

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

No. 2146—VOL. XLII

FRIDAY, JANUARY 11, 1929.

PRICE TWOPENCE.

MARYLEBONE SPIRITUALIST ASSOCIATION LTD.

PUBLIC WORSHIP: SUNDAYS AT 6-30.

ÆOLIAN HALL, New Bond Street, W.

Sunday, January 13th, at 6-30.

Address, Mrs. C. DE CRÉSPIGNY.

Clairvoyance, Mrs. E. ROBERTS.

Silver Collection on entering.

At HEADQUARTERS, 4, Tavistock Square, W.C.1.

Telephone: Museum 0676.

Participation in the following facilities to investigate
Psychic Phenomena is confined to Members and Associates
(Associate-membership is granted, on payment of 1/6, to
all who are interested in the subject).

MEETINGS.

Monday, Jan. 14th, at 3, Clairvoyance, Mrs. E. NEVILLE

Tuesday, Jan. 15th, 7-30, Clairvoyance, Mrs. KINGSTONE

Thursday, Jan. 17th, at 7-30, Clairvoyance, Mrs. JOHNSON

Group Seances for Trance and Normal Clairvoyance.

Monday, Jan. 14th, at 7-30 Mrs. KINGSTONE

Wednesday, Jan. 16th, at 3 MR. SPENOER

SEANCES for ECTOPLASMIC PHENOMENA (in red light).

Tuesdays, at 7-30 MRS. HENDERSON

Fridays, at 6-30 MRS. HENDERSON

PRIVATE SITTINGS.

Daily .. MRS. E. ROBERTS and MRS. A. JOHNSON

Mondays and Fridays MRS. CANNOCK

Tuesdays MR. GLOVER BOTHAM

Wednesdays MRS. BARKEL

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

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 in-
tending Members. Subscription: Members, 10s.; Asso-
ciates, 1s. 6d. yearly.

All correspondence to the Hon. Sec., Mr. F. W. HAWKEN

LONDON SPIRITUAL MISSION,

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, JAN. 13TH, at 11, MR. R. DIMSDALE-STOCKER.

At 6-30, MR. GEORGE PRIOR.

WEDNESDAY, JAN. 16TH, at 7-30, MRS. A. PATTERSON,

Clairvoyance.

FRIDAY, JAN. 18TH, at 7-30, MRS. MINNIE NORDICA,

Clairvoyance.

WIMBLEDON SPIRITUALIST CHURCH,

136, HARTFIELD ROAD, WIMBLEDON, S.W.19.

No admittance to Services after the Opening Hymn.

SUNDAY, JAN. 13TH, at 11 and 6; SERVICE.

WEDNESDAY, JAN. 16TH, at 7-30, Address, Spirit Descrip-

tions and Messages.

Free Healing: Mondays, Tuesdays and Thursdays, 10 to 9.

Wednesdays, 3 to 5-30.

SOUTH LONDON SPIRITUAL MISSION,

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

SUNDAY, JAN. 13TH, at 11-30, CIRCLE. At 7, Mrs. G.
ELLIOTT, Address and Clairvoyance.

THURSDAY, JAN. 17TH, at 8-15, ALDERMAN D. J. DAVIS,
J.P., Address and Clairvoyance.

SATURDAY, JAN. 19TH, at 7-30, SOCIAL EVENING.
Admission Free. Collection.

SUNDAY, JAN. 20TH, at 7, Mrs. E. NEVILLE.

HEALING CIRCLE: TUESDAYS at 8.

LYCEUM every SUNDAY at 3.

North London Spiritualist Association,

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN,

SUNDAY, JAN. 13TH, at 11, MR. H. J. STEABDEN.

At 7, MADAME ALICE DE BEAUREPAIRE.

WEDNESDAY, JAN. 16TH, at 8, Mrs. A. NUTLAND.

SUNDAY, JAN. 20TH, at 11, MR. T. W. ELLA.

At 7, Mrs. K. FILLMORE.

All friends are invited to attend the After Circle held
at the close of the Sunday evening service.

FREE HEALING every FRIDAY from 7.

WHIST DRIVE every SATURDAY at 8.

Rochester Square Spiritualist Temple,

CAMDEN ROAD, CAMDEN TOWN, N.W.

THURSDAY, JAN. 10TH, at 8, Mrs. CARRIE YOUNG.

SATURDAY, JAN. 12TH, at 8, OPEN CIRCLE.

SUNDAY, JAN. 13TH, at 11 and 6-45, MR. A. PUNTER.

THURSDAY, JAN. 17TH, at 8, Mrs. A. BODDINGTON.

SATURDAY, JAN. 19TH, at 8, OPEN CIRCLE.

SUNDAY, JAN. 20TH, at 11 and 6-45, MR. ED. SPENCER.

PLEASE NOTE.—Change of Time for Sunday Evening
Services, 6-45 p.m. After Circle for Members only.

FREE HEALING: Every Sunday at 3-15, Tuesday at 7.

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

SUPPORT OUR ADVERTISERS.

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

HON. PRINCIPAL: MRS. HEWAT MCKENZIE.

New 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,"

VOL. VII., No. 4. READY JAN. 1ST. JAN., 1929.
* Special Illustrated Article on "THE DIRECT VOICE
IN ITALY" (the work of the Centurione Group). "Photo-
graphic Results in Physical Mediumship" (illustrated), and
many other valuable articles.

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 subscrip-
tion, 11/- post paid. Sample copy free.

STEPHEN FOSTER,

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

Write for Syllabus of Lectures, Circles, Classes, etc.

W. T. STEAD BORDERLAND LIBRARY.
MEETINGS IN CANTON HALL, VICTORIA STREET,
LONDON.

THURSDAY, JAN. 17TH, at 8,

MRS. OGILVIE,

Address and Clairvoyance.

Chair - - - MISS E. STEAD.

Admission Free. Silver Collection.

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,
Finchley, London, N.3. Post Free. Remittance with order.

ELIZABETH.

CONVERSATIONS BETWEEN A WIFE IN THE SPIRIT
WORLD AND A HUSBAND ON EARTH.

Recorded by JULIAN T. BEE.

"It is a simple, straight-forward statement of facts.
Very beautiful. It will, I am sure, be a source of comfort
and consolation to many. The photographs are very
interesting."—ESTELLE STEAD.

From the REV. JOHN LAMOND, D.D.: "I have read
your book, 'Elizabeth.' Have been deeply impressed. Am
certain this book will do much good. I congratulate you
on your courage in publishing it. Am pondering the pro-
phesies contained; many have already been fulfilled—
these prophesies are altogether remarkable."

Crown 8vo. Tastefully produced. 2/-, by post 2/2.

Published by RIDER & CO., Paternoster House, London,
or from "The Two Worlds," 18, Corporation St., Manchester.

The Death Penalty

Will everyone EARNESTLY interested in its abolition

- (1) Read the article in this issue.
- (2) Sign the Petition in this number.
- (3) Write for further particulars to

THE NATIONAL COUNCIL FOR THE ABOLITION OF
THE DEATH PENALTY,
23, CHARING CROSS, WHITEHALL, LONDON, S.W.1.

CHARITY COMMISSION.

In the Matter of the Charity of JOHN AINSWORTH
founded by Will proved at Lancaster on the 1st Janu-
ary, 1906, for a Lyceum Home or Home of Rest; and
In the Matter of "The Charitable Trusts Acts," 1853
to 1925."

NOTICE IS HEREBY GIVEN that an Order has been
made by the Charity Commissioners for England and Wales
establishing a Scheme for the regulation of the above
mentioned Charity.

Copies of the Order and Scheme may be inspected dur-
ing a period of one calendar month from the first publica-
tion of this Notice at the Office of the Commissioners, Ryde-
Street, St. James's, London, S.W.1, where copies may be
purchased at the price of 1s. 8d. each.

Dated the 29th day of December, 1928.

H. D. S. LEAKE, SECRETARY.

Stocktaking Clearances, 1929

PARCEL No. 129. EIGHT BOOKS, 21/- Carriage paid

	S. D.
Stead, the Man. Edith K. Harper. Cloth....	7 6
The Wanderings of a Spiritualist. A. Conan Doyle. Cloth	12 6
A Psychic Autobiography. Amanda T. Jones Cloth	4 6
Here and Hereafter. Leon Denis. Cloth ..	4 6
My Father. Estelle Stead. Cloth.....	2 0
The Coming Faith. Robert Frederick Foster, Cloth	7 6
Letters on Life. W. Robertson Nicoll. Cloth	2 6
The Supremacy of Spirit. C. A. Richardson Cloth	5 0

Published at £2 6s. 0d. The complete Parcel, carriage paid
ONE GUINEA.

THE TWO WORLDS PUBLISHING CO. LTD.,
18, Corporation Street, Manchester.

SOME HELPFUL BOOKS ON

Spiritualism.

4TH LARGE IMPRESSION.

FACTS AND THE FUTURE LIFE.

by the Rev. G. VALE OWEN. 4s. 6d. net.

The Rev. Vale Owen has in this work presented a num-
ber of his own personal experiences in connection with spiri-
tual communications and psychical research. Mr. Vale Owen
states his own position in regard to many of the questions
that are being discussed by theologians on the relation of
Christianity to Spiritualism.

THE BLUE ISLAND. Communicated by W. T. STEAD

These experiences of a new arrival Beyond the Veil are
recorded by Pardoe Woodman and Estelle Stead. Here are
messages which are instinct with sympathy and cheer, and
which, moreover, give an excellent picture of existence on
the Other Side. 3/6 net.

AU REVOIR—NOT GOOD-BYE By W. Appleyard, J.P.

In simple and direct manner the author tells the story
of how he got into touch with his wife Beyond the Veil. It
contains revelations and statements of a remarkable nature,
and it is interesting not only for the style in which it is
written, but because its contents add to our knowledge of
those who have passed over. 3/6 net.

HOW SPIRITS COMMUNICATE. By the Rev. G. Vale Owen

An authoritative work of deep interest, which will be
welcomed by the Rev. Vale Owen's numerous admirers. 1/6 net.

Obtainable at all Booksellers and Libraries.

HUTCHINSON & CO.

(Publishers), Ltd.,

PATERNOSTER ROW, E.C.4.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2146—Vol. XLII.

FRIDAY, JANUARY 11, 1929

PRICE TWOPENCE

Individualism and Social Progress.

By W. H. EVANS.

IN the "Current Topics" in "our paper" for September 7th, Dr. Cyril Norwood is quoted as saying:—"Treasure your individuality, for in the present stage of civilisation individuality is more precious than ever before. Wherever one looks there are mass production cars, being driven to mass production petrol pumps for mass production petrol, between rows of mass production houses. These and similar sights are typical of the new gospel of life which, making common that which was individual, and commonplace that which was beautiful, creates difficulties in the path of individuality."

This summarises the tendency of the age we live in. What is the origin of that tendency? Is it not to be sought in the evolutionary impulse which has been behind all civilisation? And if we seek for it there and find it, to what does it lead? What is this we speak of as evolutionary impulse? It is not something apart from mankind. We are, indeed, a part of that driving energy, but though a part we do not altogether give it its direction. The deeper we go the more definite grows the conviction that there is a power which guides, controls and governs. What that power is science cannot tell. Some scientists are led to infer an universal mind of which our personal minds are a part. That when the body dies our minds go back to the universal mind. If so, is not the universal mind enriched by the experiences gained by our personal, individual minds? And if so enriched can it make use of what we contribute to it? If it can, with what tools does it work to achieve its ends? Will they not be other personal minds? Are we then but a filament thrust from the unseen into the material universe for the enrichment of the universal mind which is silently but effectively working out some great purpose? In that case what value are our individual minds apart from the universal mind? Has it a lasting individual survival value? I ask lasting survival value, because the survival of man over bodily death is no absolute guarantee of everlasting individual life.

Dr. Norwood points to a tendency which springs from life itself. Hence, in looking at life in its social aspect we need background and perspective. It is a mistake to split life into compartments, for its interactions and ramifications are too wide. The tendency of to-day which seems to indicate a lessening of the sense and power of individuality probably indicates that the race has reached a stage where the sense of separateness which intense individualism fosters, is to give place to a larger unity in which personal individuality will find a fuller expression through the race consciousness, and incidentally gain immeasurably in the process, though for the present it may seem to us we are losing much.

If we turn from the social and scientific aspect to the psychological, and reflect upon the experiences of the mystics, remembering that whatever explanation of them the psychologist may give, that there is a wonderful unity and harmony in the end of them; we shall note that, while in the mystic the sense of separateness is overcome in the consciousness of union with God—the universal mind of the scientist—it brings an increased vigour of individual action. A vigour which arises from his readiness to abandon what lesser men cling to. The true mystic is ever ready to sacrifice his own consciousness of personal life, if others may gain. As a result of it he discovers an expansion of

consciousness which deepens and enriches his individuality. The readiness to make such sacrifice and its accomplishment leads to a firm integration of individuality. The real self breaks through the crust of the more timid, lesser self which ever fears to lose, and clings to the things which it thinks will preserve its existence. It is this lesser self which blinds us, but the tendency of what is vaguely spoken of as evolutionary impulse is forcing us to an abandonment of those things which foster individualism of self. For this reason I look upon this tendency with great interest, and hope for the future.

Let us bear in mind that social phenomena cannot be separated from the spiritual consciousness of the race. "All phenomenal happenings and all the actions of life arise from impulses which though felt by us are unseen. We look upon life without realising its within. We are blinded with the dust of everyday happenings and do not see they are related to and arise from spiritual powers. If we reflected more upon this we should see our way more clearly.

Why then this widespread tendency towards a complete social unity? For that is what the phenomenon of mass production really means. On every hand we see businesses being merged. Small businesses are swallowed up by larger ones. Group railways, multiple shops, newspaper combines, mines being grouped in a few large combines; transport companies expanding and assimilating smaller bodies; engineering trusts—everywhere we see the tendency for the means of production, distribution and exchange to become concentrated into a few hands. On the other hand trade unionists are trying out the idea of one big union. It will come. The continued unification of big businesses will react upon trade unions and bring about the big union, or create a council for common action. We see this operative already in the T.U.C. The individual will be swamped but will share a larger and a fuller life than ever before. He will gain an enrichment but at the expense of individual freedom. He will become a disciplined unit in a social army. Capitalism is, without being aware of it, creating the socialist state. In the end the nations will be compelled through sheer self-preservation to take over the machinery which the capitalist state will have produced, and administer it for the common good. It will not come at once, but here a little and there a little. The pressure of economic realism will bring its own results. We may cling to our precious individualism, but will be compelled to curb it for the welfare of the whole. It will be a necessary and on the whole health-giving process. For the socialist state will not be the end, only a means to a larger end in consonance with the spiritual life of the race. For this social discipline will in time bring to the surface the inherent consciousness of right which rampant individualism perverts. Once the inherent consciousness of righteousness emerges from the depths of the race consciousness into awareness in the units of the race, the natural unfolding of the socialist state will begin. Discipline from without will no longer be necessary, it will come from within, and we shall have the non-political state; that is, a philosophical anarchism will emerge, in which a true individualism will become manifest.

This may appear a wild idea, but I arrive at it through a study and reflection upon the spiritual forces underlying the universe. Life is one, though it manifests in infinite diversity. As we rise in consciousness we become aware of greater power coupled with a lively moral sense and desire to act from within and not be entirely conditioned by outward circumstances. This I take to be what is meant

by progress. The enlargement of consciousness is a process which the spirit people tell us goes on continuously, and we may infer that as it does, the individual will be less and less conditioned by outward circumstances, but by inward spiritual states. He reaches a consciousness of true individuality through a series of disciplinary trials which brings him at last to the brink where he is prepared to abandon all. When he undergoes that experience he discovers the greater Self of the universe. To use the phrase of Jesus, "He knows God." Not as a power outside of self, but as a vitalising power within his own being, and realises he can never be separated from the Father.

We may in some measure experience that now in our earthly existence; is it then unreasonable to imagine the tide of racial consciousness rising higher and higher until such experiences will be common to all? Is it unreasonable to imagine God using social evolution as a means to this end? We may cling to our precious self, but the very nature of our being, and the stream of life will carry us onward to successive abandonments of many things we now hold dear. I rejoice in these temporary manifestations of mass production, etc., as part of a mighty process. It is the ambition of every awakened soul to become a conscious participator in it, and strive to become a director of the evolutionary impulse. Thus may we become co-workers with God.

An Example of Effrontery.

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

WHEN in Pocatello, Idaho, U.S.A., I came near to meeting the most remarkable man in the world, if reliance is to be placed in his advertisement. He is the "great and only original" Professor Meyer. "Only original" is a form of English meant to convey the fact that there cannot in this case be more than one Professor Meyer. In a way it emphasises and supports his extraordinary claims.

Professor Meyer is a clairvoyant, palmist and spiritual medium whose powers are legion. So long as he remains in the United States that country must feel free from all danger, and need not worry about its international and other diplomatic complications. The enemies of his country cannot hope to escape the natural vigilance of this prodigy, as he can "tell names, dates, facts. Past, present and future. Everything you care to find out concerning yourself and others."

Professor Meyer has more than a "spark of the Divine" in him. He knows so much, can do so much, that one wonders what is left for the Creator to do. Such a man makes the theory that God made the world, and then left it to its own resources, not so defective, if Meyer's powers are taken into consideration. Failing to be able to consult Deity, there is this wonderful creature to fall back on. Are you in trouble regarding your "business transactions, your love affairs, marriage, lost or stolen property," consult the Professor, and he will make all plain.

Do you wish to "travel, know impending changes, understand Law (spelt with a capital L), know the state of your health, find buried treasures, recover lost estates, wills, deeds and mortgages," Meyer is your man. The professions are mere superfluities when he is around. Don't make any deeds until he has been consulted, for he is the "Master Mind." Affairs of the heart (and doubtless of the pocket) are his speciality. "No matter what is worrying you or perplexing you, see him at once." A trip across the Atlantic is cheap at the price.

A word of warning, however. Do not go to this psychic encyclopedia and unequalled magician if you have any secret on your mind. Even if you have forgotten it, as the subconsciousness it would doubtless be as an open book to Meyer. He says so, and he should know. He "turns back into your past life as if it were a book." Where the police authorities of the United States can be while this man is about, one cannot even guess. To allow such talent to lie dormant while so many murderers and bootleggers go free is nothing short of a crime. Yet I have a "hunch," as

the Americans say, that the professor couldn't tell a detective from a commercial traveller.

This is mere conjecture on my part. Meyer, who speaks with scientific precision, would not stand for such speculation. He never speculates; he knows.

The world's future in oil, mining and real estate is pretty safe while Meyer lives. If he is consulted he will help people interested in such things "out of their deepest difficulties."

He has a heart of gold, and wants to help all who have been separated. He "re-unites the separated and helps whose hearts ache through doubt and misapprehension, causes speedy and happy marriage with the one you love. This is no small service in America, where so many are separated and so many marry the wrong party. If only this genius gets seriously on the job, Reno will have to modify its divorce laws still more. Such a person makes divorce superfluous. There will be no separations and annulments of marriages when he tells us who should be our life partners.

Nothing is hidden from "this great Spiritualist medium." He will do anything for one dollar during "special reading." There is a qualification, however. In his advertisement he makes it quite plain that so small a fee can cover only a short time. It is, therefore, possible that if one's business or love interests are complicated, little longer time will be absorbed and a little more is accordingly. None but the proverbial Aberdonian could complain of the professor's terms, and even he might be satisfied if all the subjects promised by Meyer be dealt with.

The professor works all days except Sundays. This indicates that he is either quite normal or has a mystic respect for the sabbath. Since the Creator is said to have rested one day in the week, it is only to be expected that a "divine spark" will have a tendency to do likewise.

Such an advertisement as that from which I quoted ought not to be missed. It adds to the gaiety of nations and shows Britishers something of America's idea of advertising. It also shows how great are the difficulties respectable Spiritualists in that country have to keep the movement clean. If Meyer had refrained from trading on his good name, in which he has neither part nor lot; if he had been less hypocritical, we should have laughed, and wished him the kind of luck he deserves. A man who can boast so openly of powers no one can hope to possess en masse must have a sense of humour amounting almost to genius so great that it is equalled only by his own "check."

Yet this stuff attracts—in America. Doubtless it would in any other country if such advertisements were allowed to appear in newspapers. But a wave of disgust would flow through every decent mind, an instinctive objection to these pretensions would be felt, and Meyer would be in his right place in the minds of decent people and in regard to the law. Even the British constable, never a keen friend of Spiritualism, would object to the pretender trading in the name of a movement which, even though it falls foul of antiquated laws, is at least decent in its presentation of a great truth.

Non-Spiritualist Americans incline often to smile and think Meyer must be a smart fellow. It is good business to extract money from others by means other than plain pickpocketing. I have tried several out on this. But Spiritualism suffers, and the task of the cause is made harder. In their own interests the Spiritualists of U.S.A. should do something to stop the activities of charlatans of Professor Meyer's stamp. He is living on their name, misrepresenting the truth, and hindering the spirit world in its efforts to make known the reality of survival.

IMPORTANT.

All Advertisements must be in our hands by FIRST POST on SATURDAY. For proofs ONE WEEK EARLIER.

All Religion Has Relation to Life.

By LILLIE KEEFE GEORGE.

THE basis of both religion and philosophy has been the effort to find man's relationship to an ultimate First Cause, and although men may differ in terms of the expression of this cause, there is a general agreement that a First Cause exists. Religion has touched the emotional faculty of man, and applied the relationship more to individuals, whilst philosophy has appealed more to the intellectual side of man, and has applied it more to humanity and the universe as a whole.

In the early days of primitive man certain happenings of Nature, such as earthquakes, thunderstorms, cyclones, plagues, etc., were looked upon as the vengeance of a "Being" or "Beings" which he termed "God" or "Gods." These happenings were often looked upon as punishments upon the people for their wickedness, and man, not understanding the forces which were behind these happenings, feared them. By the gradual development of science man has gained more knowledge of the natural laws, and man has begun to see that certain causes were responsible for these effects, and at last he found that these were due to the order of Nature and the energy working in and through matter.

Much of the phenomena of Nature, which in the past had been considered supernatural and miraculous, has been shown by science to be only the normal working of natural law. But, apart from the findings of science, there appears to be something deep and incomprehensible behind all these manifestations. The orderly results of this innate force working through Nature points to a "Directive Intelligence." Probably, because of man's inability to comprehend this Intelligence, and yet, at the same time, his ability to appreciate the wonderfully harmonious manifestation of it, he has come to realise that this power which works in and through everything is responsible for all life, and, therefore, is the Ultimate Cause. The very fact that it is inexpressible and yet omnipotent and omnipresent is sufficient for the human mind to consider it as an object of worship.

By the study of biology, coupled with the history of human life, man has learned that the life force which works through the tiniest speck of structureless protoplasmic jelly is the same as that which works through and directs the most complex and highly-organised being, and even the growth of mind has been the outcome of its processes. From the simplest form of life to the most complex, there is manifested a "directive power" either as intelligence "in embryo," or intelligence "manifested." Some aspects of this intelligence permeate all living beings, and link man to every other form of life. The worship of this intelligence is the basis of religion, and its directive power is the unifying principle of the whole universe.

We find, then, that the relationship between "religion and life" is "intelligence," which we call God. "Religion expresses man's relationship to God, and life is the avenue through which man can express God." When man thoroughly realises that intelligence is the directive power of God, and that its development is the ultimate purpose of life, he will have a broader and nobler conception of his duty as a human being. Every moment of life will be regarded as a priceless opportunity of expressing the potentialities within him. He will develop every faculty, so that the avenues of his expression may be fit receptacles for the influx of God to flow through.

Through religion, which is the recognition of God's manifestation through all life, man begins to feel that he is a necessary link in the chain of life, and regards his own spiritual progress as an obligation to mankind. He recognises that inasmuch as he is imperfect in his expression, by this much will he mar the perfection in the chain of life for all humanity. Religion is not confined to this earth life. Being the search for God's manifestation, when man is freed from the physical body he will be more cognisant of it within him. Death will give him a further opportunity for development, and of making manifest to a far greater degree the God-like attributes of Wisdom and Love. Thus there

is no break in life, and religion justifies itself in all places and at all times.

Western Civilisation.

By W. H. SIMPSON.

Is this Christian commercial civilisation as completely successful in all respects as we are led to suppose it to be? It cannot be denied that in these days freedom is everywhere being extended, that the Western people are everywhere being educated, and that science is being applied to everyday life.

Science has given us all the comforts, conveniences, and even luxuries we now enjoy. We have so much more than we actually need that nothing is wanting to complete our felicity. Yet there is a feeling abroad which has scarcely found full expression, that all is not well with us to-day, and that there is something wanting. Although knowledge grows, wisdom lingers, or it might be said that wisdom has been left behind us in the thoughtless and hurried advance upon the wrong road of modern method.

In spite of all our material success, there is something amiss with the world to-day. The only sound basis for human individual character is right thought, right desires. When these desires are lacking, no good can result; right conduct cannot be expressed by such a personality in words or deeds. And what is true of the one is equally true of the many.

What is wrong with the whole condition of things and all the peoples through the western world to-day is wrong thinking. What is there that can convert all this wrong thinking into higher aspiration and right desires? A knowledge of the truth. That the modern world is growing more and more worldly day by day is plainly apparent; and no higher influence is brought to bear upon the people to correct the materialistic tendency of the times, no better purpose is set before them than comfort and convenience and material prosperity and success, and so far as everyday existence is concerned, no higher hopes or better desires are expressed in the daily life of the populace.

They are rapidly outgrowing the supersession of their forefathers, and free thought is spreading through all Protestant countries, and even in Catholic countries.

There is much growing disbelief in the supernaturalism so dogmatically forced upon the people by the Roman Catholic Church, which still insists in maintaining and exercising its tyrannical power over the souls of its unhappy adherents. In the present position we must either accept the infallible authority claimed by the Christian Church, or free our souls from ecclesiastical power, and be satisfied with materialistic denial of all spiritual hope or belief.

Protestantism does not count in the question, because it has no authority beyond that of the Catholic Church which it had already repudiated, discarded, and denounced as a basis upon which to establish a real religious declaration of spiritual truth. The old falsehood can never be adopted, altered, or reformed into a new truth. We are on the horns of a dilemma. Must we then rest satisfied with an absolute negation?

The scientific way is the only way. Science, which has disproved falsehood, has revealed to us the spiritual truths, the scientific mode of procedure brought to bear upon the occult side of Nature has proved for us that man survives the death of his material bodily structure, and this is the initial fact, the starting point, the very beginning of the first principles.

It constitutes the basis of what may ultimately become a divine philosophy for the regeneration and uplifting of all mankind here and now and hereafter.

TRUTH is as impossible to be soiled by any outward touch as the sunbeam.

TEARS often prove the telescope by which men see far into heaven.—H. W. BEECHER.

Horace Leaf in America.

By ARTHUR FORD, Minister of the First Spiritualist Church of New York.

ON March 30th, 1928, the United Spiritualist League of New York welcomed Mr. Horace Leaf, of London, with a monster meeting in Carnegie Hall. On November 23rd the First Spiritualist Church of New York tendered him a farewell reception at the Hotel Waldorf-Astoria, which was attended by hundreds of the leading Spiritualists and Psychical Researchers in the metropolitan area. During the eight months which intervened between these two events Mr. Leaf lectured and demonstrated his psychic powers before the leading churches and societies from coast to coast, with two highly successful visits into Canadian territory.

The first two months of his stay in America Mr. Leaf acted as minister of the First Spiritualist Church of New York, and made a profound impression on the large audiences which he addressed from week to week. In all the Spiritualist movement there is probably no more difficult field than New York. Until the formation of the United Spiritualist League a few years ago the movement was unorganised and without intelligent leadership. The result was that charlatans and undeveloped psychics flourished, while the intelligent Spiritualists held themselves almost entirely aloof from the movement. Probably the one exception to this was the Ethical and Spiritual Society, an independent organisation, which for thirty-five years has held the banner of Spiritualism high. Mr. Leaf came just a year after the Church of Spiritual Communion, which I founded four years ago, had merged with the old First Church, which had been inactive for seven years. By his wealth of experience and splendid platform ability Mr. Leaf was able to solidify this union, and attract to our meetings many people who had never before attended. His work with the First Church in the evenings and with the Spiritual and Ethical Society in the afternoons for eight Sundays in the Spring did more than any single factor to present our cause in the right light to the thinking public. New York Spiritualists have reason to be grateful to Horace Leaf, and will welcome him with open arms should he ever turn his face this way again.

Mr. Leaf's tour through the States was a success, and proved that there is a real need for such an exchange of speakers as we effected during the last eight months. Our movement in the States is so loosely organised and scattered over such a vast territory, that new faces are seldom seen on our platforms. America has a number of splendid mediums and a few speakers of real ability. The unusual combination of lecturer and medium is rare, and Mr. Leaf's tour has proved that anyone possessing both qualifications can render a genuine service to the cause in this country. The distances to be covered are so vast that few churches can afford to book both lecturer and medium, but that many societies need this combination in the person of one man is apparent. Horace Leaf possesses both mediumship and the ability to lecture sanely and informatively about our work. His visit has been of inestimable service to American Spiritualism.

Your readers will probably be interested to learn the impression that Mr. Horace Leaf left upon the minds of Spiritualists and others in this country as a result of his recent tour of the United States of America and Canada, and, due to my contact with the leaders of the movement here and my close association with Mr. Leaf during his stay in this country, I feel most grateful to be in a position to express the sentiments of the American Spiritualists.

Without exception, Mr. Leaf is considered to be the best exponent of Spiritualism who has visited this country from England. This applies not only to his lecture and class work, but also to his valuable psychic demonstrations. We feel that Mr. Leaf's work has greatly benefited our movement by his visit, and has helped to raise the

standard of Spiritualism in America, for which we are deeply indebted to him.

From his first meeting in Carnegie Hall, New York, when I had the honour to present him to the American public for the first time, on March 30th, 1928, the day after his landing here, he completely captured his audience by his logic, fund of knowledge, and sincerity. He has lectured before State Conventions, Camp Associations, and meetings from coast to coast, with remarkable success. His entire eight months' stay with us, up to the day of his sailing for England, on November 24th, 1928, has been one of active and valuable service to Spiritualism, which cannot be commended too highly.

I, therefore, wish to take this opportunity of heartily endorsing Mr. Leaf's work, which sentiments are shared by my co-workers and our many thousands of followers. We are eagerly looking forward to his next visit.

JOHN HEISS,

President, General Assembly of Spiritualists, State of New York.

The Abolition of the Death Penalty.

TO ALL SPIRITUALIST FRIENDS,—

IN this issue of THE TWO WORLDS there appears an advertisement relating to the above movement, and the issue also reaches each reader with this issue a copy of the Petition to Parliament which is now being organised.

My object, at present, is not to put before you arguments in favour of the abolition; that is a work which the National Council for the Abolition of the Death Penalty is doing, and doing far better than I could do it.

I am writing to SPIRITUALISTS—that is, to people who know of the continuity of life, and who know that a human entity may persist in evil as well as in good ways. We have teachings on this point, which we believe to come from higher than earthly authorities—higher, because they see more, because they have acquired greater wisdom, and because they acknowledge in ALL things the Supreme and His will.

Surely, then, Spiritualists will feel it their duty to take a prominent and effective part in this movement.

Try to get 20 names on your copy of the Petition, and try to send one half-crown towards the expenses of the campaign. Practical help is often the TEST of earnest sympathy. The National Council has a strong committee and a Secretary who is devoting ALL his time to this work and its President is Lord Buckmaster.

Mr. Ernest Oaten has, as usual with him, given practical help by allowing the Petition form to be distributed to Spiritualists in this way, and I am hopeful—if each reader does his bit—that it may be possible to receive 25,000 signatures (and, may I say, 1,000 half-crowns) FROM SPIRITUALISTS ALONE.

Please address all communications direct to the Secretary of the National Council, at 23, Charing Cross, London, S.W. He will be glad to send literature and further Petition forms to anyone applying for them.

LIEWELLYN OEDING.

A NEW PAMPHLET: THE CHAFFIN CASE.

THE TWO WORLDS Publishing Co. have to thank the Society for Psychical Research for permission to re-publish "The Chaffin Will Case" as a cheap pamphlet. It is one of the most convincing cases of spirit intervention which have been recorded in recent times, and is now on sale for 1d., post free 1½d., from this office. Spiritualist Societies and Churches can be supplied with quantities at reduced rates, and would be well advised to see that the pamphlet gets wide circulation. As evidence of spirit return it is conclusive.

Our nobleness of soul consists in steady love of what is good; steady scorn of that which is evil.

The World's Healer.

PICTURE a gathering of half-a-dozen Jews in a poor quarter of the East End of London, receiving healing through Jesus Christ at the hands of Spiritualistic medium! Jews taught from their infancy to ignore the Saviour of the world, and yet, by the very power of that Saviour, being restored to health in an almost miraculous manner.

One instance was that of a young Jewess whom the hospital had failed to cure. The medium passed her hands over the girl's ear, and in the presence of witnesses drew from the ear a long-lost piece of wadding, to which adhered a growth of roots which had placed the patient in danger of a mastoid operation. The growth was placed between two sheets of glass and wrapped around in handkerchiefs, yet continued to bleed for two hours, the foetid smell in the room necessitating all the windows being opened. In a few minutes the girl's hearing was restored beyond that of the unaffected ear. The specimen was taken by the doctor present for analysis in his laboratory.

Then there was the case of another young girl aged 16, with suppurating sores, particularly in the legs, revealing the bone. Passes by the medium drew on to her hands blood and pus, which curiously came through the clothing without staining it. I saw a blood-imprint on cartridge paper of both hands—this evidence being signed by eight or ten witnesses. This congenital case rapidly cleared up into a complete cure.

In another instance of internal hæmorrhoids a like result followed—the clots of blood on the medium's hands failing to mark the clothing of the patient in transmission.

Other cases were (a) a girl, now happily married, whose malady caused her to tear her hair during the attacks. I heard this young woman's testimony. (b) A case of cataract showed her absolutely clear eye. (c) A case of sleepy sickness is experiencing gradual improvement.

On the last occasion of my visit, the spirit doctor in control wished the circle a happy new year (September, 1928), the end of the Jewish year being at hand. Although the doctor acknowledged, in answer to my question, that the healing power came only from God, never once was the name of the Great Physician mentioned during the sittings, which—strangely, some might think—were opened by one and all audibly repeating the Lord's Prayer.

The control incidentally mentioned that when on earth he followed the CHRISTIAN life, and I could not but admire his delicacy in his dealings with these Jews who, through no fault of their own, had been born and bred without personal allegiance to that Christ who in his day gave healing to the people of the nation which "received Him not." Truly, God's mercies are over all His works.

The world tour of Mr. James Hickson contains marvellous records of instantaneous healing through the apostolic method of "the laying on of hands" and the invocation of the power of the Lord Jesus Christ. During that tour, which extended to America, Canada, India, China, Japan, Africa, Australia, and New Zealand, lepers, the blind, the lame, the deaf, and the dumb were instantaneously healed as in the time of Christ on earth; whilst many others with varying ailments experienced physical improvement and gradual cure.

The Roman Catholic chronicles at Lourdes show similar results in special cases; and even within the privacy of convent life wonderful cures through the intercession of prayer are known, after the ordinary doctor has failed.

Likewise, Christian Science can produce irrefutable instances of conspicuous healings—Cone-ism and Hypnotism also—while Harley Street and Herbalism must not be omitted from the healing means available to mankind.

Again, according to the latest hints and forecast of Sir William Bragg respecting further sub-division of the electron it may not be without possibility that the mysterious counteracting vibrations of Dr. Abram's box—hitherto discounted by the medical profession because its *raison d'être* is undiscernible—may be accorded a place in the healing planes.

But when I came away from the impressive experience of healing amongst the Jews, I confess that I felt rebuked,

like that devout Jew, St. Peter, who, in a vision of all manner of beasts, clean and unclean, was commanded to "Rise, kill and eat," the lesson being that that which God had cleansed was not to be regarded as "common."—DAWN.

The Fortuneteller.

ABOUT twelve years ago a medium got into difficulties with the police for fortune-telling, and the church to which she belonged at the time thought it best to reconsider her future engagements with that church, and with that object in view a general meeting of all the members was called, and the whole thing gone into in a very businesslike and thorough manner.

The church had amongst its numbers about five leading members of the movement, two of whom have since become Presidents of our S.N.U., and the whole meeting was a good representative meeting of what the general movement is as a body.

For hours the subject in hand was discussed, and competent and thoroughly able Spiritualists took sides against each other, and at the conclusion it was decided that the medium must not be engaged as a medium, and resign from membership of the church, which eventually came to pass.

It was further agreed that in future mediums engaged by the church must give descriptions of the spirit people, and not give messages or foretell the future in any way, and that for the future a competent chairman would conduct the meeting, and, if necessary, prevent mediums from overreaching the mark.

It so happened that I was chosen to take the chair at the next meeting for clairvoyance, and before the meeting I advised the medium of the rules, and she smilingly agreed.

However, when the meeting began, and the medium gave the first description, she also gave a message dealing with the future, but having warned the medium beforehand, I thought she had temporarily forgotten, and I let it pass, but after the second description, when the same thing happened, I was compelled, as part of my duty to the church, to again mention the matter, and ask her to be more careful. She smiled again, and said she would try, but when the third time she made default, I protested severely, and the fourth description was given.

Now, after this description the medium hesitated, and tried to turn away from the sitter who was receiving the description; then, after seemingly struggling with something of a psychic nature, she turned to me and told me she must give the message, or she could not carry on with the meeting.

We closed the meeting, much to the annoyance of all concerned, myself included, for the lady was a very good medium.

By personal investigation, and many talks with mediums since then, I have discovered that most mediums are either heavily handicapped or cannot work at all if they withhold the messages that are sent, and the messages always treat of the unknowable and generally deal with the future, and in the eyes of the law are illegal, and, tried in a court of law, would seem very silly and frivolous.

We Spiritualists know, and it is of no use trying to hide the fact, that all mediums give vague and wrong messages as well as right ones, and the medium who is not fined or imprisoned must, if he (or she) is to carry on as a medium, be protected.

The world of to-day is reaping the benefit of the work that mediums have done for it in the past, and we who know see, as we look back, a long trail of suffering and indignities which have been heaped on mediums of the past. The time is near at hand when the people of this world will know what so-called fortune-tellers have done for them; how they have done the donkey-work in opening their eyes to the spiritual truths that were hidden, and I trust they will also see how we Spiritualists cheered the mediums and helped them, and were not ashamed of them in their days of tribulation.—S. BURNETT.

Altar Lilies.

BEING THE MESSAGES OF BROTHER JOSEPH.

RECORDED BY W. H. EVANS.

FIRST SERIES.

ALL RIGHTS RESERVED.

MESSAGE XXI.

A DISCOURSE ON JESUS OF NAZARETH. THE GREATNESS OF HIS LIFE. THE CHANNELS THROUGH WHICH HE WORKS.

SON, we have spoken to you of the Christ consciousness and shown that it is a state of being which eventually will be common to all men. We now wish to say a little about the man, Jesus of Nazareth. There has been, and there will continue to be for some time, a lot of controversy about him; more, we think, than is needful. It were better that men thought more of his mission and message, and strove to live it, than quarrel about the status of the man. But as the theme possesses a deep and abiding interest, we will speak of him.

Jesus is one of the spiritual leaders of the race, his work being to help men to a completer understanding of their inner life, and promote in them a realisation of their Divine consciousness. He underwent a special training for his mission upon earth. Like every other soul, he had a long history before coming to Palestine, and he was one in whom there had come to maturity the Christ-consciousness. One who, through trial and suffering and manifold experience, knew the road every soul has to travel. The outline of his life, as recorded, is sufficiently correct for you to accept, though the historical part is not of paramount importance. As you know, that has a spiritual value as symbolism, and his life was designed to convey the inner truths of spiritual unfoldment.

Now, some there are who think that Jesus and Christ are two different persons. They imagine that when Jesus went to Jordan, and was baptised by John, that the Christ descended and took possession of him. Not so. The Christ always was within the man, and what happened simply proclaimed that the Christ-consciousness had come to man's estate. Jesus was not a medium in the ordinary sense. You cannot reduce his life to a series of mediumistic automatisms. It is one whole, and when at Jordan the dove descended, and the voice proclaimed him, it was simply the recognition of the higher world that in him the Christ mind was mature and ready for the work. He was ministered to by those in the higher world, but there was no usurping of his mind or body by an outside being. He knew the law and the powers of his own soul, and could consciously wield the powers of the spirit. He knew his mission and what it would entail, and he lived according to the Divine light within. His references to the Father doing the works through him, and his speaking the things of the Father, do not mean that the Father was a separate person, but that the God consciousness had entered into union with the Virgin Psyche, his own Soul. He had found at-one-ment.

Jesus was man, yet greater than man. That is, he expressed in greater fullness than his fellow-men the Divine consciousness. What he was, and is, every soul who fearlessly treads the path will become. But his personality radiated more of Divine influences than other men, and this influence acted in two ways, attractive and repellent. No one within the orbit of his personality could be neutral. He was either for or against him, according to his disposition and bent of development. It is the same to-day. The influence still persists, and will continue to do. Many there are who do not recognise his leadership, who are yet of his great army. The powers he wielded he did in full consciousness. He allowed the original Cosmic Power to pour through him, and he became in this sense a channel of grace, and he is so still. And because he personified the Divine Power, he is of great help, as men love to look up

to someone and make a personal appeal. And he, in tenderness, is every ready to help in accordance with law. He ever remains humble and willing to serve, as when he washed the feet of his disciples, and this is true greatness—the recognition that in the lowliest soul there is the spark of the Eternal.

Son, there is no reason why you should not recognise the Master Jesus, as one of the spiritual leaders of the race. We are aware of some little repugnance in your mind against the attitude of many who profess to follow him, and have preferred to walk alone and unaided in your spiritual growth. This is well up to a point, but it does not minister to the larger life within, and there is a subtle danger in it. It is well to be sure that the preference to walk alone does not arise from spiritual pride, that insidious disease of the soul which is the undoing of so many. We would that you came to recognise the leadership of Jesus, and work consciously—you always have done so without realising it—within the orbit of his influence. We will not press the knowing we can leave it to your own reflection. And now a word of the channels through which the Master works.

First, you must understand that men have many needs, and these are met according to the standard of the individual development. The doctrine which you would reject may be of great service to others. The mistake many make is their endeavour to make all conform to one standard. But the child in the infant class cannot understand the work of the university student; but the university student would not condemn or sneer at the teaching given to the infant. The same should be in religion; nevertheless we are keenly alive to the errors that are preached as God's truth; and that it is to the interest of some to maintain those errors. But do not waste time in the condemnation of effete doctrines; rather spend your effort in putting forward something more winsome and attractive. The iconoclast has his place, but he is not called upon to wield the hammer forever; the trowel should follow, and it is better to be a builder than a destroyer. But as there have gathered strange doctrines around the life of Jesus, the work of casting them out must be slow. In the eternal economy of life even error serves a purpose, and men often come to see the truth through the very errors they have been taught. The great churches of Christendom, and even its numerous sects, are channels through which the Master and his helpers can work, because even though there is much error, yet their recognition of him and his influence is sufficient to keep the channel open to the flow of spiritual influences. And as men grow, they begin to see more clearly, and dogmas and creeds become sublimated and shorn of their cruder elements, and the spiritual truth which they enshrined shines more brightly. Thus the Master Jesus has much to do with the spiritual evolution of the race, and works through all channels that are open to his approach. And you need not fear but that the work will be accomplished, despite any opposition. But we would not have you think that any who may be opposed to the particular form in which any message may be conveyed are, therefore, necessarily opposed to the ultimate purpose. Every man must see and work according to an inner light in the light of his own inner being. But all roads lead to God, and all will someday come to realise Him in the being.

May the sweet influence of the Master, Jesus, be showered upon you, and give increased vision.

BROTHER JOSEPH.



Joy and woe are woven fine,

We do not choose our parts in the drama of life; our business is to act them well.

HARRINGAY SPIRITUALISTS spent a very happy time on January 3rd entertaining 250 poor children of the surrounding neighbourhood. Every child was served with a good tea, followed by sweets and toys. A good concert was also given, which was under the organisation of Miss Muriel Bains. On leaving, bags of sweets, cake and oranges were distributed. We heartily thank all friends who sent donations, also all those who gave their services so willingly.

Mediumship and Communication with the Dead.

By L. MARGERY BAZETT.

IN an article by Dame Edith Lytton, entitled "Communication with Another World," in the "Empire Review" of September, 1924, she wrote: "Over and over again, people who are seriously interested in Psychical Research are confronted with the same question." Why are so-called communications from the dead so trivial and uninteresting? "Were it not," she adds, "that amongst the scraps of nonsense . . . there come startling messages, betraying supernormal knowledge, and sometimes messages of extraordinary beauty, we should abandon the whole pursuit."

Assuming that communication with discarnate personalities does take place under certain prescribed conditions, and that there are many difficulties to surmount, many pitfalls into which the medium may slip, there are, notwithstanding, as Mrs. Lytton pointed out, "gleams of light which are undeniable." There are to-day an increasing number of people in sympathy with the idea of communication, who nevertheless feel the strongest distaste for the existing conditions which render a medium an indispensable factor in the process. Sir Oliver Lodge has met this difficulty in his foreword to my little book on Mediumship, in which he writes as follows: "I am often asked why a medium is necessary for the purpose of communication. I reply that a medium is necessary even if you want to send or receive a telegram: you require either an instrument or an operator, or both. Ordinary people require an operator both at the sending and receiving end: and so it is also in psychic communications."

It is a matter for conjecture whether this necessity for a medium constitutes the chief stumbling block to investigators at the early stages of enquiry. Until the psychic gift is more widely distributed than it is at present, or until those who possess these powers in latency have developed them, it would seem desirable that the part played by the medium should not only be accepted, but valued by all who desire to establish communication with those who have passed through the experience of death.

Only when there is a better understanding of psychic gifts can there be a change in the general attitude towards mediumship. The need for such a change, however, and indications that it has already begun, has become apparent in recent years.

Many are coming to realise that there lies about us a transcendental world, and that the average individual's normal isolation from it is, as the late Professor Hyslop pointed out, only his inability to be stimulated thereby.

Such a world has long been familiar to the mystic, the artist, and the poet: but the psychic also has direct experience of this realm of greater reality, and should be numbered amongst those who penetrate beyond the world of sense to that which lies behind.

It is Evelyn Underhill who has reminded us that this inner world is reached by "shifting the centre of our being from sense to soul, whereby we come actually to live at new levels of existence."

Mediumship in its higher manifestations transcends the limitations of objective life, and is accompanied by a feeling of power and elation, born, no doubt, of a harmony of the whole being which in my experience is seldom so fully attained in normal life. It is, perhaps, natural that the setting free of powers which can envisage a larger horizon of man's life should produce an added sense of mastery, accompanied by a feeling of intense joy. In what is known as mental mediumship—I am not here referring to physical phenomena—there is undoubtedly a shifting of the focus of the mind, producing when complete a profound stillness, from which all external stimulus is inhibited, but which nevertheless contains elements of a quite definite activity of another order. In such an atmosphere, clairvoyance and clairaudience take the place of normal sight and hearing, and distant scenes and persons can be clearly perceived,

If the quietness be sufficiently profound, the thoughts even of the dead, traversing invisible ways, may become registered in the mind of the medium. The personalities of the dead are vividly felt, and it is undoubtedly true to say that these psychic impressions may at times reach an intensity that is quite extraordinary: they are frequently far more vivid than our ordinary perceptions, because, as a noted medium has pointed out, they are accompanied by what can only be described as a sense of reality.

After such an experience there is left a sensation of having entered into the most intimate touch with persons with whose life on earth the medium had previously been entirely unfamiliar.

Personal experience has shown that such a rapport can be effected without the presence of anyone from whose mind a telepathic image of the deceased might conceivably be conveyed, and with no further preliminary information than his name and date of death. To those who have never sought the help that may be given through mediumship, it is difficult to convey any idea of the convincing reality of intercourse with the living dead: on the other hand, those who have had personal experience of it come to realise with absolute certainty that as human life does not terminate with the death of the body, neither does human intercourse (which constitutes the chief value of life) cease to be possible, even after the physical separation brought about by death.

The age-long assertions of religious teachers with regard to these truths have been reinforced in our own times by the results of scientific investigation, making it incumbent upon those still living in a material world to expand their thought till it includes a new sense in that wider range of life which has hitherto been known to us exclusively as "the Life Beyond."

A Lyceum Home of Rest.

IN 1906 Mr. John Ainsworth, of Blackpool, left a sum of £500 to the British Spiritualists' Lyceum Union for the purpose of establishing a Lyceum Home of Rest for sick Lyceumists. At that time there was not sufficient money to meet the disbursements of the testator to all the legatees, and the Union had to wait for some years for the legacy. Again, the relatives contested the right of the B.S.L.U. to claim the legacy. Mr. John Venables, of Walsall, fought the case through the courts successfully, and the sum was invested in his name, subject to the supervision of the Charity Commissioners. For a long time the Commissioners insisted that the money could only be used for the definite establishment of a Home, and as £500 was quite an inadequate sum to build and establish such a Home, the capital was invested, until to-day the capital sum amounts to something over £1,000.

Repeated efforts have been made to induce the Commissioners to allow some steps to be taken to use the money, and recently a scheme was laid before them, by means of which the income from the investment of the capital sum could be used to enable sick and poor Lyceumists to be provided with two weeks hospitality at any seaside resort. That scheme has now been approved by the Charity Commissioners, and a Committee has been set up to administer the scheme.

Mr. G. F. Knott, Secretary of the B.S.L.U., and the Trustees are to be congratulated upon the successful struggle they have made to get something practical done. We hope that the scheme will be the means of helping many sick Lyceumists back to health.

HE that loves not others, lives unblest.—HERNE.

CLEANSE thy thoughts, and they will cleanse thine actions.

TRUE happiness never flows into a man, but always out of him. Hence, heaven is sometimes found in cottages, and hell in palaces.—NEWMAN.

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, CORPORTAION 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 free.

Editor and Secretary: ERNEST W. GATEN,
To Whom All Communications Should Be Addressed.
Cheques and Drafts should be crossed ——— & 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, JANUARY 11, 1929.

Capital Punishment.

A SURVIVAL OF BARBARISM.

ONCE again interest is being aroused in the question of capital punishment, and Commander Kenworthy is endeavouring to introduce a Bill into Parliament to do away with this survival of the old Mosaic law of "an eye for an eye and a tooth for a tooth." It is, of course, true that the vast majority of those who are sentenced to death never meet the penalty imposed upon them. Reprieve comes in most cases, but we are not at all sure that such a reprieve is not governed quite as much by public pressure and public opinion as it is by the rights of the cases themselves. In the case of one criminal upon whom the death sentence was executed, practically the whole resources of one of the great churches were organised in order to get a reprieve, and though this was unsuccessful, yet the very fact of its possibility lends itself to a suspicion of unfairness.

If we look at such a case as that of Oscar Slater, who was recently pronounced innocent after twenty years of imprisonment, we realise that in the case of capital punishment a judicial mistake may result in the taking of the life of an innocent man, and the criminal records of this country show that no system of jurisprudence is beyond error. Once a man is executed, it becomes impossible to rectify such an error, however willing the authorities may be to make reparation.

On the face of it, it is a strange contradiction that the laws of a country should sentence a man to death for the crime of murder, whilst it takes upon itself the role of judicial murderer by putting him to death. The penalty of capital punishment is a survival of the age when life was cheap. The extreme penalty of the law used to be enforced for sheep stealing and other forms of theft, and we have yet to discover that the lack of its application for such offences has resulted in any increase in the offence; while the infliction of the extreme penalty upon any individual brings far more suffering upon his relatives and connections than it does upon the criminal himself. The very fact, too, that the extreme penalty of the law takes place behind closed doors, and that the officers engaged in the final scene are prohibited from giving any information; while even the specified form of words employed in the subsequent inquest are put in the mouth of the officer holding that inquest, leads to the suspicion that capital punishment as known in this country is by no means as humane as the public are led to believe. One only has to recall the case of John Lee, of Babbacombe fame (whom three attempts were made to hang), to realise that the present methods are by no means fool-proof. Under the present administration, if a similar occurrence took place, the general public would know nothing of it, for the whole proceeding is shrouded in secrecy.

To view the matter, however, from the standpoint of Spiritualism is to open the door to new considerations. The controversy which is running in the press makes it pretty certain that in this country the majority of people are satisfied that survival beyond death is a fact for all men, and even the general public has a growing suspicion of the possibility of discarnate beings influencing the minds of those who still remain, both for good and ill. One of the Sunday papers recently published an account of a seance, at which Frederick Brown, one of the two men executed for the murder of P.C. Gutteridge, claimed to communicate, and revealed a strange but not improbably story that the crime was committed by his fellow sufferer. Whether the story related in the press is true or exaggerated is quite beside the mark. There are many Spiritualists who could reveal similar interviews and similar expressions of bitterness obtained from those whose lives had been cut short. One thing, however, does appear pretty plain from the report, and that is that the mind of Brown has not been changed by the mere incident of his being jerked into a larger life. He still claims to be a rebel, and it is still somebody's business to reform him and turn him into a decent citizen.

There is no gainsaying the fact that our present mode of life and social organisation does breed a percentage of criminals. A percentage of criminals is one of the products of the type of life which we live upon this earth, and if our social system breeds criminals we suggest that it is an act of moral cowardice to say these men are beyond our power to reform, and shirking our responsibilities, send them into another world for someone else to deal with. It is a case of dumping all the filth of earth upon somebody else's doorstep, because we have lost faith in our own powers to reform mankind. It is a strange anomaly that a Christian country should wilfully adopt such a mental attitude while glibly and sanctimoniously talks about the power of religion to uplift fallen mankind and turn them into something moral and saintly. Such procedure stamps religion as being morally bankrupt, and is a reflection upon every church in Christendom.

The time has arrived when the nation ought to face the responsibility of correcting its own mistakes and reforming the failures of its own system. The Spiritualist knows that these men have to be reformed; that they are reformed beyond the grave, and there is no earthly reason why reformation should not be done by those responsible for its production. On every conceivable point of morality the system of capital punishment is indefensible, and the quicker it ceases to be a part of the law of the land, and remedial processes are taken to straighten out the kinks in men's characters, the better for the nation as a whole and for the moral consciousness of the people.

CURRENT TOPICS.

THE latest reports from South Africa go to show that Sir Arthur is getting an excellent hearing. Every meeting which he has addressed has seen a packed hall, while question time, which follows most of his lectures, has elicited some very interesting queries. Sir Arthur has also been requisitioned by the various Broadcasting Stations in both Cape Town and Johannesburg, while the newspaper interviewers have been very busily on his track. Generally speaking, too, the newspapers seem to treat him with a fairness and openmindedness which is not always attainable in this country. In an interview with "The Rand Daily Mail" Sir Arthur said: "My general impression is that as man to man the people in South Africa are quite as much interested in psychological matters as the population of England. In South Africa, however, they seem to be more open-minded about it. They are less in a rut. This is evidenced by the fact that the questions put to me at my public meetings are of a most intelligent order, showing a real knowledge of the subject, and I have been most agreeably surprised."

THE NECESSITY FOR SERIOUSNESS. Sir ARTHUR was glad to note people were less secretive about their belief in the subject. There were thousands who secretly accepted Spiritualism, and the time was coming when there would be a greater open declaration than had ever been known. Sir Arthur said: "The foremost consideration of the movement is to teach man something concerning his destiny. What is going to happen to him, and what steps he should take. We have been thrown into this world without knowing why, and therefore we have a perfect right to turn to the Great Creator and ask in all reverence why we are on this earth, and what we are to do. In the Spiritualist movement we get a definite answer—perfectly clear and definite." Sir Arthur insisted that Spiritualism must be kept upon a religious basis, otherwise it can be dangerous! It must be taken earnestly or else let alone. It would not be difficult for people treating it in a flippant manner to reduce it to a kind of black magic.

THE VILLAGE IDIOT. OF COURSE, Sir Arthur has stumbled up against the usual village idiot even in South Africa. One resident wrote to tell him that he had put something in an envelope, and wanted Sir Arthur to tell him what it was. To which the traveller's simple reply was: "What evidence would this be of Spiritualism, or of life beyond the grave?" "That mediums sometimes produce remarkable phenomena is true, but it is not their business to compete with conjurers and sensation mongers, and 'the true Spiritualist does not encourage this sort of thing.'" "If a man is in trouble," said Sir Arthur, "he may have a right to appeal to some higher sphere for help and guidance, but I do not like the cheapening effect given by some people who are apt to say: Which shall we have—a rubber of bridge or a seance? That sort of thing is degrading to Spiritualism, both scientifically and religiously."

THE FUTURE LOOKS BRIGHT. Sir ARTHUR expressed his surprise at the great number of mediums in South Africa. He had tested some of them, and was satisfied as to their gifts, but they were inclined to be very secretive. This was probably due to the persecution, both personal and legal, to which they rendered themselves liable if they used their gifts publicly." Sir Arthur had a long message from a Zulu woman seer, whose psychic senses are very highly esteemed by the police, since she has often assisted them in tracing missing articles and criminals. Sir Arthur's son visited this medium, and, going into trance, the woman said that she had been told by the spirits to give "the great Mulungu" a message to the effect that "the spirits of the departed were deeply interested in his mission. He would meet with some opposition, but it would crumble to nothing. The mission was, therefore, going to be highly successful. He would return safely over the dark waters." Sir Arthur said he was very much amused and yet interested in the message, particularly as he had reason to know that the first message was actually received by the woman while he was still on the water.

MR. BLATCHFORD AND MR. HOCKING. In "The Daily News" Mr. Silas Hocking alludes to "the triviality of spirit communications," and conveniently imagines that these are the only ones received. Mr. Blatchford, in a pointed reply, says that the aim of a dead wife in communication with her living husband is to convince him of her identity. "Now," says Mr. Blatchford, "if my wife tells me the spirit world is a place of perpetual summer, gay and sweet with imperishable flowers, and with two moons in the sky, that message could mean nothing to me, for anyone could paint such a picture. But when she tells me, as she did, that my attempt to make an improvement in the garden had failed, I sit up and take notice, because no one but myself and the gardener knew what I had tried to do, nor how it had turned out." That is exactly the point. The evidence for identity consists very largely of trivialities. So it does in any police

court, but the test of identity is only the prelude to the real messages which follow, and to confuse the issues, as some of our critics are continually doing, leads one to the conclusion that they are not as blind as they appear to be, but are trying to make a case by taking that part of the evidence which suits them, and pretending there is no other. One has but to read the extensive volumes of Andrew Jackson Davis or Hudson Tuttle to realise that however trivial may be the incidents which prove identity, messages from the spirit world can deal with the most abstruse problems and can shed light upon them.

Transitions.

MRS. ANN JOHNSON (MANCHESTER).

WE have to record the passing to the Higher Life of Mrs. Ann Johnson, formerly of Cardiff, which occurred on January 1st at 20, Marshall Road, Manchester, after a long period of weakness.

Mrs. Johnson became a Spiritualist over forty years ago through the ministrations of the Rev. Charles Ware. She had sat under Mr. Ware in the Wesleyan denomination. When Mr. Ware became a Spiritualist in the 80's he was invited to lecture at St. Heliers, Jersey, Channel Islands. Mrs. Johnson, who had been for some few years a widow, attended his meetings, and immediately commenced investigations in her own home, with the result that she was one of the founders of a Spiritualist Society in Jersey, of which Mr. W. Metherall was the President. Amongst the speakers who were invited to visit them was Mrs. Emma Hardinge Britten, Mrs. C. Groom, Mr. J. J. Morse, Mr. John Macdonald and Mr. James Burns, all of whom were the guests of Mrs. Johnson.

About 1890 Mrs. Johnson migrated to South Wales, and became a member of the Cardiff Spiritualist Society in 1891. She was in every way an enthusiast. On Saturday nights she was to be seen on the market place with a bundle of back numbers of THE TWO WORLDS for free distribution. Her house was thrown open to the public without fee or reward for many years, and any individual was at liberty to attend the seances she conducted, the medium being Mr. Walter Jeune, in whose presence, in full light, levitation was a weekly occurrence. Mr. Jeune also occasionally obtained materialisations, independent slate writing, and many other phases of physical phenomena, and Mrs. Johnson's daughter (who subsequently was married to Mr. E. W. Oaten) gave clairvoyance at the meetings, which were continued for a number of years.

Mrs. Johnson was a valuable member of the Committee of the Cardiff Society, and continued her membership until 1914, when she came to live in the North of England with her daughter, and has since been connected with the Manchester Central Spiritualist Church.

She was for many years a temperance reformer, and while in Jersey was an active member of the Independent Order of Good Templars, and attained the rank of Chief Templar of the Channel Islands Auxiliary. She was a keen anti-vaccinationist, and took a deep interest in the Women's Freedom League. Her deep and thorough knowledge of the Bible, allied with wide reading, made her a very keen debater, and her deep conviction of spirit return, the result of long inquiry and a good deal of psychic insight, made her a rare controversialist. During the last dozen years, however, her waning powers had made quietude and seclusion necessary, but she was only confined to her bed for a fortnight, and quietly slept herself away as the New Year's dawn was breaking.

Mrs. Johnson was left a widow with a young family, and struggled very hard with her needle to bring them up. Her younger daughter predeceased her a few years ago. Her elder daughter is the wife of Mr. E. W. Oaten.

At Mrs. Johnson's own request the body was cremated at the Manchester Crematorium on Saturday, Jan. 5th, Mr. E. W. Oaten officiating. A large number of friends gathered and after an impressive service the coffin passed from sight to the organ strains of "O Rest in the Lord." Suitable

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, CORPORTAION 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 free.

Editor and Secretary: ERNEST W. GATEN,
To Whom All Communications Should Be Addressed.
Cheques and Drafts should be crossed ——— & 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, JANUARY 11, 1929.

Capital Punishment.

A SURVIVAL OF BARBARISM.

ONCE again interest is being aroused in the question of capital punishment, and Commander Kenworthy is endeavouring to introduce a Bill into Parliament to do away with this survival of the old Mosaic law of "an eye for an eye and a tooth for a tooth." It is, of course, true that the vast majority of those who are sentenced to death never meet the penalty imposed upon them. Reprieve comes in most cases, but we are not at all sure that such a reprieve is not governed quite as much by public pressure and public opinion as it is by the rights of the cases themselves. In the case of one criminal upon whom the death sentence was executed, practically the whole resources of one of the great churches were organised in order to get a reprieve, and though this was unsuccessful, yet the very fact of its possibility lends itself to a suspicion of unfairness.

If we look at such a case as that of Oscar Slater, who was recently pronounced innocent after twenty years of imprisonment, we realise that in the case of capital punishment a judicial mistake may result in the taking of the life of an innocent man, and the criminal records of this country show that no system of jurisprudence is beyond error. Once a man is executed, it becomes impossible to rectify such an error, however willing the authorities may be to make reparation.

On the face of it, it is a strange contradiction that the laws of a country should sentence a man to death for the crime of murder, whilst it takes upon itself the role of judicial murderer by putting him to death. The penalty of capital punishment is a survival of the age when life was cheap. The extreme penalty of the law used to be enforced for sheep stealing and other forms of theft, and we have yet to discover that the lack of its application for such offences has resulted in any increase in the offence; while the infliction of the extreme penalty upon any individual brings far more suffering upon his relatives and connections than it does upon the criminal himself. The very fact, too, that the extreme penalty of the law takes place behind closed doors, and that the officers engaged in the final scene are prohibited from giving any information; while even the specified form of words employed in the subsequent inquest are put in the mouth of the officer holding that inquest, leads to the suspicion that capital punishment as known in this country is by no means as humane as the public are led to believe. One only has to recall the case of John Lee, of Babbacombe fame (whom three attempts were made to hang), to realise that the present methods are by no means fool-proof. Under the present administration, if a similar occurrence took place, the general public would know nothing of it, for the whole proceeding is shrouded in secrecy.

To view the matter, however, from the standpoint of Spiritualism is to open the door to new considerations. The controversy which is running in the press makes it pretty certain that in this country the majority of people are satisfied that survival beyond death is a fact for all men, and even the general public has a growing suspicion of the possibility of discarnate beings influencing the minds of those who still remain, both for good and ill. One of the Sunday papers recently published an account of a seance, at which Frederick Brown, one of the two men executed for the murder of P.C. Gutteridge, claimed to communicate, and revealed a strange but not improbably story that the crime was committed by his fellow sufferer. Whether the story related in the press is true or exaggerated is quite beside the mark. There are many Spiritualists who could reveal similar interviews and similar expressions of bitterness obtained from those whose lives had been cut short. One thing, however, does appear pretty plain from the report, and that is that the mind of Brown has not been changed by the mere incident of his being jerked into a larger life. He still claims to be a rebel, and it is still somebody's business to reform him and turn him into a decent citizen.

There is no gainsaying the fact that our present mode of life and social organisation does breed a percentage of criminals. A percentage of criminals is one of the products of the type of life which we live upon this earth, and if our social system breeds criminals we suggest that it is an act of moral cowardice to say these men are beyond our power to reform, and shirking our responsibilities, send them into another world for someone else to deal with. It is a case of dumping all the filth of earth upon somebody else's doorstep, because we have lost faith in our own powers to reform mankind. It is a strange anomaly that a Christian country should wilfully adopt such a mental attitude while its clergy and sanctimoniously talks about the power of religion to uplift fallen mankind and turn them into something moral and saintly. Such procedure stamps religion as being morally bankrupt, and is a reflection upon every church in Christendom.

The time has arrived when the nation ought to face the responsibility of correcting its own mistakes and reforming the failures of its own system. The Spiritualists know that these men have to be reformed; that they are reformed beyond the grave, and there is no earthly reason why reformation should not be done by those responsible for its production. On every conceivable point of morality the system of capital punishment is indefensible, and the quicker it ceases to be a part of the law of the land, and remedial processes are taken to straighten out the kinks in men's characters, the better for the nation as a whole and for the moral consciousness of the people.

CURRENT TOPICS.

THE latest reports from South Africa go to show that Sir Arthur is getting an excellent hearing. Every meeting which he has addressed has seen a packed hall while question time, which follows most of his lectures, has elicited some very interesting queries. Sir Arthur has also been requisitioned by the various Broadcasting Stations in both Cape Town and Johannesburg, while the newspaper interviewers have been very busy on his track. Generally speaking, too, the newspapers seem to treat him with a fairness and openmindedness which is not always attainable in this country. In an interview with "The Rand Daily Mail" Sir Arthur said: "My general impression is that as man to man the people in South Africa are quite as much interested in psychological matters as the population of England. In South Africa, however, they seem to be more open-minded about it. They are less in a rut. This is evidenced by the fact that the questions put to me at my public meetings are of a most intelligent order, showing a real knowledge of the subject, and I have been most agreeably surprised."

THE NECESSITY FOR SERIOUSNESS. SIR ARTHUR was glad to note people were less secretive about their belief in the subject. There were thousands who secretly accepted Spiritualism, and the time was coming when there would be a greater open declaration than had ever been known. Sir Arthur said: "The foremost consideration of the movement is to teach man something concerning his destiny. What is going to happen to him, and what steps he should take. We have been thrown into this world without knowing why, and therefore we have a perfect right to turn to the Great Creator and ask in all reverence why we are on this earth, and what we are to do. In the Spiritualist movement we get a definite answer—perfectly clear and definite." Sir Arthur insisted that Spiritualism must be kept upon a religious basis, otherwise it can be dangerous! It must be taken earnestly or else let alone. It would not be difficult for people treating it in a flippant manner to reduce it to a kind of black magic.

THE VILLAGE IDIOT. OF COURSE, Sir Arthur has stumbled up against the usual village idiot even in South Africa. One resident wrote to tell him that he had put something in an envelope, and wanted Sir Arthur to tell him what it was. To which the traveller's simple reply was: "What evidence would this be of Spiritualism, or of life beyond the grave?" That mediums sometimes produce remarkable phenomena is true, but it is not their business to compete with conjurers and sensation mongers, and "the true Spiritualist does not encourage this sort of thing." "If a man is in trouble," said Sir Arthur, "he may have a right to appeal to some higher sphere for help and guidance, but I do not like the cheapening effect given by some people who are apt to say: Which shall we have—a rubber of bridge or a seance? That sort of thing is degrading to Spiritualism, both scientifically and religiously."

THE FUTURE LOOKS BRIGHT. SIR ARTHUR expressed his surprise at the great number of mediums in South Africa. He had tested some of them, and was satisfied as to their gifts, but they were inclined to be very secretive. This was probably due to the persecution, both personal and legal, to which they rendered themselves liable if they used their gifts publicly." Sir Arthur had a long message from a Zulu woman seer, whose psychic senses are very highly esteemed by the police, since she has often assisted them in tracing missing articles and criminals. Sir Arthur's son visited this medium, and, going into trance, the woman said that she had been told by the spirits to give "the great Mulungu" a message to the effect that "the spirits-of the departed were deeply interested in his mission. He would meet with some opposition, but it would crumble to nothing. The mission was, therefore, going to be highly successful. He would return safely over the dark waters." Sir Arthur said he was very much amused and yet interested in the message, particularly as he had reason to know that the first message was actually received by the woman while he was still on the water.

MR. BLATCHFORD alludes to "the triviality of spirit communications," and conveniently imagines that these are the only ones received. Mr. Hocking, in a pointed reply, says that the aim of a dead wife in communication with her living husband is to convince him of her identity. "Now," says Mr. Blatchford, "if my wife tells me the spirit world is a place of perpetual summer, gay and sweet with imperishable flowers, and with two moons in the sky, that message could mean nothing to me, for anyone could paint such a picture. But when she tells me, as she did, that my attempt to make an improvement in the garden had failed, I sit up and take notice, because no one but myself and the gardener knew what I had tried to do, nor how it had turned out." That is exactly the point. The evidence for identity consists very largely of trivialities. So it does in any police

court, but the test of identity is only the prelude to the real messages which follow, and to confuse the issues, as some of our critics are continually doing, leads one to the conclusion that they are not as blind as they appear to be, but are trying to make a case by taking that part of the evidence which suits them, and pretending there is no other. One has but to read the extensive volumes of Andrew Jackson Davis or Hudson Tuttle to realise that however trivial may be the incidents which prove identity, messages from the spirit world can deal with the most abstruse problems and can shed light upon them.

Transitions.

MRS. ANN JOHNSON (MANCHESTER).

WE have to record the passing to the Higher Life of Mrs. Ann Johnson, formerly of Cardiff, which occurred on January 1st at 20, Marshall Road, Manchester, after a long period of weakness.

Mrs. Johnson became a Spiritualist over forty years ago through the ministrations of the Rev. Charles Ware. She had sat under Mr. Ware in the Wesleyan denomination. When Mr. Ware became a Spiritualist in the 80's he was invited to lecture at St. Heliers, Jersey, Channel Islands. Mrs. Johnson, who had been for some few years a widow, attended his meetings, and immediately commenced investigations in her own home, with the result that she was one of the founders of a Spiritualist Society in Jersey, of which Mr. W. Metherall was the President. Amongst the speakers who were invited to visit them was Mrs. Emma Hardinge Britten, Mrs. C. Groom, Mr. J. J. Morse, Mr. John Macdonald and Mr. James Burns, all of whom were the guests of Mrs. Johnson.

About 1890 Mrs. Johnson migrated to South Wales, and became a member of the Cardiff Spiritualist Society in 1891. She was in every way an enthusiast. On Saturday nights she was to be seen on the market place with a bundle of back numbers of THE TWO WORLDS for free distribution. Her house was thrown open to the public without fee or reward for many years, and any individual was at liberty to attend the seances she conducted, the medium being Mr. Walter Jeune, in whose presence, in full light, levitation was a weekly occurrence. Mr. Jeune also occasionally obtained materialisations, independent slate writing, and many other phases of physical phenomena, and Mrs. Johnson's daughter (who subsequently was married to Mr. E. W. Oaten) gave clairvoyance at the meetings, which were continued for a number of years.

Mrs. Johnson was a valuable member of the Committee of the Cardiff Society, and continued her membership until 1914, when she came to live in the North of England with her daughter, and has since been connected with the Manchester Central Spiritualist Church.

She was for many years a temperance reformer, and while in Jersey was an active member of the Independent Order of Good Templars, and attained the rank of Chief Templar of the Channel Islands Auxiliary. She was a keen anti-vaccinationist, and took a deep interest in the Women's Freedom League. Her deep and thorough knowledge of the Bible, allied with wide reading, made her a very keen debater, and her deep conviction of spirit return, the result of long inquiry and a good deal of psychic insight, made her a rare controversialist. During the last dozen years, however, her waning powers had made quietude and seclusion necessary, but she was only confined to her bed for a fortnight, and quietly slept herself away as the New Year's dawn was breaking.

Mrs. Johnson was left a widow with a young family, and struggled very hard with her needle to bring them up. Her younger daughter predeceased her a few years ago. Her elder daughter is the wife of Mr. E. W. Oaten.

At Mrs. Johnson's own request the body was cremated at the Manchester Crematorium on Saturday, Jan. 5th, Mr. E. W. Oaten officiating. A large number of friends gathered and after an impressive service the coffin passed from sight to the organ strains of "O Rest in the Lord." Suitable

references were made to her transition at the meetings of the Manchester Central Church.

MRS. ELLEN OWEN CARMAN (NORTH LONDON).

NORTH LONDON has just lost the physical services of an old and respected worker by the passing on of Mrs. Ellen Owen Carman. Mrs. Carman had been in hospital a short time, and was taken to the Summerland on Dec. 28th. The interment took place on Wednesday, Jan. 2nd, at Tottenham Cemetery. A service was held in the church, conducted by Mr. Ben Carter, of Halifax; an old friend of the family. "Abide With Me" was sung by about 40 Lyceumists present at the graveside. Representatives were present from the London District Council, Hackney and Tottenham Lyceums, and many others came to pay tribute to the memory of our arisen sister. Many wreaths were placed on the coffin. A number of expressions of sympathy were received by Mr. Carman and the family, all of whom are conscious of the fact that she still lives.

MRS. MARIA THOMPSON (BELPER).

THE Belper Spiritualist Church has lost the physical presence of one of its worshippers in the person of Mrs. Maria Thompson, of 3, Gates, Belper, who passed to the Higher Life on Saturday, Dec. 29th, at the advanced age of 92 years. Though a native of Castle Donington, Belper had been her home for 45 years. An impressive service was conducted at the Belper Spiritualist Church by Mr. H. Wigley, himself a veteran in the movement. Mrs. Thompson leaves one son and one daughter, and sixteen grandchildren, to cherish tender memories of a sweet old lady. The funeral was largely attended, amongst those present being Mr. T. Smedley, President of the Belper Church.

CORRESPONDENCE.

REMARKS OF PUBLIC OFFICIALS.

SIR,—May I ask for a little of your space in order to show the futility of the remarks of public officials. There was an account of death by suicide in all the daily papers. The Westminster coroner, by his remarks, inferred that Spiritualism was the cause. A few days later this same coroner held another inquest of a like nature. The man who took his life in this instance had been very religious. Although this was brought to the notice of the coroner, he did not attribute death to an excess of zeal for religion.

Plainly, bias is here indicated, because in the first instance the coroner knew the lad was highly neurotic before he dabbled in Spiritualism. It is surely a pity that public officials make utterances on subjects upon which they apparently know very little or nothing. This, I suppose, is one of the things we have to combat.

F. J. VERNON.

AN INTERESTING EXPERIENCE.

SIR,—During the years of the late war I was a member of a circle for the development of direct voice phenomena. On one occasion an unusual and unexpected incident occurred. I well remember it was on a clear frosty, moonlight night that the following interesting experience transpired. As was our usual custom, to all intents and purposes we had excluded all possible light. But during the proceedings of the seance it so happened that a moonbeam had penetrated into the room. This moonbeam, shall I say, represented a column of light about half an inch in width, being directed along the ceiling, down the centre of the wall and fireplace, directly opposite where I was seated. On seeing this, my first impression was that I would watch particularly towards this streak or column of light. Presently a lady who sat on my left remarked to me: "Harry, have you seen anything?" to which I replied "Yes, I have, seen very distinctly those two trumpets glide past me without any physical contact whatever." I noticed, one trumpet was in a vertical position, the other in a horizontal position. The statement made to my lady friend's

query confirmed exactly what she had witnessed, and I gratefully expressed our appreciation for having been privileged to witness what was to us a remarkable and interesting phenomenon, apart from hearing the direct voice, etc. Now, recently, whilst I was musing over the eventful seance reminiscence, my mind became concentrated upon the above-mentioned column of light, and immediately I was vividly impressed with the idea of the seance room being illuminated with columns of light directed, say, from the ceiling, down the sides of the walls, and I wondered whether such a method of illumination would have any deterrent effect upon phenomena that usually takes place in darkness. If such a method of making phenomena visible has never been adopted by your readers, the experiment would prove interesting.

H. CLARK.

LIBERTY.

SIR,—The abuse of liberty of the individual to believe and cultivate any belief or creed he may choose in England is apparent also in the U.S.A. in the way some people have been trying to introduce religious intolerance into politics. The propaganda against Smith as President because he is a Roman Catholic was thus referred to by Hoover: "In this land, dedicated to tolerance, we still find outbreaks of intolerance. I come of Quaker stock. My ancestors were persecuted for their beliefs. Here they sought and found religious freedom. By blood and conviction I stand for religious tolerance both in act and spirit. The glory of our American ideals is the right of every man to worship God according to the dictates of his own conscience." As Mr. Steabben wishes, I have been sending out thoughts in prayer to higher planes for an end to be put once for all to the present narrow-minded creedal prejudice which seems so prevalent against our truth.

A. K. VENNING.

APPORT PHENOMENA.

SIR,—If "Monomark V.C.B.E.," who writes in your issue of December 21st, thinks that apport phenomena "themselves give any evidence of survival," he is welcome to his belief; but if he wishes others to adopt it, he should specify some of the evidence. He need not confine himself to my record of observations of Mr. Lynn's seances. He may cite any others held under equally satisfactory conditions. The world needs all the evidence of survival we can adduce.

As to what I mean by survival, if he (or she) is really not clear about it, a reference to any standard dictionary defining the term in reference to human beings, will save your space and my time. There, also, will be found appropriate definitions of "psychic" and "conjuring trick."

If he interprets my remarks as implying doubt as to the genuineness of Mr. Lynn's phenomena, I submit he has read into them a meaning which they do not reasonably bear. I am personally quite convinced of the honesty and sincerity of Mr. Lynn, and of Mrs. Lynn, who was also at the seances, and of the genuineness of the phenomena. Otherwise I should not have recorded it as I did.

"Monomark" says my account of the sittings "surely disproves his statement that it does not prove survival." In which paragraph is the disproof to be found? He goes on, "as much may be said of direct voice, spirit photography, materialisation, etc." Quite true. Also—since we should never be afraid to look facts in the face—clairvoyance, clairaudience, table tilting, raps, automatic writing and speaking, etc., etc. None of these "in themselves" prove survival, though they may be used by our spirit friends to give evidence of their identity, and thereby to prove their survival. But the evidence does not satisfy such investigators as Richet and Schrenck Notzing, nor does it satisfy Crookes till many years after his investigation with Florrie Cook, and the wonderful materialisations of Katie King. But they affirmed the genuineness of the phenomena.

Apports do not lend themselves to furnishing such evidence, although manifestations which do may occur at seances where apports come. But it is these other manifestations, not the apports, which prove survival. Obviously the proof is a matter of opinion. I did not state as

fact my own belief that discarnate spirits are responsible usually for apports. That seems to be the burden of "Monomark's" letter. I say "usually," because I think that incarnate human spirits are capable of and on occasion have reproduced practically all forms of psychic manifestations, without any evidence of aid from discarnate spirits. I cannot cite any such case of an apport. If I could I should be inclined to omit the word "practically."

I said nothing as to how apports are "manufactured." I do not know. I do not believe they are "manufactured" at all, but neither of the explanations usually given—dematerialisation and four dimensional space—seem to me quite satisfactory. Though either may explain some individual cases, neither seems to me to have been established as covering the whole ground. J. B. McINDOE.

EXPLOITATION OF SOCIETIES.

SIR,—It is a custom with some exponents, when fulfilling Sunday engagements, to bring packages of books to be exhibited on the society's bookstall, without first making application for permission to do so. It seems to be forgotten that a speaker is engaged on agreed terms to perform certain duties, and that this contract does not include any right or privilege to the speaker to make use of the Society's premises as a market for the sale of his goods. This is a simple business question that is apt to be overlooked, but as societies have to bear all the many expenses inseparable from carrying on their work, e.g., rent, speakers' fees, travelling expenses and entertainment, advertising, etc., which are always heavy, and in the case of small societies entail actual financial loss every quarter, it is manifestly unfair that they should be subject to the unauthorised competition above mentioned.

There is, however, another and more important aspect of the matter which is best illustrated by the recital of an incident that occurred quite recently. The speaker brought with him several books, which he asked to be placed on the bookstall. His request was complied with. He gave a very good, inspiring address, followed by clairvoyant descriptions and messages from spirit people that were highly appreciated by the entire audience, who were much impressed by the spiritual character of the service. Unfortunately he then spent several minutes expatiating on the merits of his books in the style of a pushful commercial traveller, with the result that the spiritual temperature which had been raised to a high degree fell at once to zero. Strong disapprobation and disappointment was expressed by different people at the painful anti-climax, which caused them a real shock by the discordant sensations it provoked.

Is it too much to ask that speakers will be content to do the good work of which they may be capable, without seeking to make a few shillings in this way?

QUERIST.

SPIRITUALISM AND "THE DAILY NEWS."

SIR,—Again Spiritualism is to be discussed, and, I presume, voted upon! What result is expected? For ourselves, a little more publicity—once again the bringing of the subject before the attention of the people. That in itself is not to be deplored. Truth is always open to inspection, investigation, and research. But what these "organs of public opinion" appear to be altogether unaware of is that Spiritualism does not stand or fall on their approval or disapproval. It is distinctly a question for the individual himself (or herself) to find out the truth, each for themselves; to investigate and to prove to their own satisfaction and benefit, that this is a truth indeed.

What does it matter, from one aspect, if every reader of "The Daily News" were to avow themselves convinced and to become enrolled as converts. Spiritualism was just as true in the cottage at Hydesville on the 31st of March, 1848, as it is to-day, and just as certainly true as it would be if every one of earth's millions were to accept it. Truth is just as true when held by a minority as by a majority. Numbers cannot add to or detract from its truth or its value. People to-day are unduly obsessed by "mass production" or "mass appeal." They want to sway, or to be swayed, by an appeal to their emotions, instead of by an

appeal to the intellect and to the exercise of reason and of logic. Nonetheless, it is still a fact that a chain is just as strong, and only as strong, as its weakest link. The march forward is to be reckoned by the position of the hindmost individual, and humanity has advanced to the extent that the most backward has been led forward into the light.

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

PEACE OR WAR?

SIR,—On my way home on Sunday, Nov. 11th, 1928, after having attended the Albert Hall, London, for the morning service held under Spiritualist auspices, the bus on which I rode took me through Whitehall. I heard a military band playing, and also saw several knots of men in military and other uniforms. I could not help contrasting the two conditions I had experienced—that at the Albert Hall and that in the street, and comparing them. In the former I had felt soothed and rested, surrounded by a calm air; in the latter I felt jangled, ruffled, and resentful.

As one who had experienced some of the horrors of the 1914—1918 catastrophe, I thought that we as a nation had met to celebrate peace, but instead I found war was being celebrated. Surely there had never been such a vast recruiting meeting as that which was held on that Sunday in the open air. War in full panoply was shown to the people, and they did not recognise it. Pomp and circumstance was rampant.

Are we seeking peace by holding pageants of this description? All of us must be vibrant in our efforts for peace now, for, as the apostle St. Paul said, "The fruit of the spirit is . . . peace."

We must show others that as we think peace, we mean peace, and we will have peace. Thus by example and striving shall we achieve that condition which we should now be enjoying, viz., "Peace." F. J. VERNON.

SPIRITUALIST BOOKS IN PUBLIC LIBRARIES.

SIR,—Might I suggest that the S.N.U., or the principal churches in all towns and cities where there are Lending or Reference Libraries, take some steps towards having a fund for the purpose of supplying the best propaganda books. There is a big field here for good work to be done. Some time ago I gave Dennis Bradley's "Towards the Stars" to a lending library. It is now almost in need of renewing. The lady librarian informed me that it was a very popular book, and that it would be renewed when worn out. This is a work for the movement, to supply first copies of the best propaganda kind. There are none better than Dennis Bradley's books. Is it not time the Spiritualist movement awoke to the fact that there are other ways of spreading the truth than by holding meetings. I suggest a permanent fund for this purpose. PROPAGANDA.

NOTE.—At the public Free Libraries forms may be obtained by borrowers, by which they may request the addition of certain books. If a sufficient number of borrowers request any particular book or books on any particular subject, the committee will generally supply the need. Very few borrowers take the trouble to help the Committees to meet the needs of borrowers by filling in forms.—EDITOR.

TO PROHIBIT VIVISECTION.—The text is issued of the Bill presented by Sir Robert Gower to prohibit the vivisection of dogs. It provides that, notwithstanding anything in the Cruelty to Animals Act, 1876, it shall be unlawful to perform any experiment of a nature calculated to give pain or disease to any dog for any purpose whatsoever, either with or without anaesthetics, and no person or place shall be licensed for the purpose of performing any such experiments. It also states that any person performing, or assisting, or taking part in performing, any such experiment on any dog, shall be guilty of an offence against the Cruelty to Animals Act, 1876, and punishable accordingly, and the provisions of this Act shall have effect as though they formed part of that Act.

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.

MANCHESTER: MILES PLATTING,

AS USUAL, Miles Plating Spiritual Church gave the poor children of the district a free breakfast and entertainment on New Year's morning, Father Xmas being in attendance on their retirement. The old folks were also entertained to a tea and concert free of charge, each receiving on retiring a present in the form of tea or tobacco. Members rallied round Mr. Mudd, and sang old songs, which the old folks thoroughly enjoyed, joining in the refrain. Lyceumists came to the fore with recitations, etc., including a little play. A lot of work, but the sight of all the happy faces fully justified the same.

ILKLEY.

A very successful propaganda meeting was held in Ilkley in December. Mr. Arthur Clayton, of Nottingham, was the speaker, his subject being "The reality of the invisible world." About 180 people listened with great interest to the lecture, some perhaps for the first time in their lives. The clairvoyance was also of a high order. Mrs. Newton, who organises these lectures, at her own time and expense, is determined that Spiritualism in Ilkley shall be presented in its highest aspect, and in the new year hopes to form a permanent church for the teaching of the true philosophy of Spiritualism. She is in need of workers to help her. Any workers who would like to do so should send terms, etc., to Mrs. Newton, 2, Richmond Place, Ilkley.

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church
ONWARD (LARGE) HALL, 207,
DEANSGATE.

SUNDAY, JAN. 13TH, at 6-30,
MRS. E. CROWTHER.

An OPEN CIRCLE (Public) will be held at 16, Atkinson Street, every Sunday at 3. Conductor: Mrs. A. BURNETT.
SUNDAY, JAN. 20TH, at 6-30, MRS. ELLEN GREEN.

Manchester Society of Spiritualists,
38, MASKELL STREET

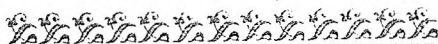
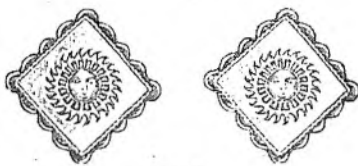
SUNDAY, JAN. 13TH, at 10-30, LYCEUM.
At 3 and 6-30, Mrs. LANGFORD.
MONDAY, at 8, Mrs. FELLOWS.
TUESDAY, WHIST DRIVE. Admission, 6d.
WEDNESDAY, at 3 and 8, Mrs. KELLY.

Cheetham Hill National Spiritualist
Church,
HALLIWELL LANE.

SUNDAY, JAN. 13TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, Mrs. CROSS.
MONDAY, at 3 and 8, Mrs. BUCHAN.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 8, Mrs. SKEER.
SATURDAY, at 7, Mrs. WILLIAMS.

Miles Plating Progressive Spiritualist
Church,
COGLAN STREET, LODGE STREET.

SUNDAY, JAN. 13TH, at 2-30, LYCEUM.
At 6-30 and 8, Mr. W. OGDEN.
MONDAY, at 3 and 8, Mrs. BOARDMAN.
Every TUESDAY and SATURDAY, at 8,
PUBLIC CIRCLE. Developers invited.
THURSDAY, at 3 and 8, Mrs. DOHERTY.
SUNDAY, JAN. 20TH, Mrs. BIRTWELL.
TUESDAY, JAN. 22ND, at 7-30, Mr. A. CLAYTON, the Young Blind Seer, of Nottingham. Reserved seat tickets, 6d.

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 engraved with a human face, and is superimposed on a white banner and surrounded 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.

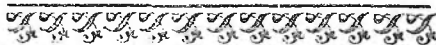
NICELY BOXED.

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.

Collyhurst National Spiritualist Church,
COLLYHURST ST., MANCHESTER.

SUNDAY, JAN. 13TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, Mrs. WOLFENDEN.
MONDAY, at 3 and 8, Mrs. GIBSON.
WEDNESDAY, at 3 & 8, Mrs. WILLIAMS.

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

SUNDAY, JAN. 13TH, at 6-45, Mr. J. BELL, Dipl. S.N.U.
At 8-15, Mrs. WOLFENDALE.
MONDAY, at 8-15, OPEN CIRCLE for Healing and Clairvoyance.
TUESDAY, at 8-15, Mrs. HOLT.
THURSDAY, at 8-15, Mrs. GRAYSON.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, JAN. 20TH, Mr. CHAMBERLAIN.
MEMBERS' ANNUAL MEETING, FRIDAY, JAN. 18TH, at 8.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JAN. 13TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mrs. SKINNER.
WEDNESDAY, at 8, Mr. DOREA.
SATURDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, JAN. 13TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. LANGFORD.
THURSDAY, at 8, OPEN CIRCLE.

Newton Heath Spiritual Church,
ALLEN STREET, MANCHESTER.

SUNDAY, JAN. 13TH, at 2-30, LYCEUM.
At 6-30 and 8, Mr. ROY MORGAN.
MONDAY, at 6-30 & 8, Mrs. FERGUSON.
THURSDAY, at 8, Mrs. HIGSON.
SATURDAY, Mr. ARTHUR CLAYTON (The Blind Seer).

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, JAN. 13TH, at 11, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, Mr. MUDD.
MONDAY, at 3 and 8, Miss LOMAS.
TUESDAY, at 7-30, Miss BRIDGEWATER.
WEDNESDAY, at 3 and 8, Mr. KIRK.
SATURDAY, at 8, OPEN CIRCLE.

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

SUNDAY, JAN. 13TH, at 10-30 and 2-30, LYCEUM.
At 6-30 and 8, Mrs. BRIDGE.
MONDAY, at 3, Mrs. BRIGGS. At 8, OPEN CIRCLE.
TUESDAY, at 8, Mrs. HILL.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, Mrs. ROBERTS.
SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church.

New Address:

94, HIGHFIELD CHAMBERS, BROAD ST.
SUNDAY, JAN. 13TH, at 2-30 and 6-30, LYCEUM OPEN SESSIONS.
WEDNESDAY, at 3, Miss WALLWORK.
THURSDAY, at 8, Mrs. HOLT.
FRIDAY, at 8, OPEN CIRCLE.
SUNDAY, JAN. 20TH, at 6-30 and 8, Mr. ARTHUR CLAYTON (Nottingham).
MONDAY, JAN. 21ST, at 7-45, MEMBERS' ANNUAL MEETING.

STOP WATCH COMPETITION in aid of CHARLES ST. SPIRITUALIST CHURCH, ST. HELENS, will be Postponed until March 1st. Holders please return card by Feb. 16th, 1929, to Mrs. FAIRCLOUGH, 91, Monley Street, St. Helens.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 13TH, at 2, LYCEUM.
At 3-15, OPEN CIRCLE—MR. BOLD.
At 6-30 & 8, MRS. BURTONWOOD.
MONDAY, at 3 and 8, MRS. KELLY.
TUESDAY, at 8, CIRCLE, MR. MORRIS.
WEDNESDAY, at 3 & 8, MRS. EDWARDS.
THURSDAY, at 8, MEMBERS' CIRCLE.
FRIDAY, at 8, CIRCLE.
SATURDAY, SOCIAL. 9d. Refreshments.

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, JAN. 13TH, at 11 and 6-30,
MISS M. LINES.
MONDAY, at 3, PSYCHOMETRY.
SATURDAY, at 7, at 2, Buckhurst Road.

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

SUNDAY, JAN. 13TH, at 11-15 and 7,
SERVICE AS USUAL.
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, JAN. 13TH, at 11-15 and 7,
LYCEUM SERVICES.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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

SUNDAY, JAN. 13TH, at 11 and 7,
SERVICE.
Address and Clairvoyance.
At 3, LYCEUM.
THURSDAY, at 3 and 7-15, SERVICE.

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

SATURDAY, JAN. 12TH, at 8, and
SUNDAY, JAN. 13TH, at 11 and 6-30,
MISS FLORENCE LANE,
Address and Clairvoyance.
SUNDAY, JAN. 20TH, MR. S. FOSTER.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, JAN. 13TH, at 11-15 & 6-45,
SERVICE.
At 3-30, PUBLIC CIRCLE.
SUNDAY, JAN. 20TH, Service as usual.

SOCIETY ADVERTISEMENTS.

Hastings Christian Spiritualist Church
CLAREMONT.

SATURDAY, JAN. 12TH, at 7, MR. ED.
SPENCER.
SUNDAY, JAN. 13TH, at 11 and 6-30,
MR. ED. SPENCER.
MONDAY, at 3, MR. ED. SPENCER.

Margate Spiritualist Church,
CAVENDISH HALL, HIGH STREET

SATURDAY, JAN. 12TH, at 7-30,
REV. G. NASH.
SUNDAY, JAN. 13TH, at 3 and 7,
REV. G. NASH.

Ramsgate Spiritualist Church,
CHATHAM STREET, RAMSGATE

SATURDAY, JAN. 12TH, at 7,
MRS. MOTE.
SUNDAY, JAN. 13TH, at 3 and 6-30,
SERVICE AS USUAL.

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

SUNDAY, JAN. 13TH, at 7-30,
MRS. NUTLANDS,
Address and Clairvoyance.
WEDNESDAY, MISS HERBERT,
Address and Clairvoyance.

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

SUNDAY, JAN. 13TH, at 11 and 6-30,
SERVICE.
THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET.

SUNDAY, JAN. 13TH, at 6-30,
MRS. N. MELLOY,
Address and Clairvoyance.
SUNDAY, JAN. 20TH, MISS B. HOGG.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JAN. 13TH, at 11 and 6-30,
MRS. CROXFORD.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, MADAME ESTA CASSEL.

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

SUNDAY, JAN. 13TH, at 6-30,
MRS. STOCKWELL,
Address and Clairvoyance.
Circle follows Service.
MONDAY, at 3, Ladies' Own, MRS.
CLARKE, Address and Clairvoyance.
WEDNESDAY, at 8, MISS MORETON,
Address and Clairvoyant Messages.
All are welcome.

Barnsbury Spiritualist Church,
78, ROMAN ROAD, LONDON, N.7.
(opp. Caledonian Tube Station).

SUNDAY, JAN. 13TH, at 7,
MR. KAHL,
Address and Clairvoyance.
WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, JAN. 20TH, MR. B. BEARE.

Battersea Christian Spiritualist Church'
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, JAN. 13TH, at 11, CIRCLE.
At 6-30, MRS. A. CALWAY,
Address and Clairvoyance.

[SUPPORT OUR ADVERTISERS.]

SOCIETY ADVERTISEMENTS.

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

SATURDAY, JAN. 12TH, LYCEUM PARTY.
SUNDAY, JAN. 13TH, at 11, MR. WHITE
and MRS. TREADGOLD.
At 3, LYCEUM.
At 6-30, MRS. E. NEVILLE, Address
and Clairvoyance.
MONDAY, at 3, MISS JOAN PROUD.
THURSDAY, at 3, MRS. PODMORE.
SATURDAY, JAN. 19TH, BIRTHDAY
PARTY and SOCIAL in aid of Church
Building Fund.
SUNDAY, JAN. 20TH, MISS D. MOORE.

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

SUNDAY, JAN. 13TH, at 6-30,
MISS MARIAN MORETON.
Address, Clairvoyance and Music.
Removed from Bourne Hall.

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

SUNDAY, JAN. 13TH, at 11,
MRS. ARNOLD.
At 7, MRS. EDWARDS.
WEDNESDAY, at 8, MR. G. BOTHAM, at
51, Whittington Road, Bowes Park.

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

SUNDAY, JAN. 13TH, at 11, OPEN CIRCLE
at 6-30, MR. LEONARD.

At 55, STATION ROAD.
MONDAY, at 2-45, Ladies' Public Circle.
WEDNESDAY, at 7-30, Public Meeting.
SUNDAY, JAN. 20TH, MR. T. W. ELLA.

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

FRIDAY, JAN. 11TH, at 7-30,
MRS. BOLAM.
SUNDAY, JAN. 13TH, at 7,
MRS. B. STOCK.
FRIDAY, JAN. 18TH, MEETING.
SUNDAY, JAN. 20TH, MRS. E. EDEY.

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

SUNDAY, JAN. 13TH, at 11,
MRS. HAMMERTON,
Address and Clairvoyance.
At 6-45, MR. RAMAYANDAS, Address
and Clairvoyance.
WEDNESDAY, MISS EVA CLARK,
Address and Clairvoyance.

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

SUNDAY, JAN. 13TH, at 11, CIRCLE.
At 3, LYCEUM.
At 6-45 for 7, MRS. S. PODMORE,
Address and Clairvoyance.
FRIDAY, at 8, MRS. F. TYLER,
Psychometry.
SUNDAY, JAN. 20TH, MR. F. B. LEONARD

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

SUNDAY, JAN. 13TH, at 6-30,
MR. & MRS. BILLETTE,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE; at 8,
MRS. BAXTER, Address & Clairvoyance.
THURSDAY, at 3, WHIST DRIVE. At 8,
FREE HEALING.

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

SUNDAY, JAN. 27TH, at 6-30,
Mrs. ELLEN GREEN.

SUNDAY, JAN. 13TH, at 6-30 & 8-15,
Mr. RIDGWAY.

SUNDAY, JAN. 20TH, at 6-30,
Mr. PUNTER.

LYCEUM every SUNDAY at 2-30. At 8-15, CLAIRVOYANCE.
MONDAY, at 3, Mrs. RUTTER.
TUESDAY, at 8, OPEN CIRCLE.

THURSDAY, Miss BARTON.
EVERY FRIDAY, WHIST DRIVE, 1/-.

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.

Any Society desiring the Healers for Propaganda purposes, please apply to MR. DAY, Prop. Sec.

THE BRITISH MEDIUMS' UNION

The QUARTERLY MEETING will be held at the Salford Central Spiritualists' Society, Philip's Place, Chapel Street, Salford, on Saturday, January 19th, at 4 p.m. Agenda: Minutes. Correspondence, Deputation to the S.N.U., Report and Discussion thereon, S.N.U. Subscriptions, and any other business. Tea on tables at 4 p.m.

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

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

SATURDAY, JAN. 12TH, at 8, Mrs. E. EDEY, Psychometry.

SUNDAY, JAN. 13TH, at 7, Mr. ALEX. MAGDONALD, Address and Clairvoyance.

THURSDAYS, at 8, OPEN CIRCLE. Non-Members cordially invited.

SATURDAY, JAN. 19TH, Madame RICKARD. SUNDAY, JAN. 20TH, W. A. BILLETTE and Miss LIPPY

OCCULT RESEARCH SOCIETY AND SPIRITUALIST CHURCH,

27, WESTOW STREET, UPPER NORWOOD, S.E.19 (Three minutes from Crystal Palace).

SUNDAY, JAN. 13TH, at 3-30 and 6-30, Mrs. H. LINES.

MONDAY, JAN. 14TH, at 7-45, HEALING CIRCLE. At 8-30, STUDY CLASS.

SUNDAY, JAN. 20TH, at 3-30 and 6-30, Alderman D. J. DAVIS.

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, JAN. 13TH, at 7 (in Large Hall), Rev. DOMINIC MILLS, Address; Mrs. F. BETTS, Clairvoyance.

MONDAY, JAN. 14TH, at 8, Mr. MELTON, Psychometry or Clairvoyance.

MEMBERS OF THE PUBLIC ARE INVITED TO OUR SERVICES.

TRANSFIGURATION SEANCES.

TRANSFIGURATION SEANCES will be held at the Christian Spiritualist Society, Ashford Hall, Cricklewood, N.W.2, on FRIDAY, JAN. 18TH, at 3 and 8 p.m., by Mrs. N. HARRINGTON, a Medium of great spiritual gifts. Our spirit friends are able to build up in front of Medium, and the face of your loved one seen and recognised for one brief moment: also a loving message (hundreds testify).

Those wishing to attend, please write, enclosing P.O. 2/- and Stamped Addressed Envelope, to—

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

TEMPLES OF LIGHT.

THE HEAD TEMPLE, 58, Southwark Bridge Road, S.E.1. (Hop. 1272.) SUNDAY, JAN. 13TH, at 7, Mr. J. M. ALLEN. Clairvoyant: Mrs. STANLEY. MONDAY, at 3, Psychometry, Mrs. NOTE. THURSDAY, at 8, Mr. WAITE, Address, and Clairvoyance. SATURDAY, at 8, Miss HEARNS. DEVELOPING CIRCLES: SUNDAY, at 11; MONDAY, at 8; WEDNESDAY, at 4; THURSDAY, at 6; SATURDAY, at 6. Well-known Mediums attend WEDNESDAY and THURSDAY from 11 till 1 and 2 till 6. "Temple of Light Gazette," 3d. "Story of the Temple of Light," 1/6.

GOLDERS GREEN TEMPLE, Highfield, Golders Green Road, N.W. SUNDAY, JAN. 13TH at 7, THE STRANGER. Clairvoyance: Miss HEARNS. MONDAY, at 7, CIRCLE. At 8, HEALING. WEDNESDAY, at 3, CIRCLE. At 7-30, Mr. R. P. COOK.

MIDDLESBROUGH TEMPLE, 300, Linthorpe Road. SERVICES: SUNDAYS, at 3 and 6-30. SPECIAL VISIT of Mr. LESLIE BANGROFT, Dipl. C.S.F. From SATURDAY JANUARY 19TH, to MONDAY, JANUARY 28TH, inclusive.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE,

69, HIGH HOLBORN, LONDON, W.C. Subscriptions 2/6 yearly. 2d. per week per volume.

MONDAY, JAN. 14TH, at 3 and 7, Mrs. RAYFIELD. TUESDAY, at 3, Mrs. WIRDNAM.

Messrs. FALCONER BROS., Psychic Photography, JANUARY 15TH, by Appointment.

WEDNESDAY, at 3-15, Mrs. BETTS. THURSDAY, 3-6, Mrs. GABRIEL. FRIDAYS, at 7, Study Group, Mr. ANTE.

Mr. STEPHEN FOSTER, TUESDAYS at 7 and FRIDAYS at 3. VISITORS WELCOME. ETHEL KNOTT.