

THE TWO WORLDS, SEPTEMBER 29, 1933.



THE TWO WORLDS

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as a Newspaper.

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

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FRIDAY, SEPTEMBER 29, 1933.

PRICE TWOPENCE

Marylebone Spiritualist Association, Ltd. QUEEN'S HALL, LANGHAM PLACE, W.1.

PUBLIC WORSHIP: SUNDAYS AT 7.

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Monday, Oct. 2nd, at 7-30, Clairvoyance, MRS. HIRST
Wednesday Oct. 4th, at 7-30, Clairvoyance, MRS. S. HUGHES
Thursday, Oct. 5th, at 7-30, Psychometry, MRS. E. ROBERTS

LECTURES.

Tuesday, Oct. 3rd, at 8, MR. H. ERNEST HUNT.
Subject: "Telepathy and Thought Projection."

Friday, Oct. 6th, at 8, MR. H. ERNEST HUNT.

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Wednesday, Oct. 4th, at 3 MRS. KINGSTONE
Thursday, Oct. 5th, at 7-30 MRS. LIVINGSTONE
Friday, Oct. 6th, at 7-30 MR. VOUT PETERS

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2392—VOL. XLVI.

FRIDAY, SEPTEMBER 29, 1933.

PRICE TWOPENCE.

"THE DESIRE OF MY LIFE IS TO SPREAD THIS TRUTH."

THE STRENGTHS AND WEAKNESSES OF SPIRITUALISM.

By Lady Conan Doyle.

IN view of the enormous public increase of interest in Spiritualism, it is essential, I think, that its leaders should meet together as often as possible, in order to compare notes as to the development of the Movement in their particular centres, and to exchange ideas upon improving the presentation of our great truth.

Having travelled all over the world with my beloved husband when giving his lectures upon Spiritualism, I have been brought into very close contact with the Movement in the various countries, and have met great numbers of workers connected with the various societies in those countries. Two deplorable weaknesses have been brought very strongly to my notice, both of which decimate the strength and cut off the spiritual vibrations which are essential, if there is to be a true co-operation with those higher ones in the great beyond. The weaknesses are petty jealousy, and too great a love (on the part some of the officials) of being in the limelight. In England, as in all other countries, I have often found that there were in one town two or three little Spiritualistic centres, all struggling hard to pay their rents. They have generally broken away from the original centre through petty squabbles and personal jealousies.

Now, if a true consciousness of the closeness of the spirit world were in their hearts, and a desire to work for the spiritual forces, to comfort mourners, and to prove immortality to the materialists, were the only motives in the minds of such people, they would work in perfect harmony, and there would never be a rift between them. They would pool their funds and concentrate their efforts, and the result would be that in every city there would be fine radiating centres which would make themselves felt. Nothing could hold them back. They would be light-houses in the darkness, instead of a few guttering candles dotted about. If only the great desire to be some sort of an official could be eliminated from the minds of workers in the different centres, and a grateful heart instead of jealousy shown to those who are best equipped for official positions, the power from the spirit world would, before long, become so great through those centres that God's messengers would be able to guide humanity out of the chaotic state that the world is now in. If this Conference could think out some plan by which personal feelings could be kept in abeyance, while at the same time encouraging unselfish effort and loyalty to the



LADY CONAN DOYLE.

Last week we published Mr. Alfred Kitson's contribution to the World Spiritualist Congress at Chicago. This week, by special arrangement, we are able to publish the paper which has been contributed by Lady Doyle.

spirit people, then the result of the Conference will be felt all over the world in a very short while!

Apart from those who want to be stars in the limelight, the rank and file of the Movement I have found to be just splendid folk, so unselfish and good and kind. I know of people who, after a long, tiring day's work, have worked until dark in building their own Spiritualist Church, and have collected funds for so doing out of their own slender pockets.

Two perfect examples of the right spirit are to be found in Mr. Ernest Oaten, of Manchester, Editor of THE TWO WORLDS—a magnificent and unselfish worker; and Miss Estelle Stead, the daughter of that fine Spiritualist and famous journalist, W. T. Stead. In both of these workers there is never any thought of self, but only unselfish effort and a desire to give of their best in loyal service to the spirit world, and to those on this earth.

There is another matter which we feel should be dealt with by the Spiritualistic Movement. It is, that it should be agreed that no messages purporting to come from famous people, who have passed on, should not be published until the messages have had *three* cross-corroborations. Since my dear husband won his promotion, it has been appalling to receive a large number of so-called "messages" which are supposed to have emanated from him through different mediums all over the world. Many of them contain the statement that that particular medium was the finest one for him to use! Not one per cent. of evidence has been contained in some of the messages and the style has been utterly unlike Sir Arthur's, whilst the matter was just what would come from any nice but ordinary personality. So many of these mediums have wanted to publish the messages as coming from my husband, and it has only been by my saying that in that event I should be forced to write to the papers, pointing out that there was nothing whatever that was evidential, that prevented them from doing so. Had they been published, many of them would have brought ridicule on the Movement. Our enemies would have been delighted and would have said, "What puerile matter Spiritualists are satisfied with as constituting evidence."

It is neither fair nor just that any self-advertising medium should be able to publish so-called messages from a well-known person on the other side. When a man is on the earth no one would dare to publish any-

thing as coming from that man, unless the claim was proved truthful. How much less should they be able to do so when they are not here in the physical body to protect themselves. No psychic paper should ever publish matter as coming from an eminent person who has passed on, unless the same message has been sent by the entity through two or three sources, or through to his home circle as well as the other.

THE LEGAL ASPECT.

There are two more suggestions that I should like to make for the consideration of the members of the Conference. One is that it should try to persuade the representatives of each nation to influence all the Spiritualists in their country to subscribe 1s. yearly towards a central fund to fight in the courts all bona-fide cases of mediums who have been unjustly accused of fraud; part of the fund to go towards providing small pensions for sick and old mediums. The second suggestion is that each nation should endeavour to compile a Directory of the Spiritualist Centres, such list to contain the names of those who are ready to help enquirers, and to advise them as to the best literature to read, etc. Ultimately they should all be amalgamated in one big Directory. There is a tremendous need for this. A great number of strangers write to me from various countries, and beyond writing to them giving them such information as I can about our subject, and sending them books, I have found it most difficult to know who to put them in touch with in their own countries, and to advise them as to where they could get more literature bearing on Spiritualism.

I hope that all those assembled for the Congress will realise that in making these criticisms and these suggestions I am prompted only by a deep desire for the success of the Movement. I long to see stopped the leakage of power which is caused by the weaknesses which are so far-reaching in their effects.

My family and I have gained from Spiritualism such enormous comfort and help in life, and in bearing the infinite loss of the physical presence of my husband, that the paramount desire of my life is to help to spread this great knowledge to all who mourn, and to those who are in mental darkness. My heart is full of gratitude to God for the great blessing which I and those dear to me have gained by our knowledge of personal survival, and I feel I must leave no stone unturned which might in any way help to strengthen the Cause which we have so much at heart.



CHILD MEDIUM'S WORK.

MISS LILIAN NUTTER, the child medium, conducted services at the Millom Spiritualist Church during the week-end, Sept. 8th, 9th and 10th. She conducted five services, and the church was packed on each occasion, many having to be turned away. Everyone was highly delighted with this wonderful child, whose clairvoyant descriptions and addresses were a revelation to each and all. Her visit has been the means of the church being highly spoken of, and will no doubt bring many converts into the Movement.



SPIRITUALISM IN NEWBIGGIN.

A NEW Spiritualist Church was opened at Newbiggin-by-Sea on Saturday, Sept. 16th—a sequel to the uniting of two local societies. There was a large congregation at the inaugural service, and Mr. Baldwinson (Northern District Council) and Mrs. Goodchild were the speakers. Mrs. L. Clay presided. The thought was expressed by the speakers that Spiritualism in Newbiggin had made a great advance through the present innovation, and the enthusiasm which prevailed augured well for the future.

SPIRITUALISM'S FUND OF BENEVOLENCE.

By MARY L. STAIR.

AGAIN the time has come to make the Annual Appeal on behalf of the old workers.

Without this—the 26th—appeal we could do little, for year by year the work grows larger, more money is needed, and our old workers are rapidly advancing to that stage where a little help from the Fund is a blessing. A goodly number of them are in receipt of the old age pension, and with a small grant from the Fund are able to enjoy their latter days by their own fireside, a privilege which every Britisher values, for his home is his castle, and these old workers are worthy of our help and sympathy.

Since our last appeal I am afraid times have not improved, but we still have these dear old souls with us in the body, whose lives can be made brighter through a small sacrifice on our part.

Whatever measure of religious freedom we enjoy to-day is largely due to their labours in the past, and I feel sure you will not be lacking in doing your part to help the Fund for another year's work.

The pensioners watch with interest the response to this Annual Appeal, and their letters of gratitude and appreciation for the help received testify to the good work the Fund is doing. All the work is voluntary—only the bare cost of postage and stationery is expended; all the money collected goes for the benefit of those for whom the Appeal is made. Surely most of you can give up some little luxury, if only for one week, and this little, put into the church's collecting box, or forwarded direct to the Honorary Secretary, will be appreciated.

GRANTS ALREADY MADE.

The Fund exists to help those who cannot help themselves, through sickness and old age. During 1932 we gave 687 grants amounting to £653. This year we have already given £530, and the income is only £208. There are now 63 pensioners on the Fund, for as one drops off there is always a new appeal for someone else to be put on.

Thanks to anonymous donors, and several churches making special efforts to break their previous records, along with the help of the Area representative, we were last year able to place a small amount into the depleted reserve funds. So far this year there have been no outstanding gifts, and again several personal subscribers have been called to Higher Service and their contributions will be missing. The Committee, therefore, feel they must again appeal for your help to carry on another year's work.

To those churches who have contributed in past years, we again solicit your help. To those who have as yet scarcely realised their responsibility in a national sense, we ask your consideration of this Appeal, and await a favourable response.

What say you, fellow Spiritualists and Lyceumists? You can do your share to help with a long pull, and a strong pull, and a pull all together. Will you, dear friends, do your part, and again show your brotherhood in a practical manner?

All donations will be published in the usual way. See to it that your church's name and also the Lyceum is included, for I feel confident the children would help if they were asked to do their share.

Please do not forget the date, *October 15th*, and let us have your best collection.

[All donations to be sent to the Honorary Secretary, (Miss) MARY L. STAIR, 4, Ravenstone Gardens, Sutton Mill, Crosshills, nr. Keighley, Yorks.]

"BRADLAUGH" IN THE SPIRIT WORLD

By OUR REVIEWER.

"Opening the Psychic Door" is the title of an interesting new book, constituting a record of thirty years' experience of Spiritualism, by Mr. F. W. FitzSimons, F.Z.S., F.R.M.S., which was published by Hutchinson (12s. 6d.) last week. Mr. FitzSimons' book describes his enquiry into mediumship, and tells many remarkable stories of phenomena obtained at private circles and in sittings with famous mediums.

The author's name is a household word in South Africa, where he is esteemed as an authoritative writer of reference books and other works on natural history. He is therefore not unversed in scientific procedure.

It was in the mood of the scientist that Mr. FitzSimons approached the subject of Spiritualism, and he did not fail to recognise at once the importance of its phenomena when viewed scientifically.

His conclusion is that supernormal phenomena not only occur, but that they are explainable only by one hypothesis: namely, survival, and the fact of spirit communication. To a world steeped in materialism he believes that the demonstrations of Spiritualism come as a great blessing which will have far-reaching implications both in science, religion and ethics.

The recent centenary of Charles Bradlaugh gave point to Mr. FitzSimons' contact with "Bradlaugh" in the seance room. At one of the author's sittings a message was received, which stated that Bradlaugh was interested in the work of the circle. The communicator said that they would probably receive further information direct from Bradlaugh himself, but meanwhile he noted that Bradlaugh's condition immediately after death was one of astonishment and surprise. "His old contemporaries who were on this side hailed him with delight; no earthly king had ever a heartier reception; he is now a great power over here. He and a band of one-time public men influence the minds of statesmen and politicians on the earth plane; but he says it is a difficult and thankless task."

Later "Bradlaugh" himself communicated, and remarked that in life he had looked upon Spiritualism as notable only for its many contradictions and superstitions. "I am young again, and pulsating with life," he said on yet another occasion. "There is no old age here, my friend. The spirit body is young, and always remains so, without any of earth's blemishes."

In London Mr. FitzSimons had a sitting with Mrs. Estelle Roberts, at which "Bradlaugh" again communicated—this time by means of the direct voice. He spoke for at least ten minutes, very clearly and distinctly.

This book is written in terse, concise English, and is full of interesting narratives of psychical experiences. Mr. FitzSimons sets out his evidence clearly and directly and he asks, "If they are not communications from discarnate people, then what is the explanation of them?"

In the foreword Mr. J. Arthur Findlay states that he looks upon the book as important, if only because the author's records of contact with, and communications from, the spirit world confirm and corroborate personal experiences of his own.

L.

PSYCHIC PHOTOGRAPHY.

THREE illustrated lectures on "Spirit Picture Marvels" will be given at the Co-operative Hall, Bexley Heath, under the auspices of Bexley Heath Psychic Research Society, the speaker being Mr. H. J. Osborne, on October 13th, November 8th, and December 13th. Mr. Osborne will describe his investigations of supernormal photography. He will exhibit lantern slides of spirit pictures and answer questions relative to the phenomenon.

THE GROWING PROOF OF SURVIVAL.

BARRISTER'S LECTURE AT READING.

So many expressions of appreciation were received after the interesting lecture last April by Mr. T. Dudley-Parsons, barrister-at-law, that he was again asked to favour the Society for Psychical Investigation with another lecture on psychical research.

The lecture was given at Willison's Hotel, Reading, on Wednesday, September 13th, at the opening meeting of the 1933-34 session, when Mr. Dudley-Parsons spoke on "The Nature of the Evidence for Survival." Mr. Graham Moffatt, the noted author, presided, and there was a large gathering of members present.

The meeting was subsequently reported in the *Berkshire Chronicle*.

The Chairman said he wondered the churches did not take up the subject of Psychic Research with great enthusiasm, for it was the one thing that would bring all the people back to the churches. It would assist in portraying Christianity at its best.

Mr. Dudley-Parsons said they could not dictate the conditions under which persons who had passed over would appear. If one particular case was a failure it could not be taken as a general example; it would only mean that that particular case did not come off.

He suggested the same standard of evidence would be required as in this world—the legal standard. What was that standard? A fact was evidence of a thing when it made the existence of that other fact more likely. That was evidence. A fact was proved when the ordinary man would act in his own affairs on the belief of its truth.

"If the evidence was such that in your own affairs you would act on the belief that it is truth," the speaker added, "that fact is true. The evidence is overwhelmingly in excess of the standard—automatic writing, direct writing, trance mediumship, spirit photography, and other various ways of demonstrating that our dear ones do exist, and that they are able to communicate with us." He came over from the other camp, after thinking it was all "bunk," but when they obtained convincing evidence they began to wonder how it was possible to be outside the Movement.

An experiment was afterwards carried out with the co-operation of Mr. Vyvyan Deacon, the motive being to try and demonstrate whether a person possessing supernormal (or clairvoyant) vision could see, or become aware of, subject matter which was outside the knowledge of any other person than the experimenter.

"SPIRIT HELPERS ALWAYS HERE."

"HELPERS from the Other Side" was the title of an address given on Tuesday, Sept. 15th, by Miss Frederika Quanjer, a visitor from The Hague, at the Edinburgh Psychic College.

Miss Quanjer, discussing her own experiences, said they who called themselves Spiritualists should never forget the great responsibility that lay upon them. They should advance carefully and reverently, armed with commonsense and honest doubt. It was not right to accept blindly all that was said to come from the spirit world.

Referring to the dangers of automatic writing, she cited a case where a reputation would have been wrecked but for the commonsense and good faith of one or two who thought no evil. Before attempting to sit they should know something of the holy ground that they wished to tread. Spiritualism, she said, was part of God's great scheme of the universe. Helpers from the other side were always there, whether they sensed them or not, and help came in the most unexpected ways.

A demonstration of clairvoyance was given by Mrs. Madeline Kelland.

SPIRITUALISM ATTESTED BY EMINENT LITERARY MEN AND WOMEN.

HISTORIC TESTIMONIES TO SPIRIT COMMUNICATION.

By H. T. WHORLOW.

It is not to be assumed that every person whose testimony is given in this article is or was a Spiritualist by name. I quote evidence from all quarters, for the evidence of an outsider is of value upon occasion. It shows, for example, that even the most obstinate opponent of Spiritualism is bound sooner or later to admit, if he is honest, the facts upon which Spiritualism stands. So long as man acknowledges these truths, it matters little what cult he favours or how he labels himself.

SIR WALTER SCOTT: "The universal belief in the existence of spirits is grounded on the consciousness of the divinity that speaks within our bosoms. The indubitable fact that so many millions of spirits exist around us and amongst us is sufficient to support the belief that they . . . are able to communicate with the world of humanity."

The *Chicago News* prints the following words from *Ivanhoe* in proof that Sir Walter Scott was a Spiritualist: "Have you ever felt an apprehension of approaching evil? Thinkest thou not that such impulses are deserving of attention as being the hints of our guardian spirits that danger is impending?"

His biographer, Cambridge edition, declares that "he used to interest us in a serious way by telling us in detail his visions. I could not help being delighted with the description of the glories he had seen in his sublime sketches of the heavenly regions which he had visited; there must have been bias toward spirituality. The marvellous seemed to have power over him."

VICTOR HUGO: "Winter is on my head, but eternal Spring is in my heart. The nearer I approach the end the more plainly I hear the immortal symphonies of the world which invites me. Those that depart from this life still remain near to us; though invisible to some, they are not absent. Sweet is their presence, holy is their converse with us."

W. M. THACKERAY: "Those who departed loving you still and you love them; they are not really gone, those dear hearts and true, they are only gone into the next room."

"It is all very well for you, who have probably never seen any spiritual manifestations, to talk as you do; but if you had seen what I have witnessed, you would hold a different opinion."

GERALD MASSEY: "Facts have given me proof palpable that our very human identity and intelligence do persist after death. The Spiritualist who has plumbed the void of death as I have has to establish a faith which can neither be undermined nor overthrown. Psychical science in my belief has to relay the basis of religion."

TOLSTOI: "It is with happiness that I await death. I feel, I know with certainty that in dying I shall be happy, and that I shall enter a world more real than this. I have had moments when I felt that I was a conductor through which passed the Divine Will (spirit influences.)"

ELLA WHEELER WILCOX: "In the spirit condition we shall renew earthly acquaintances and relations. Many experiences, satisfying and conclusive, convince me that the so-called dead are still living."

"I have, after many months of patient research, obtained absolute and overwhelming proof that our dead live and retain memory and affection, and that they can communicate with us. It has robbed death of its terror, and the grave of its sting."

JOHN RUSKIN: Ruskin was at one time unfavourable to psychic phenomena, but was afterwards convinced by Spiritualistic proofs. In a conversation with Holman Hunt on the subject, he said, "What has caused the change in my views is the unanswerable evidence of Spiritualism." Later on Ruskin wrote: "Some people see angels where others see only empty space. I do not wonder at what men suffer, but I wonder often at what they lose."

WALT WHITMAN, "The Good Grey Poet," gave this parting message to the group of sorrowing friends around his bed: "Dear friends, whoever you are, take this kiss. I give it especially to you. Do not forget me, remember my words, I may again return; I love you!"

ROBERT CHAMBERS (Editor of *Chambers' Journal*): "I have for many years known these phenomena to be real, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past, and when fully accepted will fully revolutionise the whole frame of human opinion on many important matters."

OLIVER WENDELL HOLMES: "I do not see anything so fit to talk about or half so interesting as that which relates to the innumerable majority of our fellow creatures—the 'dead' who are living, and with whom we all potentially belong."

WHITTIER: "God calls our loved ones, but we lose not wholly what he hath given; they live on earth in thought and deed as truly as in heaven. I have friends in spirit land, not shadows in a shadowy land; they commune in thoughts which answer to my own."

ELINOR GLYN: "Numberless examples of a natural phenomenon were laughed to scorn in past days as illusions of the ignorant. But the broad minded are unafraid of any knowledge, and can gain good providing they approach each point with commonsense, dismissing the idea of what we are accustomed to call the 'supernatural,' and realising that everything has a perfectly natural explanation, and it is only ignorance that makes us shy at it."

MATTHEW ARNOLD: "While on earth a thousand discords ring, man's senseless uproar mingling with his toil; still do Thy sleepless ministers move on, their glorious tasks in silence perfecting—labourers who shall not fail."

W. T. STEAD: "Is it not the duty of all Christians to take up the study of spirit ministry as a religious duty?"

MAURICE MAETERLINCK: "The cases reviewed, numerous as they are, represent probably not the tenth part of those which a more general search might bring together. . . . The number is evidently of importance, and denotes the enormous pressure, but if there were only half-a-dozen genuine cases they would be enough to show that in the erroneous idea which we form of the past and the present, a new verity is living, moving, and eager to come to light. . . . The dead are greater, and more truly alive than we are. When we forget them it is our whole future that we lose sight of, and when we fail in respect of them it is our own immortal soul that we are trampling under our own feet."

HARRIET BEECHER STOWE: "It is just as absurd to deny the facts of Spiritualism now, as it was in the middle ages to ascribe them to the devil" (Letter to George Eliot).

"One of the human mind beyond the physical and care-ridden, are to us our darkness"

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PSYCHIC EXPERIENCES OF CHARLES DICKENS.

(Continued from previous page.)

"One of the deepest and most imperative cravings of the human heart, as it follows its beloved ones beyond the veil, is for some assurance that they still love and care for us. . . . They have overcome, have risen, are crowned, glorified; but still they remain to us our assistants, our comforters, and in every hour of darkness their voice speaks to us."

MILTON: "Millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep."

WILLIAM BLAKE (1790) declared that his greatest happiness was "to converse with my friends in eternity." He found strength and solace in the free exercise of his spiritual gifts. His clairvoyance in symbolic visions was as remarkable as that of St. John, or Swedenborg.

DANIEL DEFOE: "Notwithstanding all this (misunderstanding of spirit power around us) it converses here, is with us and among us, corresponds, though unembodied, with our spirits." Defoe deplored that he had not acted more definitely upon advice given him by his spirit helpers, and declared that had he done so he would have escaped many of his misfortunes.

LORD ALFRED TENNYSON: Tennyson was a gifted psychic even before he understood the meaning of it. In a letter to a friend in 1874 he describes this condition as "a kind of waking trance, which I have had quite up from my boyhood, when I have been alone. All at once, as it were, out of the intensity of consciousness and of individuality, the individuality itself seemed to resolve and fade away into boundless being. And this is not a confused state, but the clearest of the clearest, and utterly beyond words." That he was also clairvoyant is evidenced in his "In Memoriam," and in many other poems.

DR. SAMUEL JOHNSON: "That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages and all natures." The belief in spirit return "prevails as far as human nature is diffused, and it could only have become universal by its truth. That it is doubted by cavillers can very little weaken the general evidence."

CHARLOTTE BRONTE: "There is an invisible world and a kingdom of spirit; that world is around us, for it is everywhere; and these spirits watch us, for they are commissioned to guard us."

SIR T. HALL CAINE (to the Mothers of America): "Keep your hearts alive. When your victorious armies return home, and you see them marching through your streets, you may know of a certainty that with the living have come back the dead, and that your dear ones are there as surely as if they were within the circle of their mothers' arms."

LILIAN WHITING: "Spiritualism has not come to destroy, but to fulfil. It has come to fulfil the longings and hopes of human life."

ROBERT BLATCHFORD for some time past tried to expose what he thought to be the fallacies of Spiritualism. But he finds such a tremendous mass of sane evidence against him that he now admits "We must no longer pretend or believe, I think, that Spiritualism is a mere craze or delusion, and that it does not matter. It is a question of vital importance to the human race, and we ought not to grudge trouble or expense for our efforts for its elucidation."

R. L. STEVENSON: "The Greeks made their fine saying that those whom the gods love die young. Surely at whatever age death overtakes a man, this is to die young. The noise of the mallet and chisel is scarcely

quenched when, trailing with him clouds of glory, the happy starved full-blooded spirit shoots into the spiritual land." R. L. S. was Secretary of the Edinburgh Psychological Society, of which Dr. Abraham Wallace was President.

HILAIRE BELLOC: "If you examine the historical or the personal evidence I can only say that you cannot by any canons of evidence refuse to accept the truth of the testimony. You may say that the witnesses are plumb liars, but then do not say that you accept evidence; say that your faith is so strong that no evidence shall weigh against it. When that great scientist, Sir William Crookes, testifies to having seen levitation, are you going to say he is under a delusion?"

CHARLES DICKENS was sympathetic, sensitive, and psychic. He psychically restored his friend John Leech, the artist, from a serious illness. He had forewarnings of the visits of friends, and in a letter to his biographer he describes the appearance to him of the spirit of Mary Hogarth, to whom in life he had been greatly attached.

WILLIAM LE QUEx: "Till quite recently, I, as a man of the world, formed my opinions of what is known as ordinary Spiritualism from what one hears and sees at the numerous seances in London and elsewhere. I confess now to the recognition of a wider, higher, nobler form a science which seems destined not only to rank with other branches of science, but to exceed them all in its effect upon, and its ultimate relation to, the economics of human life. . . . I hail with extreme satisfaction all efforts to link man up with the Infinite by those chains which spiritual science alone can forge."—Introduction, *Spiritual Science*, by Sri W. E. Cooper.

SIR FRANCIS BACON: This learned man, whose intellect and perspicuity are the admiration of all civilised peoples, says in his *Essay on Natural Theology*: "As to the nature of spirits and angels, this is neither unsearchable nor forbid, but in great part level to the human mind on account of their affinity. We are indeed forbid to worship angels (spirits) or to entertain fantastic opinions of them, but the contemplation and knowledge of their nature, power and illusion appears from Scripture, reason and experience to be no small part of spiritual wisdom."

This list is far from being inclusive. Lack of space prevents our mentioning such eminent Spiritualists as Florence Marryat, Samuel Carter Hall, Elizabeth Barrett Browning, Sir A. Conan Doyle, and many others—but it will be seen from the above that some of the greatest figures in literature have been convinced of the reality of the spiritual world, and the fact of intercommunication by means of mediumship.

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RYDE CHURCH ANNIVERSARY.

THE Ryde National Spiritualist Church celebrated recently its tenth anniversary, when there was an excellent attendance of members and friends.

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TRANSITION OF MR. A. STEAD.

WE regret to announce the death, which occurred at Dresden, of Mr. A. Stead at the age of fifty-six. Mr. Stead was the third son of Mr. W. T. Stead, the famous journalist and Spiritualist, and he succeeded his father in the editorship of *The Review of Reviews*.

This is the second transition which Miss Estelle Stead has sustained in a brief period—her mother having passed away recently—and we extend to Miss Stead our sympathy.

ANNIE BESANT—THEOSOPHIST AND REFORMER.

HER CONVERSION—BY SPIRITUALISM—FROM A MATERIALIST PHILOSOPHY

THE passing of Mrs. Annie Besant, which occurred on Wednesday, September 20th, robs the world of the physical presence of one of the foremost women of her time.

W. T. Stead wrote of Annie Besant, "She is the most eloquent of all those who speak the English tongue: one of the most fearless, uncompromising, whole-souled of of her sex."

Mrs. Besant held for many years the position of "High Priestess" of the Theosophical Movement, but her early life was spent in social reform, Atheism, and and Freethought. Her conversion from Agnosticism to religious belief she owed partially to her investigation of Spiritualism, and Mr. Stead said: "I remember well when, much to my surprise, Mrs. Besant told me in the Autumn of 1888 that she was going to see if there was anything in Spiritualism. Herbert Burrows, the staunch friend of all good causes, had promised to sit with some others. They were to sit regularly, in the same place; no strangers were to be admitted, but if I wished they would admit me as a member of their circle. I declined the invitation with many thanks. I was kept advised from time to time of their progress."

Mrs. Besant was completely convinced of the reality of supernatural phenomena, and declared that her investigations had led her to class the evidence as "indubitable."

The foundations of her Agnostic philosophy were shaken, and when later she read *The Secret Doctrine* by Mme. Blavatsky, the conversion from scepticism was made complete.



MRS. ANNIE BESANT.

A TRIBUTE TO HER MEMORY.

By JAMES NORBURY.

The passing of Annie Besant is like the fading of a star at dawn. In the dark night of Victorian England her radiance illumined the gloom, carrying light into darkened places, and casting a ray of cheerfulness into the sordid surroundings of working class homes. One could almost liken her to that other "Grand Old Lady," at whose passing a nation donned mourning, but whereas Victoria in her life symbolised an age that was passing, Annie Besant embodied within her work an age that was struggling to birth.

If Mrs. Besant had one failing, it was that she was incurably religious. Her flirtation with Freethought was merely an intellectual aside, for just as she "thought" herself into Atheism, so she "felt" herself into Theosophy. The barren lands of Rationalism were too cold and austere for her rich and fantastic adolescent dreams.

Upon her father's death, her mother, determined to give her son all the advantages of a first-class education, had removed from London to Harrow, where she sup-

plemented her small income by preparing boys for entry into the famous school set upon "The Hill." It was here that Annie Wood (as she was then) was brought into contact with Miss Florence Marryat, who offered to act as her guardian, and educate Annie along with her niece. Miss Marryat's outlook upon education was typically modern, in an era when respectability demanded that one should be old-fashioned. She saw it as a process of drawing out, and not a forcible pumping in. It was while under her care that the spirit of intelligent enquiry and original thinking was built into Annie Wood.

The next, and in many ways the most momentous, step in her life was her marriage to the Rev. Frank Besant, a man who had hardly any opinions worth mentioning, but who firmly believed that wives were at all times subject to their husbands, and as such must uphold their husband's opinions, even if they disagreed with them.

From the cosmopolitan life as the ward of Miss Marryat to the parochial life as wife of a country parson, was too great a gulf for Annie Wood to bridge. Her knowledge on the physiological facts of married life was nil, and her shock on awakening to its full significance was tremendous. The tragedy of ignorance and the brutality of knowledge marked the first breach in her home life.

Mrs. Besant's first contact with Rationalism was in the St. George's Hall, where she listened to Voysey, the heretic, who was preaching the spirit of Christ, as against the letter of Christianity. Through Voysey she met Thomas Scott, who published her first pamphlet, *On the Deity of Jesus of Nazareth*. Through Scott she was led to go and hear Charles Bradlaugh, and out of a first acquaintance with this noble Freethinker sprang into being one of the most amazing friendships in history.

Once her association with Bradlaugh had become a public fact, the gathering storm of an outraged husband's wrath broke in its full force. The Rev. Frank Besant was not in love with his wife, but he was in love with his position. He never tried to understand her. Had he done so her life might have been more domestic and less picturesque. The husband's first step was to obtain a separation, and the second to rob her of her children, since the *habitus* of Atheist meetings and the proclaimer of Freethought doctrines was no fit guardian for his children.

Atheism became to Mrs. Besant more a religion than a science. If she proclaimed from the platform its supposed mental stability, she ensouled it in her life as an emotional experience.

Yet as one reads her Freethought lectures one sees already germinating the next stage of her pilgrimage. Bradlaugh was an individualist, Annie Besant was a Socialist, and long before she actively allied herself to the Fabian Society she was proclaiming the theme of "the greatest good of the greatest number." Always primarily an emotional woman, she desired a God to worship, and

in this the "truth" of her Freethought days and the "Mahatmas" of her Theosophical activities are the same entity in a different garb.

To Madame Blavatsky, Theosophy was primarily a mental exercise. To Annie Besant it was a way of life. The genius of the Russian Seer inspired the vision of a new heaven and a new earth. The tireless energy of the Social Reformer sought practical ways of making the vision an actuality.

In conjunction with Charles Webster Leadbetter, a man of doubtful moral standing, she launched her next and last campaign, "The Coming of a World Teacher." Alas, poor Yorick! The best laid schemes of mice and men, etc. Jiddu Krishnamurti, the vehicle of the Wisdom, after years of preparation, recanted. The Order of the Star, founded by Annie Besant and Charles Leadbetter, which owned him as the Chosen One, was by him disowned and disbanded. Her life had been a series of defeats, in that the very truth she sought ever evaded her grasp.

Yet her very defeat was in itself her victory, for no sooner did one avenue fail her than she found a new channel of self-expression, each turn and twist in the endless quest crowning her with fresh laurels, and adding greater glory to her name.

And so she died as she lived—a loyal disciple of Truth, an ardent servant of mankind, an inspiring example of womanhood triumphant. Though Causes failed her, Annie Besant never failed. Social Reform, Education, Woman's Suffrage, and Indian Home Rule all bear the marks of her endeavours. Of her riches she gave freely. She valued life ever for its own sake, and in so doing sowed the seeds that yielded a rich harvest. With all her failings, she was the noblest woman of her age, the brightest star in the dawn of a new world.

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PSYCHICAL RESEARCHER ON SPIRITUALISM.

SPIRITUALISTS throughout America looked forward with great anticipation to the holding of the World Spiritualist Conference at Chicago, from September 19th to 24th.

THE TWO WORLDS has already been able to place before its readers papers read at the International Conference, and we hope to be able to reproduce further interesting matter relative to this important gathering.

Our American Correspondent writes that great interest was aroused by the fact that Mr. Frederick Bligh Bond, the Editor of the *Journal of the American Society for Psychical Research*, was one of the very large body of prominent persons who contributed papers to the Congress. Mr. Bond's paper dealt with the "Present Status of Psychic Research and Spiritualism."

In the course of his remarks Mr. Bond said: "As one who has been intimately associated with the work of Psychic Research, and a student of Spiritualism for upwards of thirty years, I have had ample opportunity to observe the growth and development of the related activities, and to compare the now world-wide movements which find expression under these heads, with the former manifestations of a kindred nature.

"I have no fear for the advance of Spiritualism and Psychic Research. Nor do I apprehend that the appalling growth of fakery and false mediumship will in the long run militate against the ultimate triumph of that Science of the Soul which in these times of change and confusion is humanity's greatest hope and asset. Neither do I apprehend that the quarrels and the misunderstandings which seem to beset the movement on every hand will long continue in any form of personal bitterness or group rivalry."

THE STORY OF "THE LINK."

By A SPECIAL CORRESPONDENT.

ON Oct. 15th there will be held in London the third annual conference of "The Link"—the association of home circles.

This movement first started at the end of 1930, when the present hon. secretary (Mr. H. S. W. Chibbett) and the hon. chairman (Mr. N. Zerdin) met to discuss ways and means of developing mediumship in the home circle. Eventually they decided to establish a union of home circles, and so "The Link" was inaugurated.

In March, 1931, the society commenced publishing its own journal, "The Link," which consists mainly of reports of progress in home circles attached to the Union. The first annual conference was held in London in November, 1931, when 21 delegates, representing a similar number of home circles, took part. It was at this conference that an attempt was first made to obtain direct voice phenomena under "The Link's" auspices. Mrs. Perriman was the medium.

The chairman was given authority to arrange the sitters as he felt impressed, and he grouped them in two circles, one within the other. After about fifteen minutes the voices were heard. Many messages were given endorsing the work of "The Link," and congratulating its promoters.

The second annual conference of "The Link" also took place in London on October, 1932. Thirty-one delegates representing 26 circles took part, and the Articles of Association were hammered out. "The Link" then decided to drop its barrier against circles which were not sitting for physical phenomena, and to include all phases of mediumship.

Again we tried the experiment to get direct voice at the end, and we were even more successful than the first time. The voices were loud and clear, and on this occasion we not only had congratulations showered upon the delegates in the direct voice, but each circle desiring advice received it from one who said he was an expert in this type of phenomena.

Emboldened by the previous experiences, "The Link" is attempting a very ambitious experiment at its third and forthcoming conference. We are trying to get the phenomena in a large hall in the presence of 300-400 delegates, for "The Link" has during the last year had a phenomenal success. Circles from all over the world have joined; there are linked circles in U.S.A., Canada, Australia, South Africa, France and Italy, and scores of circles in the United Kingdom. London alone has more than 50 home circles in "The Link," and its number is growing rapidly.

A NOVEL EXPERIMENT.

Every type of phenomena is now represented in the "Linked" circles—trance, clairvoyance, clair-audience, direct voice, materialisation, levitation, and even fire and apport mediums are found in "The Link." What use the spirit world can make of such an array of power remains to be seen. We are providing the opportunity.

The banquetting hall of Thames House has been hired for the conference. It can accommodate 650 people comfortably, and is one of the most beautiful and modern halls in London. Between 300-400 delegates are expected to be present at the conference, and in order to enable all to hear with equal ease if the direct voices should not be strong enough, microphones and loud speakers are being installed.

Admission to the conference is, however, limited to members of "Link" Home Circles and Associates, and it will be useless for outsiders to try and gain admission. We have, however, invited the Psychic Press, and whatever the result of the experiment will be, the Movement will hear of it through its newspapers.

Spiritualists' National Union

LIMITED BY GUARANTEE.

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OFFICIAL WEEKLY BULLETIN.

September 24th, 1933.

LEEDS DISTRICT COUNCIL.

The inaugural meeting of the Leeds District Council Exponents' Fellowship was held in the Wakefield National Spiritualist Church on September 16th. Councillor Brewer presided, and an address was given by Mr. Gush, his subject being "Methods of Speaking, Demonstrating, and Praying on Spiritualist Platforms." The other speakers were Mr. McDonald, Secretary of the Sheffield District Fellowship, and Mr. Smith, Secretary of the Halifax District Fellowship. Councillor T. Brewer was chosen as the first President, Mr. Hargate Vice-President, and Mrs. G. Adamson Secretary of the new Fellowship. Those present were entertained to tea by the Wakefield Church, and the future meetings were left to the October Conference of the District Council to arrange.

MANCHESTER AND DISTRICT GROUP.

The Manchester and District Group of the Lancashire Council held its quarterly meeting on September 9th in the Stretford National Spiritualist Church. All present stood in silence in recognition of the transition of Mr. Charles G. Rickards, Life President of the Manchester Central Spiritualist Church, who had held most of the offices of the Group during his long association with it. Considerable discussion took place on the advisability of continuing the Good Friday Demonstrations, but in view of the promises made by the delegates to obtain a fuller measure of support from their Churches for the Demonstration, it was decided to maintain the high standard for yet another year. Delegates were asked to get their Churches to bring their rules into conformity with the Model Rules of the S.N.U., or to adopt the Model Rules as they stand.

A long discussion took place on the plan drafted by a special sub-committee to ensure closer co-operation of the Churches in the Group, and it was decided to circulate the report for the attention of the Churches. Mr. F. W. Bacon was elected to complete the term of office of Mr. W. H. Shaw, one of the Group Auditors, who has resigned owing to removal from the area.

TRANSITION OF MRS. E. R. OATEN.

We deeply regret to record the transition on September 22nd of Mrs. Elizabeth Rebecca Oaten, the mother of Mr. Ernest W. Oaten.

Mrs. Oaten, who was in her 83rd year, had been in indifferent health since she sustained an accident by falling some fifteen months ago. The physical remains were interred at Greenbank Cemetery, Bristol, on Tuesday this week.

Mrs. Oaten was always an exceedingly active woman, and her promotion to the larger life will afford her an opportunity of resuming her active career in the service of humanity.

Members of the S.N.U. and others associated with the Spiritualist Movement will regret to learn of the passing, and the sympathy of all Spiritualists will go out to him and the other members of his family.

THE ORGANISING SECRETARY.

The Organising Secretary, Mr. George F. Berry, commences his new duties with a visit to the Lancashire District Council's area next week-end. A full programme has been arranged for him which will keep him busily engaged until October 26th. Further details of his engagements will be given in these columns next week. The time is opportune for the starting of a list of subscriptions towards the purchase of a Spiritualist Propaganda Van; several amounts have been announced previously and donations will be gratefully received by the National Treasurer, Mr. J. M. Stewart, or the General Secretary, and will be acknowledged both personally and in these columns. No better testimonial to Mr. Berry's past services for the Movement could be raised, nor could there be a greater incentive to his pioneering work than the institution of a Propaganda Van, and it is hoped that the provision of a van will soon be an accomplished fact.

TOOTING BEC CHURCH.

Seven years ago, the Tooting Bec Church commenced instructional classes with the object of supplying their own platform with efficient workers from within the ranks of their own members. To-day it is their proud boast that only on very rare occasions do they have to go outside for their speakers for their public meetings, and claim as their motto, "For the members—by the members."

SPIRITUALISTS AND THE B.B.C.

The recent protest of Sir Austen Chamberlain, Mr. Lloyd George, and Mr. Winston Churchill against their exclusion from the programme of political broadcasters again raises the question of what constitutes "strict impartiality." The claims of Sir John Reith and Mr. J. H. Whitley that the Broadcasting Corporation must maintain the even balance between all schools of thought, must apply equally to religion as it is supposed to do to politics. It is evident from the latest news that if a person, or a body, is able to bring sufficient pressure to bear or create a sufficiency of public opinion, an invitation to "broadcast" will result.

FUND OF BENEVOLENCE.

The report of the Committee of the Spiritualists' National Union Fund of Benevolence for the month of August that the contributions received were the smallest for the whole year, reminds us that the Annual Special Appeal and National Collection will take place this year on Sunday, October 15th. It is hoped that in spite of hard times a special effort will be made to create a record this year.

HAS your Church a Bookstall? Secretaries should see that propaganda publications are on sale. Every Church should sell THE TWO WORLDS, which publishes the Official Bulletin of the Union.

THE Spiritualist Movement depends upon its Churches. Support your local Society by making its work known as widely as possible.

NEWSY NOTES—

IMPORTANT NEW WINTER ACTIVITIES.

THE change in format introduced this week is due to the inauguration of a short series of articles, of which it cannot be said that they confuse the issues by their wordiness. The aim of these articles is to present *essentials only*, and the various subjects will be treated by acknowledged experts in that field. The articles will form an important service to our hundreds of new readers, and it is my hope that old Spiritualists, also, will benefit from these terse re-statements of fact.

FEW writers are better qualified than Mr. J. Arthur Hill to deal with the work of the Society for Psychical Research. In addition to his claims as a writer of valued books on the subject, Mr. Hill has been a member of the Society since 1906, and was made an Honorary Associate about fifteen years ago, in recognition of his important research work. He was co-opted to the Council of the Society about seven years ago.

THE association of Spiritualism with Christianity is the subject of never-ending controversy. Spiritualists claim that their philosophy expresses more perfectly than does Christian theology the spirit of the teachings delivered two thousand years ago. On the other hand, a certain section of Christians, who cling to the *letter* of the Bible, declare that Spiritualism is blasphemous, and should be prohibited.

THE issues are to be debated again shortly, and Great Yarmouth is to be the venue on this occasion. Spiritualism will be represented by Mr. Guy P. J. L'Estrange, whose psychical contributions to the *Yarmouth Independent* have caused much comment; while the narrow Christian viewpoint will be voiced by Mr. W. A. Jordan.

THE new book, *Opening the Psychic Door*, by F. W. FitzSimons, was judged sufficiently important to warrant considerable mention in the *Daily Mail* last week. This was due in part to the interesting nature of the book, and in part to the position of its author. Mr. FitzSimons has spent a great deal of time in valuable research work. He is a recognised authority on snakes and their venoms, and his perfection of the anti-venomous serum for the cure of snake bite has been instrumental in saving thousands of lives.

MISS HELEN A. DALLAS, whose books on Spiritualism are known to readers, asks me to solicit, on her behalf, copies of her interesting booklet published during the war, entitled *The Bridge of Death*. "I should be glad to have one or two copies, and I would gladly pay for them. I have only one copy of each edition, and they are useful for lending to inquirers."

THE syllabuses for the several Psychical Societies forecast an active Winter. The Sheffield Society for Psychical Research has arranged lectures and demonstrations from such noted folk as the Rev. Alfred Hall, M.A., B.D., Mrs. Champion De Crespigny, Captain Quentin C. A. Craufurd, R.N., Colonel C. Rivers-Moore, and Dr. Nandor Fodor.

AMONG the future activities of the Yorkshire Psychic Society will be a discussion on January 3rd between Mr. Ernest W. Oaten and Dr. Eric J. Dingwall. This Society has also arranged a lecture by Colonel Rivers-Moore, who will deal with the interesting discoveries made recently at St. Mary's Priory, Hurley. Through mediumistic communications, Colonel Moore was able to make discoveries which bear several parallels to the famous Glastonbury Abbey experiments.

THE recently-formed Sussex Psychic Bureau testifies to the activity in psychic circles at Brighton. Among forthcoming engagements are lectures by Mrs. E. A. Cannock and Mr. Horace Leaf, the latter of whom is speaking on materialisation, and particularly the experiments of Sir William Crookes.

OBSERVER.

WHAT IS—

THE SOCIETY FOR PSYCHICAL RESEARCH?

THE S.P.R. was founded in 1882, by Professor (later Sir) William Barrett, Professor Henry Sidgwick, and a few scientific and literary friends. Its aims and objects are, as stated in its official leaflet, to examine the nature and extent of any influence which may be exerted by one mind upon another, otherwise than through the recognised sensory channels; to inquire into the alleged phenomena of clairvoyance; to investigate reports of apparitions, and auditory and tactile impressions, coinciding with some external event (as, for instance, a death) or giving information previously unknown to the percipient, or being seen by two or more persons independently of each other; to examine alleged communications from the dead, whether through automatic writing, trance speaking, or otherwise; to inquire into various physical phenomena apparently inexplicable by the known laws of nature.

The objective of the Society is to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled Science to solve so many problems, once not less obscure or less hotly debated.

Up to the present, the Society has published forty volumes of *Proceedings*, and twenty-seven volumes of its *Journal*. The latter publication is for members only, but the *Proceedings* can be purchased by anyone, and are in many leading libraries.

Perhaps the most important is volume xiii., which contains Dr. Hodgson's report on Mrs. Piper. Her mediumship converted him from scepticism to wholehearted belief in survival and communication. There are also many notable contributions by Sir Oliver Lodge, Mr. F. W. H. Myers, and a host of other famous people.

It is important to remember that the Society is a scientific society, and as such it has no creed. It exists for investigation. Individual members have their own opinions, and can express them in the Society's publications, but the Society itself has no corporate opinion.

I think, however, that the members of its Council are all, or very nearly all, convinced of the reality of telepathy, and the majority of them are convinced of survival and communication. Some of them have been very cautious, taking years to arrive at a decision, as in the case of the Earl of Balfour and his sister, Mrs. Sidgwick. (Perhaps I may be pardoned for mentioning that there is an interesting account of their conversion in my recently-published book *Letters from Sir Oliver Lodge*.)

The Society has been charged with hostility to mediums and the like, but these charges are untrue. It has unmasked impostors, as all good Spiritualists are equally anxious to do, but it seeks for genuine phenomena as for hid treasure. There have been contributions to the Society's publications which many of us have thought unduly severe, and we have said so; but they have mostly been written by those of least experience. In any case, they represent only the opinions of the writers; the Society must not be blamed as if it agreed with them.

The S.P.R. is out for the truth, and is eager to find it. It has helped many to a belief in Spiritualism, and is indeed Spiritualism's best friend, in an indirect way. Apart from my own investigations, the S.P.R. helped me more than anything else to believe in survival and communication, and it has been so with many others.

J. ARTHUR HILL.

Books by Mr. J. Arthur Hill are:—*Emerson and His Philosophy*, *From Agnosticism to Belief*, *New Evidences in Psychical Research*, *Psychical Investigations*, *Psychical Miscellanea*, *Psychical Science and Religious Belief*, and *Letters from Sir Oliver Lodge*.

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FRIDAY, SEPTEMBER 29, 1933.

THE WORK OF SPIRITUALISM.

DESPITE the sneers of the cynic and the protests of the critic, there can be no doubt that the world at large has accepted as an accomplished fact the possibility of communion between this physical plane and the world of spirit. In every news-sheet and journal we find the subject dealt with. Wherever men congregate together it is one of the topics of general conversation. A very large number of films shown at the picture theatres introduce the shadowy figure of an overbrooding spirit, and this without the slightest apology or explanation. The novelist is weaving the idea into his stories, and on every hand tacit admission is forthcoming to the acceptance of the existence of a spirit world in close association with this.

We should be sorry to lose the critic—he keeps us alive, and often, by his bitterness or lack of sound logic, induces many to investigate our claims who otherwise would not do so. Wherever truth is attacked, it stands to gain by conflict. The great fact, however, is that as a result of eighty odd years of careful observation and research by Spiritualists, *a new world has been discovered*. It is a world far larger than that which Columbus found; a world far more important to us than the Western Continent by reason of the fact that we must all sometime emigrate there. That much has been accomplished.

The discovery of a new world, however, is the beginning rather than the end of a search. For more than three hundred years after Columbus and Cabot men were busy exploring the new continent, surveying, delimiting and mapping its features, and conveying to the enquirer the contour of its surface, the wonders of its scenery, the resources of its soil. Pioneers into the Western prairie took their lives in their hands. Travelers blazed their ways through trackless forests. A thousand craft ascended its winding rivers. Hard, rough men fought through ice and snow, and rugged mountaineers scaled the scarred face of precipitous mountains. All these fought with man and beast, and faced the gigantic power of Nature's forces in order that the new country should be mapped out and its resources requisitioned in the cause of knowledge and human comfort. Only within living memory has the full tale been told.

Think of it—over 300 years were required to enable us to know the contents and resources of Columbus's great discovery, to lay efficient lines of communication and link its inhabitants each with each and all with the Eastern world. As we visualise the task already accomplished, there dawns upon our minds some hazy idea of the stupendous task which still confronts the Spiritu-

alist—the task of exploring the vast recesses of the re-discovered spirit world.

There are, however, a few things upon which some information is to hand. In many respects the spirit world is much like this one, whilst there are phases of life which are diametrically opposite to conditions here.

It will be generally agreed between investigators that time and space have not the same relationship with personality upon the other side of life as they have here. That is not to say that time and space have no existence there, but they appear not to have the same relationship to the life of man. It can, of course, be argued that time and space are but conditions due to the limitation of our senses and powers, and such argument has much to be said for it. But at least it will be admitted that space does not impose the same limitations upon the spirit people as upon us, since vast distances, judged in earth measurements, are instantaneously crossed, whilst time to us is standardised by the rotation of the earth in twenty-four hours. Night seems not to exist in the spirit world as a regular and periodic change which simultaneously affects those adjacent to each other. It would seem, then, that spirit people are not affected by the diurnal revolution of the earth.

This brings us to the consideration that the light of the sun which makes our day may well be different in its effect upon the spirit world, and if that world is not spatial in its nature, the solar disc may not be the point of origin of the light of the spirit world. Such a conception may appear revolutionary, but there are facts which support it. The intensity of the light in which a person becomes visible to the spirit vision seems to have some relationship to that person's spiritual quality. The clairvoyant eye will discern two or more persons at one and the same time, one of whom is bright and shining and another "in the greys." Either one reflects more of the light rays and the other less, or the light of the spirit world does not originate from a point in space. Careful analysis of many spirit communications would show that possibly the light in which an individual is seen is peculiarly his own, and variability of light could therefore be expected from individuals in close proximity.

Closely associated with this is the question of moisture. Here on earth the humidity of the air has much to do with the climate and habits of various countries and peoples. But this does not seem to be the same beyond the veil, even though we hear of rivers and lakes. Corruption and loathsome bodily disease do not appear to enter into the experience of spirits.

Other differences seem to embrace the matter of housing, food and clothes. These appear to have their place in the beyond, but they are established on a totally different basis to that of earth. Clothing seems to aggregate round an individual rather than to be manufactured at a factory. Feeding in any exalted plane appears to be a question of absorption, though in planes near earth the claims of the palate still induce those who have not outgrown earth's appetites to eat and drink. Housing is not a matter of a few thousand "brick boxes" erected in a congested area and glorified by the name of a city.

Yes! there are many differences between the two sides of life, and we put these few ideas before our readers not as mature findings or a series of definite statements, but rather as a survey of the great problems which await solution. Our space is exhausted, but the question raised is far from being so. We hope we have said sufficient to excite a sense of the greatness of the work before us.

Our consideration of these problems must not be deflected by questions of whether they agree or not with the hopes and desires of the scientist, theologian, idealist or anyone else. The quest must be conducted for the sole purpose of finding *what is true* as far as human limitations allow.

CURRENT TOPICS.

GROWING CONGREGATIONS.

With the approach of Autumn our Churches are being filled by the usual large congregations. "Spiritualism seems to have 'caught on' at Edmonton," says the *Tottenham and Edmonton Herald*. The Edmonton and Tottenham Spiritualist Church at Linnell Road reports it is crowded on Sundays, and that it is seeking a site for a new building. For the visit of Mr. M. Barbanell last Sunday evening, the Town Hall was engaged, but though this was only about three parts filled, Mr. James Taylor (who presided) had progress to report. He declared that on Wednesday evenings, when the healing circles were held, the gatherings numbered between seventy and eighty; while at the usual services on Thursday and Sunday evenings the Church was so crowded that they decided that the time had come when they must look out for a bigger building, to seat five hundred people.

PROOF OF SURVIVAL—WHAT THEN?

The leading article in *THE TWO WORLDS* last week, in which the view was expressed that Spiritualism had a larger purpose to fulfil than that of providing proof of survival, aroused a great deal of interest. Speaking last week at one of the services arranged at St. Benet's Church Hall, Mile End, by the London Spiritualist Community, Dr. W. J. Vanstone said that he wanted to present the deeper aspect of Spiritualism. "This mighty world-wide Movement has been characterised in the main by evidence of survival," he said. "It is largely made up to-day not by Spiritualists, but by survivalists." Dr. Vanstone thought that, so far as survival went, it was not complete evidence of human immortality. He declared that behind the elementary aspect of Spiritualism—which was absolutely necessary—there was a deeper philosophy, unfolding divine things for humanity, and leading to a glorious realisation of spiritual consciousness. Spiritualists familiar with the early history of Spiritualism will affirm this, for they will recollect that our pioneers always believed that once the world accepted survival as a demonstrable fact there would be a subsequent and larger revelation from the spirit world. Unfortunately, however, a great many students rest content with a knowledge of the superficial aspects of Spiritualism, and neglect to pursue their investigations further, or to review the full significance of the implications of their experiences.

PROVOST PREACHES SPIRITUALISM.

A remarkable address based on "The Spiritual Lessons of Football" and the implications of Spiritualism, was given at the Annual United Religious Service held in the Winter Gardens, Morecambe, on Sunday week. The service is held annually on Carnival Sunday, and on the present occasion over 2,000 people attended. The Mayor presided, and was supported by the Rector of Morecambe (Canon Seymour Scott) and many representatives of prominent local denominations. Canon John Sinker, the Provost of Blackburn, said he would devote his address to football, and deduce some of the spiritual lessons arising from it. At great League matches there were thousands of spectators, and he had often thought what an incentive it must be to the players to do their best when the eyes of a vast multitude were watching their every movement. "We ordinary people are being similarly watched," declared Canon Sinker. "As the New Testament says, 'We are accompanied by a great cloud of witnesses.' Those relations and friends who have been laid in the grave are still with us. Their spirits form the vast cloud of witnesses watching the great game of life which we are all playing. I do not mean to imply that God allows them to see everything, but I do believe that those who have gone are permitted, up to a point, to watch our struggles, our triumphs and

divisions. I believe they pray for us, and they see what sort of a game we are playing." Such sentiments, coming from a leading representative of the Church, testify to the sure and steady way in which Spiritualism is penetrating the fabric of modern theology.

A MIRACLE OF GRACE.

It is amusing to notice how some of our critics survey with "scepticism" the corroborated evidence for survival after death, and then themselves relate some fantastic tale for which they cannot cite a word of evidence. In the *Church Record* last week "R. R." had something to say about Spiritualism. After a long diatribe on Spiritualism and the Bible, he said: "I close with a word of personal experience. A distant relative of mine was drawn into the ranks of Spiritists, and became one of their most devoted members. Then there came a day when at eventide as he walked along one of the streets of the city, he was attracted by a man's voice, and was moved to stop and listen. It was only a street preacher, who, to the best of his ability, was unfolding the truths of the gospel of the grace of God. The message reached my friend's heart. It was the message from God. He became an earnest and devoted believer in the finished work of the Lord Jesus Christ, and has so continued ever since." Our critic goes on to add that when he heard rejoicingly of "this miracle of grace" he asked his friend, "What, now, about this Spiritism which has taken up so much of your time and strength?" "Without doubt," said the friend, "it is the work of the devil." Such homilies no doubt please a certain section of people, and sometimes they may be true; but we often reflect upon the validity of anonymous letters to the press, which refer to "distant relations" in "certain cities" who were saved from the wrath to come.

THIS SCIENTIFIC WORLD.

In connection with the inauguration of the British Association meetings this year we published a special article describing the attitude of that distinguished body to the subject of Spiritualism. Our contributor expressed the belief that the time was now opportune for a sympathetic consideration, on the part of the British Association, of the claims of Psychic Science. Incidentally, the *Daily Mail* of September 14th published excerpts from a speech made before the Association by Dr. C. C. Hurst, of Cambridge, who was subsequently interviewed on certain statements made. Dr. Hurst informed the *Daily Mail* representative that "there seems to be no valid objection to the belief in a future existence in the form of pure thought or spirit." He discussed the possibility of the spiritual existence of a "type of being, scarcely human, save in mind and thought and on a higher intellectual plane." Dr. Hurst added, "Such beings may exist in other parts of the Universe, a product of creative evolution in other planets." We re-echo the view of our contributor that it is time the British Association looked into the one science which can present positive evidence upon the point. Philosophising has its place, but it is surely unscientific to philosophise before the British Association while at the same time suppressing the facts on the subject either because one is disinterested in them or is wilfully ignorant of them. Crookes spoke of spiritual beings and a spiritual world, but at least he adduced the evidence, and, strangely enough, because he produced the evidence, his scientific confreres condemned him!

GLASGOW SPIRITUALIST ASSOCIATION.

ON Saturday, Sept. 16th, a happy gathering assembled at the Spiritualist Association Rooms, 26, Holland Street, Glasgow. It was the occasion of the silver wedding of Mr. & Mrs. Drysdale. The happy couple were the recipients of many gifts and good wishes from the company present.

THE REMARKABLE HISTORY OF JOHN MYERS—

GREAT CLAIMS BASED ON QUESTIONABLE EVIDENCE.

It is a truism that the worst enemies of Spiritualism are to be found among its own followers: that exaggeration in stating evidence, and credulity in examining it, do more to disgust the intelligent public than the attacks of forensic opponents. If there were any better illustration of the truth of this observation than that which is presented by the history of the mediumship of Mr. John Myers, we should cite it.

An effort to deal dispassionately with this sensitive was made in the course of a leading article published in THE TWO WORLDS of September 8th. That article, which neither condemned nor commended, but faced the issues impartially, was welcomed by those who had been disheartened by the free play of exaggeration and credulity which has characterised the presentation of Mr. Myers' claims.

The history of Mr. John Myers' mediumship is without parallel in Spiritualism. Less than eighteen months ago there appeared a report in this newspaper of the alleged development, in his case, of the gift of supernormal photography. Mr. Myers had then been sitting only "a few weeks." No sooner was the knowledge of his mediumship received in some quarters, but he was promptly seized upon, and there was initiated a gripping drama which anticipated, to some extent, the plot of Mr. J. B. Priestley's latest novel, *Wonder Hero*. In both cases, the hero was the victim of newspaper publicity and stunting of the most sensational type; it remains to be seen whether the parallel will remain at the end of the story.

For months Mr. John Myers has been the subject of remarkable publicity in a section of the press. It is impossible to do more than glance at the publicity allotted in that journal, and while it may be argued that Mr. Myers has been "good copy," and that "tests," however vague, should be persistently reported, yet there has been the possibility that the views thus expressed would be taken as representative, and the Spiritualist Movement therefore implicated to that extent.

In issue No. 15 of the journal there was reported by Mr. John Myers himself a "test" entitled "Spirit Extras Still Appear." This outlined an experiment conducted by Dr. T. Glen Hamilton and Mr. R. Sproull. There was difficulty in loading the plates, and Mr. Myers put the first slide into the camera. . . . "It may have been that I was a little jumpy, but anyway the slide fell on the floor," he said. "I picked it up, put it back in the camera, and gave it an exposure. When I tried to take the slide out I found it had stuck. Then we discovered that the plate had broken." The series of similar accidents which occurred at "tests" is almost unbelievable.

No. 36 reported "The Vindication of John Myers." This sitting was said to be a "final and complete answer" to the sceptic.

A committee appointed by the newspaper was acting, but "Myers inserted the first slide in the camera and made the exposure. Then he found he could not remove the slide. He struggled, but the plate was obviously jammed." Then Myers "doubled up in pain." On development it was found that one of the plates was broken.

During the proceedings Myers went by himself into a small room for several minutes, and the vindication was so "complete" that the committee in their statement expressly stated at the outset that "it was agreed to make the sitting inconclusive" because of the unexpected circumstances.

Did substitution take place at this sitting? The last two plates were privately marked in the dark room by Mr. Wormald, a member of the committee, but when

developed the plate without the extra showed Mr. Wormald's mark, while the plate showing the extra did not show Mr. Wormald's mark. If this were a vindication, and the evidence for survival were equally "conclusive," then Spiritualism would assuredly be deserving of the charge of credulity frequently levelled against it.

No. 44 described, under the headings "Famous Medium's Survival Proof: Extra of William Hope," an incident which was said to prove that "ten days after his death, William Hope returned as a spirit extra on a John Myers plate." And what was the nature of this survival proof? The Editor of the journal called upon Myers to discuss current topics. Myers said, "Let us try an experiment right away." Plates? "We found two unopened packets of plates, one of which I chose," declares the writer. Where were they found? Presumably in Myers' home. How was it determined that the packet was unopened?

This Editor, "in attempting to load the second plate, pressed rather hardly, and the plate cracked," and at the close of the report it is declared, as though the experiment were otherwise proof positive, "I want to stress that throughout the whole sitting, there was no contact by Myers, either of plates or slides." William Hope, we are told, "has lost no time in proving his survival."

Is it upon such evidence as this that the philosophy and claims of Spiritualists are based? It is not difficult to discover a previous print of Hope from which pictures could have been copied.

No. 45: Report of a test imposed by "postal officials"—a test described as "very stringent." The test was imposed by Mr. Overall, "who is a photographer." Mr. Overall, Mr. J. G. Coates (President, Victoria Psychic Research Society) and Mr. Myers (Vice-President of the same Society) purchased plates at the "Westminster Photographic Exchange." The test was imposed at the headquarters of the Victoria Society. The loading of the camera was done by Mr. P. H. Harper, Secretary of the Victoria Society. Mr. Overall, in loading the slides, broke one of them.

No. 47 described the "New Rigid Tests of John Myers" in the form of an article by C. W. Bentley. "Mr. P. H. Harper, the Hon. Secretary of the Victoria Society who accompanied Myers, reported to the audience how he purchased the plates." A postscript by Mr. Harper himself stated "I bought the plates in the presence of John Myers, at the Warwick Street, Victoria, branch of Boots."

"Myers Triumphs in Stringent Test" was a headline to the account, in issue No. 51, of Mr. H. Ernest Hunt's experiments. Mr. Hunt said, "I attended the rooms of the Victoria Psychic Research Society. John Myers and myself proceeded to Messrs. Boots' in Warwick Street, Victoria, and purchased a half-a-dozen packet of plates, which he and I initialled unopened."

Further, "To increase the stringency of the conditions, John Myers suggested that we should borrow a quarter plate camera instead of using his. We went to the Photographic Exchange, in Victoria Street, who chose a camera and six slides from their second-hand stock and lent it to me."

"Fraud Was Emphatically Ruled Out" shrieked the headlines, but Dr. Nandor Fodor and others immediately saw the weak spot, and told both Mr. Barbanell and Mr. Hunt where it lay.

No. 57 related a test at Reading, for which the plates were purchased from Boots' in Warwick Street, London, and sent to the Post Office, Reading.

—PROBLEMS WHICH FACE UNBIASED INQUIRERS.

[Continued from previous page.]

No. 60 reports a public test at the Caxton Hall, where a vigilant watch was maintained by a sceptical committee; in spite of which, however, accidents continued undiminished. . . . "Shortly before the meeting started, Myers had an accident and sprained his foot."

No. 61 described a "permanent proof," but the Sheffield *Daily Independent* published the following comment: "I have received a copy of the *Psychic News*, in which it is stated that another of the spirit extras obtained in the recent John Myers test has been recognised as Robertson Ballard, the well-known Spiritualist and author of *And With the Morn.* The extra, it is stated, has been seen by two relatives of Mr. Ballard, and, 'without hesitation,' it is a definite and recognisable likeness." The 'spirit extra' of Robertson Ballard is reproduced in the paper alongside what is stated to be a 'normal picture for comparison.' It seems to me necessary to mention that the 'normal picture' referred to is of the late Dr. Frank Ballard, of Sheffield, and not of his son, the Rev. Robertson Ballard, who, of course, is still alive." We wonder did Myers supply both the psychic extra and the normal portrait?

This is an interesting story to bear in mind when considering the question of recognition.

No. 65 described how "John Myers Does it All Again." The experiment was stated to be "absolutely above any possible suspicion." The recital of facts shows, however, that the medium was allowed to order, if not to purchase, his own plates; and there was the ceremony of having them sent by post to St. Albans—the place of testing. The recorder declared: "Before John Myers arrived at St. Albans I received a telegram from the Westminster Photographic Exchange that a parcel containing plates had been posted to St. Albans by them. Later, Myers and I went to the Post Office and collected the package, which was addressed to and signed for by Myers. The clerk handed the package to Myers, but without moving from the counter, he handed it to me."

"Another Watertight Test" was reported in issue No. 65. The test took place at Durham, and the plates were sent by the Westminster Photographic Exchange. The plates were signed by Mr. John Myers and the committee.

The recent Bournemouth fiasco does not need to be referred to, where there were obvious opportunities for substitution. How naive to ask us to believe that "substitution was impossible" because the chemist's assistant said so! The only conditions which justify the statement that "substitution was impossible" are those which afford no opportunity for substitution.

What is the layman to think of the history of the the mediumship of John Myers—with all its inconsistencies, accidents, and idiosyncrasies? He may assuredly be pardoned if he turns away with the confirmed belief that controversy on Spiritualism is interminable. In such an atmosphere of uncertainty, he will consider himself justified in believing that it is impossible ever to arrive at a final conclusion regarding anything Spiritualistic. Yet it is relatively a simple matter to establish whether the effects to be produced on a photographic plate shall be normal or supernormal.

While we may have a very high respect for Messrs. James Coates, S. Arnold, and P. H. Harper, we can hardly look upon them now as independent investigators, so prominent a part have they played in the propaganda of Mr. Myers' mediumship. And why is there always some "accident" which distracts the attention of the investigator?

With so many far-reaching conclusions drawn from exceedingly dubious evidence, it is not surprising that

advocates should endeavour to support their case by the aid of innumerable props. Thus the fact that Mr. Myers, unlike most psychic photographers, has been able to describe beforehand the images which shall appear on his plates, has been cited as further evidence of their alleged "supernormality." A little consideration would show that if Myers produced his pictures fraudulently, his evidential "clairvoyance" would be more easily explained.

Again, it has been asserted in large and bold type (issue No. 22, and again in No. 24) that the evidence for supernormal photography rests on an entirely new basis: "*In these cases (of recognised photographs) it would not matter what plates were used, where they were bought, or whether or not they were substituted. The faces are the evidence.*" Investigators of experience must openly condemn such logic, or want of it. By the canon of logic quoted above, one has but to produce a photograph of a dead person, and providing it is "recognised," it is a spirit photograph—even although it may have been produced fraudulently. We could tell of many cases where "faked" extras have been definitely recognised by honest people.

Every experienced observer realises that in psychic photography the factor of recognition is quite separate from the factor of supernormality. A line of demarcation must be drawn between evidence which falls under the respective headings, "recognition" and "supernormality." To recognise a photograph is to provide evidence of identity; but evidence for the genuineness of a supernormal photograph is provided only by a record of facts which shows that it was impossible to produce the effect other than supernormally.

Why must the plates be bought almost invariably at specified shops? Why should Myers insist on a certain manufacture of plates? It might be proved by experiment that a certain type of plate is essential for results, but in Myers' case, equally with other photographers, there is no reason to suppose that there is any justification for the stipulation unless it be (a) the whim of the medium, or (b) a convenience for his method of producing the pictures by means other than psychic photography. In either case, Mr. Myers, it is claimed, has produced psychic photographs on plates which were not those stipulated in his tests. Investigators should most certainly adopt the course taken in Mr. Hope's case, and in the case of every other notable photographer, *i.e.*, purchase their own plates where and when they decide, and so give their tests a basis of certainty.

The position now, after almost eighteen months of testing, is that we are forced to conclude that there is no evidence which makes it emphatic whether Mr. Myers is, or is not, a psychic photographer. If he is genuine, he has allowed his valuable gift to be used chiefly for journalistic purposes; if fraudulent, he has recognised the value of newspaper publicity in so far as it would advertise his abilities and develop custom.

But we do not pre-judge the case. We maintain an impartial mind. It is high time there was an end to this series of newspaper tests and commissions, and the exaggerated display of inconclusive evidence. Spiritualists should set about the business of conducting *real* tests, if only in the interests of the fair name of Spiritualism. Otherwise intelligent people may be excused if they mistake the exaggeration and sensationalism displayed in this case as representative of our evidence for survival, and laugh openly at Spiritualism's claim to be a rational and scientific system of belief.

Spiritualism must come first. The interests of persons should take a secondary place.

L.

"POWER'S" WORK: IMPORTANT ANNOUNCEMENT.

WIDESPREAD interest was aroused by the details published exclusively in THE TWO WORLDS last week, concerning the resumption of Mrs. Meurig Morris's work in London, and the founding of "The 'Power' Fellowship."

The new series of Sunday evening services will commence at the Aeolian Hall, New Bond Street, on Sunday, October 22nd. A long tenure of this beautiful hall has been secured.

Arrangements have been made whereby THE TWO WORLDS will publish each week a full report of "Power's" addresses at the meetings in the Aeolian Hall, and other interesting information relative to the development of the new campaign.

Readers would be well advised to *order* their copies of THE TWO WORLDS, so as to avoid disappointment. "Power" is universally esteemed by reason of his efforts to make known the deeper aspects and implications of Spiritualism, and his new series of addresses will most likely form a self-contained "key" to Spiritualistic thought and philosophy.

The verbatim reports of these addresses will appear *exclusively* in this journal.

—*—

NORTHERN DISTRICT COUNCIL.

FROM as far north as Ashington and Newbiggin, and as far south as Middlesbrough and Stockton, delegates of the Northern District Council of the Spiritualists' National Union attended their quarterly conference on Sunday, Sept. 10th, in the Co-operative Hall at Durham.

Mr. J. Slimin, of Sunderland, the President, occupied the chair, and a welcome was accorded to the delegates by Mr. Walters, of the Durham Church. There were 54 Churches represented by 59 delegates, and there were also present 46 associate members, and representatives from two Lyceum District Councils.

Reference was made in a report of the National Conference held at Doncaster in July to the framing of a new Bill in Parliament seeking to have Spiritualism recognised as a religion.

In the evening a propaganda meeting was conducted by Mr. Slimin, when the speaker was Mr. J. Irwin, of Gateshead, and the clairvoyant Mrs. Goodchild, of Gateshead.

In a reference to the business meeting during the day the President said that while they were functioning on the physical plane they had got to correspond with their environment and work through an organisation of material and physical things in order that that which was spiritual might be made evident.

—*—

THE CHALLENGE OF SPIRITUALISM.

THERE was a large audience at the Assembly Rooms, Middlesbrough, on Sunday evening last, when Mr. James Norbury lectured on "Spiritualism—The Faith for the Modern World."

"Spiritualism offers no gaudy baubles of reward, nor does it offer fears of torment to the wrong-doer, but simply challenges men to live nobly for nobility's own sake," said the speaker.

PSYCHIC STRUCTURES DESCRIBED.

"PSYCHIC STRUCTURES" was the subject of an interesting address by Mr. Ernest Vickers, A.M.I.Mech.E., A.M.I.Struct.E., at the Royal Pavilion, Brighton, under the auspices of the Sussex Psychic Bureau, on Thursday, September 21st.

There was a large attendance, and in view of the fact that the lecture dealt only with the scientific aspect of Spiritualism, and was not followed by clairvoyance, it was considered that the meeting evidenced the growing interest in Spiritualistic matters.

Mr. Vickers illustrated his lecture by large diagrams and blackboard sketches, and told how he, a delicate boy on whom a large amount of money had been spent to better his health, had finally been healed by spirit helpers from the other side.

Mr. Vickers' address dealt principally with the remarkable series of experiments conducted at Belfast by Dr. Crawford, in which experiments the speaker had personally assisted. He related one incident in which he and another sitter (weighing altogether 350 pounds) had sat on the table while it was levitated into the air.

Mr. Vickers described the materialisations cantilevers, struts and rapping rods, which were investigated by Dr. Crawford through the mediumship of Miss Kathleen Goligher, and then referred to the effect light and heat rays, humidity and thunder, had upon the physical phenomena obtained.

His remarks on the resistance of psychic forces to light were illuminating, and he also explained to enquirers the reason why certain phenomena were difficult to obtain in broad daylight. The speaker referred to the utility of the new infra-red photography in this respect.

Captain Paul Creswick, O.B.E., who presided, is a prominent member of the Psychic Centre, with which the new Psychic Bureau works in happy relationship.

The President of the Bureau, Mr. H. J. Everett, described how the work was progressing, and dealt with the programme of events, which includes several meetings of exceptional interest to students and investigators.

—*—

EARTHQUAKE ACCURATELY FORECAST.

At a meeting of the Ipswich Psychic Society held in the Lecture Room on Monday, September 11th, for experimental psychometry and clairvoyance, Mr. Harvey Winkworth, during the course of his demonstrations, gave the following:—

"I see something happening in what seems to me like Southern America, a typhoon or tornado or tidal wave, and great damage is done. I am now in Northern China. Yes, I'm sure it's China, I can see their pig-tails. There is a terrible *earthquake*, with great loss of life. The sight is too horrible. I must shut it out."

The accuracy of the above forecast can be judged by the following report taken from the *Ipswich Evening Star* of September 19th, 1933:—

5,000 DEAD IN EARTHQUAKE.

CHINESE TOWN WIPED OUT AND INHABITANTS BURIED ALIVE.

Shanghai, Tuesday.

Five thousand Chinese are reported to have been killed and immense damage done in Northern Szechuan as a result of a series of earthquakes. One town was wiped out and a thousand inhabitants were buried alive.—*Reuter*.

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MONDAY, OCT. 2ND, at 3, TUESDAY, OCT. 3RD, at 7-30,
WEDNESDAY, OCT. 4TH, at 7-30, THURSDAY, OCT. 5TH,
at 3 and 7-30 (Psychometry), Mr. THOMAS WYATT.
TUESDAY, OCT. 10TH, at 7-30, Miss PETERSON.MR. THOMAS WYATT (the well-known London Medium) will visit this Centre for One Week, commencing
MONDAY, Oct. 2nd. Private appointments can be arranged through the Secretary. Please apply early.

LECTURES.

FRIDAY, SEPT. 29TH, at 8, Mr. R. W. MARKS, G.N.S.C.,
"The Relativity of Mind."FRIDAY, OCT. 6TH, at 8, Mr. THOMAS WYATT
(London), "Spiritualism and the Future."Members and Associates Free. Silver Collection.
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ship, etc., JOHN JACKSON, Hon. Secretary.

GOLDERS GREEN SPIRITUALIST SOCIETY

THE BROADWALK HALL, 146, GOLDERS GREEN ROAD, N.W.11 (opposite St. Michael's Church).

SUNDAY, OCT. 1ST, at 6-30, Mr. C. GLOVER BOTHAM, Address. Mrs. NEVILLE, Clairvoyance.

TUESDAY, OCT. 3RD, at 3-15, Mrs. CANNOCK, Clairvoyance. At 8, Miss FLORENCE MORSE, Clairvoyance.

THURSDAY, OCT. 5TH, at 8, Miss LILY THOMAS, Clairvoyance. FRIDAY, OCT. 6TH, at 7-30, Healing, Free to All.

SUNDAY, OCT. 8TH, at 6-30, Mr. LEWIS JEFFERSON, Address. Mrs. D. SMITH, Clairvoyance.

NORTHERN.

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

SUNDAY, OCT. 1ST, 11 and 6-30,

MONDAY, 8, HYPNOTISM.

REV. GEORGE COLE (Colwyn Bay).

SUNDAYS, 3, OPEN CIRCLE (Public).

SATURDAYS, 7-45, PUBLIC CIRCLE.

SATURDAY, OCT. 7TH, Conducted by
Mrs. M. M. BRIGGS.SUNDAY and MONDAY, OCT. 8TH & 9TH,
Mrs. RUTH DARBY (Southampton).WEDNESDAY, Oct. 4th, 7-30,
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THE DRAMATIC SOCIETY will present
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At 3 and 6-30, Mrs. NURSE.

MONDAY, at 8, Mrs. BALL.

TUESDAY, at 7, LYCEUM GUILD.

WEDNESDAY, 3 and 8, Mrs. LANGFORD.

THURSDAY, at 8-15, MEMBERS' CLASS.

FRIDAY, at 7-45, FREE HEALING SER'CE

SATURDAY, OCT. 7TH,

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At 6-30 and 8, Mr. ATKINSON.

MONDAY, at 8, OPEN CIRCLE.

TUESDAY, at 3 and 8, Mrs. GREENALL

THURSDAY, at 3 and 8, Mrs. HURSTON

FRIDAY, at 7-45, HEALING CIRCLE.

SUNDAY, OCT. 8TH, at 3, 6-30 and 8

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WEDNESDAY, at 3, Mrs. L. E. BOOTH.

THURSDAY, at 8, Mr. R. MORGAN.

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THURSDAY, at 3-15 and 8-15, Mr. A.

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SATURDAY, at 8-15, OPEN CIRCLE.

SUNDAY, OCT. 8TH, Mrs. BENSON.

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CHURCH LANE, MOSTON.SUNDAY, OCT. 1ST, at 10-30, LYCEUM.
At 3 and 6-30, Mrs. GRAYSON.

MONDAY, at 8, OPEN CIRCLE.

WEDNESDAY, at 8, Mrs. PARRY.

SUNDAY, OCT. 8TH, Mr. R. DAVIES

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Silver Collection.

A Series of Lectures on "Practical Psychology," followed by Demonstrations, will be given by Mr. JOHN KELLAND on WEDNESDAYS, at 3-30 and 8, Commencing Wednesday, Oct. 4th, at 3-30 and 8.

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At 8-30, Healing by Trained Healers.

FRIDAY, at 8, Service, Address and Clairvoyance.

SUNDAY, OCT. 8TH, Mr. H. S. VALENTINE, Address and Clairvoyance.

Every THURSDAY, W.E.A. Lectures on Psychology. Students may enrol.

MEMBERS' DEVELOPING CIRCLE every WEDNESDAY EVENING. Become a member

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SUNDAY, OCT. 1ST, at 2-30, LYCEUM.
At 6-30, Mrs. POWERS.

At 8, OPEN CIRCLE.

MONDAY, at 8, OPEN CIRCLE.

WEDNESDAY, at 3, Mrs. RUTTER.

At 8, HEALING CIRCLE.

THURSDAY, at 8, Miss SELLERS.

FRIDAY, at 8, OPEN CIRCLE.

SUNDAY, OCT. 8TH, LYCEUM OPEN

SESSION.

Salford Central Spiritualist Church,

ST. PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, OCT. 1ST, at 2, LYCEUM.
At 3-15, OPEN CIRCLE.

At 6-30 and 8, Mrs. LANGFORD.

MONDAY, at 8, Miss D. HALLIWELL.

WEDNESDAY, at 8, Mrs. WOOD.

SUNDAY, OCT. 8TH, Mr. C. BRADY.

THURSDAY, OCT. 12TH, at 7-30,

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SATURDAY, SEPT. 30TH, at 8,
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SUNDAY, OCT. 1ST, at 3, 6-30 and 8,
Mr. BANCROFT, of London.

MONDAY, at 3 and 8, Mrs. BULL.

TUESDAY, at 8, OPEN DEVELOPING CIR.

WEDNESDAY, at 8, Mr. BANCROFT.

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LYCEUM at 9-30, PUBLIC CIRCLE at 11.
SERVICES at 3, 6-30 and 8.

SEPT. 24TH, Mr. J. BELL, D.S.N.U.

SUNDAY, OCT. 1ST, Mrs. G. WILD,
L.D.C. (Blackpool), Speaker and

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SUNDAY, OCT. 8TH, Mrs. A. SARGENT

At 56A, LAVENDER HILL, S.W.11.:

SUNDAY, at 11, SERVICE and CIRCLE.

MONDAY, at 2-30, Miss J. PROUD.

At 7-30, HEALING (No charge).

FRIDAY, at 8, Rev. G. NASH.

SATURDAY, at 7-30, Mrs. RAYFIELD.

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SUNDAY, OCT. 1ST, at 11,

MISS MARY E. LILY.

At 7, Mrs. NELLIE MELLODY.

WEDNESDAY, at 8, Mrs. K. FILLMORE.

SUNDAY, OCT. 8TH, Mr. E. SPENCER.

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At 3, LYCEUM.

At 7, Mrs. HARVEY.

MONDAY, at 7-30, LADIES' PUBLIC CIR.

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8-15, OPEN CIRCLE.

SUNDAY, OCT. 8TH, Mrs. MORRIS.

Brixton Independent Spiritualist Church

28, WILTSHIRE RD. (off Angell Rd.).

SUNDAY, OCT. 1ST, at 7,

Mrs. LILIAN DUNCAN.

After-Circle.

MONDAY, at 3, PSYCHOMETRY. Tea.

WEDNESDAY, at 8, CIRCLE (Develop'g.)

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CIRCLE after every SUNDAY Service.

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At 7, Mrs. J. HAMMERTON.

MONDAY, at 2-30, Mrs. HAMMERTON,

Psychometry.

TUESDAY, at 7-30, HEALING SERVICE.

WEDNESDAY, SERVICE for the future

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Mr. G. HARRIS, Clairvoyance.

THURSDAY, at 8, Mr. E. KEITH,

Psychometry.

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At 8-15, HEALING and DEVELOPMENT.

THURSDAY, at 8, Mrs. DONALDSON.

SUNDAY, OCT. 8TH, Mrs. KING.

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MR. ERNEST BLOYE.

At 8, PUBLIC CIRCLE.

SUNDAY, OCT. 8TH, MRS. H. ARCHER.

SUNDAY, OCT. 15TH, MRS. C. YOUNG.

WEDNESDAYS, at 3, LADIES' MEETING.

Forest Hill Christian Spiritualist Church
BEADNELL RD., off STANSTEAD RD.

SUNDAY, OCT. 1ST, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.

At 7, MR. T. W. ELLA.

MONDAY, at 8, DISCUSSION MEETING,

"Numerology," by MR. MILLS-TANNER

TUESDAY, at 3, MRS. CALWAY.

At 7-30, HEALING SERVICE.

THURSDAY, at 8, PUBLIC CIRCLE.

FRIDAY, at 8, MEMBERS' CIRCLE.

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TUESDAY, at 7-30, HEALING SERVICE.

WEDNESDAY, at 7-30, SPECIAL MEETING.

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COMMUNION and DEVELOPMENT.

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At 3, LYCEUM.

At 7, MR. F. H. WALL.

THURSDAY, at 8, MR. MURRAY NASH.

SUNDAY, OCT. 8TH, MISS G. LEONARD.

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At 8, MRS. M. & A. RADLEY.

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WEDNESDAY, at 8, MEETING, Arcana
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MRS. MOTE.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, LADIES' GUILD,

MRS. KENT. At 8, MR. D. SERJEANT.

SUNDAY, OCT. 8TH, MR. TREADGOLD.

Hendon Spiritualist Fellowship,
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SUNDAY, OCT. 1ST, at 7,
MR. T. G. WYATT.

SUNDAY, OCT. 8TH, MRS. REDFERN.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, OCT. 1ST, at 7,
DR. VANSTONE,

Address and Questions.

THURSDAY, at 3, LADIES' MEETING,

MISS MILLS, Address and Clairvoyance

FRIDAY, at 8, MR. H. J. STEABEN,

Address and Clairvoyance.

SUNDAY, OCT. 8TH, MR. R. BARRA-

CLOUGH, Address.

Kensington Spiritualist Church,
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HILL GATE.

SUNDAY, OCT. 1ST, at 6-30,
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Address and Clairvoyance.

MONDAY, at 7-45, in Small Hall

(entrance West Mall),

MRS. B. STOCKWELL, Clairvoyance.

WEDNESDAY, at 3, in Small Hall,

MRS. EVA DONALDSON, Psychometry.

Kingston Spiritualist Church,
VILLIERS ROAD.

SUNDAY, OCT. 1ST, at 11, HEALING
SERVICE. At 3, LYCEUM.

At 6-30, MR. HUMPHRIES,

Address and Clairvoyance.

WEDNESDAY, at 7-30, MRS. L. KING,

Address and Clairvoyance.

SUNDAY, OCT. 8TH, MRS. E. THOMAS.

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DREYFUS PYRACE HEALING CENTRE,
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Address and Clairvoyance.

MONDAY, at 3, MR. A. D. SERJEANT,
Psychometry.

TUESDAY, at 7-30, HEALING.
Silver Collection.

WEDNESDAY, at 8, MRS. F. WRIGHT,
Clairvoyance.

FRIDAY, at 8, MRS. DOLORES SMITH,
Psychometry.

Palmerston Christian Spiritualist Temple
FOREST GATE, E.7.

SUNDAY, OCT. 1ST, at 11, MR. IZATT.
At 6-30, MR. OSBORN.

WEDNESDAY, at 3, MRS. YORKE.

THURSDAY, at 8, MR. J. KELLARD.

SUNDAY, OCT. 8TH, MR. BEDBROOK.

Church,

THIRD AVENUE, MANOR PARK, E.12.

SUNDAY, OCT. 1ST, at 3, LYCEUM.
At 7, MRS. C. YOUNG,

Address and Clairvoyance.

MONDAY, at 3, LADIES' MEETING,
MRS. L. LEWIS.

At 7-30, SOCIAL. All are welcome.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 8, MRS. HINES,

Address and Clairvoyance.

FRIDAY, at 8, MR. W. WEBB.

SUNDAY, OCT. 8TH, MR. & MRS.
PULHAM.

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(Editor, "Psychic News"),
"Spirit Guides and Guidance."

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STRONE ROAD, SHREWSBURY ROAD,
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SUNDAY, OCT. 1ST, at 11, HEALING CIR.
At 3, LYCEUM.

At 6-30, HARVEST FESTIVAL.

THURSDAY, at 3, MR. CAMPER.

At 8, MISS L. GEORGE.

SUNDAY, OCT. 8TH, MRS. E. EDEY.

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SUNDAY, OCT. 1ST, at 7,
MISS CANON.

WEDNESDAY, at 8, MISS JOAN PROUD.

SUNDAY, OCT. 8TH, MRS. KENNEDY.

Occult Research Society,
STEMBRIDGE ROAD HALIS, ANERLEY

SUNDAY, OCT. 1ST, at 11, LYCEUM.
At 3-30 and 6-30, MISS J. PROUD.

MONDAY, at 7, HEALING. At 8-15,
LECTURE.

SUNDAY, OCT. 8TH, MRS. REDEFERN.

Christ's Church of the Spirit,
309, UPPER RICHMOND ROAD, PUTNEY
S.W.15 (Buses No. 30 & 37 pass door).

SUNDAY, OCT. 1ST, at 7,
DEDICATION SERVICE,

MRS. G. RAY RICHMOND.

THURSDAY, 7-30, MRS. HELEN SPIERS,
Address and Clairvoyance.

SATURDAY, at 7-30, TRANCE LECTURE
on "THE AURA" by "THE PROFESSOR,"

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MONDAY, at 7-30, HEALERS' INSTRU-
TION CLASS.

TUESDAY, at 3-30, LADIES' DEVELOP-
ING CIRCLE.

At 7-30, DEVELOPING CIRCLE AND
INSTRUCTION CLASS.

FRIDAY, at 7-30, HEALING SERVICE.
(Medium, MRS. G. RAY RICHMOND).
Further particulars from Hon. Sec.

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

SUNDAY, OCT. 1ST, at 7,
MR. P. HITCHCOCK, Address.

WEDNESDAY, at 7-30, MISS HERBERT,
Address and Clairvoyance.

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

SUNDAY, OCT. 1ST, at 11-15, OPEN CIR.
At 6-30, HARVEST FESTIVAL.
THURSDAY, at 8, OPEN CIRCLE.

Southall Spiritualist Church,
HORTUS ROAD, SOUTHALL.

SUNDAY, OCT. 1ST, at 7,
MR. & MRS. KIRBY.
TUESDAY, at 2-30, LADIES' GUILD.
WEDNESDAY, 7-30 to 9, HEALING CIR.
THURSDAY, at 8, SHORT ADDRESS and
CLAIRVOYANCE.
SUNDAY, OCT. 8TH, CAPTAIN J. FROST

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

SUNDAY, OCT. 1ST, at 11-30, OPEN CIR.
At 3, LYCEUM,
At 7, MRS. F. KINGSTONE,
Address and Clairvoyance.

THURSDAY, at 8-15, MR. & MRS.
BILLETTE,
Address and Clairvoyance.
SUNDAY, OCT. 8TH, MISS THORNDICK.
Address and Clairvoyance.

Streatham Christian Spiritualist Church
TUDOR HALL, PINFOLD ROAD
(Back of Public Library).

SUNDAY, OCT. 1ST, at 11, SERVICE and
OPEN CIRCLE.
At 6-30, MR. HARRY BODDINGTON
WEDNESDAY, at 3, LADIES' MEETING,
MISS JOAN PROUD.
At 8, MRS. REDFERN, Address and
Clairvoyance.
SUNDAY, OCT. 8TH, MR. VOUT PETERS.

Surbiton Christian Spiritualist Church
MAPLE ROAD.

SUNDAY, OCT. 1ST, MISS M. MILLS.
At 3, Address and Psychometry.
At 6-30, Address and Clairvoyance.
WEDNESDAY, at 3, MRS. PRIOR,
Psychometry.
At 7-30, Address and Clairvoyance.

The Mount Christian Spiritualist Society
LECTURE HALL, HIGH STREET, PURLEY

SUNDAY, OCT. 1ST, at 6-30,
HARVEST THANKSGIVING.
MRS. A. FLETCHER.
MONDAY, at 3, LADIES' MEETING,
MRS. BIRD.
WEDNESDAY, at 8, MRS. F. LANE.
SUNDAY, OCT. 8TH, MISSES F. & E.
NEWTON.

FRIDAY, 3 to 9, HEALING.
Medium: **Mrs. E. A. CANNOCK,**
Dipl. S.N.U.

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

SUNDAY, OCT. 1ST, at 11-15 and 6-30,
MR. M. MARISINI,
Address and Clairvoyance.
SUNDAY, OCT. 8TH, MR. WILKINSON.

The Path-Finders Spiritualist Society,
14, UPPER GEORGE ST., MARBLE ARCH,
LONDON, W.1.

SUNDAY, OCT. 1ST, at 6-45,
MR. H. J. STEABBEN,
Address and Clairvoyance.
THURSDAY, at 8, MRS. DOLORES SMITH
Psychometry.
SATURDAY, at 8, PSYCHOMETRY.
Silver Collections.

SOUTHERN.

Bournemouth Spiritualist Mission,
CHARMINSTER ROAD (op. RICHMOND
WOOD ROAD), BOURNEMOUTH.

SUNDAYS, at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAY at 7-30, and THURSDAY at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAY, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant, MRS. W. G. HAYTER

National Spiritualist Church,
16, BATH ROAD, BOURNEMOUTH.

Resident Minister, MR. F. 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 at-
tendance to give treatment to sufferers

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(Removed from Central Hall)
WINDSOR HALL, WINDSOR STREET.

SUNDAY, OCT. 1ST, at 11-15 and 7,
MR. MURRAY NASH, Address.
MONDAY, at 3, PHENOMENA.
At 8, PUBLIC HEALING.
THURSDAY, at 8, PUBLIC MEETING.

**Brighton National Spiritualist Church
and Sussex Psychic Bureau.**
MIGHELL (Mile) STREET.

SUNDAY, OCT. 1ST, at 11-15 and 7,
MR. L. LILLEY.
SUNDAY, OCT. 8TH, MRS. E. CLEMENTS
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SATURDAYS at 7-30.
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UPPERTON ROAD.

SUNDAY, OCT. 1ST, at 11 and 6-30,
MR. G. PRIOR.
At 3-30, CIRCLE.
WEDNESDAY, at 7-45, OPEN CIRCLE.
SUNDAY, OCT. 8TH, MRS. V. CROXFORD

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

SUNDAY, OCT. 1ST, at 6-30,
MR. P. SCHOLEY.
TUESDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, THANKOFFERING.
SUNDAY, OCT. 8TH, MRS. COOKE.

Leytonstone Psychic Library & Bureau
191, HAINAULT ROAD.

TUESDAY, OCT. 3RD, at 3,
ANNIVERSARY MEETING.
At 7-45, DEVELOPING CLASS, MR. C.
POTTER.
FRIDAY EVENINGS, INSTRUCTION and
MEDITATION.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, SEPT. 30TH, at 7, and
SUNDAY, OCT. 1ST, at 3 and 6-30,
MRS. PUSTERLA,
Address and Clairvoyance.
SUNDAY, OCT. 8TH, MRS. NUTLAND.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL ST.
SUNDAY, OCT. 1ST, at 6-30,
HARVEST SERVICE.
MRS. GREGG, Address and Clair-
voyance.
SUNDAY, OCT. 8TH, MRS. S. HUGHES.

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SUNDAY, at 7, ADDRESS and CLAIR-
VOYANCE.
MONDAY, at 3, SEANCE.
TUESDAY and THURSDAY, at 7-30.
Speaker for Sept. 30th, Oct. 1st and 2nd
MR. JOHN SHARP (Birmingham).

Southend Spiritualist Church,
HILDVILL DRIVE, WESTCLIFFE.

SUNDAY, OCT. 1ST, at 11 and 6-30,
MR. A. CLAYTON,
Address and Clairvoyance.
TUESDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, MISS BARBER.
SUNDAY, OCT. 8TH, MR. F. POLLARD.

Worthing Spiritualist Church.
GRAFTON ROAD.

SUNDAY, OCT. 1ST, at 11 and 6-30,
MR. H. N. BOLTON.
THURSDAY, at 3, MEMBERS. At 6-30,
for Public, MRS. EDEY.
SUNDAY, OCT. 8TH, MR. A. CLAYTON.

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HAVING REMOVED from 49, Gerrard
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office of CARRAYMAN'S HEALING CENT-
RES to "The Beacon" 309, Upper
Richmond Road, Putney, S.W.15.

SPEAKERS' OPEN DATES.

MR. JOHN HYDE TAYLOR, 1, White-
hall Lane, Walsall, is free to resume
platform work as Speaker and Demon-
strator.

MRS. KEELER is travelling the Mid-
lands and has open dates from October,
1933, to February, 1934, for Addresses,
Clairvoyance and Psychometry. Write
to The Mantello, Dymchurch, Kent.

MRS. FRANCIS WRIGHT, Speaker and
Demonstrator, now booking dates for
1934.—630, Holloway Road, Upper
Holloway, N.19. Tel., Archway 3653.

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tors) with vacant dates (Saturday,
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please communicate with Mrs. E.
EDWARDS, 81, Northcliffe Road, Offer-
ton, Stockport.

TRANSITION.

OATEN.—Passed to the higher life
on Sept. 22nd, 1933, Elizabeth Re-
becca, beloved mother of Ernest W.
Oaten, in her 83rd year. The remains
were deposited in Greenbank Cemetery,
Bristol.

OLD and Faded Photographs copied
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FLORENCE MATSON holds a Public Circle for Psychometry and Clairvoyance every Tuesday evening at 8, and Wednesday afternoon at 3 at 37, Hall Road, Isleworth.

HAROLD CROSS, Clairvoyant, Psychometrist, at home daily.—11, Lupus Street, S.W.1. Victoria 8077.

LETHE KING, Clairvoyant. At home daily. Circle for Psychometry, Wednesday at 3. Park 3075.—59, Elgin Crescent, Ladbroke Grove, W.11. Bus 15, 52.

MARIAN MORETON, Clairvoyant. At home daily.—Near Paddington and Lancaster Gate Stations. Hyde Park. Pad. 0597.

MISS B. D. MANSFIELD, Trance Medium, holds Public Seances on Wednesday and Friday at 8. Thursday at 3 and 8, Psychometry; at 8, Healing Circle. Sitters wanted for Developing Class on Mondays.—118, Belgrave Rd., Victoria, S.W.1.

MISS CANON holds Meetings for Psychometry on Saturdays at 8. At home daily.—42, Elsham Road, Holland Rd., W.14. Phone, Park 5257.

MRS. FLORENCE SUTTON, Clairvoyant and Psychometrist, at home daily. Circles, Wednesdays at 3.—16, Inglewood Road, West Hampstead.

MRS. B. HAMILTON holds Circles for Psychometry on Saturday at 8, **MRS. ERNEST BROWN**, also on Wednesday at 8. Sunday at 7, SERVICE. At home daily, 11 to 7.—69, Westbourne Grove, Bayswater, W.2. Phone, Bayswater 0675 (exactly opposite Post Office).

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

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

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	October 1	October 8	October 15	October 22	October 29
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Bradford, 165, Otley Road					
Bradford, 263, Park Lane					
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Heckmondwyke, Walkley Ln					
Idle, Highfield Road	Mrs. Knight	Mrs. Burtonw'd	Mrs. Neal	Mrs. Moss	Mrs. Playf'th
Morley, Queen Street	Mr. Lonsdale	Mrs. Moss	Mrs. Adamson	Mrs. Smith	Miss Brewer
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Skipton	Mrs. Barnes		Miss Nutter	Mr. Barnes	Mr. Firth
Yeadon, Harper Terrace	Miss Clarkson	Open	H. Firth	Mrs. Walton	Open

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aBrighouse, Martin Street					
Elland, Westgate	Mr. Smith	Mr. Warner	Mrs. Holt, H'st.	Mrs. Burtonw'd	Mrs. Dean
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aHebden Bridge, Hope Street		Mrs. Wrather	Mrs. Yates		J. Shutlew'th
aHuddersfield, Quarmby					
Huddersfield, Ramsden St.	Mrs. Jeffries	Mrs. Bennion	W. G. Hibbins	Mrs. Allured	Mrs. But'r'th
Huddersfield, St. Peter's St.	Harvest	Miss Bromley	Miss Brewer	Mrs. Fielding	Mrs. Woodh'd
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Marsden, Beaconsfield Place					
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Horsforth, 67, Victoria Gard'n					
Hemsworth, Grove Lane	Mrs. Orme	Mr. Firth	Mrs. Playforth	Mrs. Benson	Lyceum
Kippax, High Street	Miss Brewer	Mr. Lonsdale	Mr. Wainwright	Mrs. Williams	Open
Leeds, Brunswick Place	Mr. Brewer	Mr. Stewart	R. Morgan	Mrs. Playforth	Open
aLeeds, Easy Road	Mrs. Darlow	Mrs. Proctor	Mrs. Ledgard	Mrs. Schofield	Anniversary
Leeds, Hyde Park Road	Mrs. Glenn	Mr. Oakes	Mr. Myers	Mrs. Bennion	Mrs. Hanc'k
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Morley, Cross Church Street					
Normanton, Queen Street					
Pontefract, Star Yd. Beast Fair	Mr. Hargate	Open	Mrs. Cheesbr'gh	Open	Open
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Kirkgate	Mr. Kenning	Mrs. Roddis	Mrs. Begg	Mr. Quarmby	Mrs. Agar
York, Spen Lane	Mrs. Wrather	Mrs. Spencer	Mrs. Ball	Mrs. Radage	Mr. Whyman

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Bentley	Mr. West	Mr. Macdonald	Mr. Burton	Mrs. Maude	Mrs. Hill
Dinnington					
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