs. Holt	Mrs. Horton		Mrs. Crowther	Matrons
a Brighouse, Martin Street ..					
Elland, Westgate	Mrs. Shaw	Mrs. Williams	Mr. Smith	Mrs. Wilkinson	Mrs. Whitley
a Halifax, St. Paul's, Alma St.	Mr. Harding	Lyc. Dis. Coun.	H. Firth	Mrs. Whitley	Mrs. Smith
a Halifax, Queen's Road	Mrs. Glenn	Mrs. Mayo	Mr. James	Mrs. Haigh	Mrs. Crowther
a Hebden Bridge, Hope Street	Mrs. Nurse	Mr. Timms	Miss Holt	Mrs. Wild	Mr. Carter
Huddersfield, Kirkburton ..	Mrs. Luty	R. Leach	Mrs. Boardman	Mrs. Benson	Mr. Garside
a Huddersfield, Quarmby	Mr. Gawthorp	Mrs. Renshaw	Mrs. Shaw	Mrs. Wrather	Halifax D.C.
Huddersfield, Ramsden St. .	Mrs. Williams			A. Clayton	Mrs. Lomas
Huddersfield, St. Peter's St.	Lyceum Sessions	Mrs. Rothery	Mr. Lonsdale	Mr. Gawthorp	Mrs. Bolton
a Keighley, Heber Street	E. W. Evans	Mr. Alker	Mrs. F. Taylor	Mrs. Butterw'th	Mrs. Watkinson
Marsden, Beaconsfield Place	Mrs. Meakin	Miss Bradbury	Mr. Wrigley	Miss Bromley	Mrs. Whalley
a Slaithwaite, Hollins Glen ..	B. Carter	Mrs. Smith	Mrs. Gooder	Mrs. Bolton	Mrs. Greenwood
a Sowerby Bridge, Hollins Lane	R. P. Bostock	Mrs. Doughty	A. Whyman	Mrs. M. Mayo	Choir Service
West Vale, Tram Terminus.	Mrs. Thornton	Mrs. Belshaw	Mrs. Thickett	Mr. Smith	Mrs. Gooder

LEEDS DISTRICT COMMITTEE—Hon. Sec. : Mr. A. SMITH, Cross Hill, Kippax, near Leeds.

	November 2	November 9	November 16	November 23	November 30
Castleford, Lower Oxford St.	Mr. Gush*	W. Smith	Mr. Carter	Mrs. Winsor	Mrs. Linney
Featherstone, Mafeking St. .	Mr. Martin	Mr. Hargate	Mr. Stinton	Mrs. Darlow	Miss Boyes
Horsforth, 67, Victoria Grdns					
Hemsworth, Grove Lane ...	Mrs. Shaw	Mrs. Bennion	Mr. Gawthorp	Ald. Brewer	Mrs. Winsor
Leeds, Brunswick Place ...	Lyc. Rev. Com.	Mrs. Stott	Mr. Gale	Lyceum	Mr. Stewart
a Leeds, Easy Road					
a Leeds, Theaker Ln., Armley	Mrs. Adamson*	Mrs. Doughty	Ladies' Effort	Mrs. Entwistle	Mrs. Allured
Morley, Cross Church St. .					
Normanton, Watson Street .					
Normanton, Queen Street ..					
Pontefract, Star Yd. Beast Fair	Mrs. Horne	Mrs. Darlow	Mr. Hall		
a Shipley, Teal Court	Mrs. Craig	Mrs. Fox	Mrs. Woodcock	Mr. Jowett	Mrs. Schofield
South Elmsall	Mrs. Briggs	Mrs. Gelden	Mrs. Allerton	Mrs. Carrington	Mrs. Gomersall
a South Kirby					
Wakefield, over Boot Stores,					
Kirkgate					
York, Spen Lane		Mr. Spencer	Mr. Berry*	Mrs. Thickett	Mr. Firth

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

	November 2	November 9	November 16	November 23	November 30
a Barnsley, North Pavement .	Mrs. Wrather	Mrs. Winsor	Mr. Orr	Mrs. Hancock	Mr. Webb
Barnsley, Grace Street	Mrs. Steele	Mrs. Wigglesw'th	Mrs. Marfleet	Mr. Haywood	Mrs. Gelder
Bentley	Open	Peace Sunday	Mr. Woodcock	Mrs. Taylor	Mrs. Wigglesw'th
Dinnington	Mrs. Thwaites	Mr. Foster		Mr. Hodkin	Mrs. Keighley
a Doncaster, Baker St.	Mrs. Jackson	Mrs. Wild	Mrs. Crowther	Mrs. Renshaw	Mrs. Langford
Doncaster, Catherine Street.	Mrs. Rutter	Mr. Gale	Mrs. Graves	Mrs. Williamson*	Mr. Wilson
Edlington, Bungalows.....	Mrs. Gomersall	Mr. Marsh	Mr. Kenning	Mrs. Parks	Mrs. Winwood
Goldthorpe Central, Co-op Hall	Mrs. McDermott	Mr. Haywood	Mrs. Taylor	Mr. Webb	
Goldthorpe, 1, Main Street .					
Maltby	Sheffield D.C.				
Mexboro, West Street	Mrs. Keighley	Mrs. Shaw	Mr. Rawlinson	Lyceum	Mrs. Rodger
Parkgate, Ashwood Road ..	Mrs. Fox	Mrs. Wrather	Mr. McKay	Mrs. Linney	Mrs. Entwistle
Rossington	Mrs. Buxton	Mrs. Taylor	Mrs. Leyland	Miss Etherington	Mrs. McDermott
a Rotherham, Percy Street ..	F.O.B. Sunda	Mr. Allen	Mrs. Roddis	Mrs. Steele	Mrs. Hill
Sheffield, Attercliffe, Brad-					
ford Street		Miss Whitfield		Mrs. Thornton	Lyceumists
Sheffield Centre, Figtree Lane	Mr. Prince	Mr. Markham	Mr. Rimmer	Mrs. Thackray	Mrs. Williams
Sheffield, Darnall					
Sheffield, Woodseats, Heeley	Miss Whitfield	Mrs. Briggs	Mr. Porter	Mrs. Briggs	Mr. Carnley
a Sheffield Heeley, Gifford Rd.	Mr. Porter	Mrs. Denial	Mrs. Smith	Mr. Rawlinson	Mr. Mason
Stainforth	Mrs. Carrington	Mrs. Roebuck	Mrs. Denial	Mrs. Taylor	Mr. Robinson
a West Melton, Vicar Road ..	Mrs. Denial	Mrs. Oxley	Mrs. Briggs		Mrs. Badger
a Wombwell, Melville Street..	Mr. Gale	Mr. Mason	Mr. Ockleford	Mr. Hossell	Mrs. Playforth
Workshop	Mrs. McDermott	Mrs. S. Freeman	Mrs. L. Freeman	Mr. Walster	

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

a "Two Worlds" on sale.