



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

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PUBLIC WORSHIP: SUNDAYS at 6-30.

SUNDAY, Oct. 19th, at 6-30,
Mr. ERNEST HUNT, ADDRESS.
Mrs. ESTA CASSEL, CLAIRVOYANCE.

AT HEADQUARTERS:

Marylebone House, 42, Russell Square, W.C.1.

MEETINGS for PSYCHOMETRY and CLAIRVOYANCE.
Monday, Oct. 20th, at 3, Psychometry, Mrs. F. KINGSTONE
Monday, Oct. 20th, at 7-30, Clairvoy'ce, Mrs. E. ROBERTS
Thursday, Oct. 23rd, at 7-30, Clairvoyance, Mr. AUSTIN
Friday, Oct. 24th, at 7-30, Clairvoyance, Mr. G. BOTHAM

LECTURES.

Tuesday, Oct. 21st, at 7-30, Mrs. ST. CLAIR STOBART.
"The Spiritualism of Lao-Tzo and Confucius,"
followed by questions and discussion on subject introduced.

GROUP SEANCES.

Tuesday, Oct. 21st, at 7-30 .. Mr. THOMAS WYATT
Wednesday, Oct. 22nd, at 3 .. Miss LILY THOMAS
Thursday, Oct. 23rd, at 7-30 .. Mr. GLOVER BOTHAM

PRIVATE SITTINGS can be arranged with the following

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FLORIZEL VON REUTER

ON

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At 6-30, Mr. ERNEST W. BEARD,
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Subject, "How a Spirit Proved Its Identity."
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THURSDAYS, at 5-30, Devotional Group for Absent Healing, Miss STEAD.
FRIDAYS, at 3, Class for Development, Mrs. CAMPBELL. For Syllabus and further particulars, apply SECRETARY.
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VOL. IX. No. 3. OCTOBER, 1930.

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MANCHESTER PROPAGANDA MEETINGS.

THE REV. C. DRAYTON THOMAS ON "WHERE THE TWO WORLDS MEET."

THE Manchester Central Propaganda Committee commenced its Winter session at Ardwick Picture Theatre on Sunday, the 5th of October. Despite the adverse weather some 1,400 people were in attendance, and the usual enthusiasm was in evidence.

Mr. Oaten (the Chairman) prefaced his remarks by a reference to the passing of their beloved friend, Sir Arthur Conan Doyle, and asked the audience to stand in silence for a few moments as a tribute to his memory and his work. He then introduced the Rev. C. Drayton Thomas, of Bromley, who had been a member of the Psychical Research Society for many years, and had received many evidences of the activity of his own relatives who had passed behind the veil.

Miss Florence Leach contributed two solos, "Coming Home" and "My Home," both feelingly and beautifully rendered.

The Rev. C. Drayton Thomas, speaking on "Where the Two Worlds Meet," said:—

There is a distance to be bridged: trains, motor cars, aeroplanes, the telephone and radio-transmission—these and other comparatively recent inventions are enabling us more and more completely to bridge distance. But it is another thing to bridge death.

We talk so much, and think so much, about the change called death, but it is not easy to picture the condition that we will find ourselves in before very long. Then we may come back to those we love, and find that there is a difficulty in making ourselves understood. We shall look at them, and they cannot see us; we speak to them, and they take no notice of us. Here is an instance: My sister passed over suddenly after an operation, and became a wonderfully able communicator. Through a psychic channel she tells me the following:—

"You were in your study standing near the table, on which were several books; you were too interested in what you were doing to think of me. I stood near you by the corner of the table, but you didn't feel me in the least. I wondered how it was that you didn't feel my presence. Then the guide who had come with me told me to concentrate. I calmed myself, and tried not to feel too loving, not to want to touch you, but to will that you should feel me. You did not at first, and then suddenly you thought of me, and forgot what you were doing, closed the book, and placed it on the table, thinking of me strongly. Then you turned and faced me, but you didn't see me, and, of course, felt it quite natural that the thought of me should come in. I did not mind, as my studies on the subject on earth had helped me to understand the difficulties."

So they stand and look at us, and we are blind. They wait and speak to us, and we are deaf. It is not a question of bridging distance, but of bridging changed conditions. Where, then, can the two worlds meet? How can the change be bridged?

There is a bridge by which both worlds meet. It is "Thought." That is the activity that unites mind throughout the universe. Thought bridges not only distance, but diversity of condition. We know it bridges distance, for on earth strange things happen unexpectedly, such as

spontaneous experiences of telepathy. A man in Manchester wakes in the middle of the night, and has a conviction that his brother in New Zealand has died. Cables confirm the fact, and comparison of times show that it happened about the same time as he received the conviction. Thought can travel across the world, as instanced by the experiments carried out in telepathy by Miss Miles and Miss Ramsden, who arranged for one to transmit and one to receive messages at a certain time on a particular evening each week, one being in England and the other travelling abroad. They were very successful.

Thought bridges the separation of people on earth. But while anyone can send out thought, very few are able to receive it. The difficulty is with the recipient. At the present time no inventor has got within a thousand miles of inventing a machine which will catch and transform thought into words. The only instrument that will do that is the human brain, together with the mind within it, and there are some people who, when their departed friends come and stand close to them, are able to perceive, see, hear, and transform their thought into words. It is a very great gift. Some people have been able to develop and refine that gift until, when we have the advantage of their services (mediums we call them), we are able to hear in words the thoughts that come to us from friends across the gulf of death. The thing that is keeping back the knowledge and reception of this great truth over the world in general is the fewness of people with the adequate gift, or patience and skill to develop it, so that they can act as radio-receivers of thought from the other side, and convince people that their own friends are speaking to them across the gulf.

No month goes by that I do not have a conversation with my dear ones in the other world.

A barrister friend of mine in London found an uncultured woman in the East End, who was not a professional medium, but who was willing that he should hear her speak in trance. In his records he begins with the fact that he received a letter from his sister-in-law, Marion, who lived in California. She reported that her son Ernest was very well, but that she had hurt her foot. A few days after this my friend was sitting with the medium, and received a message from his wife, who had passed over some years before. The wife said that her sister Marion would be coming over soon, but the son Ernest was coming first. He thought the message must be wrong. A week passed, and after nearly a fortnight he received a letter from Marion, saying that her son had been admitted to hospital suffering from small-pox. Five days after he got a letter from her brother conveying the news that Ernest had died. A few more days elapsed, and then he had another letter from him, reporting that Marion had contracted the small-pox and had also died. You will notice his wife's prediction was fulfilled to the letter.

That is one of the cases that could not be telepathy, because no human mind had any knowledge of the likely decease of either.

In such ways as these, when they get a clear line of communication, our departed friends let us know how closely they watch us. There are some people who are very uncomfortable, and don't want to believe that they are closely watched, but after 13 years of intimate personal study, I am convinced that those who love us do keep themselves informed regarding us. If we are not glad to think of the possibility or the certainty of their knowing our intimate life, there is something wrong, because if things were right we would be glad of their knowledge, and comforted by their sympathy.

HYPNOTISM AND SPIRITUALISM.

HOW THEIR INTERESTS BLEND.

I DID not go to see the Rev. George Cole. He came to see me. He is a man in whom the emotional and the intellectual temperaments both find expression. He is not a psychic, but he is a speaker of great power and ability. He is perhaps one of the best informed minds in the Spiritualist movement to-day.

We talked about hypnotism. Mr. Cole is a hypnotist of some standing. His knowledge of the literature on the subject is extensive, and his ability to get suitable subjects "under" is beyond question. I have seen him hypnotise an individual, free her psychic body for some time and then, calling her back, ask her to describe what she had seen. She had met her dead relatives and talked with loved ones. She had not wanted to come back.

The fact of hypnotism is beyond dispute. It DOES happen. Once, when Mr. Cole used it, it saved Tom Tyrrel's life. We have heard a lot about hypnotism on its ordinary side. Mr. Cole was able to show me that it was intimately associated with Spiritualism. This is what he told me:—

"The practice of hypnotism means the putting out of action the external self and awaking into conscious activity and response the subconsciousness. The subconsciousness consists of the suggestive layer, which is constantly in the habit of carrying out the instructions of the waking self. It also consists of the memory layer, where the contents of the outer life are being perpetually registered. The memory layer is therefore influenced and modified according to the habit of thought and action of the individual, which constitutes his life in the material world."

J.L.: "Where, then, are the psychic faculties located?"

Rev. George Cole: "You will find them in a deeper layer still. When you come to the layer where the psychic faculties are awakened into action, then, of course, you have such manifestations as clairvoyance, clairaudience, etc. They are responding and acting independently of the senses, and thus we become aware of a region in nature which is above that of the physical world."

J.L.: "Have you conducted any experiments with subjects who have been thrown into this state?"

Rev. George Cole: "Yes. For one thing, you find that in such manifestations as clairvoyance distance counts for nothing. The subject will see as well at a distance of perhaps thousands of miles away as he would near at hand. He hears and feels in the same way."

J.L.: "Are we brought nearer to the spirit world?"

Rev. George Cole: "This soul or psychic layer is the one adjacent to the spirit world. When a subject is put in the deep hypnotic state his faculties may be released on that plane, and if told to remember what is witnessed when he awakes back to consciousness, he will act accordingly. By the hypnotic method we can unfold the faculties of a psychic to the extent of making him aware of the spirit world, and in that way develop mediumship not by control of a spirit, but by the independent action (under the influence of the hypnotist) of the psychic himself."

J.L.: "I believe it has been found to give good results?"

Rev. George Cole: "Yes. You can develop mediumship, too, by another method—that of the occultist. His method is to still the turmoil of the outer waking self by meditation, and to penetrate by concentration into what is called the 'Silence,' and thus to become the witness of the psychic realm independent of mediumship. The same series of processes may occur by the invasion into the consciousness of the subject, not of a hypnotist in this world, but by the action of an intelligence from the spirit world."

J.L.: "Which do you think is the best method?"

Rev. George Cole: "It is difficult to say. The 'spirit' method has this advantage. When a spirit interferes it can release ectoplasm from the body of the medium and make use of that for enclosing part of the subconsciousness of the medium, for the purpose of manifesting its own consciousness on the material plane. The result of that is, of course, that the real manifestations are combinations of the sub-

consciousness of the medium adapted, and also of the conscious self of the spirit. The ectoplasm may be used not merely to create this modification in the consciousness of the medium, but to produce physical phenomena."

J.L.: "The hypnotist cannot release ectoplasm?"

Rev. George Cole: "No. The occultists may, but it takes a long and rigid training. The spirit method has, therefore, an advantage over the other two. The advantage of the hypnotic method is that the psychic faculties of the medium are trained by the hypnotist to observe the phenomena of the material world from a psychic point of view, and that independent of space and time. If a spirit comes in to co-operate, and that spirit gives the contents of its own consciousness to the trained subconsciousness of a hypnotised subject, then the facts in the life of the spirit when on earth are transmitted through the medium to the inquirer."

J.L.: "In that case we are getting very complete evidence of survival?"

Rev. George Cole: "Very perfect. It is the same as trance control, but the advantage of the hypnotic method is that where entrancement of this kind takes many years to develop through spirit agency alone, the hypnotist can induce the state in much less time. He can, as well, build round his medium a protecting power against intrusion from meddling spirits."

J.L.: "What, in view of your researches into the subconsciousness, is your opinion of modern mediumship?"

Rev. George Cole: "The majority of mediums merely make their psychic elements rise to the surface, and there is no ectoplasm associated with their mediumship whatever. Ectoplasm is always associated with really evidential mediumship. With the average medium there is no systematic training. There is simply an operation from the subconsciousness, more or less assisted by the presence of some spirit entities. The result is invariably an admixture of the subconsciousness of the medium and the consciousness of the spirit. Indeed, there is a form of "mediumship" which is very common now, and which has probably nothing to do with spirits. It is possible for a medium to get into the subconscious state and to then tap the subconsciousness of the sitter, and derive what appears to be 'evidential' information. But this often rises from an inadequate or mistaken course of psychic development."

One cannot fail to see that in the realm of hypnotism, especially where it touches mediumship, there is a vast and, to the Spiritualist, important field for future inquiry, investigation and research.



LONDON LYCEUM DISTRICT COUNCIL.

THE annual demonstration was held at Battersea Town Hall on Sept. 28th. An attendance of over 700 created a record. The session was conducted by Mr. Albert E. Fruin (President), who was supported by Mrs. Fruin (Treasurer), Mrs. Calway (Secretary), and other Council members. Amongst those present were a number of past-Presidents and workers, including Mr. Myers Clegg, Mr. and Mrs. Percy Smyth, Mr. and Mrs. Forsyth, Mr. and Mrs. Barnard, Messrs. Ashley, Selge, and Williams.

Miss Estelle Stead gave an inspiring address to the children, after which she presented 24 silver medals to the winners of the singing and elocution competition. Messrs. R. and H. Boddington, Mr. Bolton, and Mr. Stewart represented the S.N.U. and L.D.C., Mr. Boddington giving the greetings. The annual Silver Bell competition was won by Hackney Progressive Lyceum. This was presented by the President, who also dedicated a beautiful banner for the Tottenham Lyceum. The marching and calisthenics were ably conducted by Mr. Dicks, with Mr. Pearson as pianist. The readings and responses were conducted by Lyceumists, and won high comment from the visitors present. A report of the event appeared in the *Daily Mail*.



RIGHTEOUS thought is the foundation of a beautiful soul.—FRANK SPEAIGHT.

SPIRITUALISM IN AMERICA.

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

A MESSAGE FROM SIR ARTHUR?

WHATEVER may have been my disappointment in experiences with physical mediums during my second visit to America, there can be no reason for dissatisfaction this time. If nothing more happens than has already occurred I shall have to regard this visit as rich with some of the best experiences in physical phenomena I have ever had.

They began with the remarkable sitting that I had with Mrs. Laura Pruden, of Cincinnati, at Chesterfield Spiritualist Camp, the seat of all the wonderful experiences that have happened to me since my recent arrival in U.S.A. This Camp is outstanding in the quality of some of its mediums, and there are a great many practising, both of the mental and the physical order. Everywhere one sees notices of seances being held with a frequency that should gratify the greatest phenomena enthusiast.

The presence of Mrs. Laura Pruden in the same hotel as myself was an immediate cause of rejoicing, for I realised that at last I might have a long-standing wish gratified, namely, to sit with her for a demonstration of her world-famous mediumship. Twice before had I been disappointed when in her home town, Cincinnati, Ohio: once because she was too busy to see me, and once because I was too busy to see her.

Mrs. Pruden is a sweet lady of advanced years, with the kindest of faces and the softest of smiles. Nothing gives her greater pleasure than her work for the spirit world, a fact easily appreciated when it is known that she will sit for hours with the same person waiting for a message on her slates or those that the sitter may bring with him. One gentleman, a doctor of medicine, told me that at his interview with Mrs. Pruden they sat for nearly four hours before any writing came, she holding the slates extended in the air in a way that was itself a marvel of physical endurance and a miracle of patience. Then came the writing, so true and so convincing that the gentleman is now one of the firmest of Spiritualists.

A Pruden seance is usually a masterpiece of mediumship, for Mrs. Pruden is much more than a slate-writing medium; she is also clairvoyant and clairaudient, and as a rule the sitting ends with a pretty piece of table rapping, during which the spirits say good-bye to the delighted sitters. All seances are held in broad daylight, the sitter holding the slates with the medium during the process of the writing. One can both hear and feel the writing going on, the slates vibrating under the movement of the pencils, and at the same time if the power is strong the slates will wobble and squirm as if acted upon by some almost irresistible power.

There is never a dull moment, even when the writing is a long time coming, as Mrs. Pruden sits and chats in a spiritually elevating way, or describes the spirit forms that she sees, giving the names she hears and the substance of the conversations the invisible visitors may wish to hold with the sitter.

Mrs. Laura Pruden is the most accomplished consoler of broken hearts. Her thousands of sittings with grief-stricken people have tempered still more finely a disposition essentially adapted to sympathy and encouragement.

I had not the slightest thought of Sir Arthur Conan Doyle in my mind when, in accordance with her wish, I wrote to some departed friend asking a question. My choice fell upon my own dear mother, and my question was about matters connected entirely with my own affairs. Imagine our surprise when on opening the slates (there were two of them placed together, the slate pencil with which the writing was done being inserted between them) we found a characteristic message from our late friend and leader. Mrs. Pruden was as intrigued as myself, for she had no idea from whom the message was coming. There was no alternative but to share it with the public, and it has already been published in THE TWO WORLDS.

Mrs. Pruden had once or twice during the seance told me that she could discern the figure of a big man standing

near me, but it was not clear enough for detail description.

Very soon after Sir Arthur's message came one from my mother, containing a direct answer to the question which I had written on a piece of paper, folded into four and placed on the floor just under the little table and close to my feet. This paper Mrs. Pruden never so much as touched, and after my mother's message, I picked up the paper from the exact spot on which I had placed it. My mother's message was as convincing to me as Sir Arthur's, for it contained several peculiarities of her style of writing, even to a familiar mis-spelling.

THE LARGER WORLD.

AUSTRALIA'S FORWARD MOVE.

Some five months ago it was announced that the Victorian Association of Spiritualists and the Melbourne Progressive Spiritualistic Lyceum had decided to amalgamate, and now two of the strongest Spiritualist organisations in Australia are finally merged. One of the aims of the new Society is to build a central Temple of Spiritualism in Melbourne, and news to hand informs us that the preparations are now under way.

The new building will be known as the "W. H. Terry Memorial Temple," and, according to Mr. W. Britton Harvey, "will constitute a fitting concrete expression of the admiration and esteem in which this noble pioneer and promulgator of rational Modern Spiritualism was held by Australian Spiritualists generally." It will be a great forward move in the history of Spiritualism in Melbourne.

Details of the Memorial are published in the current issue of the *Harbinger of Light*, the Australian Spiritualist monthly, which W. H. Terry founded and used during his life to spread the New Revelation.

"The Temple will be an imposing structure of three storeys, will certainly be a credit to Spiritualism in Melbourne, and will doubtless give a much-needed stimulus to the Cause, and greatly improve its local status," states the *Harbinger*. "The design, both externally and internally, embodies ornate finish with solidity, and provides ample accommodation to meet all the requirements of the combined Societies for many years to come.

"It will be of fireproof construction in brick and concrete. The design is an adaptation of the classic. Bold Ionic pilasters, supporting an entablature and cornice, will lend dignity and impressiveness to the facade. The ground floor of the building will be let for showroom purposes, the frontage to Victoria Street being finished with plate glass windows and showcases. An entrance on either side of the building gives access to the staircases leading to the auditorium above, which is spacious and lofty, and includes a raised platform. The proscenium opening is ornate, and flanked with Ionic columns resting on pedestals. The ceiling behind the proscenium opening will be covered to project the speaker's voice into the main body of the hall.

"On the floor above, overlooking Victoria Street, will be situated the committee room, library and kitchen. Cloak rooms will be provided on the ground and first floors. Steel frame windows will be used throughout, and the building will be mechanically ventilated."

NEWS FROM CANADA.

Our Canadian correspondents notify us that Spiritualism in Canada is making definite progress. "It is remarkable to note how much interest there is in Canada in the Cause of Spiritualism," the Rev. Ada M. Garrad, of the National Spiritualist Association of Canada, writes us: "I have had the pleasure of visiting many of the Western districts where Spiritualistic work is being done.

"In the Summer of 1929 I visited the Province of British Columbia, and found it very well taken care of by The British Columbia Spiritualist Association, of

which Mr. George P. Young, of Glasgow, was one of the founders. Now the organisation is very strong and doing wonderful work, and presents Spiritualism as it should be.

"Feeling the urge to spread the truth of Spiritualism, I set out in February last to visit various cities in the prairies. My first stop from Calgary was Medicine Hat, where Mr. and Mrs. J. Roberts, late of Blackpool, are prominent workers. Their first attempts to spread Spiritualism in Canada began 24 years ago at Winnipeg, when Mr. Roberts stood on a box in the market place to speak of the wonders of this great movement. It was the start of a long mission."

The Rev. A. Garrad tells us that her ordination service was conducted by Mr. George Bleasdale, of Manchester. We could point out many old workers in England who have left this country and resumed their mission in various parts of the world, but Canada seems to have claimed special attention.

SPIRITUALISM IN ICELAND.

According to *La Revue Spirite* (Paris) Mr. Florizel von Reuter, the well-known violinist, has published an account of his recent visit to Iceland in the journal, *Zeitschrift für Parapsychologie*. He met with outstanding success. At Reykjavik he had to repeat his lecture on "Personal Psychic Experiences" several times, the hall on each occasion being unable to accommodate the large numbers who assembled to hear him, although the population of the country itself only amounts to about 100,000 people. Everywhere he found interest and a measure of enthusiasm. The Icelandic Society for Psychical Research has 400 members, of whom six are University professors.

THE AMERICAN CONVENTION.

The Thirty-eighth Annual Convention of the National Spiritualist Association of America was held at Detroit, Michigan, from Oct. 13 to 18th. It was preceded by a public reception and banquet in the magnificent banquet hall of the Book-Cadillac Hotel, which was the headquarters of the Convention during the entire week. The banquet was attended by prominent Spiritualistic speakers and workers from all parts of America. Interesting symposiums, to which the public were invited, were held at stated times during the business sessions of the Convention. They included symposiums on "Spiritual Healing," "Problems Confronting Spiritualism," etc. The evening services consisted of a varied musical programme, a lecture by a prominent speaker, and clairvoyance by two or more mediums known throughout the country.

GLEANER.

MR. HANNEN SWAFFER AND MR. MAURICE BARBANELL AT PORTSMOUTH.

CONTINUING their very successful propaganda meetings, the above missionaries visited Portsmouth on Sunday, Sept. 28th, and spoke at a meeting at the Scala Picture Theatre, which the Portsmouth Temple had hired for the occasion. Over 900 people were crowded in, and some hundreds turned away disappointed.

Just prior to the service the electro-gramophone belonging to the theatre, which is operated from the talkie set, was used for the purpose of recording the address given by Sir Arthur Conan Doyle, and published by "His Master's Voice." So clear was the rendering that the voice penetrated to the farthest recesses of the theatre, and was followed intently by all.

The chair was taken by Mr. P. H. Wheeler, the President of the Temple, who was supported by Mr. Allen, the President of the Portsmouth Progressive Church. Mr. Hearst (London), Mrs. Swaffer and the two lecturers completed the platform party.

Mr. Barbanell, who spoke first, dealt with the philosophy of the movement in many of its aspects, and in a very convincing manner forced home the facts of life's continuity. He exhorted his audience to be prepared for the certainty that came to all, and received a well-merited ovation for his rousing oratory.

Mr. Swaffer advanced numerous reasons for the truth that held him bound, gave personal psychic evidences which were irrefutable, introduced the story of Segrave and the broken chain (which has been previously recorded in *THE TWO WORLDS*), embodied data relative to the healing work undertaken in the movement generally, and forced home the disabilities with which Spiritualists were still confronted in regard to their legal status. He, too, received resounding applause for his masterly lecture.

Questions were permitted, and both lecturers dealt with most of those submitted, giving general satisfaction by their luculent understanding.

A retiring collection was taken for the F.O.B. to augment the usual annual collection of the Temple this month.

It is hoped to get the same lecturers to visit the northern part of the city at a later date.—J.C.McF.

A TRAGIC TRANSITION.

THE Portsmouth Temple was the victim of a very severe loss following the meeting held in the Scala Picture Theatre. Mrs. Read, who was to entertain Mr. and Mrs. Swaffer and Mr. Barbanell to supper, left the theatre shortly before the close of the service and went to her flat in the heart of Southsea. It is situated over business premises, and is reached by three flights of stairs.

Within a few moments after her arrival one of her maids had occasion to go to her room to consult her and found, to her horror, Mrs. Read lying unconscious on the floor. She had apparently taken the journey too quickly, and a doctor was summoned immediately. About midnight she was removed to a nursing home, but within an hour she had passed over. It has been subsequently gathered that Mrs. Read had not been too well for some time.

The funeral was conducted on Friday, Oct. 3rd. Mr. Newton, Vice-President of the Spiritualists' National Union, officiated at the service held in the Temple and also at the graveside, where a large number of friends assembled. The esteem in which Mrs. Read was evidenced in the profusion of floral emblems, amongst which was a wreath from the Portsmouth Temple, which read, "She earned her promotion in the service of others."

THE MISSING FACULTY.

THE Rev. Desmond Morse-Boycott, whose pen can now go a long way in compiling the modern type of newspaper, recently discussed "Angels" in the "Daily Sketch." "I have been trying to think of one Christian denomination which does not believe in angels, and have failed," he admits frankly. "One may assume that just as in this life the artist, the scientist, the doctor or the signalman is endowed with faculties to help the human race, so the angels have their jobs—to make the daisies in the field and guide the rolling spheres, for instance." (This will be new to them.)

Mr. Morse-Boycott seems to have been given so much space to fill, but on this occasion he has evidently found the job difficult. Twice he asks himself simple questions, and replies, "I do not know." "Some claim to have seen angels," he says. "I have never seen one. There are many stories about angels, but who can say that they are authentic? I do not know."

This is mere word play. How would Mr. Boycott know that sugar tastes sweet? He would try it, of course, and use his common sense.

CONCENTRATE on the beautiful, and the ugly will soon leave thee. Reach for the higher, and the baser will pass.—FRANK SPEAIGHT.

I HAVE had striking evidence of the appearance of materialised spirits in the seances. They are embodied with a fluidic material (ectoplasm) and have all their faculties.—PROF. ROBERT HARE.

NEWSY NOTES.

THE GREAT UNKNOWN.

Not all the Romans dwell in Rome. There must be to-day many hundreds of mediums who sit week by week in home circles but who never think of becoming actively associated with the established Spiritualist organisation. They are unknown to the public, and even Spiritualists rarely hear of their efforts. They work silently on the fringe of the movement, and however much we may deride their attitude, their work has its place and its value. After all, they are as much the instruments of the spirit world as are others.

POWERFUL MEDIUMS.

Many of these mediums are very powerful, and yet there are a great number who never realise the full value of their gifts. Their position enables them to steer through trials which, for their fellow-mediums, would simply spell disaster. In their work we see the hand of the spirit world, though the mediums themselves are often only dimly conscious of it. Without them, Spiritualism would be greatly handicapped.

ENCOURAGING AND HELPFUL.

I have sat with several of these mediums during my investigations, and have witnessed some wonderful phenomena through them. Many of them shrink from publicity of any sort, though they are often encouraging and helpful in demonstrating survival to their intimate friends. They have been instrumental in introducing scores of more enthusiastic souls into Spiritualism, but this is only one of the ways in which we have benefited by their work.

CURING CANCER.

The interest in the Rees Evans cancer treatment is becoming more acute. I see that Dr. T. Bennett, Dean of the Middlesex Hospital Medical School, has declared publicly that the radium treatment will not live up to all the claims that are made for it. "We are aware that it is at present very far from being a universal cure," he said. "Radium treatment unwisely applied has been responsible for many unsuccessful results." *The Sjobok*, a South African weekly, published in its September 5th issue an article on the same subject, claiming that at Rooport, about twelve miles from Johannesburg, 2,000 people had been cured by a new treatment in forty-eight years. The treatment was originated by a Mrs. Landsberg, who died last year, unsuccessful in her attempts to get the medical profession to recognise her work. To-day the daughter is carrying on where her mother left off.

PHYSICAL CIRCLES.

I have heard of a good many physical circles which have started with high hopes, and which have collapsed after a few months' sitting. People to-day will not sit to develop the most valuable gifts. That is why they are so valuable. A reader writes to ask whether clairvoyance would be helpful in his physical circle, and in doing so reminds me of an experience of my own. I once sat in a circle for physical phenomena which contained a couple of clairvoyants who enjoyed demonstrating their powers. When we barred the clairvoyance, the trumpet, which had hitherto remained silent and still, leaped from the floor on to one of the sitter's laps! This suggests that it is unwise to mix phenomena in any given circle.

PHILOSOPHY ON SUNDAY.

My plea for Sunday devotional services does not seem to have met with general favour. But surely we can have one day free from phenomena to expound the teachings of Spiritualism! Strange as it may sound, it is the mediums themselves who appear to offer the strongest opposition. I am told that I have been unfair to them. 'Good luck to our mediums for their courage in mounting the platform at all,' writes a reader, expressing an admirable sentiment,

but I maintain that no individual should think of going on to the platform as a medium too early. It is not a matter of courage, but a question of psychic power. One of the soundest criticisms of Spiritualism to-day is that it lacks spirituality, a fact which many of our churches demonstrate all too clearly. To what is it due? Surely the general ignorance of the principles for which Spiritualism stands. Let us have one day to teach them at least.

A HEALER'S WORK.

A psychic healer at Weisbaden has just been fined £5 for using psychometry. He is described by the local press as "a new kind of quack." Anyway, he appears to have been able to cure disease. "He diagnoses the ills of his patients without putting them to the trouble of a visit," says one paper. "They simply post him some article in their possession, and by return of post they receive a document explaining their ailment fully. It is a remarkable fact that the diagnosis is invariably correct, and only one patient has lodged a complaint with the police." It was in connection with this case that the healer was fined. What if we fined doctors for every case in which they failed? Even the medical man does not expect to be invariably successful.

HYPNOTISM.

Will hypnotism shortly be regularly practised by the medical profession? This question will be revived by the announcement which has just been made that Liverpool is in search of a "Psychiatrist." Walton Hospital, which is situated there, is to be the first municipal hospital in the country to provide psycho-therapeutic treatment for functional nervous disorders. Dr. G. J. Moyles, Chairman of the Hospital, has rightly declared that it is impossible to exaggerate the importance of the treatment in certain cases, and the step which is being made by the Hospital will, if successful, probably lead to similar developments throughout the country. There are many people who believe that thousands of so-called "incurable" patients could be healed quickly and completely by the adoption of hypnotic treatment.

DOCTORS WHO KNOW.

The *Daily Herald*, in a recent issue, published some interviews with Manchester doctors on the value of hypnotism as a curative agent. "More doctors are interested in hypnotic treatment than most people imagine," one doctor observed, "but because of the lack of facilities and study and practical experiment they are prevented from doing useful work." It is a sign of development that the work of such men as Braid, Ashburner, and Bramwell is not after all to be allowed to sink into oblivion. Hypnotism has always been supported by Spiritualists, for their experience in the psychic realm showed them from the first that there was a vast territory of the human mind which had never been charted. The Liverpool authorities deserve congratulation on their forward step, which, if generally adopted, should confer untold benefit upon the human race.

OBSERVER.

SHIRKING THE ISSUE.

UNDER the heading "Can We Talk With the Dead?" Dr. Stanton Coit discussed in a recent article in "Reynolds' Illustrated News" the claims made on behalf of Spiritualism.

"To the greater part of the Christian communities the whole idea of seeking communication with the dead is simply repulsive," he declares. "They will have none of it. They bar out the question 'Is it right?' as well as the question 'Is it possible?' Now, their attitude seems to me to be not only unscientific, but downright immoral."

Dr. Coit later states that his own conclusion is that spirit communication is undoubtedly possible, "but," he adds, "there are more than adequate reasons for believing that it is wrong. The ground for this contention I will not give here. Nor will I even indicate them in brief."

In view of the doctor's earlier declaration, we think he is in a rather awkward position.

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PREMONITIONS.

SEVERAL daily papers have given prominence to premonitions received by various people concerning the disaster which overtook the ill-fated R101. The "Daily Mail" reports one case from Nantwich, Cheshire, of a recurring dream, in which Nurse Armstrong dreamt of the disaster on two successive nights prior to the event, while another case from Hull is one in which a dream occurred at about the time the disaster occurred. Again, Mr. and Mrs. Disley, parents of the wireless operator aboard the R101, related a very peculiar experience in which an alarm clock, which had not been wound for five years, began to ring, and woke the family up, about 2 a.m. on Sunday morning, about the very time of the disaster.

We have received a number of letters from others who had been warned as to the disaster some days before the event. On Friday, the 3rd inst., Mr. A. G. Roth held a circle at which a number of people attended. He saw the airship coming down in flames, and the circle was advised to send immediate warning to the Minister for Air, but feeling that they would only be laughed at, they neglected to do so. In a long message received from the late Captain Hinchcliffe through Mrs. Earle (which we have received from Miss E. W. Stead), there are references to several warnings which he had previously given concerning the R101 being unsafe, though the Captain evidently did not realise the full nature of the disaster which would befall the ship. Captain Hinchcliffe says:—

"I shall never rest until I can force my way to the men at the head of the Ministry for Air. In some way I must make them realise the dangers of these monsters they are building. Very soon a fresh shock will wake them to the realisation of the risks they are incurring by building ships lighter than air, without a complete knowledge of the strain caused by gravitation on so great a surface."

And from several other sources come stories of warnings received before the event, which are only now made public.

It is, of course, easy to be wise after the event. That "coming events cast their shadows before" there can be no doubt; but if we may judge by the press, there must have been a conviction in the minds of many people that the airship was unsafe, and it is quite possible that the thoughts of men on earth may have given rise to many of these premonitions. While we do not doubt the probity and honesty of the individuals who have received such premonitions, yet it would be so very easy for them to allay all doubt and all scepticism by making a record before the event, and getting it carefully signed and witnessed by men of probity. There is no gainsaying the fact that hundreds of accidents and unpleasant circumstances have been avoided by premonitions and spirit warnings; practically

every Spiritualist has had some such experience; but the problem is not a personal one, but one of the establishment of facts upon a scientific basis.

Apart altogether from its personal aspects and its relation to definite occurrences, the whole question of premonitions opens up a very wide field of scientific research. If it is possible for the time factor in relation to events to be set aside or anticipated, a tremendous light may be thrown upon the nature of the human consciousness. There are scientific thinkers who claim that the ability to foretell the future constitutes one of the strongest inferences of the survival of human personality. "If," they argue, "the human consciousness can transcend the limitations of time, then there is no reason why at death, which is the cessation of personality in time, the individual should not be able to survive in a world where time is not." What is wanted is a careful tabulation and proper certification of the records. It is quite possible that hundreds of premonitions are received which can be ascribed to human fears or intelligent anticipation. If only a small percentage of these relate to actual events, and the majority of them are falsified, then we ought to know what percentage of these premonitions has relation to facts, and what percentage has not.

Concerning the lady above mentioned, who had the recurring dream—it would be interesting to know how many dreams she has had of impending disasters, when no such disasters occurred. It is, of course, easy, to single out the case that did come off, if one ignores those that did not come off, and when it is so easy to record such incidents before the event, one can excuse the scepticism of the individual who says, "If this warning was obtained before the event, why was it not made public, and why was not a warning given which might have saved forty-six lives?"

We are quite aware of the fact that to flaunt prophecies and premonitions before a sceptical world would only result in ridicule and probably persecution to those who do so, while in some cases they might be the means of doing considerable harm by spreading uncomfortable rumours which would injuriously effect the credulous and the superstitious. But there is no reason why these warnings should not be accurately recorded and submitted to some independent person—the Editor of the local paper, the Mayor or magistrate of the town, a police official, or some other local man of probity—or even dated and sent through the post to someone closely concerned with the event. Of one thing we are sure—we cannot expect the public to attach a high value to the statements of people who are careless enough to ignore the necessity of keeping exact records.

Every circle and every Spiritualist church should have its Record Book in which any special event should be carefully recorded and properly verified, and until Spiritualists are prepared to be scientific in the keeping of their records they cannot expect to win the confidence of men who are adopting the scientific attitude towards life. If Spiritualists desire to be taken seriously they must perform their task seriously. The recording and analysis of premonitions and warnings is not a matter for curiosity and sensation, but for serious study. It may open the way to a better understanding of life and consciousness, and lead to the discovery of new laws. Events are transitory, and may be comparatively unimportant, but laws are eternal and enduring.

KINGSTON SPIRITUALIST CHURCH.—A very interesting ceremony was witnessed on Saturday, Sept. 27th, when Miss Florence Phoenix was married to Mr. G. H. Jones (a vice-president of the Hampton Church). The service was taken by Mr. J. W. Humphries (President of the Kingston Church), and much interest was taken in the service. The bride was attired in a pretty blue silk dress, with hat to match, and was attended by the niece of the bridegroom, who was dressed in pale green silk, and on her head wore a garland of flowers and pearls. After the signing of the register the bride and bridegroom left to the strains of the "Wedding March." Mrs. Davies (organist) played suitable selections before and after the service. Mr. and Mrs. Jones took with them the good wishes of all the friends who had assembled to wish them God-speed in their new life.—M. H.

CURRENT TOPICS.

THE NATIONAL FUND OF BENEVOLENCE.

On Sunday next, the 19th inst., the Spiritualist Churches will make their Annual Appeal for the National Fund of Benevolence, and we trust that every Spiritualist Church in the United Kingdom will consider that it has a duty in this matter. Spiritualism has been established in the minds and hearts of tens of thousands of people as the result of the sacrifices made by those who gave time and service to its advocacy in days when persecution, contempt, and victimisation were about the only rewards meted out to the pioneers. We who have entered into the heritage which they have established, should not be unmindful of the labours of those who laid so solid a foundation. When it is remembered that there are five hundred Spiritualist Churches affiliated to the S.N.U. (and probably half that number not so affiliated) it is surprising that the total donations received from churches does not amount to £500 per year, despite the fact that a number of churches are generous in their support of the fund. It is surprising to find that nearly half the Spiritualist Churches in the country never contribute one penny towards the Fund of Benevolence, and yet, but for the labours of those who are now in want such churches could never have been established. It is, of course, easy to suggest that "the spirit world has brought life and truth to this world," but the spirit people are powerless to convey their message without instruments through whom it may be voiced. We owe a debt to those who laboured in the past, and the man who is really honest pays ungrudgingly his debts. If October 19th is not the most convenient date for your church, you should see to it that the first available date is selected. If your church is financially hard pressed, and cannot afford to forego its collections, will you see that some special effort or special meeting is held to send something along for the support of the old workers?

ARE WE POOR, OR ARE WE MEAN?

Mr. Hammen Swaffer, speaking recently, said of the Spiritualist movement: "Judging by the position of the Fund of Benevolence, the Spiritualist movement is either a very poor movement or a very mean movement." Which is it? Many of those who are now being helped are over eighty years of age: the great majority are very well over seventy. There are no administrative costs; every penny contributed to the fund goes directly to those for whom it is intended. Five hundred churches ought to be able to raise a sum well into four figures without unduly impoverishing themselves, and we trust that the twenty-third appeal on October 19th will meet with a steady response. A large number of Spiritualists have yet to learn that there is a law of compensation at work in the universe: that those who sacrifice are building up assets; that those who neglect to consider anybody but themselves are weaving for themselves a coat of selfishness which may presently become a strait jacket. Love and sympathy can best express themselves in deeds, and we look forward with expectation to a bumping response to the F.O.B. Appeal. Even if we are poor, a few shillings from each of 500 churches would make a goodly sum.

THE DOYLE RECORD.

The gramophone record made by Sir Arthur Conan Doyle seems to have created a good impression. A writer in *The Gramophone*, presumably Mr. Compton Mackenzie, says: "The human speaking voice from the point of view of the gramophone, offers a fascinating topic for discussion." He alludes to records made by Mr. Henry Ainley (certainly one of the most elegant of elocutionists), and then proceeds to say: "I wish I could discover why Sir Arthur Conan Doyle in his talk on Spiritualism on a twelve-inch plum-coloured H.M.V. should move me more than an actor and actress like Mr. Henry Ainley and Miss Sybil Thorndike in some of Shakespeare's greatest speeches." Certainly the point is an interesting one. We wonder if it is because Mr. Henry Ainley and Miss Sybil Thorndike are

actors, and are just repeating the thoughts of someone else? After all, it is surely true that the inner convictions of a man's heart and mind have some effect upon the thoughts expressed. In every-day life it is not difficult to distinguish between the man who is really talking his soul's conviction and the man who is reciting his part. In any public meeting there is all the difference in the world between the man who has to say something and the man who has something to say. There has been some criticism of our own platforms, and we think the explanation of the criticisms levelled very largely revolves around the same question. An individual who may be a good clairvoyant is expected to give an address. He or she feels they have no particular message to deliver, except that which their phenomena themselves convey; but they are expected to say something, and having nothing in particular to say, resort to continuous repetition of platitudes which everybody is in agreement with, which therefore excite no opposition. This paves the way for their real work. We are glad to see that the Marylebone Spiritualist Association (the largest Spiritualist Church in the Kingdom) have set a good example at their Queen's Hall meetings by engaging a speaker to give an address and a clairvoyant to give clairvoyance. It must surely be obvious that any individual can do one thing better than two things, and it is surely better to do one thing well than two things badly.

IS IT WISE?

We have claimed for a number of years that psychic phenomena need fine conditions if they are to be properly produced, and yet we too often ask a good clairvoyant to tire himself or herself by a so-called address, in which no one seems specially interested, and then, when the medium has exhausted himself (to say nothing of the patience of his audience), he is asked to give clairvoyance. It is not fair to the medium. It is certainly not fair to the audience, and what is more important still, it is not fair to the spirit world. There have been a few mediums who were both good speakers and clairvoyants, but they have been remarkably few, and even these have produced better results when their activities have been confined to one thing at a time.

AN INVESTIGATOR WHO DOES NOT INVESTIGATE!

The French evening paper, *Le Soleil*, of Marseilles, has been vying with the English press in publishing special articles on Spiritualism and psychical matters by a journalist who calls himself "Investigator." This gentleman (whoever he might be) appears to have very little knowledge of the subject, and standing very strictly by the Roman Catholic condemnation of Spiritualism, he contrasts "the true miracles related in Scripture with the unfortunate imitations and grotesque forgeries of Spiritualist cabinets." His knowledge of the subject is so infinitesimal that he assures us that the theories of Allan Kardec are even more prevalent in Germany, Italy, England, Ireland, and above all in the United States, than they are in France. It would probably surprise him to know that not five per cent. of the Spiritualists of England had ever heard of Allan Kardec. The same would apply to the United States, and certainly to Ireland. "Investigator," however, repeats the old canard that Spiritualism leads many of its clients to the asylum, but offers no statistics and no evidences, probably because all statistics yet compiled are against him. We hope the "Societies for Psychic Study" in France will take the matter up, and not allow the mere professional journalist to make definite mis-statements of fact under the guise of investigation, and certainly without any first-hand knowledge of the facts.

MEN look to miracle more than the inner spirit, neglecting spirit for the outward sign of presence.—FRANK SPEIGHT.

SPIRITUALISM is a belief in the communication of intelligence from the spirits of the departed, commonly obtained through a person of susceptibility called a medium, who is also an inspired person.—PROF. WILLIAM DENTON.

CORRESPONDENCE.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure to report the following income for September, viz. :—

Walthamstow Lyc. Church, special meeting, Carlton Cinema, £2 10s.; A Friend, per Mrs. Nurse, 5s.; Johannismuir, 10s. 6d.; Few Friends, Lewisham, 10s.; Marylebone Association, for services rendered, £1 1s.; F.D., Birkenhead, £1 1s.; Jas. F. Bowerman, £2 2s.; Mr. and Mrs. O. Gabell, 10s.; P. W. Oversby, 10s.; J. Tinker, 5s.; C. Jessie Vesel, 3s. 6d.; Estelle, £1; Many a Little Makes a Lot, 2s.; Rosa Gray, 3s.; Fraser Hewes, 10s. 6d.; A. S. Wormald, 10s.; M. & H.D., 10s.; Mrs. Lonsdale, 5s.; Miss Emma Smith, 5s.; Mr. and Mrs. F. A. Bessant, £1 1s.; Wellwisher, 10s. 6d.; Miss Jessie T. Manvell, £1 1s.; Miss E. F. A. Leresche, 10s.; J. Arthur and Miss Hill, £1; Convinced, 5s. 6d.; Richard Horsley, £10; Mrs. Dean, 2s. 6d.; Mrs. George Thornton, 10s.; Total, £27 14s.

The Committee are again grateful for the income received this month, and would draw your attention to the Annual Appeal on Oct. 19th. To those who have responded to the personal appeal we extend our hearty thanks, because we realise that times are difficult, but still the old folks look to us to help them through to the journey's end.

Thanking you in anticipation that all churches will endeavour to do their best.

MARY L. STAIR, Hon. Sec.

32B, North Street, Keighley, Yorks.

INFINITE BEINGS.

SIR,—I must thank Mr. Evans for his clear expression of views in his letter appearing on Oct. 3rd. There indeed seems to be very little real difference between us on most points. We agree that solar systems are not the result of blind law. I believe they are the result of eternal law, which is life and love. Evolution proceeds from the simple and less to the complex and greater. Immense star systems grow from the activities of the minute living electrons; great spirits also are the production of vast and lengthy activities and experiences. All are subject to and are the results of the eternal law of life and love. Man, under the law, has become capable of controlling, of designing and planning. We may well believe that there are great spirits of unimaginable ages, experience and intelligence, whose powers of planning and executing are correspondingly great. But we have much to learn about such beings, if they exist. I think it is far wiser to pray direct to the Supreme Eternal Cause. We do not know whether the finite spirits are available or most capable. It is better to leave such matters to the spirits themselves, who are free to do what is best for us if we appeal to the Supreme. Our prayers, however, should be principally for spiritual development, for oneness with God in will. We should not allow the thought of anyone or anything to come between ourselves and Supreme Infinite Being, but we may thank and praise Him for His myriads of beautiful manifestations, seeing Him in them.

A. L. WAREHAM.

A PROTEST.

SIR,—I have been a reader of your paper for a few months as a student of Spiritualism, and I regret to find that it appears to me often to go out of its way to include controversial matter quite alien to the Spiritualist movement proper. Am I right in suspecting that an attempt is being made to rope in all the "antis," with the object of strengthening the movement? Such an attitude must tend to antagonise many earnest thinkers. Such extraneous subjects as anti-vaccination, anti-vivisection and cure of cancer can hardly serve as useful ballast for the good ship of Spiritualism. They will only tend to overload and sink her.

Even in your article on "The Will of God" in your issue of Oct. 3rd you could not restrain a jibe at the medical profession when you say that "quacks" (although in the same issue you draw attention to the claims of real "quacks") may claim that the elimination of small-pox and cholera (a mistaken coupling, by the way) is due to increased sani-

tation, which, as regards small-pox is simply not true, save only in respect of overcrowding, which aggravates the spread of all infectious diseases.

Did our recently departed and revered leader favour this attitude in Spiritualists? Did he ever express his doubt in the efficacy of vaccination as a preventive of small-pox, or that cancer could be cured by applications? In any case, for I ask for information, did he favour the inclusion of these movements in the Spiritualistic programmes? Spiritualists look up to him as a guide in spiritual matters. Surely they can trust him in matters in which he was specially trained.

M. O. H.

SPIRITUALISM AND SECTARIANISM.

SIR,—While I am in full agreement with most that Mr. Royds says in his article, "Let us not be Sectarian," is not, in advocating the complete severance of Spiritualism from all sects and creeds, making a distinct and separate sect (or cult) of our belief, thus infinitely limiting its opportunities of becoming the spiritual solvent, which in God's good time is destined to dissolve those differences which now divide the great world religions.

I prefer to take the broader view. I want to see "Christian" Spiritualists, Jewish Spiritualists, Buddhist Spiritualists, Mahomedan Spiritualists, and every other variety of religion interested in our subject and intelligently investigating it. What does it matter what they call themselves, and why should a Christian or a Buddhist Spiritualist be regarded as inferior to a plain (unsectarian) Spiritualist? Is it not crystal clear that the existence of Spiritualists (i.e., those in agreement with our seven principles) in all the great world religions is devoutly to be wished, for these would act as a leaven on their fellow religionists. Shall we accomplish this desirable work if we demand a complete renunciation of their life-long religious beliefs before admitting them to our communion?

I regard it as being eminently desirable that sectarian Spiritualists should not sever their connection with their orthodox churches, for by remaining members and pursuing the policy of peaceful penetration, the more easily can the masses of orthodox religionists be leavened. As Sir A. Conan Doyle truly says, there is nothing in Spiritualism contrary to their religious beliefs, and I consider it is the duty and privilege of Christian, Jewish, etc., Spiritualists to induce and assist their co-religionists to prove the truth of survival and communication for themselves.

My great wish is to see the Christian Church brought back to the true course which her founder-captain set her, and which she faithfully followed, to her great advantage, for the first three hundred years. Emphatically, I do not wish to see Spiritualism "boosted" as the latest, greatest and only genuine religion, for it is far more than that. The early Christians were not only earnest Spiritualists, in the best sense of the word, but spiritual healing and trance addresses formed an important part of their services, and the "Communion of Saints" was, to them, a daily demonstrated fact, not a mere profession of belief set out in an imperfectly understood clause in a creed, which it has now degenerated into in orthodox places of worship.

I agree with Mr. Royds that orthodoxy is becoming more and more Spiritualistic in its sermons and articles in the press, but I regard this as being the first throes of the re-birth of the Church and her return to the primitive simplicity and purity of the early Christian faith, as taught by Christ, placing Christ above creed, and substituting truth for theology. Of course, orthodoxy will not admit learning anything from us, but can we not quietly smile to see the truths which we stand for being taught by those who denounced these self-same psychic phenomena as being "of the devil"?

Every human cause must have a leader whose personality and ideals appeal to the mentality and temperament of his followers. In Christ, Mahomet and the others we perceive such divine messengers, for

God sends His teachers unto every age,
To every clime and every race of man,
With revelations fitted to their growth
And shape of mind.

H. ALLEN GEORGE.

NEW CHURCH IN SOUTH WALES.

WE are glad to announce that after several attempts a National Spiritualist Church has been founded in Aberdare, South Wales. It is situated at the rear of 18, Gloucester Street, in the centre of the town, and will extend a hearty welcome to all visitors. The church will accommodate some 130 people with comfort, and much of its success is due to the work of Mrs. Elsie Lewis, the leader. About a fortnight ago the harvest festival was celebrated, when the church was beautifully decorated, and the service was well supported.

PSYCHIC PICTURES EXHIBITED.

PICTURES which the artist claims were "drawn under psychic influence" are being shown in the Exhibition of the Stock Exchange Art Society, which opened recently at the Drapers' Hall, Throgmorton Street, London. They are the work of Mr. Gilbert P. Cooke, of Wembley Park, and it is stated in the press that most of the drawings were done under control at night.

Some unfinished sketches show how Mr. Cooke works. First he draws a geometrical design, remarkable for its symmetry, and from this is evolved in crayon a figure study with a strong Eastern influence. Some of the figures have eerie, penetrating eyes. The main lines of the finished picture are outlined in lead in the manner of a stained glass window.

LIVERPOOL ENTERPRISE.

Two out-of-the-ordinary meetings were held by the Liverpool (Daulby Hall) Church recently.

On Sunday, Sept. 28th, a meeting was held at 8-15 p.m., when a number of friends assembled to discuss, after tea, the future of the church. Mr. Ernest A. Keeling (the President) outlined the financial position, and some of the activities which the committee had in mind. The discussion which followed showed a very keen enthusiasm on the part of the members, and no doubt will assist the committee in its work.

A watch-night service was held at 11 p.m. on Tuesday, Sept. 30th, and lasted until 12-15 a.m., Wednesday, Oct. 1st, the date which marked the beginning of the church's full possession of the premises. A large circle was formed, numbering 90 persons, and was opened with the singing of the hymn, "How Pure in Heart." Evidence was subsequently given of the presence of several of the promoted workers, who proved to be still interested in the welfare of the church.

THE "REFLECTOGRAPH" DEDICATED.

A SMALL party of persons associated with Spiritualistic research were present recently at the "Beacon," 102, Vineyard Hill Road, Wimbledon Park, when Miss Estelle Stead performed the dedication ceremony of the "Reflectograph," a new instrument devised for spirit-communication. They included Mrs. Champion de Crespigny, Mr. Denis Conan Doyle, and Mr. B. K. Kirkby, the latter of whom was the joint inventor with the late Mr. George Jobson of the new instrument.

Prior to the dedication the H.M.V. record, "Conan Doyle Speaking," was played, Mr. Kirkby referring to Sir Arthur's interest in the invention.

Mrs. de Crespigny said she had long been interested in the instrument, though it had not been easy to get all to regard it sympathetically, but Sir Oliver Lodge had, she believed, confirmed its usefulness, and would back it to the ground.

The meeting, which was fully reported in the *Wimbledon Advertiser*, was later addressed by Mr. George Jobson, who spoke through Mrs. Singleton, the medium associated with the new venture.

TRANSITIONS.

MRS. DAVID GOW (LONDON).

Just as we go to press comes the news of the transition of Edith Kate, wife of David Gow, the Editor of "Light," who passed behind the veil on the evening of Saturday, Oct. 11th, after a particularly painful illness. The primary cause of death was the failure of the heart, which had caused her anxiety for some considerable time.

The valuable work which Mr. Gow has done for the Spiritualist movement has endeared him to the hearts of many, but few know how often a man's success is dependent upon the faithful companionship of the one who cares for him in the quietude of his home. The sympathies of true Spiritualists will go out to Mr. Gow and family in the hour of their physical loss. May the sympathies of many friends and the ministrations of a higher life sustain them!

MRS. VERA MERVYN (SHEPHERDS BUSH).

May I, through the medium of your paper, be permitted to render an appreciation of Mrs. Vera Mervyn, of 52, Pennard Road, Shepherds Bush, W., who was called to the Higher Life very suddenly on Thursday, the 9th inst. Mrs. Mervyn, although a well-known and gifted medium, did not appear much on the public platform, but was known to many earnest Spiritualists and inquirers after truth in the hallowed sanctuary of her own home. As a natural medium she gave her first trance address at the age of seven within the sheltered cloisters of her childhood's home, and from her early years until her passing she proved herself to be a sincere worker in the cause we support. For some time she helped Mr. Craddock, the well-known materialising medium, and, indeed, assisted with and took an active part in every form of phenomena that was of value in the movement and to mankind. Her Sunday evening addresses (deep trance) emanated from a very spiritual source, and her guides' influence for good on those who had the privilege to hear them was permanent and far-reaching. I myself have been wonderfully protected and cared for, and no appreciation of mine can fully portray the love which I bear for them and her. Her little home circle was conducted under the most spiritual conditions, and many fine mediums who blossomed in this circle are now working for the movement, both in the homeland and abroad. Mrs. Mervyn's sudden passing, due to a fractured limb, was predicted to her sitters some time ago. In writing this love tribute I speak not only for myself, but for very many others who have derived so much spiritual benefit through her work and influence. As a medium I revered and respected her. She will continue her untiring efforts for the cause from the sphere in which she now dwells. Her friends in all parts sympathise with Mr. Mervyn and family in their great physical loss.—OLIVE RUTHERFORD.

MY experiments in Spiritualism conclusively establish the existence of a new force, connected with the human organism, and may be called psychic force.—SIR WILLIAM CROOKES.

I HAVE seen Kate Wood, the medium, in the centre of the room clothed in black. From her feet came a string of white substance (ectoplasm) and formed itself into a speaking child.—THOMAS BARKAS.

RITUAL killeth the spirit, leaving the Church dead to inspiration, till miracle is to-day looked upon as fraud, and inspired ones are ridiculed by the dead souls who believe in a precedent.—FRANK SPEAIGHT.

MR. G. TAYLER GWINN.—Mr. H. Bryceson notifies us that the health of Mr. George Tayler Gwinn is causing some anxiety. While there is no actual disease, he is suffering from great weakness, and we bespeak the healing thoughts of his many friends. Mr. Gwinn has very faithfully served the cause for a number of years in London, and was for two years President of the Spiritualists' National Union. We trust the result of the concentration of friends will be a speedy return to normal health.

HARVEST FESTIVALS.

ACTON.

The Acton Spiritual Mission held their third Lyceum anniversary and harvest festival on Sept. 28th, the hall being tastefully decorated with harvest gifts for the occasion. The Lyceum session was conducted by its leader, the Lyceumists rendering recitations and musical items, which were much appreciated by a large audience. During the session the leader was presented with a bouquet of pink carnations as a token of appreciation from the Lyceumists. At the evening meeting Mr. Whitmarsh gave an appropriate and interesting address to a very large congregation. The choir rendered the anthem, "The Children's Hour." On Monday, after a social evening and fruit supper, the produce was sold in aid of the Benevolent Fund. In four years the congregation of this church has grown to an average weekly attendance of over 150.

RYDE.

The Ryde National Spiritualist Church held their harvest festival at their headquarters, Belvedere Hall, Belvedere Street, on Sunday, Oct. 5th. The members' and friends' love and gratitude to God was displayed in the many beautiful thanksgiving offerings of corn, wheat, fruit, vegetables, and flowers, and the decorative work of the earnest band of workers who laboured to make it look so charming. Miss Butcher, S.N.U., of Northampton, was the speaker and clairvoyant, and the thanksgiving offerings were later distributed among the sick and needy.

SUNDERLAND.

Derwent Street Society has just held a remarkable harvest festival, when Mr. T. Doyell Todd, the President of the church, was the speaker. Mrs. Petrie (vice-president) occupied the chair. There was a fine display of fruits and flowers, while an attractive feature was the rendering of special hymns by the choir under the direction of Mr. Slimin, and the singing of two lovely solos by Mrs. Bainbridge. In spite of a very wet evening, the services proved a great success.

WATFORD.

On Sunday, Sept. 28th, the Spiritualist Centre, 210, High Street, celebrated its second harvest festival. The hall was packed, and there was an abundance of vegetables, fruit, and flowers, which were afterwards sent to the Gosling Home for Aged Women. Mrs. Carrie Young was the speaker, both morning and evening. The workers deserve the greatest credit for the decorations, which were very much admired.

WATFORD.

The third harvest festival of the Christian Spiritualist Church was held in the Halsey Masonic Hall on Sunday, Oct. 5th, amidst many harvest decorations. Every available seat was occupied, and many had to stand. Madame Bishop Anderson conducted the service, and the clairvoyant descriptions and messages following her address were all recognised.

WANTED in S.W. London, Two Young Girls (14) to train as Domestic Helps. Lyceumists preferred. Communicate "Secretary," I.S.C., 79, Bedford Road, Clapham, S.W.4.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 19TH, at 6-30 & 8-15,
 MRS. HOPE.
 MONDAY, at 3, MRS. RYDER. At 8,
 MEMBERS' CLASS.
 TUESDAY, at 8, OPEN CIRCLE.
 THURSDAY, at 3 and 8, MISS SMITH.
 FRIDAY, at 8, WHIST TOURNEY. 1/-.
 SUNDAY, OCT. 26TH, MR. GRAYSON.

Manchester Central Spiritualist Church
 5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, OCT. 19TH, at 11 and 6-30.
 MR. H. B. TYRER, Dipl. S.N.U.
 MONDAY, at 8, MRS. BUCHAN.
 WEDNESDAY, at 8, Discussion Class.
 SUNDAY, OCT. 26TH, at 11 and 6-30,
 REV. ARTHUR FORD.
 Silver Collection at All Meetings.

Manchester Central Discussion Class-

WEDNESDAY, OCT. 22ND, at 8.
 "Theosophy and the Truths of All
 Religions."
 E. W. PONTEFRAC, Esq., Secretary
 Manchester Lodge, Theosophical Soc.
 Everybody Welcome. Discussion.

Manchester Society of Spiritualists,
 38, MASKELL STREET.

SUNDAY, OCT. 19TH, at 10-30, LYCEUM.
 At 6-30, MISS ELLIOTT, A.N.S.C.
 MONDAY, at 8, MR. MCCOMMON.
 WEDNESDAY, at 3 and 8, MISS LOMAS.
 SUNDAY, OCT. 26TH, MRS. CROMPTON.

Collyhurst National Spiritualist Church
 COLLYHURST ST., MANCHESTER.

SUNDAY, OCT. 19TH, at 10-30, Lyceum.
 At 3, 6-30 and 8, SERVICE.
 MONDAY, at 3, and 8, SERVICE
 WEDNESDAY, at 3 and 8, SERVICE.

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

SUNDAY, OCT. 19TH, at 2-30. LYCEUM.
 At 6-45 and 8, MR. PILKINGTON.
 MONDAY, at 8, OPEN CIRCLE FOR
 HEALING and CLAIRVOYANCE.
 TUESDAY, at 8, MRS. PITT.
 THURSDAY, at 8, MRS. WILMOTT.
 SATURDAY, at 8, OPEN CIRCLE.
 SUNDAY, OCT. 26TH, at 6-30,
 LYCEUM OPEN SESSION.
 At 8, MRS. A. SPENCER.

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

SUNDAY, OCT. 19TH, at 3, CIRCLE.
 At 6-30 and 8, MR. ROWSON.
 MONDAY, at 3 and 8, MRS. DUMVILLE.
 WED. & SAT. at 3, PUBLIC CIRCLES.
 THURSDAY, at 3 and 8, MRS. CHAPMAN.
 SUNDAY, OCT. 26TH, MR. ROBERTS.

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

SUNDAY, OCT. 19TH, at 2-45, Lyceum.
 At 6-30, MR. R. P. BOSTOCK, Dipl.
 S.N.U. Silver Collection.
 At 8-15, MRS. FELLOWS.
 TUESDAY, at 8-15, OPEN CIRCLE.
 THURSDAY, 3-15 & 8-15, MRS. FELLOWS
 SATURDAY, at 8, OPEN CIRCLE.

Moston Spiritualist Church and Lyceum
 CHURCH LANE, MOSTON.

SUNDAY, OCT. 19TH,
 LYCEUM OPEN SESSION.
 At 10-30, MR. PARKER. At 3, OPEN
 CIRCLE. At 6-30, OPEN SESSION.
 WEDNESDAY, at 8, MRS. LANGFORD.

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SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 19TH, at 6-30 and 8,
 MRS. KNOWLES.
 MONDAY, at 3, OPEN CIRCLE.
 At 8, PSYCHOMETRY.
 WEDNESDAY, at 3, MRS. GRANGE.
 At 7-30, HEALING CIRCLE.
 At 8-30, OPEN CIRCLE, MR. JENKINSON.
 THURSDAY, at 8, MRS. WOLFENDALE.
 FRIDAY, at 8, OIEN CIRCLE.
 MRS. WOOLFENDEN.
 SUNDAY, OCT. 26TH, MR. J. CHAMBER-
 LAIN.
 LYCEUM every SUNDAY at 2-30.

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

SUNDAY, OCT. 19TH, at 2, LYCEUM.
 At 3-15, CIRCLE, MR. BOLD.
 At 6-30 and 8, MR. G. F. KNOTT
 (B.S.L.U.).

MONDAY, at 3 and 8, MRS. ROBERTS.
 TUESDAY, at 8, CIRCLE, MR. MINNIE.
 WEDNESDAY, 2 and 8, MRS. SPENCER.
 THURSDAY, at 8, MEMBERS' CLASS.
 Conducted by MRS. LEE.
 SUNDAY, OCT. 26TH, ANNIVERSARY.
 SUNDAY, MR. TIMMS.

Every SATURDAY, 7-30, SOCIAL, 1/-.
 Refreshments included.

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

SERVICES:

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

OCT. 19.—MR. BERRY.
 OCT. 26.—MR. ELY, Manchester.
 NOV. 2.—OPEN.
 NOV. 9.—LYCEUM ANNIVERSARY, MRS.
 NURSE, D.N.U., Rochdale.

**Bournemouth Christian Spiritualist
 Church,**

COMMERCIAL ROAD, opposite Electric
 Theatre.

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

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

16, BATH ROAD

Resident Minister, MR. FRANK T. BLACK

SUNDAY SERVICES at 11 and 6-30.
 TUESDAY, at 8, PHENOMENA.
 THURSDAY, at 3, PHENOMENA.
 At 8, EDUCATIVE LECTURE and
 DISCUSSION.

FRIDAY, at 6, HEALING. Guild in at-
 tendance to give treatment to sufferers.

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

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

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

SUNDAY, OCT. 19TH, at 11-15 and 7,
 MRS. NUTLAND,
 Address and Clairvoyance.
 MONDAY, at 8, HEALING CIRCLE.
 THURSDAY, at 8, ADDRESS and
 CLAIRVOYANCE.

SOCIETY ADVERTISEMENTS.

National Spiritualist Church, Brighton
MIGHELL STREET HALL.

SUNDAY, OCT. 19TH, at 11-15 and 7,
Mrs. R. DARBY,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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

SATURDAY, OCT. 18TH, at 7-30, and
SUNDAY, OCT. 19TH, at 11 and 6-30,
Mrs. FRANCES LEVITT,
Address and Clairvoyance.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL
UPPERTON ROAD.

SUNDAY, OCT. 19TH, at 3-30 and 6-30,
Mrs. LILLEY.
At 8, OPEN CIRCLE.
WEDNESDAY, at 7-45, OPEN CIRCLE.

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

SUNDAY, OCT. 19TH, at 6-30,
Mrs. JOHN MENZIES, Address.
TUESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, Mrs. E. CLEMENTS.
SUNDAY, OCT. 26TH, Mrs. COOKE.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, OCT. 18TH, at 7, and
SUNDAY, OCT. 19TH, at 3 and 6-30,
Mrs. GOODE.
SUNDAY, OCT. 26TH, MISS L. THOMAS.

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

SUNDAY, OCT. 19TH, at 7,
Mr. HORACE LEAF, Address.
WEDNESDAY, at 7-30, MISS MORSE.
Trance Address and Clairvoyance.

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

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

SUNDAY, OCT. 19TH,
Address and Clairvoyance.

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

SUNDAY, OCT. 19TH, at 3, LYCEUM.
At 6-30, ADDRESS and CLAIRVOYANCE.
THURSDAY, at 7, SERVICE.

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

SUNDAY, OCT. 19TH, at 11 and 6-30,
Mr. A. CLAYTON.
THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society.
Co-OPERATIVE HALL, BENHILL STREET

SUNDAY, OCT. 19TH, at 6-30,
Mrs. D. WILLIAMS,
Trance Address. Questions invited.
SUNDAY, OCT. 26TH, Mrs. PODMORE,
Address and Clairvoyance.

Asthma Sufferers. — Good results.
Two weeks' treatment, 2/6 post free.
F. WILLIAMSON, 33, Mill Street, Bolton

SOCIETY ADVERTISEMENTS.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, OCT. 19TH, at 11 and 6-30,
Mr. PERCY SCHOLEY.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, Mrs. B. STOCK.

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

SUNDAY, OCT. 19TH, at 7,
Mrs. FLORA MOTE.
Address and Clairvoyance.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.
SUNDAY, OCT. 26TH, Mrs. KENNEDY.

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

SUNDAY, OCT. 19TH, at 11,
Mr. BURTENSHAW.
At 3, LYCEUM.
At 6-30 Mrs. F. KINGSTONE,
Address and Clairvoyance.
MONDAY, at 8, Mrs. EDEY. Members
and Friends.
THURSDAY, at 8, Mrs. FILLMORE,
Clairvoyance.
MONDAY, OCT. 20TH, Mr. JONES will
attend from 2-30 to 6 to diagnose and
give treatment and advice on Health
and Dietetics.

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

SUNDAY, OCT. 19TH, at 11, CIRCLE.
At 6-30, Miss RUTH GOLDSMITH.
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING
Mrs. PETE.
SATURDAY, at 7-30, HEALING CIRCLE
AND PSYCHOMETRY.
SUNDAY, OCT. 26TH, MISS MADDISON.

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

SUNDAY, OCT. 19TH, at 7,
Rev. G. VALE OWEN.
TUESDAY, at 8, Mrs. REDFERN,
SUNDAY, OCT. 26TH, Mrs. HART.

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

SUNDAY, OCT. 19TH, at 11, To BE
ARRANGED.
At 7, Mr. & Mrs. PULHAM.
WEDNESDAY, at 8, Rev. J. J. WELCH,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, OCT. 19TH, at 11-15, Service.
At 3, LYCEUM.
At 7, Mrs. A. GREGG,
Address and Clairvoyance.
MONDAY, 7-30, Ladies' Public Circle.
TUESDAY, at 8, Members' Circle.
THURSDAY, at 8-15, Public Circle.
SUNDAY, OCT. 26TH, Mrs. CLEMENTS.

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

FRIDAY, OCT. 17TH, at 8,
Mr. A. BERNARD.
SUNDAY, OCT. 19TH, at 7,
Mrs. EDEY.
FRIDAY, OCT. 24TH, Mrs. THORNTON.
SUNDAY, OCT. 26TH, Mrs. M. GOODE.

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SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 19TH, at 11,
Mr. WELLS.
At 6-45, Mr. MURRAY NASH.
WEDNESDAY, at 7-45, Mr. ELLA.

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

SUNDAY, OCT. 19TH, at 11, CIRCLE.
At 6-45 for 7, Mrs. BEAUMONT-
SIGALL,
Address and Clairvoyance.
MONDAY, at 3, Ladies' Meeting, Psy-
chometry.
At 8, Healing Circle, Magnetic Healing
THURSDAY, at 8, Open Discussion
Group. Subject, "Evolution." Mr. W.
MANNING, Speaker.
FRIDAY, at 8, Meeting for Clairvoyance
SUNDAY, OCT. 26TH, Mrs. WIRDNAM.

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

SUNDAY, OCT. 19TH, at 3 and 6-30,
Mr. & Mrs. BILLET, T,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE.
At 8, Mrs. E. HINES,
Address and Clairvoyance.

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

SUNDAY, OCT. 19TH, at 3-15, LYCEUM.
At 6-30, Meeting transferred to NOR-
BURY CINEMA.
TUESDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 7-45, Miss J. PROUD,
Clairvoyance.
THURSDAY, at 3, LADIES' MEETING.
SUNDAY, OCT. 26TH, Mr. BUCHAN FORD

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

SUNDAY, OCT. 19TH, at 7,
Mrs. QUINEY.
THURSDAY, at 8, Mr. H. WRIGHT.

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

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, OCT. 19TH, Mr. THORNTON.
THURSDAY, OCT. 23RD, Miss MORSE.
SUNDAY, OCT. 26TH, Miss GOLDSMITH.

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

SUNDAY, OCT. 19TH, at 11-15, Mr.
GODFREY. At 3, LYCEUM.
At 7, Mr. G. PRIOR.
WEDNESDAY, at 8, Mrs. REDGRAVE.
SUNDAY, OCT. 26TH, Mr. S. CAMPBELL.

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

SUNDAY, OCT. 19TH, at 7,
Mr. P. S. MILLS TANNER.
THURSDAY, at 8, Miss Lily THOMAS,
Address and Clairvoyance.

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

SUNDAY, OCT. 19TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, Mr. E. MEADS.
THURSDAY, at 8, Mrs. F. LANE.
SUNDAY, OCT. 26TH, Mr. POLLARD.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 19TH, at 6-30,
MRS. ALICE GEORGE.
At 8, PUBLIC CIRCLE.
SUNDAY, OCT. 26TH, MRS. L. HARVEY.
SUNDAY, NOV. 2ND, MRS. E. BALMER.
Every WEDNESDAY, at 3, LADIES'
MEETING.

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

SUNDAY, OCT. 19TH, at 11-15, CIRCLE.
At 3, LYCEUM.
At 7, MR. H. BODDINGTON.
TUESDAY, at 3, MRS. EVANS. At 7-30,
HEALING CIRCLE.
WEDNESDAY, at 8, Public Discussion
Meeting.
THURSDAY, at 8, PUBLIC CIRCLE
FRIDAY, at 8, MEMBERS' CIRCLE
SUNDAY, OCT. 26TH, MRS. WILLIAMS.
SATURDAY, NOV. 1ST, SOCIAL & DANCE

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

SUNDAY, OCT. 19TH, at 3, LYCEUM.
At 7, MRS. S. D. KENT.
MONDAY, at 8, MRS. A. RADLEY.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, PSYCHOMETRY.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, OCT. 26TH, MRS. FILLMORE.

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

SUNDAY, OCT. 19TH, at 3, LYCEUM.
At 6-30, MRS. HINES,
Address and Clairvoyance.
OPEN CIRCLE after Service.
MONDAY, at 8, FREE HEALING by
appointment.
THURSDAY, at 8, DISCUSSION.
SUNDAY, OCT. 26TH, MRS. SINGLETON.

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

SUNDAY, OCT. 19TH, at 11, SERVICE.
At 7, MRS. BAXTER.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MR. CONNER.

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

SUNDAY, OCT. 19TH, at 6-45,
MRS. WM. EDWARDS,
Address and Clairvoyance.
SUNDAY, OCT. 26TH, MR. WHITMARSH,
Address.

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

SUNDAY, OCT. 19TH, at 6-45,
SERVICE AS USUAL.
Speaker and Demonstrator.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' GUILD.
At 8, SERVICE AS USUAL.
LYCEUM every SUNDAY at 3.

85, LANCASTER GATE, W.2.
SUNDAY, at 7 p.m.
Address and Clairvoyance,
By STEPHEN FOSTER.
TUES. & THURS. at 3, Psychometry.
WED. at 3, FREE HEALING CIRCLE.
SATURDAY, OCT. 25TH, "TEA" at 5.
Write for Syllabus, or Call.
Phone: Paddington 2312.
All Welcome.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 19TH, at 6-45,
MR. DEARNLEY SERGEANT,
Address and Clairvoyance.
THURSDAY, at 7-45, MRS. ROBINSON.
SUNDAY, OCT. 26TH, MRS. LANE.
TUESDAYS, at 3, PSYCHOMETRY. At 8,
HEALING.
LYCEUM STUDY GROUP SUNDAYS at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, OCT. 19TH, at 7,
MISS MARY MILLS.
THURSDAY, at 3, Ladies' Meeting;
MRS. NUTLAND.
FRIDAY, at 8, MISS GEORGE.
SUNDAY, OCT. 26TH, MR. AND MRS.
PULHAM.

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

SUNDAY, OCT. 19TH, at 6-30,
MRS. H. J. KING.
MONDAY, at 8, in Small Hall,
MISS FLORENCE MORSE, Clairvoyance.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, OCT. 19TH, at 11 and 6-30,
MISS F. MORSE,
Address and Clairvoyance.
MONDAY, at 2-30, Healing and Diag-
nosis through Mr. JONES and "MEDI-
CINE MAN." Silver Collection.
WEDNESDAY, at 7-30, Special Visit of
MR. & MRS. WHYMAN, of Hanley.
SUNDAY, OCT. 26TH, MR. P. SCHOLEY.

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

SUNDAY, OCT. 19TH, at 11-15, CIRCLE.
At 6-30, MR. OSBORN,
Address and Questions.
MONDAY, at 3, LADIES' OWN, MISS
MILLS, Address and Clairvoyance.
WEDNESDAY, at 8, MR. E. SPENCER,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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

SUNDAY, OCT. 19TH, at 7,
MR. T. W. ELLA,
Address and Questions.
MONDAY, at 3, MRS. BODY.
TUESDAY, at 8, HEALING CIRCLE. The
power is abundant. Will you not share
it, brothers and sisters?
WEDNESDAY, at 8, MRS. M. MAUNDER.
SUNDAY, OCT. 26TH, at 3 and 7, MRS.
H. V. PRIOR, Address and Clairvoyance

London District Council of the S.N.U.
DISCUSSION GROUP.
Meetings held at MINERVA ROOMS, 144,
HIGH HOLBORN, at 7.

MONDAY, OCT. 20TH, REV. J. WELCH.
Subject, "Jesus and Spiritualism."
Everybody invited to join discussion.

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

SUNDAY, OCT. 19TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MRS. E. H. LINES, Address.
THURSDAY, at 3, MRS. A. NUTLAND.
At 8, Miss V. THORNDICK.
SUNDAY, OCT. 26TH, MR. G. PRIOR.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, OCT. 19TH, at 7,
MRS. CLEGHORN.
WEDNESDAY, at 8, MISS R. WARD.
SUNDAY, OCT. 26TH, MR. O. TURNER.

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

SUNDAY, OCT. 19TH, at 11 and 6-30,
MR. W. D. WILDE,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, OCT. 19TH, FUND OF
BENEVOLENCE.
At 11-30 OPEN CIRCLE. At 7, Mrs
T. TIMMS, Address & Clairvoyance.
THURSDAY, at 8, MRS. CLEGHORN.
SUNDAY, OCT. 26TH, L.L.D.C.

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

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

SUNDAY, OCT. 19TH, at 7,
MRS. A. FLETCHER,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING, held
at 16, Osterley Park Road.
SUNDAY, OCT. 26TH, MRS. BROWNJOHN

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

SUNDAY, OCT. 19TH, at 11,
MR. R. G. JONES.
At 3, LYCEUM.
At 6-30, MRS. M. CROWDER.
MONDAY, at 8, Forward Movement
Meeting.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, Ladies' Meeting,
MRS. STRONG.
THURSDAY, at 8, LANTERN LECTURE.
SATURDAY, at 7-30, SOCIAL EVENING.
SUNDAY, OCT. 26TH, MR. R. BRAILEY.

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

SUNDAY, OCT. 19TH, at 6-30,
MRS. L. GOLDSWORTHY.
Circle after Service. Free Healing.
THURSDAY, at 3 and 8, MRS. N. MELLOTT.
SUNDAY, OCT. 26TH, MISS GANTZ.
SATURDAY, OCT. 18TH, SOCIAL and
DANCE, 7-30 to 11-30. Tickets 1s. each

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

SUNDAY, OCT. 19TH, at 11, SERVICE &
CIRCLE.
At 6-30, MR. J. G. POLLARD, Address
WEDNESDAY, at 3, LADIES' MEETING,
MRS. RAYFIELD.
At 8, MR. & MRS. BILLETTE, Address
and Clairvoyance.
SUNDAY, OCT. 26TH, MR. A. TRINDER.

Tottenham Christian Spiritualist Church
TRADES HALL, 7, BRUCE GROVE, N.17.

SUNDAY SERVICES—
Lyceum at 3. Service at 7. After Circle
OCT. 19.—MRS. CHIPLIN.
OCT. 26.—MRS. DAVIES AND MRS.
BARLITROP.

SOCIETY ADVERTISEMENTS.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, OCT. 19TH, at 3.
MR. F. H. WALL,

Address and Psychometry.

At 6-30, MR. H. CARPENTER.

WEDNESDAY, at 3, MRS. PYNE, Psy-
chometry. At 7-30, MR. BARNARD,
Address and Clairvoyance.

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

SUNDAY, OCT. 19TH, at 6-30,

ANNIVERSARY SERVICE,

THE GUIDES OF MR. W. E. LONG.

The Church of the Spirit,

24A, CHURCH ROAD, CROYDON.

SUNDAY, OCT. 19TH, at 11.

MR. PERCY SCHOLEY.

At 6-30, MISS HELEN WRIGHT.

WEDNESDAY, at 8, MRS. B. STOCK.

Wembley Spiritualist Society,

UNION HALL, EALING RD., WEMBLEY.

SUNDAY, OCT. 19TH, at 6-30,

MRS. BROWNJOHN.

Address and Clairvoyance.

SUNDAY, OCT. 26TH, MR. MARTIN.

LYCEUM every SUNDAY at 3.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, OCT. 19TH, at 6-30,

MRS. CALWAY,

Address and Clairvoyance.

WEDNESDAY, at 7-45, MR. R. LAWSON.

Wood Green Christian Spiritualist Church,

BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, OCT. 19TH, at 11-15, SERVICE.
At 7, SERVICE.

WEDNESDAY, at 8, SERVICE.

LYCEUM every SUNDAY at 3.

NEW SECRETARIES.

CLAPHAM SPIRITUALIST CHURCH,
BEDFORD ROAD, CLAPHAM, S.W.—MISS
L. BUCKINGHAM, 170, Elmhurst Man-
sions, Edgeley Road, London, S.W.4.

MOSTON SPIRITUALIST CHURCH.—
MR. J. R. PARKER, 13, Westmoreland
Street, Queen's Park, Manchester.

SPEAKERS' OPEN DATES.

MR. C. S. COLLEN-SMITH is now
booking for 1931. Trance or normal
addresses and questions. Some dates
for 1930. See also Miscellaneous advts.
3, Old Quebec Street, W.1. Padd. 1659.

Will the Speaker booked with the
Congleton Church for Dec. 14th, 1930,
please write MR. BURGESS, 21, Antro-
pous Street, Congleton?

GOOD GENERAL DISENGAGED. Good
references.—J., 130, Edgware Road,
London, S.W.

MRS. ROBERTS JOHNSON is visiting
London on Oct. 27th for several
days. Letters c/o STEPHEN FOSTER,
55, Lancaster Gate, London, W.2.

The Guild of Spiritual Healing Ltd.
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How to Train the Memory. By H.
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Miscellaneous Advertisements.

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

B. D. MANSFIELD holds Public
Circles Wednesdays and Fridays at 8.
Clairvoyance and spirit messages.—
4, Westmoreland Street, Ebury Bridge,
Victoria, London, S.W.1.

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

MISS FRANCES DAUNTON, Clairvoy-
ant and Psychometrist. At home daily
2 to 7. Circles for Psychometry every
Monday, Friday, Saturday at 8 p.m.
Wednesday at 3 p.m. Public Develop-
ing Class every Tuesday at 8 p.m.—
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Phone, Park 4796.

MISS LILY THOMAS and MR. C. S.
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veloping Circle on Tuesdays at 7-30.—
26, Arundel Gardens, Kensington, W.11
Phone: Park 6785.

MRS. F. ANDERTON-HULME, Psycho-
logist and Healer, 71, George's Square,
S.W.1. Healing Circle, Thursday, 7 to
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N.W.1., Healing Circle, Tuesday, 7 to 9

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for Healing at 111, Campden Hill Rd.
(corner) High Street, Nottinghill Gate.
Public Meetings, Tuesdays at 7-30 and
Thursdays at 3 and 7-30. Also by ar-
rangement. Write 56, Barrowgate Rd.,
or Phone Chiswick 1184.

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

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

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

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phone Cunningham 1430.

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

MRS. PIKE, 29, Etheldred Road, Shep-
herds Bush, W.12, holds Wednesday
evening services at 8. Sunday morning
circle at 11, evening service at 7. After-
Circles at each meeting.

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

Miscellaneous Advertisements.

ALFRED VOUT PETERS,
51, Hunter Street, Brunswick Sq., W.C.1

SUNDAY, at 11, DEVOTIONAL MEETING.

MONDAY, at 8, PUBLIC CIRCLE.

WEDNESDAY, at 3, SMALL OR LIMITED
GROUP (Seats to be booked in advance)

HORACE LEAF.

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p.m. Public Developing Class every
Friday at 8 p.m. Special Developing
Class for Practice every Tuesday at 8
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ing Class. Particulars on application.
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