

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

No. 2134—Vol. XLI.

FRIDAY, OCTOBER 19, 1928.

PRICE TWOPENCE.

**MARYLEBONE SPIRITUALIST ASSOCIATION LTD.**

PUBLIC WORSHIP : SUNDAYS AT 6-30.

**ÆOLIAN HALL, New Bond Street, W.****Sunday, October 21st, at 6-30,**Address . . . . . **MR. ERNEST HUNT**Clairvoyance . . . . . **MRS. A. BRITTAIN**

Silver Collection on entering.

**At HEADQUARTERS.**

Telephone : Museum 0676

**4 and 5, Tavistock Square, W.C.1.**

Participation in the following facilities to investigate  
Psychic Phenomena will be restricted to Members and  
Associates :

**MEETINGS.**Monday, Oct. 22nd, at 3, Psychometry **MRS. NEVILLE**Tuesday, Oct. 23rd, at 7-30 . . . . **MRS. KINGSTONE**Thursday, Oct. 25th, at 7-30 **MR. LESLIE BANCROFT****Group Seances for Trance and Normal Clairvoyance.**Monday, Oct. 22nd, at 7-30 . . . . **MRS. TYLER**Wednesday, Oct. 24th, at 3 . . . . **MRS. CANNOCK****PRIVATE SITTINGS.**Daily . . **MRS. E. ROBERTS** and **MRS. A. JOHNSON**Mondays and Fridays . . . . **MRS. CANNOCK**Tuesdays . . . . . **MR. GLOVER BOTHAM**Wednesdays . . . . . **MRS. BARKEL****SEANCES FOR ECTOPLASMIC PHENOMENA (in red light).**Tuesdays, at 7-30 . . . . . **MRS. HENDERSON**Fridays, at 6-30 . . . . . **MRS. HENDERSON**

Library Open Daily from 11 to 7 (except Saturdays).

**CLASSES FOR PSYCHIC UNFOLDMENT (Members only).**

AUTUMN SESSION COMMENCING OCTOBER :

Mondays, at 7-30, Leader **MRS. S. D. KENT**Tuesdays, at 3, **MRS. CANNOCK**Wednesdays, at 6-30, **MRS. ESTELLE ROBERTS**Wednesdays, at 7-30, **MRS. KINGSLEY**Fridays, at 7-30, **MRS. KINGSTONE**

An invitation to become a Member is extended to all  
who wish seriously to investigate the claims of Spiritualism.  
**MR. S. E. TRELOAR**, Hon. Members' Secretary, will be pleased  
to enrol Associates and to receive the applications of  
Intending Members. Subscription : Members, 10s.; Associ-  
ates, 1s. 6d. yearly.

**SOUTH LONDON SPIRITUAL MISSION,**

**LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD.**  
**PECKHAM, LONDON, S.E.15.**

**SUNDAY, OCT. 21ST, at 11-30, CIRCLE.**At 7, **MRS. F. TYLER**, Address and Clairvoyance.

All Collections to F.O.B.

**MONDAY, OCT. 22ND, at 8, MEMBERS' QUARTERLY MEETING.**

**THURSDAY, OCT. 25TH, at 8-15, MRS. A. JAMRACH, D.N.U.,**  
Address and Clairvoyance.

**SATURDAY, OCT. 27TH, at 7-30, SOCIAL EVENING.**

Admission Free. Collection.

**SUNDAY, OCT. 28TH, at 7, MRS. S. PODMORE.****HEALING CIRCLE, TUESDAY at 8.****LYCEUM EVERY SUNDAY at 3.****WIMBLEDON SPIRITUALIST CHURCH,****136, HARTFIELD ROAD, WIMBLEDON, S.W.19.**

No admittance to Services after the Opening Hymn.

**SUNDAY, OCT. 21ST, at 11, MRS. E. A. RAYFIELD,**

Address, Spirit Descriptions and Messages.

At 6-30, **REV. ROBERT KING.****WEDNESDAY, OCT. 24TH, at 7-30, MR. E. J. PATEMAN,**Address : **MME. STELLA FORD**, Sacred Songs ;**MR. H. W. FORD**, Clairvoyance.

Free Healing : Tuesdays, 7 to 9; Wednesdays, 3 to 5-30.

**LONDON SPIRITUAL MISSION,****13, PEMBROKE PLACE, BAYSWATER, LONDON, W.****SUNDAY, OCT. 21ST, at 11, MR. E. W. BEARD.**At 6-30, **MR. R. DIMSDALE STOCKER.****WEDNESDAY, OCT. 24TH, at 7-30, DR. W. J. VANSTONE.**

Lecture : "The Psychology of Sleep."

**North London Spiritualist Association,****GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.****SUNDAY, OCT. 21ST, at 11, MRS. NELLIE MELLOY.**At 7, **MR. G. W. TAYLER GWINN.****WEDNESDAY, OCT. 24TH, at 8, MRS. J. R. YORKE.****SUNDAY, OCT. 28TH, at 11, MR. W. W. DRINKWATER.**

At 7, SERVICE by LYCEUM.

FREE HEALING EVERY FRIDAY FROM 7.

WHIST DRIVE EVERY SATURDAY AT 8.

**Rochester Square Spiritualist Temple,****CAMDEN ROAD, CAMDEN TOWN, N.W.**

**SATURDAY, OCT. 20TH to 26TH, SPECIAL MEETINGS by**  
**MR. AND MRS. WYMAN (Hanley).**

CIRCLES DAILY at 2-45.

**SATURDAY, OCT. 27TH, at 2-45 and 8, MR. S. FOSTER.****SUNDAY, OCT. 28TH, at 11, MISS EVA CLARKE.**At 6-45, **MISS FLORENCE MORSE (Manchester).****NOV. 1ST, SERVICE. NOV. 3RD, CIRCLE.****SUNDAY, NOV. 4TH, at 11, MISS MADDISON.**At 6-45, **MR. MILLS TANNER.**

PLEASE NOTE.—Change of time for Sunday Evening

Services : 6-45. AFTER-CIRCLE for Members only.

Free Healing every Sunday at 3-15 and Tuesday at 7.

Every Friday at 7-30, **MR. S. FOSTER's Developing Circle****PSYCHIC DEVELOPMENT.****PSYCHOSENSICS**

THE HOME TRAINING CORRESPONDENCE  
COURSE WITH A WORLD-WIDE REPUTATION

SPECIAL TEXT BOOKS by **F. BRITTAIN.**

Send for Pamphlet : "The Key to the Gifts and Powers of  
the Spirit" with 1½d. stamp for postage, to—

**SECRETARY, PSYCHOSENSIC TRAINING INSTITUTE,**  
**28, ST. STEPHEN'S ROAD, LONDON, W.2.**

South African Representative : **MR. L. CHARLSTON GOCH,**  
P.O. Box 4122, Johannesburg, South Africa.

THE BOOK FOR ALL PSYCHIC STUDENTS,

**"SYMBOLS AND THEIR INTERPRETATION."**By **F. BRITTAIN.**

Price 1/6, Postage 2d. extra ; or order from your bookseller.

**BRITISH COLLEGE OF PSYCHIC SCIENCE LTD.**  
59, HOLLAND PARK, LONDON, W.11. Tel.: Park 4709.

HON. PRINCIPAL : MRS. HEWAT MCKENZIE.

### New Autumn Syllabus on Application.

Best equipped centre for the study and demonstration of  
Psychic Science in Britain.  
For membership and experiments apply to the Hon. Sec.

### "PSYCHIC SCIENCE."

A quarterly magazine of interest to  
all students of psychic phenomena.  
VOL. VII, No. 3, READY OCTOBER 1ST, 1923.  
VALUABLE ARTICLES AND ILLUSTRATIONS.  
EDITOR : STANLEY DE BRATH, M.I.C.E.

All information concerning the College can be had from  
the magazine. Copies can be had of the SECRETARY,  
B.C.P.S., 59, Holland Park, W.11; of Mr. J. M. WATKINS,  
21, Cecil Court, W.C.2; or the PSYCHIC BOOKSHOP, 2,  
Victoria Street, S.W. Single copy 2/6, post paid 2/9. Yearly  
Subscription 11/- post paid. Sample copy, post free.

### W. T. STEAD BORDERLAND LIBRARY.

MEETINGS IN CAXTON HALL, VICTORIA STREET,  
LONDON.

THURSDAY, OCT. 25TH, at 8,  
PERSONAL EXPERIENCES and Mrs. ROBERTS,  
Address and Clairvoyance.  
Chair - - - Miss E. STEAD.  
Admission Free. Silver Collection.

## STEPHEN FOSTER,

"Ashrama," 45, Lancaster Gate (Christ Church), Hyde  
Park, London, W.2.

MR. STEPHEN FOSTER will be at—

69, High Holborn, every TUESDAY, at 7; also FRIDAY,  
at 3, Psychometry.

Ealing Spiritualist Church, on WEDNESDAY, Oct. 24TH,  
at 3 and 8 p.m.

45, Lancaster Gate, W.2, on THURSDAY, Oct. 25TH, at  
3, Circle; at 8, Address and Clairvoyance.

NOTE.—NOVEMBER 3RD, at 5 p.m., the SECOND AMERICAN  
TEA will be held at 45, Lancaster Gate.

Psychical & Spiritual Writings by E. W. & M. H. Wallis.

## A Guide to Mediumship.

A Standard Work. 6/10; or in Separate Parts, I., II.  
and III., 2/2 each.

SPIRITUALISM IN THE BIBLE. Instructive and Illu-  
minating. 1/8. Cloth bound, 2/8.

AS THEY CAME THRO' : Inspirational Poems. SECOND  
EDITION. ENLARGED. 1/8. or 2/8 Cloth bound.

FIVE INSTRUCTIVE PAMPHLETS for 1/2 complete.  
Apply to Mrs. M. H. WALLIS, 83, Stanhope Avenue,  
Finsley, London, N.3. Post Free. Remittance with order.

## Bargain Prices in New Books

### PARCEL 1028.

	Published at	
MODERN PSYCHISM. By BASENDEN BUTT ..	7	6
ACROSS THE BARRIER. By H. A. DALLAS ..	3	6
THE NURSERIES OF HEAVEN. By REV. G. VALE OWEN ..	5	0
A SCIENTIFIC DEMONSTRATION OF A FUTURE LIFE. By THOMAS JAY HUDSON ..	10	6
THE INVISIBLE GUIDE. By C. LEWIS HIND ..	3	6
THE PROGRESSION OF MARMADUKE (Second Series). By the HAND OF FLORA MORE ..	3	6
REAL GHOST STORIES. Collected by W. T. STEAD	5	0
THE GOD IN YOU. By PRENTICE MULFORD ..	2	0
THE ARCANA OF NATURE. By HUDSON TUTTLE	7	6

NINE BOOKS, Cloth Bound, Published at £2 8s. 0d. sent  
Carriage Paid, 21/- (British Isles), Overseas 22/6.

LET YOUR GIFTS BE BOOKS THIS CHRISTMAS.

PROMPT DELIVERY.

THE TWO WORLDS OFFICE, MANCHESTER.

## Spiritualists' National Union, Ltd.

REGISTERED OFFICE:

Broadway Chambers, 162, London Road, Manchester.

President : MR. E. A. KEELING, Liverpool.  
Vice-President : MR. R. BODDINGTON, London.  
Ex-President : MR. R. A. OWEN, Dublin.  
Treasurer : MR. J. M. STEWART, Thornton Heath.  
Secretary : MR. G. F. BERRY, Manchester.

Council of the S.N.U.:

Mr. C. E. Timms, Manchester	Mr. A. W. Jones, Merthyr
Mr. T. Oliver, Sheffield	Mr. J. Jackson, N. Mills
Mr. T. Bogue, Gateshead	Mr. E. Oaten, Manchester
Mrs. E. Paling, Beeston	Mr. W. Gush, Huddersfield
Mr. J. B. M'Indoe, Glasgow	Miss L. Stair, Keighley
Mr. A. Newton, Southampton	Mr. G. Knott, Rochdale
Mr. M. Barbanell, London	Mr. W. Burrows, Halifax

### OBJECTS.

The Spiritualists' National Union is established to  
promote, maintain and extend the propaganda of the facts  
and teachings of Modern Spiritualism.

### PURPOSES.

For this purpose the National Union wish to strengthen  
the hands of existing Spiritualist Societies, to unite and  
consolidate in a spiritual brotherhood and organisation,  
to develop and encourage investigation and research into  
all aspects of Spiritualistic activities, to foster international  
relationships with the Spiritualist and kindred associations  
of other lands, to make fraternal arrangements and co-  
operate with progressive bodies working for human  
advancement, to arrange for conferences, lectures and  
demonstrations, and to issue explanatory, instructive and  
inspiring literature on the subject of Modern Spiritualism.

With the recognition and maintenance of the independ-  
ent inter-government of Societies, the National Union  
desire to bring about and increase mutual understanding,  
fraternity, co-operation and consolidation among Spirit-  
ualists generally.

We appeal to all Spiritualists to actively co-operate  
with and financially support the Union in the achievement  
of the foregoing purposes.

### BENEVOLENT WORK.

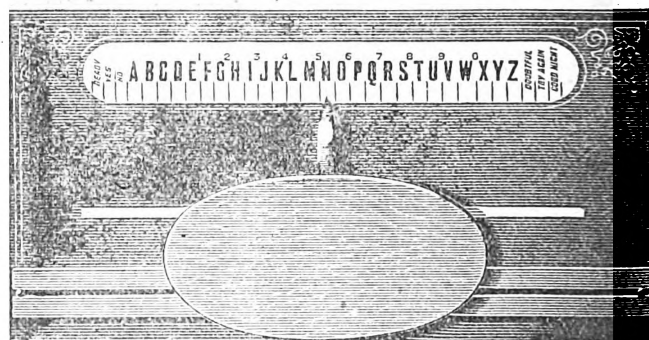
A National Fund of Benevolence, supported by  
voluntary contributions, is administered on behalf of aged  
workers in the movement and others in distress.

Communications from Societies wishing affiliation, or  
individuals desiring to become members, and all corres-  
pondence to be addressed to the General Secretary as above.

### THE TELEPATHIC

## Spirit Communicator

Affords a simple and easy means of obtaining  
Names and Messages from Spirit People.



Well made and polished. Boxed, with Instructions.

3/9, Post Free.

FOREIGN POSTAGE EXTRA.

Everyone possesses to a certain extent the psychic  
power which is used by spirits to communicate with us.  
Hundreds have been satisfied by this instrument.

One customer writes: "I cannot speak too highly of  
that instrument advertised in THE TWO WORLDS, the  
Telepathic Communicator. I have had unbounded success  
with total strangers to Spiritualism and if you would care  
to see a sample of messages I would send you one. It is  
very spiritual, etc., and is from a gentleman's son to his  
parent at the instrument, and the message appears as if  
the son were in ecstasies in describing the father's mother—  
the boy's grandmother (deceased)."

THE TWO WORLDS OFFICE, MANCHESTER.



# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2134—Vol. XLI.

FRIDAY, OCTOBER 19, 1928

PRICE TWOPENCE

## SOUTH AFRICAN MISSIONARY TOUR.

Sir Arthur and Lady Conan Doyle as Message Bearers.

A Magnificent Send-Off.



THE energies of Sir Arthur Conan Doyle seem to be inexhaustible. On October 26th he, with Lady Doyle and the family, will sail for South Africa, the object of the journey being twofold. Sir Arthur has been suffering from the strain of his exacting labours in the cause, and believes that a sea voyage will set him up, while pressing invitations to visit South Africa have been showered upon him for some years. As our readers know, he has already visited the United States, Canada, Australia and New Zealand, and his South African mission will round off a dozen years of truly missionary enterprise, though it is possible on his return that he may conduct a European tour.

To wish him God-speed on his journey, and demonstrate the affection in which he is held by his co-religionists, a complimentary luncheon was given to Sir Arthur and Lady Doyle by the Spiritualists of the United Kingdom at the Holborn Restaurant on Wednesday, October 10th, 1928. A company of some 250 assembled, and included amongst them were many distinguished names in literature, science, commerce and psychical research. The chair was taken by Mr. Ernest W. Oaten, President of the International Spiritualist Federation.

The luncheon afforded opportunity for many introductions and reminiscences amongst the assembled guests, and this was followed by the speeches.

Apologies were read from the Duchess of Hamilton, Miss Lind-af-Hageby, Mr. Dennis Bradley (who was attending another luncheon to celebrate the 2,479th anniversary of the birth of Confucius), Dr. and Mrs. Crandon, of the U.S.A., Mr. Hewat McKenzie, and the veteran James Coates.

After the usual loyal toast had been drunk, the Chairman rose to propose health and a prosperous trip to Sir Arthur and Lady Conan Doyle. They were there, he said,

to honour their distinguished guests. They had learned to respect Sir Arthur as a great author of world-wide repute, to honour him as a Spiritualist who had faced ridicule and misrepresentation rather than hide the God-given light entrusted to him. They had also learned to love him as a brother who had shared their lives. He had never sheltered in the general's tent, but had taken his place in the firing line. There were many great names, who prided themselves upon fighting in the "army of the Lord," who saw to it that they had pretty comfortable quarters, but in Sir Arthur they had a man who had shared the rough and tumble of the rank and file. He had been a sapper undermining entrenched shibboleths; he had sweated with the heavy batteries in putting over some pretty heavy explosive, and had done some useful sharp-shooting, and they had learned to love him as a comrade in the great army of progress, whilst his spirit of chivalry and high ideals were reminiscent of his great traditional namesake, who, with his gallant knights, had set the standard of British chivalry.

Sir Arthur had enjoyed the fight because of his firm conviction that the cause was righteous. Perhaps the trial which had worried him most had been the result of the confidence he had inspired in them all, for every little soul with a petty personal grievance had tried his patience in an endeavour to enlist his sympathy.

He (the speaker) had been associated with Sir Arthur for twelve strenuous years, on the platform, in the street, and round the conference table, and had always found him considerate, resourceful, appreciative. The harder the fight, the better he liked it. "In any fight against heavy odds," said the speaker, "I know no finer Horatius than Sir Arthur, and it has been a delight to play Herminius to his lead." Through it all Lady Doyle had ever been the

reinforcing power behind him: to strengthen, encourage and cheer him in the fight, and to mother and nurse him in the home: to soothe his tired nerves and aid his physical recuperation by that spiritual ministry which only a true and faithful wife could supply. "For over twelve years," said Mr. Oaten, "Sir Arthur and I have worked together without a discordant note, and despite the advancing snows and barren patches, I hope it will be another twelve." Would to God they had more men of Sir Arthur's stamp, combining the courage of the lion with the inspiration of the seer.

"We have asked you here, Sir Arthur and Lady Doyle, to tell you what we think of you. We used to admire you. We have learned to love you. We thank you for all you have both done for our beloved cause, and pray that you may long be spared to labour in the cause of the angels. I would like to quote from Ecclesiastes ix. 7, the message of an ancient seer to a modern worker: 'Go thy way; eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works.'" He proposed the toast of Sir Arthur and Lady Doyle: success to their mission. May health and happiness go with them, and God and His angels watch over them, and return them safely to our sides. (Cheers.)

Dr. Abraham Wallace said he noticed from the programme that every other speaker represented some particular activity of the Spiritualist movement. He was there to represent everyone else. He recalled with pleasure the fact that he presided at the luncheon given to their distinguished guests prior to their departure for Australia, and was astonished to find that it was as much as eight years ago. He assured Sir Arthur and Lady Doyle that they carried their best wishes with them. Viewing Sir Arthur critically with the eye of a doctor, he rejoiced to know that Sir Arthur was going to avoid the next English winter. He was showing signs of strain and over-work, and he hoped and believed that the itinerary would set him up again. The work of advocating an unpopular cause was a heavy one. He was sorry that, now that the political issue had been raised, and they were taking up Parliamentary action to secure recognition, they would be without Sir Arthur in the fight; but he believed their cause was safe in the capable hands of their chairman. In conveying their best wishes to the family for a helpful and health-giving holiday, he hoped they would have an opportunity of meeting with the mixed races. The South Africans were quite familiar with Sir Arthur's reputation. He was known to them as "Holmes," and if he could mix amongst the natives and see some of their practices, he believed Sir Arthur would be astonished at the psychic activities prevalent amongst them. He believed, too, that Sir Arthur could carry spiritual enlightenment to those who already had psychic powers, by expounding our principles to them.

Mrs. Champion de Crespigny, speaking on behalf of "The Psychic Research Circle of the Lyceum Club," said those who had come into Spiritualism since the war could not know the difference which the wonderful work of Sir Arthur Conan Doyle had made to those who had to carry the message to the general public. He had completely altered the public attitude, so that even the man in the street, who was formerly opposed to us now considered the movement respectable. Although they would miss him during the months he was away, they wished him God-speed on his journey. In the centuries gone by we had been ordered to preach the Gospel to every creature, and she believed Sir Arthur was going out to do it, and he would do it the more effectually because he would present it in a non-sectarian manner, for the great truth behind Spiritualism was the truth behind all the great religions of the world.

Mr. Ernest H. Hunt (Chairman of the London Spiritualist Alliance) felt it a privilege to voice the feelings of that body to Sir Arthur and Lady Conan Doyle, who were carrying the message of Spiritualism to the outposts of the Empire. It was the common practice of most people to ask themselves "Where do I come in?" Sir Arthur had never troubled himself about that question. He had effaced himself in order to "go out" to carry the message of comfort to the bereaved, and to bring light into dark

places. The event they were celebrating that afternoon was evidence that the missionary spirit was not yet dead. In reading history, it was a common thing for men to say that they had giants in the old days, but he was quite sure the people who lived amongst them did not know they were giants. That company was awaking to the fact that we have giants amongst us to-day, and were happy in the fact that we knew them and appreciated their greatness, and if he might be allowed to say so, we had "giantesses" too. He wished Sir Arthur and Lady Doyle God-speed and a safe return.

Miss Estelle Stead, on behalf of the W. T. Stead Borderland Library, said she felt like one of the veterans. In the years gone by, when her father was getting his letters from Julia, when he was working hard on "Borderland," and establishing Julia's Bureau, many Spiritualists were horrified at the attempt to thus organise and systematise spirit communion. Many had scoffed at the efforts of her dear father, but "the mills of God grind slowly," and gradually it was being recognised that it was possible to systematise the relationships between one world and another. She was present at the first public meeting when Sir Arthur had definitely allied himself to us, and they knew from that moment that he would become a powerful advocate. He had been a true knight, and had nobly acquitted himself for God and for truth. The Stead Bureau, with the traditions and personality of W. T. Stead behind it, had kept moving. They had had to sail amongst rocks and to battle with hostile camps, and in the hours of deepest perplexity she had been able to go to Sir Arthur, and after he had put her through critical examinations as to the validity of evidences, he had assured her of help and sympathy, and given wise advice. She was one of many who could testify to the very real help in time of trouble which Sir Arthur and his good wife had always been prepared to extend, and she wished them God-speed on their mission.

The Rev. C. Drayton Thomas, of the British College of Psychic Science, in offering the greetings of that body, said he had been privileged to sit in the council chamber with Sir Arthur, when serious matters (scientific and administrative) had been under consideration, and Sir Arthur's knowledge of men and matters had been simply invaluable in preparing plans, in overcoming difficulties, and adding to the efficiency of their organisation. At public meetings he had always been genial and forceful, while when negotiations with other parties were concerned, and in the drawing up of agreements, etc., all the more serious documents had been left to his pen. Few people knew how hard he worked for the movement. Everyone appeared to go to him for advice and for assistance, and only Lady Doyle could know the weight of his post-bag day by day. When, in addition to that, they considered his activities in the book-shop, and his letters in the press, they could only conclude that he was the Apostle Paul of Spiritualism. He had recently read Sir Arthur's "Memories and Adventures," the story of his life, and it would appear that all his previous life, all his writings and his studies and vicissitudes had been a preparation for the work he was doing to-day. How nobly he had responded to the call of the spirit world. He had sacrificed his comfort, his abilities, and his fortune to conduct the world-wide mission which had been so valuable to us. He was in truth the St. Paul of the Spiritualist movement, but he had one advantage over St. Paul, in that he had a wife and family to strengthen and sustain him.

Mrs. St. Clair Stobart, on behalf of the Spiritualist Community, was proud of the privilege of expressing the greetings of that body. She was not unacquainted with South Africa, and recalled an occasion on which she had a Zulu maid in her service. A native chief asked for the loan of the maid for the purpose of a sitting, and she (Mrs. Stobart) was privileged to attend that sitting, at which the maid had fallen into trance and given clairvoyance similar to the clairvoyance given at our seances to-day. At that time she knew nothing of psychic matters, and she was certainly perplexed and astonished. Sir Arthur would find the natives of South Africa more sympathetic than the Boers because of such knowledge. She hoped they would have a happy and useful tour, and return refreshed and reinvigorated, and with an extended experience.



Mr. J. M. Stewart, Treasurer of the Spiritualists' National Union, offered the greetings of that body. As the keeper of the Union's purse, and a Scotsman, he was in a position to know how valuable had been the help Sir Arthur had extended to them, especially in times of emergency and difficulty. Sir Arthur had toured the country, gained contact with the various Spiritualist churches, and consolidated them, while he had carried the gems of Spiritualism in simplified form to the masses. It was always a delight to listen to his well-constructed addresses. By his voice, his pen and his purse he had been at the service of the movement, and many thousands must have felt the benefit of his books. Attention had recently been drawn to Sir Arthur's call to them to take political action to ensure their rights. He was glad to hear that call, and to respond to it. Sir Arthur had continuously insisted that he was not speaking officially, but he (Mr. Stewart) could see no reason why he should not do so, because so far as the S.N.U. was concerned, they stood by the call to political action. The recent Spiritualists could never assess the value of Sir Arthur's service to the movement, but those who had fought the battle in the dreary days of the long ago knew how great had been the power of Sir Arthur's advocacy.

Mr. Maurice Barbanell, of the London District Council, pleaded that he was not in the fortunate position of having a number of years experience behind him, but as one of the younger generation he had a high appreciation of the work Sir Arthur had done. He had read Sir Arthur's "Memories and Adventures," the story of his life, and they could congratulate themselves upon the fact that in his early days he had failed to get a medical practice in Portsmouth. The failure of early days had made the success of later years. Spiritualism and Doyle were to-day synonymous terms to most people. Someone had likened Sir Arthur to the Apostle Paul, and that likeness had been extended by the numerous epistles he had written to all nations in the world-wide press. Sir Arthur was a fighter who fought with clean hands, and his life was a testimony to the fact that sacrifice does count. To Lady Doyle, too, he extended their cordial good wishes. He might also extend her their sympathy, for she had to share her husband with us all. He was not exclusively hers. During Sir Arthur's absence in South Africa they would do their best to keep the flag flying cleanly.

#### SIR ARTHUR REPLIES.

Sir Arthur Conan Doyle, who was greeted with loud cheers, assured them of his gratitude for all their good wishes. All this campaign was a great joy. President Roosevelt had once said that the greatest joy in his life was in fighting for an unpopular cause when you knew it was true. He and his family were looking forward without fear to their forthcoming tour. They intended to do Cape Colony, the South African States, and to pass up through Rhodesia to Nairobi. They entered on the campaign with every confidence. So long as he had the spirit power behind him, he would have no fear of anything. As soon as that power failed him he would know that his job was done. He was pleased to say that Mr. and Mrs. Ashton Johnson had volunteered to share their tour, and thus he was able to carry a bit of social life with him. He was not severing contact with them, for he had left behind a movie-tone which he had done this week. It would give the people homeopathic doses of Spiritualism.

It was sixteen years since he took up the public advocacy of Spiritualism. He had nothing whatever to regret. He would do the same again. His wife had made great sacrifices. She had practically given up her home, her garden and her pets, and every domestic comfort and convenience, and taken up a public work which was distasteful to one of her temperament, but the family had been sustained by the conviction of the truth for which they stood and the importance of the message, which was the greatest in the known history of the world. Spiritualism was such a widespread thing. It touched every phase of thought. Science, criminology, religion, and philosophy. They had one advantage over the religious sects. They got their message direct, and not by traditions and second-hand methods. It came straight from headquarters, and had not been debased by mistranslations and traditional

legends. When he looked at religion, he was reminded of the man who buried his wife, and in order to show his love for her, he erected a magnificent tomb over her remains. Then year by year he constructed a series of arches over the tomb in order to add to its beauty, until it became a gigantic structure of beauty. After many years he was pointing out the beauty of the great temple to an architect, and the architect's only criticism was: "It is certainly very beautiful, but I think it would be better if the tomb was removed." He was afraid the Churches of St. Peter and St. Paul, and a good deal of their theology, were just like that. They had constructed such a magnificent superstructure that the very tomb around which their thoughts should be concentrated was becoming a blot upon their theology.

If one would search for the great facts to-day demonstrated by St. Paul, where would he find them? They would have to go to our Spiritualist churches or to the police courts. History often repeated itself, and a certain Mr. Meads had become the Pilate of modern times. Mr. Hannen Swaffer had said the right thing recently: "How dare they sell us Bibles which ask us to test the spirits, and then fine or imprison us for doing so?" The recent case in which the London Spiritualist Alliance was involved was most ridiculous. He had been in court, and the proceedings were positively grotesque, and if he had been the counsel for the defence he would have pointed to Miss Phillimore and Mrs. Cantlon, and would have said: "Your honour, there's my case." The idea of prosecuting educated and respectable people as vagrants, rogues and vagabonds was worthy of Gilbert and Sullivan. However, the verdict raised a technical point, and contained a challenge which we cannot sit down under. In this country justice could not be obtained unless you had the force to demand it, or the money to buy it. The only way to get justice to-day is to kick up a fuss. They must not forget that a political party is a disciplined force. You do not go to the rank and file of a regiment for peace. You have to go to the generals commanding the army. It was so in politics. We must go to the heads of the political parties. That is the only way to win, but we must not neglect to approach the units as well. He had approached all the political parties in the state, and had supplied their chairman with copies of all correspondence. Each political party had had their case before them. "We do not threaten. We merely tell them what we will do unless our wrongs are righted." Mediums were necessary to Spiritualism, both for their religious and scientific value, and they must have them to carry on the work. He had written to Mr. Joynson-Hicks, the Home Secretary, and pointed out that fact. If the present Tory party are prepared to right our wrongs before a General Election, we are all free men to vote in accordance with our political convictions, but suppose they do nothing, then we must support those who will give us a positive and written guarantee that they will give us our freedom. He knew it was hard for men to give up the political convictions they had formed. It was just as hard for him, but he thought the issue of free trade or fiscal reform was a tiny and unimportant matter when contrasted with the religious freedom of the common people.

While he was in South Africa he would leave it to his chairman to act officially, and he was satisfied that it was in safe hands. He had worked with him for many years, and he always felt safe when Mr. Oaten was beside him. Some folk would say that it was a mistake to mix politics with religion, but at least it can be said that every denomination does it, and there must be some reason why. The Church of England was full of politics; so was Non-conformity and every other branch of Christendom.

Our critics pointed to the flood of charlatanism which an amendment of the law would let loose. He was not afraid of that. The charlatanism was already there. It was flooding the country to-day. "If they will give us recognition we will soon regulate mediumship so that it shall be properly used." Spiritualism represented the young and growing faith of the future amidst the charnel house of the wreck of old faiths. We can resurrect the churches. We are their saviours. We have brought them new life, and presently they will bless the day when we

brought them the light of God's truth from the spirit world. (Cheers.)

Mr. George Craze rose to propose a vote of thanks to the chairman. They were proud of their chairman. They admired his work on the platform, while as the conductor of the popular journal he had maintained the highest traditions of journalism. They offered him their congratulations on his attaining the Presidency of the International Spiritualists' Federation, and they knew he would be equal to the heavy responsibilities it entailed. He was a most versatile man and a clever fighter for the oppressed, and they were sure that he would never lower the flag. He had held the flag for all sections, although he had been deeply concerned with the organisation of societies, yet he had never sectionalised the movement. He had been sympathetic to all classes of research, and had manifested the great and universal spirit.

Mrs. McKenzie, in seconding the vote of thanks, alluded to the service which Mr. Oaten had always rendered in defending the rights of mediumship. He was always a genial and kindly chairman, and they offered him their thanks. The vote was carried with acclamation.

### Manchester Propaganda Meetings.

THE first of the eighth series of monthly Sunday meetings organised by the Manchester Spiritualists' Central Propaganda Committee, in the Ardwick Picture Theatre, was held on October 7th, some 2,000 being present. The Rev. Sarah W. Cushing, of New York, spoke upon the subject, "The Dead Are Alive!"

Mr. Ernest W. Oaten was in the chair. He mentioned that the eighth session of those lectures was beginning; forty-nine meetings had been held, and that meeting was the fiftieth. He believed that Committee had not worked in vain, for they had conveyed to thousands of people who had known nothing of the message of Spiritualism, something of its claims. They had helped to remove some of the misconceptions which too often had existed in the minds of the general public. Gradually their beloved movement was eating its way into the very hearts of the people. There were many who had seen some beloved soul pass out into the Great Beyond, and had yearned for some knowledge of their state, and Spiritualists, he said, were the only people who could answer the yearnings of the soul towards the departed.

At the National Congress in London, twenty-seven of the great countries of the world were represented: Black, brown, white and yellow assembled to assist one another in thrashing out the problems that were always with Spiritualists. It was still true, said Mr. Oaten, that every Spiritualist who attempted to describe or communicate with spirits, or obtain some knowledge from the spirit world, is, under the law of England, considered to be a rogue and vagabond. Every medium was liable to fine and imprisonment! Sir Arthur Conan Doyle claimed the time had come when this should be done away with. If Christ came to Manchester to-day, and did exactly the same things that he did in Palestine, he would be sentenced by a magistrate! He would be a rogue and vagabond! We were in the clutches of the law if we did exactly as he did. The law must be so amended, continued the Chairman, that legitimate spirit communion shall be practised *within the law*. He had personally written to Sir Frank Boyd Merriman, the Solicitor-General, and Member of Parliament for Rusholme, and asked for his opinion on the subject. But he had received an evasive reply, so another letter had been sent requesting a reply, which was still withheld. Later Sir Boyd Merriman had given us his answer at a garden party, throwing sneers and gibes at Spiritualists, who, he said wanted to "revive the Lancashire witches." (Shame.) A gentleman, said Mr. Oaten, never casts a slur at an honest man's religious opinions, and he called upon the Spiritualists of Rusholme to see that Sir Boyd Merriman did not continue to represent them in Parliament after the next general election. Mr. Oaten said he personally had worked to get religious equality and freedom for others,

including the Roman Catholic, and wherever a man had not the freedom to worship in his own way, he (Mr. Oaten) would fight for him. That was the spirit of the true Briton. It was the Spiritualists' turn to get freedom, and the Government, which had not time to deal with their Bill, must be made to consider it. (Cheers.)

In introducing Mrs. Cushing the Chairman said that she spoke under trance control.

Mrs. Cushing said she offered knowledge from the world which everyone of them was travelling to. That knowledge was the truth of life, but *not* of death. The spirit people asked those on the earth plane to look within themselves, and to realise the God-force that was possessed by all; then would the teaching of their higher spiritual natures be realised. By the outworking of the spiritual nature which God had given them, people could obtain the highest and the best in life. Spiritualism peeled out the message that there were no dead, and that there were living entities ever present, close around us. It was the spirit within the physical body which passed out into the higher consciousness when the body was laid in the tomb. This spirit communicated with us. There should be no disease of the body, there should be no calamity in the earth life, if the Christ principle and the working of spiritual laws were understood. Spiritualism did not teach men to fear their Creator, said the speaker; it taught men to think for themselves, to build around themselves an atmosphere which promoted spiritual growth. Spiritualism removed the fear that had been taught in the past by dogma and creed, which had stifled the inner power God had given to men and women; it had bridged the way between ourselves and the life beyond. The speaker asked her hearers to realise their responsibilities, to reach out to the living entities, and to let the voice of angels lead them. It was possible to *know* that they could be brought face to face with ministering angels, and to worship God in spirit and in truth. But communion with higher angels was not possible unless the Christ life were lived, if the soul and the body were not in tune with the highest and the best in life. Some people had mourned their beloved ones as dead, until God had made them understand the power within themselves. People could know *now* of this communion with souls that still lived; there was no need to wait until they had passed out of their own bodies. Through Spiritualism God's word should be fulfilled, and none should hinder the communion. Man must no longer be held in bondage, and if its followers worked intelligently, God's will would be fulfilled in the earth life as He had intended.

Miss Florence Leach (soprano) contributed the music, her songs being "Try Again" and "When Toil is Over."

A WOMAN went to see a doctor. "H'm," said the doctor, "severe headaches, bilious attacks, pains in the neck—h'm! What is your age, madam?" "Twenty-four, doctor," she replied, coyly. "H'm!" said the doctor, "and you're suffering from loss of memory, too!"

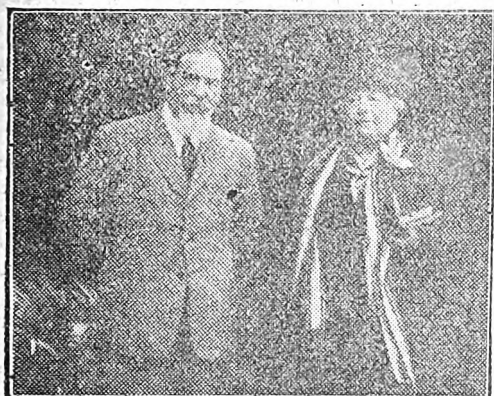
THE BURGLAR.—There was once a burglar who thought he would like to be good, so every morning on waking and every evening before retiring to rest he said, "Day by day I am getting more and more honest" ten times. And because he did not seem much better he increased it to twenty, but all the time he kept his hand on his jemmy and the false keys under his bolster.—Mc U. in the *Daily Dispatch*.

GIVING IN.—When a worried-looking man applied for settlement of a claim for fire insurance the agent asked: "Much damage?" "Not much," the man said, "just a door." "How much would a new door cost?" "About a pound." "When did the fire happen?" The man hesitated a moment and then replied: "About 30 years ago." "Thirty years ago?" "Yes." "And you've waited all these years to report it?" "Yes." "How did that happen?" "Well," said the man, "my wife has been on at me to do something about that door ever since it was burned and I couldn't stand it any longer."



## The International Congress in London.

(CONCLUDED FROM LAST WEEK.)



M. MELUSSON AND MDME. DUCEL.

"METAPSYCHICS AND MEDICINE" by DR. MAXWELL (France). The paper was read by Mr. G. F. Berry. The essayist claimed that the connection between medical science and metapsychic investigation had already been observed, but a great deal of co-ordination was necessary in order that they may enter into closer co-partnership. Psycho-therapy, which was a common ground between the two, was not at all a new science, for all the ancient healing centres, such as that at Heliopolis, the equivalent of our modern Lourdes, were founded upon psychic phenomena. He believed the moment had arrived for laying down principles which should govern future research. The two main branches of metapsychic therapy related to cures by suggestion and healing by magnetism, commonly called magnetic cures. In the interest of medicine and of patients, he thought the monopoly of magnetic healing should not be left to ignorant practitioners, even though some of them may produce beneficial results. He believed it was the duty of the medical man to study magnetic action and curative suggestion. It should not be merely confined to getting rid of pain, which had a useful function to fulfil as a danger signal to ill health. He could understand the attitude of doctors in hesitating to employ methods which had often been used by charlatans, but this was not sufficient reason for their refusal to take up the matter. He pleaded for a closer co-operation between psychical and medical science, and believed that both sections would gain from such an alliance, while the health of the people would be considerably improved.

This was an excellent paper, well written, and full of thoughtful suggestions, and was generally approved.

"THE PHILOSOPHY OF SPIRITUALISM" (illustrated with lantern slides), by STANLEY DE BRATH. Mr. De Brath claimed that the human soul is the sum of the germ souls of the body, and that spirit is its director. In a number of illustrations he showed that electricity was a form of energy caused by motion in a magnetic field by a conductor, and then proceeded to consider psychic phenomena. He claimed that cryptesthesia, telekinesis, and ectoplasm were well-established facts, and claimed that what was wanted to-day was scientific courage. They had had too much of scientific caution.

Mr. De Brath illustrated his lecture by a number of psychic photographs, and related the circumstances under which he secured a picture of Dr. Geley, in accordance with a promise made by the Doctor himself before his death. He then dealt at length with the "Margery" phenomena and with Dr. Whymant's experiments, and in a well argued thesis he deduced the existence of a universal source of all things—a universal being which we may call God, whose activities were widespread throughout the universe, and within the range of whose being we all existed. A well thought out paper, splendidly presented and closely argued.

"THE DOCTRINE, PHILOSOPHY AND ETHICS OF SPIRITUALISM," by MADAME DUCEL (France). The essayist gave

a lengthy account of her own coming into Spiritualism, and related a number of trite incidents which showed that her deceased relatives and others had been a guiding influence in her life. While she had been helped in a material sense on many occasions, she deplored the tendency to use spirit communication in general for information on material matters, and offered the opinion that when material information was sought, the results were less reliable than when spiritual information was desired. She considered it a deplorable thing that the churches did not support spirit communication, but she thought this probably arose out of the fear that the communicating intelligences might give information which contradicted the established dogmas. She laid down four basic principles as deducible from spirit communication. First, that man is a spiritual being. Second, that he will go on evolving to all eternity. Third, that the highest expression of his existence is love. Fourth, that Spiritualism in the world will overcome all activities which are in opposition to the law of love.

Those four ideas were generally accepted, though there was a good deal of dispute as to the basis (reincarnation) upon which she rested them.

"PROOFS OF THE EXISTENCE OF THE SOUL" by MME. JOSEPHINE RANSOM. The essayist claimed that man has in all ages inferred the existence of a non-material counterpart of the human body, which might be called the soul, and the psychologist is confirming the postulate of the ancients. Though Paul spoke of the spiritual body, Jesus Christ himself made little or no reference to it. He did not divide man into compartments.

Christianity regards man as body, soul and spirit, while Buddhism regards him as part of the eternal stream of life. Hindu philosophy also has the idea of man's eternal journey through time and space. Personal proof in the matter must rest upon the sum of our experiences, inferences and deductions. The essayist thought there were three classes of evidence for the existence of the soul: (a) Inference. (b) Testimony. (c) Experience, which was the result of perception. She further spoke of the nature of the soul as conceived (a) by Spiritualism, (b) by various Christian sects, (c) by Theosophy, (d) by Yoga, and (e) by the great teachers of the world. In the final analysis, spiritual experience, she believed, would be the best court of appeal.

"THE EFFECT OF SPIRITUALISTIC FACTS AND PHILOSOPHY ON MODERN SCIENCE" by DR. GOODE ADAMS. Taking Dr. Barnes' definition that "science is the knowledge of measurable things," the essayist pointed out that science may well be incapable of discussing spiritual things until such time as it had extended its range of inquiry into the invisible things of life. The history of science was very largely one of persecution by the churches. There was no natural science from about 500 A.D. to 1500 A.D., and then it came to us through the Mohammedan Moors. During the interim the Alchemists had wrapped up their knowledge to avoid persecution. At the Renaissance science tried to come back into its own, and had been struggling upwards ever since. There could be no real conflict between science and religion, since they were both concerned with the one universe; yet they might each have their own domain. Since science came back as an attempt to interpret the universe, it had been influenced by two phases of thought—Spiritualism and Rationalism. Spiritualism is not necessarily materialistic, because it deals with matter and phenomena, since it is probable that phenomena and matter themselves are the result of an unknown quality behind them. Both science and religion had to change their ground in accordance with the progress made.

At one time physical matter was considered to be the reality, and the ether a postulate. The conditions are now being reversed. The old materialism has gone, and the universe is now conceived to be a loose structure of electric charges, and in consequence a strict materialism is found to be untenable. Psychical research and Spiritualism has very largely helped to effect this change, and they would have had an even greater effect but for the opposition of the ecclesiastic, who was terribly afraid lest the discovery of new truth should upset his conceptions. Science, however, progressively throws off the fetters placed on its liberty. The Alchemists were the link from Ancient Egypt to modern

Europe, and the speaker claimed they always had the scientific mind.

In reply to questions, Mr. Adams expressed the opinion that the branch of science which would be first effected by psychic phenomena was that of physics. The essayist thought that true history was the history of the thoughts of men, rather than of their acts. The new history would concern itself far more with the processes of the human mind than with human conduct.

"REINCARNATION" by ANDRE RIPERT. Mr. Ripert surveyed the ground upon which the theory of reincarnation was generally held, and excellently summarised the various reasons given for the adoption of the theory. The essayist pointed out that both knowledge and imagination were valuable in the effect they had upon life, and the former often paved the way to the latter. The real man was infinitely greater than the man who appears to our senses, and there were things which one could know intuitively which he could not prove objectively. In order to understand man, we must know something of all the voices which are found within him, particularly that concerned with his psychic nature. Quoting Dr. Geley's opinion that "what is most important in man is the subconscious," Mr. Ripert claimed that we knew only a few of the notes of the mighty keyboard upon which consciousness plays. He claimed that there was a good deal of evidence in support of reincarnation.

A long discussion ensued, in which many of the opinions of M. Ripert were hotly contested. The debate, however, was conducted in the most fraternal spirit, and many valuable points were elicited. The Chairman (the Rev. Drayton Thomas) closed the meeting with thanks to the lecturers.

"REINCARNATION: ITS PROOFS AND LESSONS" by PROFESSOR EMILE MARCAULT. Professor Marcault's essay was a most interesting one. It showed a wide range of reading and a large knowledge of the subject, even while, in the opinion of some of his hearers, he glossed over obvious difficulties. The essayist, who is a distinguished Theosophist, certainly made an excellent case for his acceptance of the dogma, and it was highly appreciated. It was immediately followed by a paper on "Reincarnation" by Mr. L. Chevreuil (President, Union Spirite Francais), who introduced all the well-known arguments in its favour. After the reading of these two papers, which took place on Tuesday afternoon, a very long discussion took place, which revealed many different points of view. It was evident no conclusion could be reached, and the meeting closed with thanks to the two lecturers by the Chairman (Mr. Goedhart).

"NECESSARY MODIFICATIONS IN SCHOLASTIC PROGRAMMES" by HENRI REGNAULT (France). This was amalgamated with a paper on "The Social Application of Mediumistic Faculties" by M. Andre Richard, and two other papers by Messrs. Millery and Mongel. These four papers all touched the same subject, and were taken as one. Mr. Regnault's paper was an appeal for an alteration in the present system of religious teaching in the schools. All social workers were in agreement that crime and immorality must be combated, but the sociologists disagree as to the best method of its accomplishment. The present scholastic system did not devote sufficient study to the nature of man himself. The essayist believed that a new education, based upon a scientific and rational spirit doctrine, would considerably help. He believed, too, that the introduction of psychic facts into the scholastic curriculum would remove a great deal of religious intolerance, and by showing that all religions had one foundation, would make the moral appeal universal, rather than basing it upon a creed.

Mr. RICHARD's paper dealt with the regulation of mediumship, and particularly the control of its financial aspect, in order to guard against unworthy trafficking in mediumistic gifts, and the essayist called upon Spiritualist organisations to make some effort in that direction. For several years the Federation Spirite Belge had excluded from its association all persons known to be exploiting mediumship financially. Similar steps had been taken by many of the psychic groups in France. It was probable that much opposition had been raised.

The papers raised considerable discussion. Mr. Knott pointed out the difference between the English and the

French systems of education, and M. Ripert (the chairman) asserted that in France the influence of the State in education was towards materialism and scepticism. Mr. Blake thought that the child should be instructed as to the nature of psychical faculties, to throw a light on the miraculous and supernatural elements in the history of religions, and considered that would be better than merely teaching the history of religion itself. Mr. Blake claimed that in England a great deal depended upon the schoolmaster.

The paper read by Mr. Richards was very closely debated, and Mr. Blake referred to the system used by the Bournemouth Society in paying its stationed medium an annual stipend, thus relieving him from the necessity of commercialising his gifts. Thereby the medium was placed at the disposal of the members and friends. If a sitting was abortive, the matter was referred to the Council of the Society, and any fee which might have been paid was either returned or the sitter given another sitting. He disagreed with Mr. Keeling that the matter of sittings with mediums was a matter for the sitters themselves. He (Mr. Blake) thought that the sitters should be quite as much under examination as the mediums.

Several speakers expressed the idea that it was necessary that there should be some authoritative body to control the position between the medium and sitters if the best results were to be obtained, and the various systems at present in force were hotly debated.

A paper on "What Spiritualism Is," by Mr. R. H. Saunders, was very interesting, and was presented and filed for publication, as also was a paper by Mr. Henri Regnault on "Work for the Children in Rochefort."

"THE ORGANISATION OF SPIRITUALIST SOCIETIES" by ERNEST A. KEELING. Mr. Keeling outlined for the benefit of the Congress the system of organisation which has been adopted in Great Britain, and while he did not claim any degree of perfection for the system, it had certainly strengthened and widened the growth of Spiritualism in this country. He claimed that a true bargain was a transaction between two persons, in which both benefited, and claimed that where a member joined a Spiritualist Church in the right spirit he was conferring upon the church some measure of strength, and deriving therefrom a quid pro quo in the shape of companionship, information, and harmonious social relationships. True liberty is only attained as the result of some measure of sacrifice, and true peace could only be attained by such sacrifice as was necessary to promote harmony and progress.

Mr. Keeling outlined the various activities which should be contained within every church, and all the various activities which should characterise a national body. Several questions from foreign delegates elicited useful replies, and the meeting closed with the usual votes of thanks.

We have necessarily had to deal in very brief paragraphs with the many papers which were introduced at the Congress, but would call the attention of our readers to the fact that in the course of a few months a complete report of the Congress, and a reprint of all the papers, will be published in both French and English. Owing to the work entailed it will not probably be published until the New Year, but we are informed that the matter is well under way. The full report may be had by anyone applying to Mr. G. F. Berry, 162, London Road, Manchester, enclosing the cost, five shillings.



Do not drink poison relying on the antidote you may possess.—ARABIC.

THE mind is its own place, and in itself can make a heaven of hell, a hell of heaven.—POPE.

N.S.C., KIRKBURTON.—The harvest festival services were held on Saturday, Sunday and Monday, October 6th, 7th and 8th, and proved a great success. Members and friends tastefully decorated the church. The speaker was Mrs. Steele (Barnsley) and took for her subject, "God's Gifts," which was very instructive, following with convincing evidence of human survival. Altogether it has proved a great success.



## After Death.

### DR. LAMOND'S EXPERIENCE OF CELESTIAL VISITORS.

EVERY man was making his own heaven or his own hell. In what was termed the "second sphere," we had a reproduction of the higher spiritual conditions that obtained in this world. There was an undeniable sweetness about those who had reached this second sphere, a radiancy and charity—such, at least, had been his own experience of these celestial visitors.

The other spheres were inhabited by the great souls who had functioned in this planet. There was plenty of room over there for everybody. These remarks were made by the Rev. Dr. John Lamond, who gave the first of the series of weekly addresses under the auspices of the Scottish Psychical Society in the Society of Arts Hall, Edinburgh, his subject being "Where are the Dead?" Dr. Barker presided, and there was a large attendance.

Dr. Lamond said Spiritualists believed that man was a trinity in unity—body, soul and spirit in one. When death took place, the etheric body was separated from the material body, of which it was an exact duplicate. No Spiritualist believed that the outward material body ever rose again. This was in accordance with Scripture.

Paul explicitly taught that when the body was laid in the grave it was sown "a natural body," but was raised a "spiritual body." This spiritual body was what in these modern days was termed the etheric body. Paul was very explicit on this point. He declared that flesh and blood could not inherit the Kingdom of God—in other words, a body of flesh and blood would be of no use in a spiritual world.

Having arrived in this future world, what would happen? They would all agree that would depend on the life we had lived on this side of time. Whatever form of religion helped a man to live better and most wisely, let him cultivate that form of religion, but the main message of Spiritualism was that our place in the future world would depend to a large extent on the measure of our manhood or womanhood, and that in the amplest and widest sense.

To be a true man or woman was the reason why we had been placed in this world. It was this development of character that was the main thing; and if this could be achieved by the Salvation Army or in a Quakers' meeting, it mattered not to him. When he spoke of manhood he meant courage, generosity, justice. When he spoke of womanhood, he meant that divine tenderness which woman alone could show, and that devotion of which woman was the supreme embodiment.

It might be said with confidence that in the future they would find their own place. Our thoughts and actions were the material out of which we were building our future houses. The Spiritualist would not admit that any religion had a monopoly of the Grace of God. He might quite well regard the Christian religion as the highest form of religion known to mankind; but he dared not send every Mohammedan or Buddhist to hell.

Spiritualists did not believe in a material hell. But to no body of thinkers were the spheres of darkness more real than to the Spiritualists. According to the investigations of Spiritualists, the spheres of darkness had not been abolished. The conditions in these spheres were appalling to a degree.

Spiritualists maintained that there could be a measure of intelligent communication between the two worlds. That a measure of communication existed between them two or three thousand years ago no member of a Christian church would deny. What was possible two thousand years ago was possible to-day. Spiritual laws did not change any more than natural laws. He had the greatest respect for the theologians who drew up our various creeds. Many of the articles in these creeds, however, were out of date, and alien to the modern mind.

What was urgently needed was a new statement of essential religious beliefs and a new interpretation of the

life of Christ, not in books, but in practical everyday experience. Spiritualism in London was not only advancing by inches, but by leaps and bounds, and what was true of London to-day would be true of every provincial town within a brief period.

That death did not end all, that there was another brighter and better world for true and faithful souls, and that it was possible for each one of them to progress from sphere to sphere, was a conviction that would influence very directly the life of each one of them. Some new spiritual dynamic was needed to awaken within us the chivalry and devotion that were manifested during the war, the same moral and spiritual heroism that characterised the men and women of the Early Church.



### OPENING OF NEW CHURCH AT NORMANTON.

THE Committee of the Assembly Street Church, Normanton, opened their new home on Saturday, Oct. 6th, after many years in their old premises. The move is certainly a great advance, for the new church accommodates twice the number of people, and is a remove from an obscure corner on to the main road, one great asset being that it is on the street level, whereas the old church had not only a bad approach, but there were also a number of steps to climb, which had no covering, and in the winter time this was a difficult task to undertake. The new church has been completely renovated and made quite cosy and comfortable. A porch has been added to the front of the building, and each wall panelled inside, electric light also being installed.

At three o'clock, after the singing of a hymn outside the church, Mrs. Adamson (Castleford) opened the door, and gave a welcome to the assembled people to enter. The interior of the church presented a delightful appearance, it being lavishly decorated with flowers, fruit, etc., for it was also the occasion of the harvest festival. "The World Hath Felt a Quick'ning Breath" was sung by the congregation, the invocation and blessing being pronounced by Mrs. Ida Glenn (Wakefield), followed by the hymn, "There is not a Tint that Paints the Rose." Mrs. Ida Glenn then gave an inspired address on "Spiritualism: Past and Present," during the last thirty years in and around Normanton, making allusions to the old workers, who, though passed on, still lived, loved and worked. An exhortation to the assembled people to carry on in the footsteps of the old and tried pioneers, stirred up a feeling not to stop at this new venture, but to go forward to greater and nobler things in the future.

Mrs. Adamson, in a few well-chosen and telling sentences, then addressed the congregation.

Mr. Hall (Castleford) occupied the chair, and at the close of the service called upon Mr. Ritchie (Castleford) to propose a vote of thanks, which was ably seconded by Mr. Alec Schofield (Secretary of the Castleford Church). Mrs. Winsor, an old and valued worker of the Castleford Church, helped by her presence amongst us. A tea and social, amply provided by the church workers, brought a happy and glorious day to a close.



### SIR A. CONAN DOYLE PHONOFILMED.

A phonofilm record of Sir Arthur Conan Doyle, the author of "Sherlock Holmes," delivering a lecture on Spiritualism was made by British Sound-Film Productions at the Wembley studio of British Talking Pictures Ltd. on Friday, the 12th inst.



THE work of righteousness is peace; the natural tendency of good is to reproduce itself.

"Why, Jane," said her mistress, "what do you want to leave for? Haven't I studied you in every way, even to installing a wireless set in the kitchen?" "Yes, ma'am," said Jane, "but it's that wireless set that's the trouble. I am not satisfied with the programmes."

FOUNDED NOVEMBER 18TH, 1887.

# THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

PRICE TWOPENCE.

POSTAGE ONE HALFPENNY.

ISSUED EVERY WEEK BY

THE TWO WORLDS PUBLISHING COMPANY LIMITED

At Its Registered Office,

18, CORPORATION STREET, MANCHESTER,

Where All Business Communications Should Be Addressed.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD

One year, 10/10; Six Months, 5/5; Three Months, 2/9, post rec.

Editor and Secretary: ERNEST W. OATEN

To Whom All Communications Should Be Addressed.

Cheques and Drafts should be crossed ——— &amp; Co., and made payable to THE TWO WORLDS Publishing Company Limited.

Bankers: Williams Deacon's Bank (Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS.

The Editor will not undertake to be responsible for any rejected MS. nor to return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, OCTOBER 19, 1928.

## Cremation.

ONE of the controversies which arose at the recent International Spiritualists' Congress concerned the important matter of the disposal of human remains. We are pleased to see that there is an increasing tendency amongst all progressive bodies towards the cremation of human remains. A great misconception exists concerning the process of cremation, yet gradually the natural conservatism of the race is being overcome. Many people are under the impression that cremation implies the burning of the body. In modern cremation it means nothing of the sort, no flame ever having access to the coffin, which is placed in an air-tight retort.

It is impossible to compute the amount of disease which arises from cemeteries and churchyards, especially when graves are continually being re-opened; while the increasing value of land in such a restricted area as these islands adds to the complexity of the problem. With every desire to avoid that which is gruesome, it can be safely said that no one could bear to look upon the body of a deceased person undergoing the process of disintegration and decay beneath the surface of the earth. They are Nature's own processes, but they are long and tedious, and modern methods of cremation are conducted on lines which approximate very closely to the disintegration of the body in the grave, save that the process lasts a few hours instead of many years.

We are pleased to see that there is a growing tendency on the part of the large cities to establish crematoria, and note with pleasure the steady increase in the use of these by the general public. There can be no gainsaying the fact that the greatest obstacle to the growth of the modern methods of disposing of human remains is very largely due to an old-fashioned theology. The doctrine of a physical resurrection has not only had a direct effect, but a subconscious effect, upon the minds of the general public, despite the fact that accidental excavations often reveal that after many years nothing is left but bones. How far, however, disease germs impregnate the earth it is still difficult to say. We remember some years ago in one of the ancient cities of this country an open space in the centre of the city (which had been used for the deposit of bodies during the great plague) was desired to be put under cultivation. The cobble stones with which it had been covered were removed, and men began to be busy digging up the soil. Within a few days a number of them were down with plague, and this although centuries had elapsed since the burials.

As one whose solemn duty it has been to officiate at the funeral rites of many scores of old friends, we do not hesitate to express our opinion in favour of cremation. How often have we seen a little company gathered round the graveside, in inclement weather, to pay their last tokens of respect to the body of some dear friend, and had

reason to return to the cemetery in a few days or weeks to officiate at the interment of someone who had taken cold at the former funeral. The proceedings at the graveside are oft-times prolonged, and even when they have been shortened in the face of rain, hail or snow, there is always the danger of exposure becoming a menace to the health of others. In most of our large towns to-day the chapel of the crematorium is fitted with an organ, and a very sweet and a comforting musical service can often be held, while the gradual passing of the catafalque from the sight of the mourners through the open door is very much more impressive than the dropping of clods or even flowers upon a coffin lid. Such a service can be made very beautiful and can leave behind a sweet memory of pleasing scenes rather than the sombre distress so often accompanied by earth burial.

There remains to be considered the effect of cremation upon the deceased, and the Spiritualist is the individual who can speak with authority, for he has not only officiated at the graveside, but he has often spoken with the deceased in days subsequent to the ceremony. We have ourselves officiated at quite a score of cremations, and on every single occasion have received the thanks of the deceased at some subsequent seance, and many of these messages have been amongst the most valuable tests of identity that we have received from the other side. Even incidents which happened in the chapel, which were unknown to ourselves and could not have been known to the medium or anyone at the seance, have been related to us, and we have been able to verify them. In no single case has there been any suggestion that cremation causes discomfort to the newly-arisen one, and in one case at least we received a communication within 24 hours of the event.

Spiritualists should be aware of the fact that death is never actually sudden. It may happen that an accident may crush the life out of an individual, but we have every reason to know that in many such cases there are individuals in the invisible world who have been able to see sufficiently far to anticipate the untoward event; while after an accident which apparently means sudden death, the experienced clairvoyant will know that there are many hours during which the soul forces are gradually exuding from the body. We once stood at a bedside and watched the spirit disentangle itself from the body. We saw her received by two spirits who were waiting for her, and saw her carried away in their arms, and yet the body on the bed continued to breathe for twenty minutes after the spirit had left the physical surroundings. All that was left appeared to be the animal life. Sometimes the reverse is the case. The animal life ceases, while the spirit itself gradually disentangles itself, but this is a process of hours only.

Immediately after death a body should be cleansed and decently covered. The windows should be thrown open where convenient, so as to allow a clean current of air to circulate through the room, and every effort should be made to leave the body undisturbed for a period of 12 to 24 hours. The procession of people to see the last of the deceased should be avoided where possible. In tropical countries we know that bodies cannot be kept for two or three days as they are in this country. The process of decomposition is more rapid, but by reason of that very fact it is also true that the escape of the soul forces is also more rapid, and a period of quietude and fresh air should be assured. After a period of 12 to 24 hours in this country there is little or no vital attachment between the spirit and his body, and little or no reaction between them.

One other consideration arises, and that is the attraction of the spirit due to the thoughts of the mourners. The constant procession of people to view the body causes them to think intensely, and with sorrow, of the deceased, and very often this causes uneasiness to the recently departed one. It draws them once again into the surroundings of the death chamber, and has an effect similar to imprisonment, while with earth burial the constant visits to the cemetery has again the tendency to attract the deceased into the surroundings of those who view cemeteries with gloom and try to enliven them with flowers. Where cremation takes place, the mourners are given a sense that no earthly tie remains, and there is for them



the realisation that the spirit is free of the body and no longer has a physical habitation. This undoubtedly helps the freedom of the spirit.

Many of the friends at whose cremation we have officiated have told us that it has hastened their advancement and brightened their whole spiritual surroundings by removing this attraction to the old physical surroundings, due to the thoughts of those who mourn them. In the interest of sanitation, and in the interest of the rapid progress of the deceased, we plump every time for cremation. There may be those of conservative mind who like to cling to the old-fashioned ideas, but the march of the world is onward, and once a man's duty on earth is done, it is our business and duty to assist him into the larger freedom of the spirit world, and if it is necessary to him and us that soul communion take place, let it be in the silent sanctuary of the home, and not in the sombre and morbid conditions of a graveyard or cemetery. The question of cost is a practical one, but where there is a crematorium within easy reach the difference is so slight as to be negligible, since no ground need be purchased.



## CURRENT TOPICS.

"THAT YE  
LOVE ONE  
ANOTHER."

HARD names are not unusual in the realm of religion, and Father Woodlock, the well-known Roman priest, preaching at Farm Street, Mayfair, had some hard

words to say about the present crisis in the Anglican Church. He alluded to "a church whose Thirty-nine Articles are interpreted in a way from which the instinctive honesty of Englishmen shrinks. . . . A church in which creeds are recited by men at the altar in worship, and then denied from the pulpit." Father Woodlock went on to say: "It was curious that at the Church Congress an Anglo-Catholic, Canon Williams, uttered one of the most evident and blatant heresies heard there, when he denied the doctrine of original sin." Father Woodlock went on to say that modernism was "opposed to the supernatural, miracle-working Christ." These are probably hard sayings, but the man who stands outside all the churches must wear a sardonic smile when he sees all the sections of the supposedly united Christian church calling one another names, reminiscent of a Billingsgate quarrel.

THE POT AND  
THE KETTLE.

WHILE much that Father Woodlock says is not altogether undeserved, yet it is a strange sight when one sees the representative of a church which has always

been famous for mental reservations and subterranean methods pointing the finger at others who say one thing and act another. The man in the street is apt to exclaim: "A plague on both your houses. There is little to choose between you." If Father Woodlock thinks it possible to again convert England to a belief in the crude and utterly pagan doctrine of original sin, we fear that he under-rated the growing intelligence of a modern age. The present crisis in all the churches is due to two things only, viz. modern education and cheap books. Gradually the common people are obtaining access to the facts of history, and developing the ability to analyse the involved questions of theology for themselves. They are face to face with a patchwork of dogma and creed, which has changed a thousand times, and must change a thousand times more. Presently the man in the street will begin to study the "canon of scripture" and the historic accuracy of some of the documents upon which theological dogmas are based, and when that day comes such a flood of light will be thrown upon the schemings and twistings of the theologians of the middle ages that even the little faith which is left will be in danger. When all is said and done, the real roots of religion consist of a straight life, reverence for God, and service to men. No church can improve on that; and though falsified records, misinterpreted scriptures, and a thousand and one other things may obscure the issue, some day the full truth will out.

A FIRM  
ANCHORAGE.

AMIDST all these quarrellings and bickerings, the Spiritualist has a firm anchor which can never be shaken. The claim of all churches is that they have had a revelation from a higher life. That revelation is two thousand years old. No exact records of it exist, and for centuries we have been living on legend and tradition. To-day the Spiritualist is able to get behind the veil. He is not dependent upon tradition or upon ancient scripts or obscure legends. He is able to go to the spirit world itself, to the fountain-head from whence the last revelation and previous revelations have come. Where the theologians fall out, he appeals to headquarters, and is at peace. The opening of the gates which gave us access to the higher realms of spiritual life has placed the theologian in the position of a middle-man, and instead of taking our spiritual goods from the middle-man we prefer to go to headquarters. Presently, even the priest will recognise that the best role he can fulfil is to act as a helper, striving to link up men with the higher life, in order that they themselves may receive first-hand information and inspiration. The time when he was a plenipotentiary acting for the spiritual hierarchy is rapidly passing away.

ONE word of warning is, of course, necessary. So many people come to the investigation of Spiritualism, and think that the whole of it is contained in obtaining a few messages from their loved ones who recently passed behind the veil. It cannot be too strongly asserted that the individuals who recently passed into spirit life know very little about that life. A man who makes a three months' trip to America is no authority upon the possibilities of the great continent overseas. It is the individual who has lived in the spirit world for dozens, hundreds, or even thousands of years who is an authority upon the higher reaches of spiritual life and inspiration. Modern Spiritualism shows that if only men will raise their lives to the level essential for the deeper communion with the spiritual world, there is no limit to the possibility of gaining access to those higher reaches of spiritual life and being. Spirit communion, after all, is but the first round in the ladder. Access to the higher realms is obtainable by effort and worth, and the time has gone by when the parson can stand at the foot of the ladder and take toll for passing on the messages he has received. There are other messages to be obtained which are up-to-date and meet the needs of to-day, and there is no ambiguity about them.



## The Britten Memorial.

THE Trustees are most anxious that the progress made during the past few years should be maintained, and they make a further earnest appeal for support in their endeavour to establish in Manchester a centre of Spiritualistic activity as a permanent Memorial to Mrs. Emma Hardinge Britten (one of our greatest pioneers workers), and also to perpetuate the memory of a number of other workers who rendered so much service in the early days of our movement.

The scheme, so often outlined in these columns, include the establishment of:

1. A National Library and Reading Room.
2. Headquarters for the Spiritualists' National Union Limited.
3. Headquarters for the British Spiritualists' Lyceum Union.
4. Classrooms for Study, and for the Development of Mediumship under the best guidance obtainable.
5. Seance Rooms for the production and Study of Psychic Phenomena, and of Mediumship under the best conditions.
6. To house such other Spiritualistic activities as may be convenient and desirable.
7. To provide a Home for the care of such records as are essential to the History of the Cause.

Have you realised the paramount importance of a building equipped on the lines suggested by the Britten Memorial

Trust? What could we have more fitting and appropriate to perpetuate the memory of our arisen pioneer workers? Is not the life-work of Mrs. Emma Hardinge Britten, and the host of pioneers who made such great sacrifices, worthy of our whole-hearted support? A large number of our young and new workers do not know what had to be endured in their time, but the older fraternity fully recognise their sterling worth, and donations are to hand from many an old and tried worker.

I have pleasure in appending the list of contributions which have come to hand during the period to September 30th, and sincerely hope that it will encourage many to give generously:

	s.	d.
Amount previously acknowledged .. .. .	11,166	6
Mr. Jas. F. Bowerman, Buckfastleigh, Devon..	100	0
Mrs. Stubbs, C.C.H., Manchester .. .. .	60	0
Mr. and Mrs. Lambert, Stockport (Annual Subscription) .. .. .	42	0
"In Memory of Lieut. Osric Staples, killed in France, September 25th, 1915."—From his Cousin, I. Toye Warner-Staples, F.R.A.S. Manchester Good Friday Celebrations—Collecting Box .. .. .	10	6
Mr. A. Wood, Ivanhoe, Melbourne, Australia..	10	0
Balance from Flower Fund, B.S.L.U., Manchester Conference (per Mrs. M. M. Briggs)	7	9
Miss C. Hichman, Ripley (per Miss E. Elliott)..	5	0
	11,411	9
Equals .. .. .	£570	11 9
General Contributions and other efforts previously acknowledged .. .. .	2,675	4 9
Total Amount inclusive of Mr. Hervey Carter's Gift .. .. .	£3,245	16 6

To every subscriber mentioned in the foregoing list of contributions I would, on behalf of the Trustees, tender their warmest and most sincere thanks for the generous response to our appeal.

The Trustees appreciate the action of Mrs. Stubbs, Mr. Jas. F. Bowerman, Mr. and Mrs. Lambert and Mr. A. Wood in sending a further valued contribution to the Fund, and sincerely hope that others may follow their good example.

I would again call the special attention of Spiritualists to the splendid idea of Mrs. I. Warner-Staples and others in sending gifts to the Memorial as anniversary remembrances of our dear slain boys. As Mrs. Warner-Staples rightly states, we cannot put flowers on their graves, but we can send a small donation instead to keep their memory green and their names before the public. I would commend this idea to the large number of Spiritualists who have lost their dear boys.

The attention of churches and Lyceums is directed to this important National Scheme, and the Trustees would welcome contributions as a result of social functions, seances, retiring collections, etc. Your help is solicited! May we again see an early revival of interest in the project.

All donations and offers of assistance, by bequest or otherwise, will be gladly acknowledged by John Jackson, Hon. Secretary, 30, Buxton Road, New Mills, near Stockport.

HAPPINESS is not a matter of events; it depends upon the tides of mind.—ARABIC.

TALKING.—Everyone almost seems to look on the light side of life, and few on the more serious side. Each has to meet troublous times, so that, then, serious talk is forced upon them. Make it your business to mingle with light talk some serious talk also, and you will benefit yourself and others also. Someone may say that this is advice that is unnecessary, yet if you look round you will find that the talk of to-day is mostly of a frivolous nature. Therefore, again we say, be on guard against this so prevalent error.—TRUTH BEARER.

## Transitions.

MR. WILLIAM BUTTERWORTH (BARROW).

WE regret to have to record the transition to spirit life of Mr. William Butterworth, which occurred at the North Lonsdale Hospital, Barrow-in-Furness, on Wednesday, Oct. 3rd, at 5-30 a.m. He, along with his wife, Mrs. Hetty Butterworth, were the founders of the Orange Hall Spiritualist Church, which Society, on removing to Preston Street, became known as the National Spiritualist Church. His position will be hard to fill, he being Trustee, Treasurer, and Choir Master. The funeral on Saturday, Oct. 6th, was very largely attended, and the numerous floral tributes laid upon the grave bore testimony to the general esteem in which he was held by all classes. The service at the cemetery was conducted by Mr. Owen (Life President of the Society), assisted by Mr. Dobson (President of the North Lancashire and West Cumberland District Group), when the choir sang Mr. Butterworth's favourite hymns, "Nearer, My God, to Thee" and "Lead, Kindly Light." At the graveside a service was also held by the R.A.O.B., Mr. Butterworth being a member of that society. A memorial service was held in the church on Sunday, Oct. 7th, which was conducted by Mr. Owen, assisted by Mr. Roy Brown (President of the Society). It was of a moving character, and many references were made to Mr. Butterworth's connection with the church and the Spiritualist movement.

MRS. RACHEL TAYLOR (LIVERPOOL).

MANY hundreds of Liverpool Spiritualists will hear with regret of the passing of Mrs. Rachel Taylor, of West Derby Street Spiritualist Church, which occurred with tragic suddenness on Thursday, Oct. 4th. Up to the day of her passing she had ministered to her many followers, and on the previous Sunday had officiated at the harvest thanksgiving service, apparently in her usual health. She had endeared herself to many hundreds with her kindly and helpful messages of comfort and advice. During her many years as a medium her wonderful abilities must have brought cheer and encouragement to thousands. Her particular niche in the hearts of her brother and sister Spiritualists can never be filled. She passed as she had often expressed a wish to do, with her hand to the plough.

MRS. S. MILLAR (NORTHWICH).

WE regret to have to record the passing of Mrs. S. Millar, of 43, Edward Street, Northwich, who entered the higher life on Oct. 2nd after a painful illness. For some six months her health had been bad, but her thoughts were always for the church, of which she was one of the founders. She has been the financial secretary of the Northwich Society since its opening. She will be greatly missed in the Spiritualist cause, but we hope to realise her influence in the days before us.

## CORRESPONDENCE.

### THEOLOGY OR MORALITY.

SIR,—It was stated lately by one who was present in Rome at a reception of pilgrims by the Pope, that he thought the reason why some people hate the Church is dislike of the Ten Commandments, and not theology. He said: "It is not the Church's doctrines or theology that disturb them; it is her morality that they hate. It is her demands of a pure unselfish, sacrificial, sinless life that keeps them out or makes them antagonistic—not her theology."

I do not believe this is true of many people! If it were true, Spiritualism would have small chance of becoming the future world religion, as it teaches that all sin and wrong-doing to others are spoiling one's own future life. By sin one hurts oneself more than anyone else. A true Spiritualist has no use for wrong-doing.

A. K. VENNING.



## REPORTS OF SOCIETY WORK.

### SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 3d. per line is made. Send stamps with your report.

#### LANCASHIRE DISTRICT COUNCIL.

THE half-yearly meeting was held on Saturday, October 6th, at Boaler Street Church, Liverpool. There was the usual routine, minutes, etc., and correspondence. A resolution was passed that the expenses of the Associates' representatives attending the District Council meetings be paid from the Council funds.

Messrs. Connor and Pearson gave their reports of the S.N.U. Annual Conference, and a long discussion followed and resulted in the foregoing resolution being carried unanimously: "This half-yearly general meeting of the Lancashire District Council endorses the appeal for funds made by the S.N.U., and urges all churches to respond to the limit of their capacity."

We urge our constituent Groups to make themselves responsible for seeing that their churches are notified and encouraged to contribute.

A vote of congratulation to Mr. Keeling, on his election to the Presidency of the S.N.U., was carried with acclamation.

Mrs. Griffiths informed the delegates of the transition of Mr. Butterworth (Barrow-in-Furness) and the usual silent standing vote was passed.

A hearty vote of thanks to the Boaler Street friends for providing an excellent tea and granting use of the church concluded a most harmonious meeting.

#### SHEFFIELD DISTRICT COMMITTEE

THE monthly conference was held on Sunday, Oct. 7th, in the Grace Street Church, Barnsley, Mr. Johnson presiding. Twelve churches were represented. The usual opening exercises were characterised by a spiritual devotion for ten minutes, and two minutes' silent concentration towards our President (Mr. B. Davis), who is still indisposed. Mr. Smith gave a welcome on behalf of the local church, Mr. Johnson suitably responding.

The minutes were accepted, and correspondence was read. Arising out of this, it was decided that Messrs. Johnson and Oates represent the D.C. at the opening ceremony of the new church at Armthorpe on Saturday, Oct. 13th. The Secretary was asked to write the Y.D.C. officials, asking the reason they obtained the keys of the Grace Street Church and inspected the premises without notifying the church secretary. The matter of Hindle Street was left until we hear further from the Y.D.C. A letter of sympathy was to be sent to the family of Mrs. Riley, a member of Catherine Street Church, recently passed on. Also that the Secretary be instructed to convey the hearty congratulations to Mr. E. W. Oaten on his recent appointment as President of the I.S.F. This was strongly supported by old workers of our D.C., as they thought it reflected credit on the D.C., as Mr. Oaten was an old worker amongst us.

Church reports were brief, and chiefly showed harvest festival activities, and one church desirous of borrowing £500 to build a church. The financial report was accepted as satisfactory. The matter of a joint demonstration was ventilated, and was referred back to churches to see how they were prepared to finance one in 1929.

A paper was given by Mr. Rawlinson on "Organisation" in the afternoon, and was listened to by a good audience. Discussion followed. Mr. Cooper pro-

mised to give one at the next meeting on "My religion." The evening propaganda meeting was fairly attended, and was presided over by Mr. Johnson, who was ably assisted by Messrs. Smith, Norris and Rawlinson.

The usual vote of thanks was tendered for the splendid catering arrangements.—W. RAWLINSON.

#### LONDON DISTRICT COUNCIL.

(DISCUSSION GROUP.)

THE Discussion Group opened the season's activities with a very well-attended meeting on Monday, October 1st, when the Ven. Bkikhhu (Buddhist Monk) gave a paper on "A Monk's Life: Is It Reasonable?"

A brief sketch of life as seen in the world to-day was outlined, showing the various lives lived by its inhabitants, comment being made upon the murders and suicides which take place and the great sadness caused by the acute industrial position. There were, of course, a great number of people who were happy in a relative sense, but the monk claimed that greater happiness is found by living divorced from the fluctuations of this world, and the life most to be desired was one founded upon meditation which is the practice of the monks. Mention was made of the various teachers who claimed to show the way to salvation but Ven. Bkikhhu insisted that the only person who could save one's soul was the individual himself, and it was stated that in many cases this so-called salvation was merely the blind leading the blind. Much of Ven. Bkikhhu's paper consisted of an outline of the teachings of the "Buddha," but it was noticeable how insistent the speaker was that a monk's life is certainly reasonable and the only life worth living, without giving any adequate reasons for his claims.

In the discussion which followed Ven. Bkikhhu needed the services of an interpreter, which duties were very ably performed by Mr. A. P. de Zoysa. The central claim of the speaker was that a monk's life is reasonable because he follows the pursuit of meditation and spiritual development in order to gain a greater knowledge of life as a whole, in the same way as a scientist pursues science to further the scientific knowledge of the world. The great difference, however, being that the methods of the monk revealed life in its fullest and widest sense. Mr. J. M. Stewart occupied the chair and conducted his duties in a very pleasing and able fashion.

#### RYDE (ISLE OF WIGHT).

OUR harvest festival was held on Sunday, Sept. 30th, when the little hall in Belvedere Street was packed to its utmost capacity, many having to stand.

Mrs. Hoskins, of Bristol, took the service, and gave many recognised descriptions at the end. Mr. M. Perkins, the President of the church, presided. Mrs. Hoskins took for her subject "Whatever a man soweth, that shall he also reap," and in doing so pointed out the great responsibilities this injunction places on all human shoulders. Mrs. Saunders very beautifully rendered a solo during the evening, which was much appreciated.

On Monday a Harvest Home tea was held, at which a general fraternisation gave joy to a large gathering of members and friends.

CHANGE OF ADDRESS.—Mr. C. GLOVER BOTHAM, "Lilydale," 91, Wentworth Road, Golders Green, N.W. 11. Telephone: Speedwell 3585.

#### BRISTOL.

ON Sunday, October 7th, the Bristol United held their harvest thanksgiving. The speaker and demonstrator for the day was Mrs. Hoskins, who took for her subjects: "Responsibility of the Sowing Time," and "Thanksgiving." The church was crowded. A solo was very ably rendered by Mr. Jenkins. The musical part of the service reflected great credit to the organist (Mr. Bowsher).

On Monday evening a harvest supper was very largely supported. This harvest festival has been the best known at this church—both financially and spiritually.

#### HARRINGAY.

THE second harvest thanksgiving was held on Sunday, Oct. 7th, and was a great success. Members and friends tastefully decorated the hall, and many gifts were brought, which were distributed the following day to the poor and sick of the surrounding neighbourhood. Miss Maddison was the speaker, and gave an address on "Sowing and reaping," followed by clairvoyance of a very high order.

#### IDLE (YORKS.).

ON Oct. 6th the eighth annual tea and concert was held. The tea, which was given entirely by members and friends, was laid to a good number of the public. After tea a grand miscellaneous concert was held, when, after a few opening remarks by the Chairman (Mrs. Playforth, of Leeds), the large audience present appreciated the splendid efforts of the members, also friends from Saltaire, who assisted. A few appropriate remarks by the Chairman and the President of the church brought a successful evening to a close.

On Oct. 7th the first anniversary service in the new church was held, when Mrs. Playforth was the speaker. Special hymns were sung. There were good congregations.

#### WORTHING.

THE Worthing Spiritualists held their harvest thanksgiving on September 30th. The church was beautifully decorated with flowers, fruit, vegetables, etc.

The services were conducted by Mr. A. Nickels (Luton). In the evening every available seat was occupied and the vestry had to be thrown open to accommodate the extra number of visitors.

The fruit and vegetables were afterwards distributed to deserving cases and sick friends whose needs had been brought to the notice of the President.

A solo, "Crossing the Bar," was beautifully rendered in the evening by Miss Hilda Lattie.

#### CHRISTMAS, 1928.

#### GIFTS FOR THE CHILDREN.

#### BOOKS OF ADVENTURE, SCHOOL STORIES AND TRAVEL.

LARGE SELECTION, 1/- to 6/-.  
Send for Lists. Post Free.

#### THE TWO WORLDS, MANCHESTER.

MORALS! (Stockwells Ltd., 1/-)—A Book for Men and Women. Auto-graphed Copy 1/3, post free.—AUTHOR, 19, Cheyne Street, Stockbridge, Edinburgh.

**SOCIETY ADVERTISEMENTS.****Manchester Central Spiritualist Church,**  
ONWARD (LARGE) HALL, 207,  
DEANS GATE.

SUNDAY, OCT. 21ST, at 6-30,  
MR. E. W. OATEN.  
Collection for F.O.B.

An OPEN CIRCLE (PUBLIC) will be held  
at 10, Atkinson Street every Sunday  
at 3. Conductor: MRS. A. BURNETT.  
SUNDAY, OCT. 28TH, MADAME TICKLE.

**Manchester Society of Spiritualists,**  
38, MASKELL STREET.

SUNDAY, OCT. 21ST, at 10-30, LYCEUM.  
At 3 and 6-30, MRS. MEAKIN.  
MONDAY, at 8, MRS. FELLOWS.  
TUESDAY, WHIST DRIVE. Admission 6d.  
WEDNESDAY, at 3 & 8, MRS. GRAYSON.  
SUNDAY, OCT. 28TH, MR. PILKINGTON.

**Cheetham Hill National Spiritualist Church,**  
HALLIWELL LANE.

SUNDAY, OCT. 21ST, at 10-30, LYCEUM.  
At 3, 6-30 and 8, MRS. RENSHAW.  
MONDAY, at 3 and 8, MRS. LORD.  
TUESDAY, at 8, OPEN CIRCLE.  
THURSDAY, at 8, MRS. BUNTON.  
SATURDAY, at 7, MRS. M. BRIGGS.

**Collyhurst National Spiritualist Church,**  
COLLYHURST ST., MANCHESTER.

SUNDAY, OCT. 21ST, at 10-30, LYCEUM.  
At 3, 6-30 & 8, MR. ROY MORGAN.  
MONDAY, at 3 and 8, MRS. JACKSON.  
WEDNESDAY, at 3 & 8, MRS. SHEPHERD.  
SUNDAY, OCT. 28TH, MRS. GREENHALGH.

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

SUNDAY, OCT. 21ST, at 6-45 & 8-15,  
MR. C. E. TIMMS.  
MONDAY, at 8-15, OPEN CIRCLE FOR  
HEALING AND CLAIRVOYANCE.  
TUESDAY, at 8-15, MISS P. GOODWIN.  
THURSDAY, at 8-15, MRS. TONGE.  
SATURDAY, at 8-15, OPEN CIRCLE.  
SUNDAY, OCT. 28TH, at 2-30, LYCEUM.  
At 6-45 & 8-15, MR. CHAMBERLAIN.

**Miles Platting Progressive Spiritualist Church,**  
COGLAN STREET, LODGE STREET.

SUNDAY, OCT. 21ST, at 2-30, LYCEUM.  
At 6-30 & 8, MISS RICHARDSON.  
MONDAY, at 3 and 8, SERVICES.  
Every TUESDAY and SATURDAY, at 8,  
PUBLIC CIRCLE. Developers invited.  
THURSDAY, at 3 & 8, MRS. DOHERTY.  
SUNDAY, OCT. 28TH, MRS. STAKES.

**Moss Side Progressive Lyceum Church,**  
STANLEY GROVE, MOSS LANE WEST.

SUNDAY, OCT. 21ST, at 2-30, LYCEUM  
At 6-30 and 8-15, MR. TINKER.  
THURSDAY, at 8, OPEN CIRCLE.

**Moston Spiritualist Church and Lyceum,**  
CHURCH LANE, MOSTON.

SUNDAY, OCT. 21ST, at 10-30 & 6-30,  
LYCEUM OPEN SESSION.  
At 3, LIBERTY GROUP, MR. TINKER.

WEDNESDAY, at 8, MRS. STOTT.

**New Manchester Lyceum Church,**  
BRUNSWICK STREET, C-on-M.

SUNDAY, OCT. 21ST, at 10-30 & 2-30,  
LYCEUM.  
At 6-30 and 8, MRS. BENSON.  
MONDAY, at 3, MRS. E. WOODINGS;  
At 8, OPEN CIRCLE.  
TUESDAY, at 8, MRS. A. HILL.  
WEDNESDAY, at 8, MEMBERS' CLASS.  
THURSDAY, at 3 & 8, MRS. HARTLEY.  
SATURDAY, at 8, MRS. RYDER.

**SOCIETY ADVERTISEMENTS.****Newton Heath Spiritual Church,**  
ALLEN STREET, MANCHESTER.

SUNDAY, OCT. 21ST, at 2-30, LYCEUM.  
At 6-30 and 8, ANNIVERSARY,  
MR. HEY.  
MONDAY, at 6-30 and 8, MRS. BULL.  
THURSDAY, at 8, MRS. FERGUSON.  
SATURDAY, at 8, OPEN CIRCLE.

**Pendleton Spiritualist Church.**

New Address:

94, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, OCT. 21ST, at 2-30, LYCEUM.  
At 6-30, MISS SELLERS.  
MONDAY, at 8, OPEN CIRCLE.  
WEDNESDAY, at 3, MRS. FERGUSON.  
THURSDAY, at 8, MRS. LANGFORD.  
FRIDAY, at 8, OPEN CIRCLE.  
SUNDAY, OCT. 28TH, MRS. POWNER.

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

SUNDAY, OCT. 21ST, ANNIVERSARY.  
At 2, LYCEUM.  
At 3-15, OPEN CIRCLE, MR. BOLD.  
At 6-30, SERVICE OF SONG.  
At 8, MRS. EATON.  
MONDAY, at 3 & 8, MISS SANDIFORD.  
TUESDAY, at 8, Circle, MR. MORRIS.  
WEDNESDAY, at 3 & 8, MRS. CHAPMAN.  
THURSDAY, MEMBERS' CLASS.  
FRIDAY, OPEN CIRCLE.  
SATURDAY, at 8, MRS. HARTLEY.  
On SUNDAY, NOV. 11TH, Remembrance  
Day, OPEN CIRCLE at 10-30 a.m.  
Everyone invited to join us.

**Milton Spiritualist Church,**  
BOOTH STREET, ECCLES.

SUNDAY, OCT. 21ST, at 11, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30 and 8, MR. E. OWEN.  
MONDAY, at 3 and 8, MRS. STAKES.  
TUESDAY, at 7-30, MRS. GRANGE.  
WEDNESDAY, at 3 and 8, MRS. CROSS.  
SATURDAY, at 8, OPEN CIRCLE.

**Colwyn Bay Progressive Spiritualist Church,**

CO-OP. BUILDINGS, SEA VIEW ROAD.  
(Affiliated to the S.N.U.)

SUNDAY, at 3, 6-30 and 8 p.m.  
MONDAY, at 3 and 7-30.  
THURSDAY, at 7-30.  
Visitors are cordially invited to all  
Services.

**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.

**Bexhill Spiritualist Mission,**  
"GYMNASIUM," AMHURST ROAD (Side  
of Fire Station), BEXHILL-ON-SEA.

SUNDAY, OCT. 21ST, at 11 and 6-30,  
MISS STRUTHERS.  
MONDAY, at 3, PSYCHOMETRY.  
SATURDAY, at 7, at 2, Buckhurst Rd.

**Brighton Central Spiritualist Church,**  
ATHENÆUM HALL, NORTH STREET.  
(Opposite Ship Street.)

SUNDAY, OCT. 21ST, at 11-15 and 7,  
MR. KELWAY BAMBER, Address.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 8, ADDRESS AND  
CLAIRVOYANCE.

**NEW SECRETARIES.**

MILTON SPIRITUALIST CHURCH,  
BOOTH STREET, ECCLES.—MRS. HYDE,  
58, Lansdowne Road, Monton, Eccles.

**SOCIETY ADVERTISEMENTS.****Brighton Spiritualist Church,**  
MIGHELL STREET HALL.

SUNDAY, OCT. 21ST, at 11-15 and 7,  
Arrangements pending.  
Address and Clairvoyance.  
At 3, LYCEUM.  
MONDAY, at 7-15, PUBLIC HEALING  
CIRCLE.  
WEDNESDAY, at 8, Arrangements  
pending.

**Chatham Spiritual Society,**  
AVONDALE HALL, GEORGE STREET.  
(Affiliated to the S.N.U.)

SUNDAY, OCT. 21ST, at 11,  
MISS JOAN PROUD,  
Address and Clairvoyance.  
At 7, HARVEST THANKSGIVING ANNI-  
VERSARY, REV. G. VALE OWEN.  
At 3, LYCEUM.  
THURSDAY, at 3 and 7-15,  
MRS. STANDAGE.

**Dover Spiritualist Society,**  
NEW HALL, CANNON STREET.  
(Entrance: St. Mary's Passage.)

SATURDAY, OCT. 20TH, at 8; and  
SUNDAY, OCT. 21ST, at 11 and 6-30,  
MR. OSBORN,  
Address and Clairvoyance.  
SUNDAY, OCT. 28TH, MISS L. GEORGE.

**Eastbourne Spiritualist Society,**  
DICKENS FELLOWSHIP HALL,  
UPPERTON ROAD.

SUNDAY, OCT. 21ST, at 11-15 & 6-45,  
MR. PERCY SCHOLEY.  
At 3-30, PUBLIC CIRCLE.  
SUNDAY, OCT. 28TH, MR. H. LEAF.

**Margate Spiritualist Church,**  
CAVENDISH HALL, HIGH STREET,

SATURDAY, OCT. 20TH, at 7-30,  
SERVICE as usual.  
SUNDAY, OCT. 21ST, at 3 and 7,  
SERVICE as usual.

**Ramsgate Spiritualist Church,**  
CHATHAM STREET, RAMSGATE.

SATURDAY, OCT. 20TH, at 7,  
MRS. M. CROWDER.  
SUNDAY, OCT. 21ST, at 3 and 6-30,  
MRS. M. CROWDER.

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

SUNDAY, OCT. 21ST, at 7-30,  
MISS F. MORSE,  
Address and Clairvoyance.  
WEDNESDAY, MRS. NUTLAND,  
Address and Clairvoyance.

**Southend Spiritualist Church,**  
Corner of HILDAVILLE DRIVE and  
WESTBOROUGH ROAD, WESTCLIFF  
(near Chalkwell Park).

SUNDAY, OCT. 21ST, at 11 and 6-30,  
MRS. PODMORE.  
THURSDAY, at 8, MRS. FILLMORE.

**Sutton Spiritualist Society,**  
CO-OPERATIVE HALL, BETHILL STREET.

SUNDAY, OCT. 21ST, at 6-30,  
MRS. GOLDEN,  
Address and Clairvoyance.  
SUNDAY, OCT. 28TH,  
REV. VALE OWEN, Address.

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, OCT. 21ST, at 11 and 6-30,  
MRS. FILLMORE.  
THURSDAY, at 3, MEMBERS ONLY;  
At 6-30, MR. R. THORNTON.



**SOCIETY ADVERTISEMENTS.**

**Barking Christian Spiritualist Church,**  
MUNICIPAL RESTAURANT, EAST ST.,  
BARKING.

SUNDAY, OCT. 21ST, at 6-30,  
MR. A. E. WILLIAMS,  
Address and Clairvoyance;  
Followed, at 8, by CIRCLE.  
MONDAY, at 3, Ladies' Own,  
MISS THORNDICK,  
Address and Clairvoyance.  
WEDNESDAY, at 8, MRS. LAWS,  
Address and Clairvoyance.  
All are welcome.

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

SUNDAY, OCT. 21ST, at 11, SERVICE.  
At 3, LYCEUM.  
At 6-30, MRS. F. KINGSTONE,  
Address and Clairvoyance.  
MONDAY, at 3, Meeting for Members  
and Friends, MISS L. THOMAS.  
THURSDAY, at 8, Clairvoyance Meeting.  
SUNDAY, OCT. 28TH, at 11, MRS. TYLER.  
At 6-30, MR. LEONARD & MISS MOORE.

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

SUNDAY, OCT. 21ST, at 6-30,  
MRS. C. YOUNG,  
Address, Clairvoyance and Music.  
Removed from Bourne Hall.

**Bowes Park and Palmer's Green Spiritualist Church,**  
PRINCE'S HALL, GREEN LANES,  
PALMER'S GREEN.

SUNDAY, OCT. 21ST, at 11,  
MRS. C. YOUNG.  
At 7, MRS. MAUNDER.  
WEDNESDAY, at 8, MISS M. MORETON,  
at 54, Whittington Rd., Bowes Park.

**Brixton Spiritualist Church,**  
STOCKWELL PARK RD., Brixton, S.W.9.

SUNDAY, OCT. 21ST, at 11-15,  
MR. AND MRS. F. BROWN,  
Address and Psychometry.  
At 3, LYCEUM.  
At 7, MISS V. THORNDICK, Address  
and Clairvoyance.  
MONDAY, at 7-30, LADIES' CIRCLE.  
TUESDAY, at 8, MEMBERS' CIRCLE.  
THURSDAY, at 8-15, PUBLIC CIRCLE.  
SUNDAY, OCT. 28TH, MISS M. BARBER.

**Central London Spiritualist Society,**  
MINERVA ROOMS, 144, HIGH HOLBORN,  
W.C.1 (Corner of Bury Street).

FRIDAY, OCT. 19TH, at 7-30,  
REV. G. NASH.  
SUNDAY, OCT. 21ST, at 7,  
MRS. CLEMPSON.  
FRIDAY, OCT. 26TH, MRS. ELLIOTT.  
SUNDAY, OCT. 28TH, MR. SISSON.

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

SUNDAY, OCT. 21ST, at 11,  
MR. ELLA, Address; and  
MRS. HAMMERTON, Clairvoyance.  
At 6-45, MRS. HOLLOWAY, Address  
and Clairvoyance.  
WEDNESDAY, at 8, BROTHER JOHN,  
Lecture.

**Clapham Spiritualist Church,**  
ST. LUKE'S ROAD (Adjoining Reform  
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, OCT. 21ST, at 11, CIRCLE.  
At 3, LYCEUM.  
At 6-45 for 7, MRS. G. ELLIOTT,  
Address and Clairvoyance.  
FRIDAY, at 8, CLAIRVOYANCE.

**SOCIETY ADVERTISEMENTS.**

**Church of the Spirit, Camberwell,**  
THE CENTRAL HALL, HIGH STREET,  
PECKHAM, S.E.

SUNDAY, OCT. 21ST, at 11, CIRCLE.  
At 6-30, MR. C. GLOVER BOTHAM.  
At 55, STATION ROAD:  
MONDAY, at 2-45, LADIES' CIRCLE.  
TUESDAY, at 7-45 for 8, PUBLIC  
HEALING CIRCLE.  
WEDNESDAY, at 7-30, PUBLIC MEETING.  
SUNDAY, OCT. 28TH, at 6-30,  
MR. HARRY BODDINGTON.

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

SUNDAY, OCT. 21ST, at 6-30,  
SNOWDEN HALL, Esq.,  
Address and Clairvoyance.  
WEDNESDAY, at 3, CIRCLE; at 8, MISS  
RITA McEVoy, Address and Clair-  
voyance.

**Crouch End Spiritualist Society,**  
FELIX HALL, FELIX AV., CROUCH END

SUNDAY, OCT. 21ST, at 7,  
MISS FALLOWS.  
At 8-45, OPEN DEVELOPING CIRCLE  
THURSDAY, at 8, MR. G. BARKER.

**Church of Light,**  
WOODBERRY GROVE, BALLARDS LANE,  
N. FINCHLEY (Buses or Trams from  
Golders Green or Tally Ho Corner to  
Moss Hall Tavern).  
Secretary: Beama R. Morgan.

SUNDAY, at 7, SERVICE.  
TUESDAY, at 8, CIRCLE.  
MISS B. R. MORGAN.  
THURSDAY, at 8, SERVICE.  
FRIDAY, at 8, HEALING SERVICE,  
MR. N. WOODCOCK and MR. A. MUNDY

**Croydon National Spiritualist Church,**  
THE NEW GALLERY, KATHARINE ST.  
(Opposite the Town Hall.)

SUNDAY, OCT. 21ST, at 3, LYCEUM.  
At 6-30, MR. H. BODDINGTON,  
Address and Clairvoyance.  
WEDNESDAY, at 7-45, in Hall adjoining  
Ruskin House, Wellesley Road, Mrs.  
LANE, Address and Clairvoyance.

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

SUNDAY, OCT. 21ST, at 11-15,  
MR. A. FORDER.  
At 7, MR. GODFREY & MRS. EVANS  
WEDNESDAY, at 8, MR. S. FOSTER.

**East London Spiritualist Association,**  
ROOM 7, EARLHAM HALL, EARLHAM  
GROVE, FOREST GATE (Pass through  
Main Building to Second Door on Left).

SUNDAY, OCT. 21ST, at 7,  
MR. C. S. SEWELL.  
SUNDAY, OCT. 28TH, MR. T. W. ELLA.

**Finchley Spiritual Mission,**  
FERNBANK HALL, GRAVEL HILL,  
CHURCH END, FINCHLEY, N.3 (Tram  
and Buses to "Queen's Head").

SUNDAY, OCT. 21ST, at 7,  
MISS LILY THOMAS,  
Address and Clairvoyance.  
THURSDAY, at 8, MRS. F. REDFERN,  
Psychometry.

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

SUNDAY, OCT. 21ST, at 6-30,  
MISS EVA CLARK.  
At 8, PUBLIC CIRCLE.  
SUNDAY, OCT. 28TH, REV. J. WELCH.  
SUNDAY, NOV. 4TH, MRS. E. BALMER.

**SOCIETY ADVERTISEMENTS.**

**Forest Hill Christian Spiritualist Church,**  
BEADNELL RD., FOREST HILL, S.E.23

SUNDAY, OCT. 21ST, at 11-15, CIRCLE.  
At 3, LYCEUM.  
At 7, MRS. MELLODY.  
TUESDAY, at 3, MRS. PRINCE;  
At 7-30, HEALING CIRCLE.  
THURSDAY, at 8, PUBLIC CIRCLE.  
FRIDAY, at 8, MEMBERS' CIRCLE.  
SUNDAY, OCT. 28TH, MRS. WILLIAMS.

**Fulham Spiritualist Society,**  
12, LETTUCE ST., PARSON'S GREEN.

SUNDAY, OCT. 21ST, at 11-30, CIRCLE.  
At 3, LYCEUM.  
At 7, MR. R. BODDINGTON.  
THURSDAY, at 8, MRS. ABLEY.  
SUNDAY, OCT. 28TH, MRS. NEVILLE.

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

SUNDAY, OCT. 21ST, at 3, LYCEUM.  
At 7, MRS. B. STOCK.  
MONDAY, at 3, MRS. M. GOODE;  
At 8, PUBLIC MEETING.  
TUESDAY, at 8, MEMBERS ONLY.  
SUNDAY, OCT. 28TH, at 3, LYCEUM.  
At 7, MRS. A. DE BEAUREPAIRE.

**Hackney Independent Lyceum Church,**  
41, PEMBURY ROAD, HACKNEY DOWNS.  
(2nd Gateway in Downs Park Road on  
left.)

SUNDAY, OCT. 21ST, at 3, LYCEUM.  
At 7, MRS. E. A. RAYFIELD,  
Address and Clairvoyance.  
THURSDAY, at 8, DISCUSSION AND  
CLAIRVOYANCE.  
SATURDAY, OCT. 20TH, at 7, GRAND  
DANCE and SOCIAL, at Sigdon Road  
School, Dalston Lane, E.8.  
First of Fortnightly Dances throughout  
the season. All friends and members  
welcome.

**Hanwell Spiritualist Church,**  
120, UXBRIDGE ROAD.

SUNDAY, OCT. 21ST, at 3, LYCEUM.  
At 6-45, MR. WATCHOUS.  
WEDNESDAY, at 3, LADIES' GUILD.  
THURSDAY, at 8, MRS. BOLAM.  
FRIDAY, at 8, FREE HEALING CIRCLE.

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

SUNDAY, OCT. 21ST, at 3, CIRCLE.  
At 6-30, MR. T. W. ELLA, Address.  
WEDNESDAY, at 8, MR. BROOM,  
Address.  
SUNDAY, OCT. 28TH, MRS. H. GREGG.

**Hendon Spiritualist Fellowship,**  
(Please Note New Address)  
THE LIBERAL ROOM, 1, BELL TERRACE,  
HENDON.  
(Opposite "The Bell" Bus Stop).

SUNDAY, OCT. 21ST, at 6-45,  
MRS. BALMER;  
OPEN CIRCLE after Service.

**Hornsey Spiritual Fellowship,**  
ORESTER'S HALL, 5, HIGHGATE ROAD  
(Close to Kentish Town Tube.)  
Removed from Tottenham Lane.)

SUNDAY, OCT. 21ST,  
MRS. S. D. KENT.  
SUNDAY, OCT. 28TH, MISS GOLDSMITH.  
At 7, DEVOTIONAL;  
At 8-15, PHENOMENAL.

Week-days, at "Thirteen" Mortimer  
Terrace, 141/3, Highgate Road.  
MONDAYS, at 7-30, SPEAKERS' CLASS;  
At 8-30, DEVELOPING.  
TUESDAYS, at 8, THE INNER CIRCLE.  
WEDNESDAYS, at 3, DEVELOPING;  
At 8, HEALING SERVICE.  
THURSDAYS, at 3, PRIVATE and GROUP  
SITTINGS; at 8, PUBLIC PHENOMENA.



**SOCIETY ADVERTISEMENTS.**

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

SATURDAY, OCT. 20TH, at 8,  
SPECIAL FLOWER SERVICE in aid of  
Children's Xmas Fund, MISS MADDISON  
SUNDAY, OCT. 21ST, at 3, NAMING  
SERVICE, MR. CUMINGS will officiate.  
At 7, MRS. PRINCE.  
TUESDAY, at 8, FREE HEALING SERVICE  
MR. CUMINGS in attendance.  
WEDNESDAY, at 8, MRS. STOCKWELL.

**Ilford Psychical Research Society,**  
CLEMENTS ROAD, ILFORD.

SUNDAY, OCT. 21ST, at 7,  
MRS. E. A. CANNOCK.  
MONDAY, at 8, Lecture by MRS. A.  
NUTLAND. Subject: "Reincarnation."  
THURSDAY, at 3, Ladies' Meeting,  
MRS. CALWAY.  
FRIDAY, at 8, MRS. FRANCES TYLER.  
SUNDAY, OCT. 28TH, MR. G. T. GWINN.

**Kingston Spiritualist Church,**  
VILLIERS ROAD, KINGSTON.

SUNDAY, OCT. 21ST, at 11,  
MR. AND MRS. KIRBY.  
At 3, LYCEUM.  
At 6-30, MRS. A. JAMRACH.  
MONDAY, at 3, Ladies' Meeting for  
Psychometry, MISS L. GEORGE.  
Silver Collection.  
WEDNESDAY, at 7-30, MISS THORNDICK  
FRIDAY, at 7-45, FREE HEALING.

**London District Council of the S.N.U.**  
(DISCUSSION GROUP).

Meetings held at Minerva Rooms, 144,  
High Holborn, W.C.1, on MONDAYS  
at 8 prompt.

OCT. 22ND.—MR. J. M. STEWART.  
Subject: "Faith in the Light of  
Spiritualism."  
Questions and Discussion Invited.  
Everybody welcome.

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

SATURDAY, OCT. 20TH, at 7-45,  
CARNIVAL DANCE.  
Admission Free.  
SUNDAY, OCT. 21ST, at 7,  
MRS. E. CLEMENTS.  
Address and Clairvoyance.  
Followed by OPEN CIRCLE.  
MONDAY, at 3, LADIES' MEETING.  
TUESDAY, at 8, HEALING SERVICE.  
WEDNESDAY, at 8, MR. T. ELLA.  
FRIDAY, from 6 to 8, LYCEUM GUILD.  
SUNDAY, OCT. 28TH, MR. G. PRIOR.

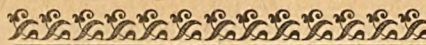
**Lewisham Spiritualist Church,**  
LIMES HALL, LIMES GROVE, LEWISHAM.  
(Opposite Prince of Wales Playhouse.)

SUNDAY, OCT. 21ST, at 11-15, CIRCLE.  
At 2-35, LYCEUM.  
At 6-30, MR. RONALD BRAILEY,  
Address and Clairvoyance.  
MONDAY, at 3, Ladies' Own, MISS J.  
PROUD, Address and Psychometry.  
At 8, PUBLIC HEALING CIRCLE.  
TUESDAY, at 8, STUDY CLASS.  
WEDNESDAY, at 8, MRS. E. SMITH,  
Psychometry.

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

SUNDAY, OCT. 21ST, at 11,  
HEALING CIRCLE. At 3, LYCEUM.  
At 6-30, MR. G. PRIOR.  
THURSDAY, at 3, SERVICE;  
At 8, MRS. STOCKWELL.

SUPPORT OUR ADVERTISERS.



## The International Spiritualists' Badge.



The Council of the International  
Federation of Spiritualists have, in  
accordance with the desire of the  
Congress of 1925, adopted as its  
official emblem

## The Sunflower Badge.

This has been used in the United  
States for many years and is worn  
already by thousands of Spiritualists.

The SUNFLOWER (which always turns  
its face towards the light) forms the  
centre of the design, and is super-  
imposed on a white banner and sur-  
rounded with a deckle border signifying  
the human race.

The design may be obtained as a  
screw-in Stud or as a Brooch, in  
gilt and enamel at

2/-  
post free.



2/-  
post free.

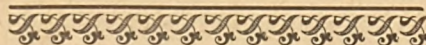
NICELY BOXED.

The Badge is also produced in larger  
sizes and varying forms, of which  
particulars will be published later.



OBTAINABLE FROM

**"The Two Worlds" Office,**  
18, CORPORATION STREET,  
MANCHESTER.

**SOCIETY ADVERTISEMENTS.**

**Shepherd's Bush Spiritualist Society,**  
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, OCT. 21ST, at 11,  
OPEN CIRCLE.  
At 6-30, BROTHER JOHN.

THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, OCT. 21ST, at 11,  
MR. LLOYD.

At 6-30, MRS. A. BODDINGTON.

TUESDAY, No Healing Circle.

WEDNESDAY TO FRIDAY,  
GRAND BAZAAR AND SALE OF WORK.  
(See large announcement.)

SATURDAY, SOCIAL AFTERNOON AND  
EVENING AND TEA.

SUNDAY, OCT. 28TH, MRS. STOCKWELL.

**Streatham Christian Spiritualist Church,**  
MADERIA HALL, MADERIA ROAD.  
(Opposite Streatham Station.)

SUNDAY, OCT. 21ST, at 11, CIRCLE.  
At 3, HEALING SERVICE.

At 6-30, MRS. BEAUMONT-SIGALL.  
Address and Clairvoyance.

MONDAY, at 3, Ladies' Meeting,  
MRS. MAUNDER.

WEDNESDAY, at 8, MRS. REDFERN.  
Monday and Wednesday Meetings,  
Silver Collections.

**Surbiton Christian Spiritualist Church,**  
MAPLE ROAD, SURBITON.

SUNDAY, OCT. 21ST, at 3 and 6-30,  
LYCEUM SESSION:

MR. MILLS-TANNER, Address.  
WEDNESDAY, at 3, PSYCHOMETRY;  
At 7-30, MRS. S. D. KENT, Address  
and Clairvoyance.

**The Holy Temple of The Redeemers**  
45, LANCASTER GATE, W.  
(West Side of Christchurch.)

Sunday Services: At 11, Waiting for  
the Holy Spirit. At 3, OPEN FORUM.  
Well-known Speakers. Questions, Dis-  
cussion. Tea 6d.

At 7, Inspirational Talks on "The  
Great Pyramid" by DR. MAUD  
WESTRUP.

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

SUNDAY, OCT. 21ST, at 11,  
MR. PERCY SCHOLEY.  
At 6-30, MRS. R. C. DE CRESPIGNY.  
WEDNESDAY, at 8, MRS. E. MATTHEWS,  
Address and Clairvoyance.

**West Ealing Spiritualist Church,**  
HESSEL ROAD.

SUNDAY, OCT. 21ST, at 6-45,  
SERVICE as usual.

WEDNESDAY, at 7-45, SERVICE as  
usual.

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

SUNDAY, OCT. 21ST, at 11-15, Service.  
At 7, MRS. F. SUTTON.

WEDNESDAY, at 8, MR. A. SERJEANT.  
LYCEUM every Sunday at 3.

BELL ORGAN for Sale. 11 stops,  
perfectly sound, good appearance,  
suitable for fair-sized church. Easy  
action, full volume. Bargain, £5 10s.  
cash. Seen by appointment.—N.I.S.A.,  
Grove Dale Hall, Grove Dale Road, Upper  
Holloway, N.19.



# THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

ALBERT HOUSE, 13, THEOBALD'S ROAD, W.C.1.

SATURDAY, OCTOBER 20TH, at 8, Mr. R. R. THORNTON, Psychometry.

SUNDAY, OCTOBER 21ST, at 7, HARVEST THANKSGIVING SERVICE. Address by Mons. M. MARISINI; Clairvoyance by Mr. A. MACDONALD. At 8-45, AFTER-CIRCLE and HEALING. Gifts of Fruit, Flowers, etc., will be gratefully received from 5 p.m. on Saturday, or before the Sunday Service.

THURSDAYS, at 8, OPEN CIRCLES.

SUNDAY, OCT. 28TH, Mr. V. E. KENNEDY.

## Miscellaneous Advertisements NOT DISPLAYED.

Respective Announcements, Speakers' Open Dates, Wanted, For Sale, To Let:—20 words, 1/6. Every additional 5 words, 3d.

CHARLES A. SIMPSON, the Healer and Control, "Dr. Lascelles", receives patients Daily by Appointment at 8, St. George's Square, Westminster, W.1.

DRAWING ROOM SERVICE, 15, Sandmere Road, near Clapham North Tube Station, London, S.W.4. Mrs. CLARA BROWN, the well-known Medium, will give Clairvoyance and Psychometry every Sunday at 7.

Mrs. B. HAMILTON now holds her Public Developing Classes every Wednesday and Friday, at 8 p.m., at 69, Vestbourne Grove, Bayswater, London, W.2 (exactly opposite Post Office). Sunday evenings at 7, Short Address and Psychometry. Door opens at 7-30 p.m. 'Phone: Park 4375.

Mrs. COMLEY MAYES will hold a Meeting on Sunday Evenings at 7; also a Circle for Development on Tuesdays at 7-30.—7, Fairmile Avenue, Heneage Road, Streatham, S.W.16.

Mrs. E. A. CANNOCK, 56, Barrowgate Road, Chiswick, holds an At Home every Thursday at 3. Mornings reserved for Diagnosing and Treatment. Phone: Chiswick 1184.

Mrs. LILLY, Healer and Medium. Miraculous cures effected. Receives patients by appointment at 113, Rothchild Buildings, Commercial Street, London, E.1. 'Phone: Avenue 7292, before 2 p.m. Fees very moderate.

Mrs. LINES holds a public Developing Circle, on Thursdays, at 8 p.m., at 22, St. Luke's Road, Cornwell Road (near Westbourne Park Station), London.

Mrs. WILLIAM EDWARDS, Trance Speaker, Clairvoyante, Psychometrist, holds a Circle for Psychometry on Thursdays at 3; Open Developing Circle on Fridays at 8; "At Home" on Tuesdays and Fridays, from 3 to 5.—15, Champion Grove, Denmark Hill, S.E.5.

RONALD BRAILEY, Daily from 11 to 3. Obsessions Treated. Tuesdays and Fridays, at 7-45, Clairvoyance.—90, Sunny Gardens, N.W.4. 'Bus: No. 305 from Golders Green. 'Phone: Hendon 1888.

VERA MERVYN, Trance Medium. Meetings, Sunday evenings at 7, and Thursday afternoons at 3-30, at 52, Pennard Road, Shepherd's Bush, London, W.12.

## SPEAKERS' OPEN DATES.

JACK RAY has a few Vacant Dates for 1929; Booking for 1930. Speaker, Clairvoyant and Psychometry.—3, All Saints' Road, Margate. 'Phone: 755.

MISS R. WARD, Speaker and Psychometrist, has a few vacant dates for 1928-9.—49, Union Road, Leytonstone, E.11.

TO ALL MEDIUMS.—Will all mediums, who have bookings with the National Spiritualist Church, Henry Street, Langley, for the year 1929, please write giving dates of bookings to the new Secretary: MRS. SMITH, 6, Henry Street, Langley Green, Birmingham.

SUPPORT OUR ADVERTISERS.

## Health and Self-Mastery

THROUGH PSYCHO-ANALYSIS AND AUTO-SUGGESTION.

By WILLIAM J. FIELDING.

224 pp., Cloth Gilt.

Published at 7/6.

### CONTENTS:

The Value of Psycho-Analysis.  
Our Unconscious Mind.  
The Significance of Dreams.  
The Unconscious Basis of Wit.  
Repressions and the Neuroses.  
Why We Love.  
Common Unconscious Manifestations.  
Social Tendencies and the Unconscious Urge.  
Physical Bases of the Emotions.  
Childhood Problems.

"The great preponderance of human ills and ailments is due to a lack of harmony between the energetic forces of the personality. This lack of harmony spells conflict with all its disturbing or even disastrous consequences. It is the purpose of this book to explain the causes and nature of these conflicts so that they may be overcome—or better, avoided in the first case."

REDUCED PRICE

2/9

Post paid.

TWO WORLDS OFFICE, MANCHESTER.

## KNIGHTS OF THE HOLY GRAIL.

By DOROTHY BLANCHE MILLER.

Reprinted from THE TWO WORLDS.

The author of this work has been successful in embodying great and permanent spiritual truths in pleasing symbolic form, in the hope that they will afford both pleasure and instruction to those who read them.

95pp. Paper, 1s. 8d., post free.

Cloth, 2s. 9d.

THE TWO WORLDS PUBLISHING CO., 18, CORPORATION STREET, MANCHESTER.

## BIRTHS, MARRIAGES AND TRANSITIONS.

Ordinary intimations when printed under the above heading will be inserted as follows:—20 words, 1/6. Every additional 5 words, 3d. Payment must be sent with the intimation. Poetry not accepted.

### IN MEMORIAM.

VERNON.—In affectionate remembrance of George Vernon, who passed to the higher life, October 20th, 1922. The sunshine of his presence fills our home.—From JENNIE and BETTY.

## The National Spiritualist.

The Official Organ of the SPIRITUALISTS' NATIONAL UNION LTD.

A Monthly Journal devoted to the claims of Organised Spiritualism.

SINGLE COPIES, 2d.

Annual Subscription, 2/6 post free.

Office: S.N.U. LTD., BROADWAY CHAMBERS, 162, LONDON ROAD, MANCHESTER.

## The Doyle Series.

By A. CONAN DOYLE.

Adventures of Sherlock Holmes.  
Memoirs of Sherlock Holmes.  
Return of Sherlock Holmes.  
Exploits of Brigadier Gerard.  
Sign of Four. His Last Bow.  
Rodney Stone. Sir Nigel.  
Micah Clarke. White Company.  
Adv. of Gerard. Valley of Fear.  
Hound of the Baskervilles.  
The Stark Munro Letters.  
The Firm of Girdlestone.  
Tales of the Ring and Camp.  
Tales of Pirates and Blue Water.  
Tales of Terror and Mystery.  
Tales of Twilight and the Unseen.  
Tales of Adventure and Medical  
Tales of Long Ago. [Life].  
COLLECTED POEMS just published.

Cloth, 2/2, post paid.

TWO WORLDS OFFICE, MANCHESTER.

HARROW and Reading University Man with wide knowledge of Literature especially Psychic, seeks post in connection with Spiritualist Library, bookshop, or organisation. Hard worker. Highest references. Experience in Retail Book Trade, Literary Agency, Etc.—Box B.K., THE TWO WORLDS Office, Manchester.

GOD'S Gifts Not Sold but Given.—Try NIELD's Half-a-Crown (2/6) Treatment. If not satisfied money returned. Free treatment to deserving cases.—T. W. NIELD, Healing Medium, Masseuse and Sun-ray Specialist, 9, Thornfield Road, Heaton Moor.

WANTED.—A few earnest seekers to sit regularly in Spiritual Home Circle, once or twice weekly. Those that understand Spiritualism preferred.—Apply: M.H., Upper Flat, 311, King Street, Hammersmith, W.6.

Psychic MSS. is specially asked for by Messrs. ARTHUR H. STOCKWELL LTD., Publishers, 29, Ludgate Hill, London. No Reading Fees. Established 1898. MSS. of all kinds also considered.

**South Manchester National Spiritualist Church and Lyceum, Princess Hall, Princess Road, Moss Side, Manchester.**

SUNDAY, NOV. 4TH, at 6-30 & 8-15, **Mr. CONNOR** (Bolton). SUNDAY, OCT. 21ST, at 6-30 & 8-15, **Mr. GUSH, D.N.U.** SUNDAY, OCT. 28TH, at 6-30 & 8-15, **Mrs. LANGFORD** (Manchester).  
 MONDAY, OCTOBER 22ND, at 8 p.m., **A LECTURE** on "Figureology" will be given by **Mrs. NEISH**.  
**LYCEUM** every SUNDAY at 2-30; at 8-15, **CLAIRVOYANCE**.  
 MONDAY, **Mrs. SHAW**. TUESDAY, at 8, **OPEN CIRCLE**.  
 THURSDAY, at 3 and 8, **Mrs. PITT**. EVERY FRIDAY, **WHIST DRIVE**, 1/-.

**NEWTON HEATH SPIRITUALIST CHURCH & LYCEUM, Allen Street, Manchester**

**UNVEILING OF NEW BANNER** will take place on SUNDAY, OCT. 28TH, at the **Newton Heath Town Hall**.  
**A MASSED LYCEUM SESSION** at 2-30, with **UNVEILING CEREMONY** performed by **Miss E. ELLIOTT**,  
 A.N.S.C., President of the B.S.L.U.  
**SPIRITUALIST PROPAGANDA MEETING** at 6-30. Chairman: **MR. G. F. KNOTT**, F.N.S.C., Secretary of  
 the B.S.L.U. Speaker: **MR. E. A. KEELING**, A.N.S.C., President of the S.N.U.  
 Subject: "Rationale of Spiritualism." Soloist: **Miss E. WILD** (Soprano).  
**HYMN SHEETS PROVIDED.** **COLLECTIONS.**

**BRITISH MAGNETIC HEALERS' ASSOCIATION, 21, Manor St., Ardwick, Manchester**

**PUBLIC HEALING MEETINGS** will be held on TUESDAY and SATURDAY EVENINGS, commencing at 7-30.  
 Diagnosing of Disease every TUESDAY EVENING by **Mr. BACON**, and SATURDAY EVENING by **Mr. WALTON**.  
**PRIVATE TREATMENT BY APPOINTMENT.** **LADY IN ATTENDANCE.**  
 A hearty invitation is offered by the above Association to New Members.

**OCCULT RESEARCH SOCIETY (This is a Christian Spiritualist Church),**

**BON TON HALL, 27, WESTOW STREET, UPPER NORWOOD (Three Minutes from Crystal Palace).**

SUNDAY, OCTOBER 21ST, at 3-30 and 6-30, **Mr. STEPHEN FOSTER**.  
 MONDAY, OCTOBER 21ST, at 7-15, **HEALING CIRCLE**; at 8-30, **STUDY CIRCLE**. All are Welcome.  
 WEDNESDAY, OCTOBER 24TH, at 8, **Miss J. B. PROUD**.  
 SUNDAY, OCTOBER 28TH, at 3-30, **Mrs. S. PODMORE**; at 6-30, **Dr. VANSTONE**.

**KENSINGTON SPIRITUALIST CHURCH,**

**LINDSEY HALL (SIDE ENTRANCE, SECOND DOORWAY UPSTAIRS), THE MALL, NOTTING HILL GATE.**  
**ONE MINUTE FROM NOTTING HILL GATE METRO' AND TUBE STATIONS.**  
**BUSES: 27, 127A, 31 46, 52, 28, 28A TO NOTTING HILL GATE STOP AT DOOR.**

SUNDAY, at 7, **Mrs. BETTS**, Clairvoyance; **Mr. ANTEN**, Address.  
 MONDAY, at 8, **Mrs. BISHOP ANDERSON**, Psychometry or Clairvoyance.  
**MEMBERS OF THE PUBLIC ARE INVITED TO OUR SERVICES.**

✠

**TEMPLES  
OF  
LIGHT.**

✠

**THE HEAD TEMPLE**, 58, Southwark Bridge Road, S.E.1 (Hop 1272). SUNDAY, OCTOBER 21ST, at 7, **Mrs. A. ROBERTS**, Address and Clairvoyance. MONDAY, at 3, **Mrs. ETHEL CLARKE**, Psychometry. THURSDAY, at 8, **Rev. J. J. WELCH**. SATURDAY, at 8, **Miss PROUD**. **DEVELOPING CIRCLES**: SUNDAY at 11, MONDAY and TUESDAY at 8, WEDNESDAY at 4, THURSDAY and SATURDAY at 6. Well-known Mediums attend on WEDNESDAY and THURSDAY from 11 till 1 and 2 till 6. "Temples of Light Gazette," 3d. "Story of the Temple of Light," 1/6.

**GOLDERS GREEN TEMPLE**, Highfield, Golders Green Road, N.W. SUNDAY, OCTOBER 21ST, at 7, **Mr. F. H. WALL**; Clairvoyant: **Miss HEARNS**. MONDAY, at 6, **CIRCLE**; at 8, **HEALING**. WEDNESDAY, at 4, **LADIES' MEETING**; at 7-30, **Mr. J. WAITE**.

**MIDDLESBROUGH TEMPLE**, 300, Linthorpe Road. SERVICES: SUNDAY at 3 and 6-30; **CLAIRVOYANCE**: SUNDAY, MONDAY, WEDNESDAY, THURSDAY and SATURDAY at 8. **PSYCHOMETRY**: WEDNESDAY at 3.

**STRATFORD SPIRITUALIST CHURCH, Idmiston Road, Forest Lane, London, E 15.**

**GRAND BAZAAR AND SALE OF WORK** on WEDNESDAY, THURSDAY and FRIDAY,  
 OCTOBER 24TH, 25TH and 26TH, Opening at 3 o'clock each Day.

**Great Attractions**, finishing with **Social Afternoon and Evening and Tea** on SATURDAY, OCT. 27TH, at 3-30.  
 All Gifts and Donations gratefully accepted. Proceeds in aid of New Church Building Fund.

**LONDON DISTRICT COUNCIL of the S.N.U. Ltd.**

SATURDAY, OCTOBER 27TH, at 7 p.m., **A SELECT DANCE** will be held in the  
**HOLBORN HALL, GRAY'S INN ROAD, LONDON, W.C.1.**  
**FLORENCE DANCE ORCHESTRA BAND.** M.C.: **MR. T. W. PITMAN**.  
 Tickets, 1/6, obtainable from **Miss MOORCROFT**, 10, Greenleaf Road, London, E.17.

**OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE,**

69, HIGH HOLBORN, LONDON, W.C.

Subscriptions 2/6 yearly. 2d. per week per volume.

MONDAY, OCT. 22ND, at 3 and 7, **Mrs. ROWS**. TUESDAY, at 3, **Mrs. ETHEL SMITH**, Clairvoyance.  
 WEDNESDAY, at 3, **Mrs. BETTS**. THURSDAY, 3-6, **Mrs. GABRIEL**; at 6, **Speakers' Class**, **Mde. EDNA HOFF**.  
 FRIDAYS, at 7, **Study Group**, **Mr. ANTEN**. **Mr. STEPHEN FOSTER**, Daily Interviews, 10-2.  
 TUESDAYS, at 7, and FRIDAYS, at 3, **MEETINGS**. VISITORS WELCOME. **ETHEL KNOTT**.