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and PROGRESS of **SPIRITUALISM**,  
RELIGION and REFORM.

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# The Two Worlds

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## Manchester Propaganda Meetings.



At the first meeting in the New Year held in the Ardwick Picture Theatre, Mr. Maurice Barbanell, of London, gave an address on "The Future of Spiritualism." Mr. Albert Wilkinson, who was in the chair, expressed reasonable wishes to the audience, and said he thought a better time was in sight. He wanted to see more employment, more food, more clothing for children and their parents. This could be achieved, and if everyone sincerely believed in the Fatherhood of God and the Brotherhood of Man, strikes and lockouts would never occur. He wanted also to see closer union during this year of the various churches: the spirit of Spiritualism to pervade every church. There would not be so many empty pews if the ministers would speak out that which they know. He also wanted to see something done in the House of Commons relating to the prosecution and persecution of our mediums. "It must be done," he said, "and by God's help and the spirit world it will be done. You must demand it: we must be allowed to worship as we want to worship."

Spiritualism brought comfort, said Mr. Wilkinson, to those in distress. A friend of his who left Manchester for Colwyn Bay in bad health had been reported missing. About eight weeks ago he had spoken to Mr. Wilkinson, and had said: "I am sorry for what I did in my weak state. My body is in the sea." (It had not yet been recovered, said the Chairman.) His wife was distressed, and was still in suspense concerning her missing husband, and Mr. Wilkinson thought Spiritualism would be her comforter.

### THREE FUNDAMENTAL THINGS.

Mr. Barbanell said he could not, like the Chairman or Mr. Oaten, speak about the past of Spiritualism. And there were those more expert than himself who could speak about the present, so he put himself on safe ground—where no one could contradict him—and would speak about the future. But he realised there was one danger, and that was if a policeman walked in and heard him predicting the future, he would have to ask that audience to stand bail!

"What is Spiritualism?" I suppose every Spiritualist could give a different definition. But for the purposes of my address, as far as I am concerned Spiritualism resolves itself into three fundamental things:—

- (1) The definite knowledge that all people survive death.
- (2) The fact that under certain conditions (and I want to stress that) it is possible to open up communication with those who have survived.

- (3) The third is not a fact so much as an implication from the other two: that is that man is a spiritual being.

### ACHIEVEMENTS OF THE MOVEMENT.

Before we can talk about the future of Spiritualism we have to say: "What have we achieved as a Spiritualistic movement?" And in order to see just a little of that achievement I want you to turn your attention to some of the current movements in this world. Take the greatest movement, that of religion. What has Spiritualism achieved in the world of religion during its modern inception? If you want to see the weight of its influence you have to make a comparison between the teaching of modern religion and the teaching of religion say seventy years ago. To-day so much progress has been made only on account of Spiritualism that the ministers accept half our cause without paying the tribute to us for what we have taught them. There are very few sensible men and women in the religious camp who to-day speak of miracles, yet 70 years ago there was no other explanation. Spiritualism has explained the so-called miracle, and reduced it to natural law. The last fifty years has seen a breaking away from dogma, from fixed teaching, a desire for more breadth, more latitude, more freedom. We have broadened the whole teaching concerning future states, life in the spirit world, heaven and hell. We have revealed beyond death a natural world, where natural human beings live: we have shown a heaven which is merely the earned heaven of those who have laboured well here. We have shown hell (that is not a fixed abode) to be a place where repentance starts.

Mr. Barbanell here related an amusing story of a sailor who had wandered into a church and heard a sermon preached on heaven. He just woke up, however, in time to hear the preacher say "Now, all those who wish to go to heaven, stand up." The whole congregation rose with the exception of the solitary sailor. The preacher said, "You, sir, do you not wish to go to heaven?" And the sailor, looking round, said, "No, sir, not with that crew."

It is a good story, said the speaker, because it has a moral, and the moral is this: that being with that collection of people was no heaven for him. Heaven only becomes heaven when you are able to associate with those whom you love.

### THE PURPOSE OF SPIRITUALISM.

In the world of scientific achievement amazing progress had been attained in the last seventy-five years. Inventions have followed each other so quickly that it is almost impossible to keep abreast of them. In physics we have witnessed a complete change of scientific foundation, a change from the visible to the invisible. An extraordinary thing is this: that every scientific discovery in no way conflicts with the teaching of Spiritualism. And in nine cases out of ten nearly every one of those discoveries was foretold by spirit people many years ago.

What about the future? What is the purpose of Spiritualism? Many years ago a keen investigator in America made a practice of asking all mediums this question, and he invariably received the answer: "Firstly, to demonstrate man's survival beyond death. Secondly, to unify the religions of the world." To me, the whole progress of Spiritualism in this country and throughout the world is dependent on the soundness of mediums. Mediumship, as I understand it, is the platform of Spiritualism; and we shall only progress when we develop more and more

mediums whose standard of mediumship is the highest it is possible to have. The Spiritualistic church of the future which has not its developing class for mediums might just as well not exist, and I urge the necessity for the production of mediums who will realise that mediumship is the most sacred gift in the world—not to be prostituted for material ends.

As a natural corollary with that, we shall find psychic faculties developing in the human race itself. I am certain that the next generation will be much more psychic than this, and as the generations proceed we shall have more and more psychic individuals who will bring the psychic faculty uppermost even in their daily lives. That will bring greater revelations, more inspiration. Some Spiritualists fallaciously believe that Spiritualism is the summit of revelation. We have not yet scratched the surface of spiritual inspiration: there is more truth and wisdom, light and knowledge waiting for us when we can receive it, when we have developed our powers of reception.

#### PROFESSIONS AND PSYCHIC GIFTS.

In the future people will be chosen for certain avocations because of certain natural faculties that they possess. No man will become, shall we say, a parson unless he has the psychic gift which will enable him to receive information from the world of spirit. Ministers are trained in the present day in the same way as doctors and dentists. The one great fallacy of modern orthodoxy rests on the fact that inspiration and the Holy Spirit cannot be taught in any theological college. Then, too, doctors will be chosen because they will have the spirit gift of healing. Some of our modern doctors who have not this gift cannot heal: some of our mediums who have this gift have accomplished more healing in one week than many doctors in the course of their lives.

Men and women will be chosen for their various professions because of the predominance of certain psychic gifts. For example, I should imagine that judges will have to be good clairvoyants and good psychometrists. Just imagine a witness being sworn to tell the truth, the whole truth, and "everything but the truth," trying to get away with his story, with a clairvoyant judge looking with piercing eyes at him! (Laughter.) Imagine a judge with a highly-developed gift of psychometry handling the various objects of evidence, and being able to receive his own impressions. It would not be possible to have so much discussion, and wearisome cases would soon be over.

#### SPIRITUALISM AND REFORMS.

Spiritualism, as it becomes more and more known, means that there must take place in human life certain reforms. It is impossible to be a Spiritualist and not to be a reformer. I cannot imagine a world in which the majority of people are Spiritualists, where there will still be capital punishment, where the people will tolerate the idea that one murder justifies another. Neither can I imagine a Spiritualistic world which would not have abolished all blood sports, which would not have realised that cruelty to animals must mean a degradation of the laws of spiritual life. And I cannot imagine a Spiritualistic world where that foul and barbaric practice known as vivisection would still be permitted. And if Spiritualists ever become drunkards, I think they would cease first to be Spiritualists.

And so you will see that as Spiritualism comes more and more to the fore, it must of necessity bring in its train reforms, the larger reforms: in the system of government, economic reforms, political reforms, and social reforms. The great mistake that is made to-day is that of concentrating upon the change of systems rather than upon the change in individuals first. We all have the systems that we deserve and demand. When we demand them we get better systems, and not before. The first lesson every reformer has to learn is that the reform comes from the individual. Imagine a world of Spiritualism where science will be used as the hand-maiden of progress; used for greater culture, greater achievement. To-day I sincerely believe that science is being prostituted, for we read of scientists using their gifts for the making of instruments of destruction, poison gases which will annihilate whole nations at

once. That is not science, but butchery. Science ought to be used for the collection and organisation of knowledge, and in the future it will be placed on a basis of religion, which is now completely lacking.

#### THE RELIGION OF THE FUTURE.

The religion of the future will have undergone several large modifications. It will not concern itself, as it does unfortunately to-day, with long and wearisome discussions which interest nobody but members of the church; it will not quibble about meanings of texts in the Bible, nor will it be concerned about changes in the Prayer Book; nor will it concern itself with constant fighting amongst various sects as to who is right and who is wrong. The religion of the future will only concern itself with showing how man's soul can be elevated for greater service in the world.

When I refer to the developments of Spiritualism, I am thinking of the labours of Spiritualists, for its progress through Spiritualists, and sometimes in spite of them (Hear, hear.) I believe that more harm is done to Spiritualism by foolish Spiritualists than by our worst opponents. The history of Spiritualism will show us that one of the reasons why it was delayed in coming to this world is due to the fact that the spiritual operators found it impossible to break through the preconceived ideas of the people of this world. Time and again they made efforts to break through this veil, a veil which we largely have made which they have to tear aside, I think, before communication becomes possible. History also shows that it was not until they came into contact with two children who were not old enough to be bigoted, not old enough to have prejudiced ideas of life hereafter, that they were able to come through.

The same clarity is necessary if Spiritualism is to succeed. We have to stress this fact to-day, when so many are trying to divert the stream of pure Spiritualism to make it flow into other preconceived channels. However pure our inspiration may be at its beginning, by the time it flows through into the ocean of life it has picked up a great deal of the mud that is contained at the bottom of human life. Spiritualism should provide many channels, many instruments of service, to bring through messages of comfort, goodwill, and guidance and inspiration, and we must keep those channels as clean and as pure as we can.

#### UNIFYING ALL RELIGIONS.

We must keep our minds free from all prejudice, free from all bigotry, free from all preconceived ideas, and offer ourselves as pure instruments in their service. Apart from the fact that it will give comfort, that it will prove survival, Spiritualism has still this great task of unifying all religions. And it will achieve this unity as long as we present a Spiritualism that is inclusive and not exclusive. On the day that Spiritualism becomes restricted, shuts out one member of the human race who cannot worship beside another Spiritualist, on that day it is failing in its message. It is wise to remember these things when so many churches are restricting themselves to special aspects of Spiritualism.

As regard the future, there is no need to fear. But we must not make the mistake of assuming that our task is over, finished, or ever completed. As long as there is a mourning or aching heart, there is still work for Spiritualism to do. And as far as I am concerned, it will only have completed its task on that day when all error is replaced by knowledge, when all darkness becomes light, when ignorance is overcome by truth, all superstition replaced by reason, when there are no vested interests and freedom of rules; where there is no bigotry and only tolerance, and when we have replaced the worst cancer in the world, selfishness—by service to one another.

During the evening Miss Doris Mason (soprano) beautifully rendered the songs "The Promise of Life" and "The Holy City."



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### MESSAGE XXII.

TREASURE IN HEAVEN. THE USE OF RICHES. THE RESPONSIBILITY RESTING ON THOSE WHO KNOW LIFE IS CONTINUOUS. THE MEANING OF PSYCHIC PHENOMENA. BE NOT ENVIOUS OF THOSE WHO POSSESS MORE THAN YOURSELF. DEVELOP DETACHMENT.

"Lay not up for yourselves treasures upon earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal, for where thy treasure is, there will thy heart be also."—MATT. vi. 19, 20.

SON, there are some who, in their eagerness to live the good life, look upon all things of earth with contempt. Their faces being set towards the heavenly country, they see little of the things about them, and they are impatient of the many duties of the day. They love to spend their time in prayer, and meditation upon things of the spirit, and, becoming absorbed in their quest, forget their responsibilities of the present. Now, it is clear that life upon earth is important to the spirit, else it had never been born into material existence. And while we condemn none who are earnest in their quest to realise the Divine within, yet the Father, having placed them upon the earth, requires of them that they perform honestly and well those duties pertaining to their earthly life. There is a meaning in this which you should understand. The life of earth is one of grand and glorious opportunities for advancement in the spiritual life, and to constantly "kick against the pricks" shows a rebellious spirit. You should ever seek to understand the lessons of the present. Look toward the heavenly country, but let it be for an encouragement, to hearten you in the performance of present duties. And while you realise that here is no abiding city, nonetheless the transitory things of earth have many lessons for the soul; and true development cannot be found if you neglect those duties which lie near to you in favour of those which lie afar off.

Now, everyone knoweth that the things of earth do not abide. They also know they are on the earth for only a brief season, and this thought should hearten in them the zest for spiritual development. But many, while they know the transitory nature of earthly things, and that their sojourn is brief, are not sure there is anything beyond. So they reason: "Why should I trouble about laying up treasure in heaven? How know I there is a heaven in which treasure can be stored? May not these be priestly tales woven of the sick fancies of men tired of mortal existence?" And so, being in doubt, they turn to the earth as being the only place that is real and substantial, and exalt their bodies, ministering to all their whims and fancies, and know not they are laying up for themselves many pains for their future reaping. And as the channels through which the light of heaven should pour have become clogged with doubts, and those whose duty it is to lead the way to the heavenly country are in doubt of the road, and have no certainty of the heavenly country's existence, many who would strive to know something of spiritual things become discouraged, and say, "There is no light in religion."

Now, son, it should be clear to all who know that life is continuous, that there devolves upon them a special responsibility. If knowledge of this gives no light, how gross is the darkness of such men, for they become a stumbling block and a snare to others, who, seeing that they do not amend their lives after learning that earth-life is not all, think it matters little how one lives.

Son, the wonderful psychic happenings which come to many in this age are not meant to be an amusement for an idle hour, nor to provide a means of livelihood for those who possess psychic powers, but to lead men to the realisation of spiritual things. This knowledge is not for the idle and curious. There are many who dwell in the wonder of it without understanding its meaning. Yet here is a means of knowing something of the treasures of heaven. When the friends of heaven and earth meet in loving council, it should be an encouragement for those on earth to live a holier life. For we know what are the treasures of the soul, and how great is their value to those who lay them up. And what, think you, can be the state of those who, knowing of these things, yet minister to the lusts of the flesh, and satisfy their debased appetites? The Master, Jesus, said, "Thou shalt not come out from hence until thou hast paid the uttermost farthing," and the law demands of every soul its just due. Therefore, cultivate the virtues of truthfulness, honesty, modesty and holiness of thought. Think no evil of your neighbour, neither speak ill of him. Be charitable in thought towards all men, for there is good in every man if you will look for it. When Jesus and his disciples passed the rotting carcass of a dog by the wayside, and his disciples murmured their disgust, he said, "Pearls are not whiter than its teeth." So you, when men seem evil, look for the pearls that may be hidden in them. The good life simply demands acting in accordance with truth and honour; expressing in all its fullness love towards your fellow-man, dealing with uprightness in all walks of life, and fulfilling all its manifold duties. Thus will you lay up for yourself treasures in heaven.

Son, there are many who cast envious eyes upon their brethren who hold more of worldly possessions than themselves. Although the Master did not favour the possession of vast riches, their possession is not in itself an evil. That is, the rich alone are not to be blamed: the poor are also responsible, for they acquiesce in the state of things which renders it possible for wealth to be concentrated in comparatively few hands. We do not condone the state of society which renders such things possible; neither do we condone the indiscriminate condemnation of the wealthy. Whatever there is of guilt in these matters must be shared by all. The wealthy man is as good as the poor man. And if the wealthy man recognises his stewardship, realises his wealth is earthly treasure, to be used wisely and well, he is assuredly laying up for himself treasures in heaven. There are some to whom this will be unpalatable, who think that those who possess vast riches are evil, but we ask you, son, to face these things honestly and with open mind, and not confuse men with the conditions which have helped to put them where they are. Spiritual development demands that you examine all things in the light of the spirit. You will then see that the standard of measurement must be the heavenly reed of an upright heart and conscience. And if salvation is to come to the world, it must be universal, benefiting rich and poor alike. We know the conditions which make rich and poor will pass away, and men must be careful not to let uncharitable thoughts of those who possess much of earth's wealth take their minds into captivity. Even though you fight strenuously against those conditions and those who support present-day ideas, fight with love in your heart. We preach no easy doctrine, we preach no hymn of hate, knowing that hate can only divide men. We know how difficult it is for men to separate the man from his possessions, but we see beyond these. To us rich and poor are alike spiritual beings, and a man is no worse because he is rich, and no better because he is poor. In the final summing-up each will have to face their own life, and render account of their own responsibilities. Wherefore, son, unfold an all-embracing love. Have I not told you, love without question?

Keep strict watch over your thoughts, and see you are not betrayed into hasty judgment. The impulses of the heart sometimes outrun reason and discretion. Learn to see clearly, and to act with judgment. The inner life is of great importance, for it moulds the outer or form side of being. There is a reciprocity of influences and actions, and man must learn discrimination and detachment. He

must learn to discriminate between varying conditions of life, and to become detached from the things of the world. This is a state of mind, and I mean not that you should give up the things of the world, but that you should hold them so lightly that you can readily let them go. If you hold tightly to the things of the world, the time comes when, instead of you having possession of them, they possess you. You become incapable of clear and independent thought or action, and your life will be reduced to a series of automatisms, the governing factor of which will be without. You will lose the centre of gravity, which should always be within. When it is, all action springs spontaneously from within, and you are able to balance the probabilities of any course of action in the light of reason. But if the centre of gravity be removed from within to the outer life, becoming invested in what one possesses, your life will be given over to fear, and this will be the more dangerous, because it will be subconscious. In the frenzy of holding on to outward things, the mind becomes hypnotised by the false power with which they are invested. A man in this condition is reduced to a sorry kind of life, and when at last death comes to him, he fears greatly, for he sees all that he holds dear passing from his grasp. Then he is haggard with the treasures he has laid up on earth. They burn his soul as with fire, and become a mockery unto him, and he is reduced to misery. And when, having yielded up his body, he cometh to our land, he finds himself a beggar clothed in the rags of selfishness, and has the aspect of a dead leaf whirled about in the winter wind. Wherefore, son, seek to keep the centre of gravity within, for you know all things of earth pass away, but the things of the spirit abide for ever. Hold lightly the things of earth, and cling closely to the things of the spirit. And when you come to the heavenly land, and are welcomed by its hosts, great joy and gladness will fill your beings. Remember to fulfil all duties and responsibilities, for the living of the spiritual life does not mean the neglect of earthly dues.

May the treasure of the Lord in you be uncovered.

BROTHER JOSEPH.

## Dean Inge Denies the Authenticity of Catholic History.

By W. H. SIMPSON.

DEAN INGE recently, in an address he delivered at Cambridge as President of the Modern Churchmen's Conference, dealing with the subject chosen for him by the Conference Committee, "The Christian Interpretation of History," said that "there was a good deal of scepticism about the value of the whole study." When we come to the things that matter for the present and future, how much do we know for certain that the motives for falsifying history are in exact proportion to the interest of posterity in knowing the truth.

Falsified history has perhaps had more influence than true history. Consider the political side of the Church of Rome, with its forged title deeds, its mythical saints, its bogus miracles, and the unquestionable influence which all this garbled history has had in moulding the history of Europe. Consider the patriotic figments on which the children of all countries are brought up, and the wars caused by the national arrogance and hatred so fostered. If we believe in an organic relation between the world, men and God, we cannot accept a regime of miracle and sporadic interference ultimately credible. We ourselves are immortal spirits on our probation. We have each of us our appointed task—one living stone to bring to the Temple of God, one little contribution to make to the historical process of our country and of the human race.

Dean Inge is perhaps better known to the general public than any other clergyman in the Church by his speeches and articles. He has contributed for the newspaper press, and has been unjustly called "The Gloomy Dean" because he has the insight to read correctly the signs of the times, and rightly estimate the real significance of significant happenings unrecognised, unnoticed, and dis-

regarded by the thoughtless herd who live from day to day with no more philosophy of life and conduct than "Let us eat and drink, for to-morrow we die."

Evidently, from what the Dean frankly admitted—indeed, definitely declared—in his address, that no reliance can be placed upon so-called history and stories of things that never happened of Catholic history, this view of the question completely destroys the Christian Bible, and especially the New Testament narratives and historicity of Jesus, the Gospel hero, the historical anthropomorphic God worshipped by all Christians of every denomination of Christianity.

If the Roman Catholic written records are merely "bogie" history, and are of no real historical value, who can be said of the Protestant Bible, when we have no other guarantee of its authenticity than the word of the Catholic Church, which had possession of this unreliable documentary evidence for so many centuries?

"The Modern Churchmen's Conference" certainly appears to be getting further and further away from Christian error and nearer and nearer to spiritual truth.

The official religion of this country no longer expresses the nation's belief, and no doubt the same condition of affairs prevails in every other Protestant country or community. Things can scarcely continue much longer as they are.

The new party represented by Bishop Barnes and Dean Inge and their followers must, sooner or later, come into open conflict with the time-serving, old-fashioned traditionalists, whose only care is to retain their appointments and emoluments, and let the trouble blow over, that things may be continued as they are, unaltered.

The times are out of joint, and will not come right of themselves, still less can they be put right collectively by preaching, praying, or the stirring up of historical religious emotionalism among the multitude, unrestrained by reason and rationality. Many of the people nowadays are becoming neurotic, addicted to cigarette smoking and worse forms of drugging, and are losing self-control and restraint, and continually doing what they choose to do, rather than what they ought to do.

Collective salvation is not given to the multitude as a free gift. It is something to be won individually, and can only be attained by prolonged and continued efforts to overcome the lower desires of our natures and develop all our high possibilities and aspirations. This civilisation has reached the zenith of its material advancement, and is now showing signs of its decadence by its utter want of all moral restraint by its wrong thinking and evil doing.

All the governments of the western world encourage and support, permit and maintain vivisection, with all its inhuman, abominable cruelties, which clearly indicates that the modern world to-day has no fixed and final standard for life and conduct; so that experience, convenience and comfort have become the rule of life, with right and wrong ignored and set aside; thus evil is done in the hope of gaining good.

The people of this country and throughout the whole of the western world generally are completely unaware of the profound significance of what is taking place to-day. Those who know are full of fears and foreboding, for the future of modern progress, threatened as it is by materialistic negation of that which is good and true, lacking all spiritual insight or perception, or even worse; content to be spiritually deceived and divided by priest-made supernaturalism on all that most intimately concerns the human creatures inhabiting this earth.

Dean Inge is right in exposing the falsehood of the Roman Catholic Church, which is now doing its utmost to recover some of the power it exercised throughout all the ages of the past. This mischievous organisation strives to enslave and degrade the very souls of mankind by its baleful and powerful influence. And this evil power must be successfully encountered, and completely overcome and conquered at all cost, or all mental and spiritual progress will be arrested, and western civilisation will like that fat weed that roots itself at ease on Lethe Wharf decay and rot itself slowly to death.

## Welcome Meeting to Mr. H. Leaf, F.R.G.S.

A large and distinguished gathering of members and friends of the London Spiritualist Alliance met in the hall at Queensberry Place to welcome home Mr. and Mrs. Horace Leaf after their long and successful tour through the United States of America and Canada, Mr. Ernest Hunt presiding.

The Chairman said that Mr. Leaf had been invited to open the proceedings of a pleasant evening by relating some of his experiences and impressions gathered during his recent visit to America. It gave him great pleasure to welcome the lecturer on behalf of the Council of the L.S.A., which had long known and admired the work Mr. Leaf was doing for Spiritualism and psychic science. Mr. Leaf was one of the most travelled Spiritualists in the world, having carried the message to widely separated parts of the globe. It would be remembered that he had followed Sir Arthur Conan Doyle through Australia and New Zealand, planting seed in the furrows Sir Arthur had cut.

To travel much is to learn much, and he was quite sure that all would benefit by the remarks of the lecturer.

Mr. Horace Leaf, who was heartily received, spoke humorously and instructively about America and Americans, paying special attention to Spiritualism as an organised body and as a general influence. His visits to "Margery," Valiantine, a remarkable materialising seance in New Jersey, and to Dr. T. Glen Hamilton's experimental seance in Winnipeg, were graphically described, giving an excellent idea of the important scientific work that is being done in America.

The lecturer spoke highly of the work of American clairvoyants and clairaudients, especially of their public demonstrations. Their extraordinary ability to obtain the names of departed friends he attributed partly to the more favourable physical atmosphere of America and to certain mental factors. American mediums seem to have concluded that the obtaining of the full name of spirits is of considerable importance in establishing identity, and have, therefore, long concentrated upon names. This has set up an air of expectation among inquirers, thus tending to direct mediumistic powers, which appear to follow the line of least resistance. Mr. Leaf mentioned several of the leading American clairvoyants and clairaudients by name.

He found both Americans and Canadians to be among the most hospitable people he had met, and equally anxious to understand and forward the best interests of Spiritualism.

The speaker made some extremely interesting observations on American psychology, and expressed the opinion that there is a greater degree of mental freedom in the United States than in the older European countries. He saw in this a great force that would work for the betterment of mankind.

Mr. Leaf's reference to his experiences among the Mormons in Salt Lake City aroused keen interest. They were a kindly, sympathetic people, very practical and very intelligent. He was surprised at the keen interest they showed in psychic science, until he discovered they understood mediumistic practices, although they did not call them by that name. He thought the Mormon movement an excellent example of how spiritual inspiration and messages could be misdirected by a predisposition and ignorance of the true nature of the intelligences at work. The organising ability of the Mormons was remarkable, and had resulted not only in great political power, but in the development of successful business enterprises. It was one of their maxims that work should be allied to religion. They seemed to be very successful in both.

After the lecture refreshments were served, and then Mr. Leaf answered questions put to him by the company, thus concluding an exceedingly enjoyable and instructive evening.

A MAN'S religion is not a thing all made in heaven, and then let down, and shoved unto him. It is his own conduct and life. A man has no more religion than he acts out in his life.—H. W. BEECHER.

## Sir Arthur Conan Doyle in South Africa.

LETTERS have reached us from Cape Town telling us of the excellent meetings which Sir Arthur Conan Doyle has held in the city. One correspondent says: "Never before have so many people been to a Spiritualist meeting in Cape Town. Not only was the hall crowded, but hundreds were turned away, and since Sir Arthur has left the city other large meetings have been held to back up his efforts. At several of such meetings over five hundred have been present." Thus Sir Arthur is leaving a trail of good behind him.

Mrs. Lucy Smith also writes us from Port Elizabeth to say that "Sir Arthur has been here, and has now travelled on. It has been a great day for us here. We had the Opera House packed with an audience that followed every word he said with the deepest attention, and his visit has left an indelible mark upon this centre. All the members of our Society were delighted with Sir Arthur's homely, happy ways, and the friendliness of Lady Doyle. And now the work is coming in, and inquiries are being made, which make us very busy."

Mrs. Smith also asks that we convey her kind regards to Mr. Berry and Mr. Knott, and to all her old associates in the old country.

## Transition of Mr. Ben Davis.

I HAVE to report the transition of Mr. Ben Davis, President of the Sheffield District Council, which occurred on Thursday, Jan. 3rd, at his residence in Rawmarsh, after a painful illness which was endured with great patience.

Mr. Davis has been prominent in the movement in the Rotherham district for nearly thirty years, and was for many years the Secretary of the District Council. For some time his health has been very uncertain, and heart weakness subsequently gave place to dropsy, causing him much suffering, which he bore with exemplary patience. He was a staunch Spiritualist, who never apologised for his views. He had little patience with form and ceremony. The bright light of the spirit world was an everyday illumination, which made him patient under suffering. He was prominent in the Labour ranks, and had been for twelve years a member of the Rotherham Board of Guardians.

At Mr. Davis's special request the last rites were conducted by Messrs. H. J. Webster and Stanley Webb. The service was held at the home on Sunday, the 6th January, the monthly meeting of Sheffield District Council being suspended to allow all officers and delegates to attend the funeral. The coffin was carried by six delegates from the churches, and was followed by representatives of the sixteen churches in the district. Mrs. Moorhouse, Mrs. Clegg, Mr. Hossell, and Mr. Goodinson represented the Rotherham Board of Guardians. In the Rawmarsh Cemetery Mr. Webb read the interment service at the graveside, and Mr. Webster spoke of the magnificent work done for humanity by our old comrade, which should be an inspiration to them all.

We of the Sheffield District Council will miss his physical form at the Council meetings, but when Brother Davis knew there was no hope of his recovery he was able to say, "I will be with you at your next meeting."

We extend to Ben Davis our congratulations on his escape from suffering, and our sympathy goes out to the family in their physical loss.—W. RAWLINSON, Secretary, Sheffield District Council.

MEN should not be mere indexes; not condensed and abridged editions; they should be themselves in full. Every man has a right to be all that God intended he should be, all that he has God's commission for in his own nature. And none have a right to hinder human growth. Take off the millstones; untie the bands; give man room, freedom. H. W. BEECHER.

## Ought Hypnotism to be More Used ?

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

A FEW DAYS ago I witnessed the removal of the tonsils of Mr. Eugene Conway while he was under hypnosis. It is seldom that hypnosis is recruited to aid the surgeon, although before the discovery of chloroform it was occasionally used.

Dr. Paul H. Bruening, the surgeon who performed the operation, knowing of my interest in such matters, invited me to attend the experiment, which was successful. It would have been more successful if the doctor and nurses had been familiar with the power of hypnotism to allay pain. Dr. Bruening's part was quite experimental, and arose out of the request of the patient, a well-built man of thirty years, to be treated in this way instead of having administered an ordinary anaesthetic.

The hypnotic operator, Mr. Tom Garnett, was during the war connected with the Medical Research Board of the United States of America as an hypnotist, working principally with cases of shell shock. He is undoubtedly one of the most efficient hypnotisers, and does his work purely in the interests of science.

The experiment was weakened in its value by the groaning and coughing of the patient being mistaken for signs of pain, and for the removal of the second tonsil a local anaesthetic was used. On awakening from the hypnotic trance Mr. Conway stated that he had felt no pain, attributing the coughing and groaning to partial asphyxiation caused by blood dropping into his throat. An interesting aftermath was the fact that the tonsil that had been removed under pure hypnosis caused him no inconvenience, while the one extracted under the local anaesthetic was inflamed and painful.

This is one of the well-known differences between hypnotic trance and anaesthetics. Hypnotism has a peculiarly soothing effect and seldom gives rise to inflammation. I have seen a subject's arm perforated with a needle, accompanied by an effusion of blood, without occasioning any pain or inflammation. I mention this case particularly as blood seldom flows when this kind of operation is performed. The control of the hypnotic consciousness always favours the best interests of the subject, and seems purposely to avoid causing any inconvenience.

A subject with whom I practised a good deal some years ago repeatedly demonstrated this. There was no organ seemingly that could not be affected by the hypnotic mind, and she would perspire at will, quicken or slacken the action of her heart to the exact number of beats requested, and was able to produce the usual analgesic and amnesic effects. It was noticed, however, that when requested to reduce the pulse she never did so below a certain number of beats per minute. I interrogated the hypnotic mind about this, and was informed that it could not venture to reduce the action beyond that number, as it would be detrimental to the lady's health. In this interesting case the hypnotic self always spoke of the subject's waking self in the second person.

At first I thought this might be an instance of spirit control, but discovered that it was not so. For some unaccountable reason the hypnotic consciousness regarded itself as independent of, although related to, the normal self. They were clearly two aspects of the same personality, but the hypnotic mind, although to some extent subjective, was never entirely so, and often showed great intelligence. It seemed to regard the waking mind as inferior, and rather incapable under some circumstances, as it certainly was when the question of the control of the automatic and involuntary physical functions was concerned. The same applies to certain purely psychological states. The hypnotic self was able to make the normal consciousness forget what happened during the hypnotic state, while it was aware of everything the waking mind had done.

Mr. Garrett has been experimenting with several hypnotic subjects, with a view to developing their mediumistic powers. Both physical and mental supernormal results are said to have been obtained. I sat with these subjects

at one of their seances, and although results were obtained it was impossible definitely to attribute them to mediumistic sources, owing to the darkness and lack of efficient control. The evidence, however, favours that explanation in many instances. If the testimony of witnesses who have no reason for misrepresenting is to be accepted, there have been some wonderful spontaneous examples of psychic phenomena. The New York section of the American Psychical Research Society are experimenting with these young men, and the reports are favourable.

An interesting feature of Mr. Garrett's friends is that up to a few weeks ago none of them knew they were hypnotic subjects of outstanding ability, and none of them were interested in Spiritualism. They enter with keen interest into the experiments, although there is absolutely nothing professional about their work. They readily devote their spare time to the effort, and are willing to receive in the most courteous manner criticism and suggestions.

There can be little doubt that the development of mediumship involves processes similar to hypnosis. Long ago the Rev. Stainton Osier's guides admitted this through some of his automatic writing. They contended that the processes were analogous to, but not identical with, hypnosis. This I proved to be true when experimenting along these lines. Subjects that make excellent hypnotic subjects, and who are capable of being reduced to the deepest hypnotic trance in a few seconds, may not show the slightest mediumistic ability notwithstanding a strong desire and consistent effort to unfold their psychic powers.

This may be owing to a sense of self-preservation guarding them against an unknown power. They know the hypnotic operator, and may trust him if they like, but they do not know the invisible forces affecting mediumistic control, and their subconscious mind proceeds slowly, refusing to yield until it is sure of the bona fides of the invisible operators.

That hypnotism is favourable to mediumistic development has often been demonstrated. I have known a person who has sat for mediumistic unfoldment a long time come to a standstill because the invisible operators were unable to complete the control. By passing into the hypnotic state the control has been immediately completed, and the development of psychic faculties has gone rapidly ahead.

Then we have the well-known case of Schrenck-Notzing's remarkable medium, Middle. Eva C., who invariably passed into an hypnotic trance, more or less deep, before the materialisations occur. These cases could be extended considerably. The reason more of this kind of development has not gone on is owing to the ignorant prejudice of people against hypnotism.

This prejudice is almost invariably based upon sheer ignorance of the subject, and is supported by theorists most of whom have never experimented in the matter owing to their prejudgment of it. In nothing is an ounce of practice worth more than a ton of theory than in this. There appears to be far less danger in hypnosis than in an anaesthetic. In the latter case the subject is helpless, but they never are in hypnosis. Their consent must generally be obtained. I have never met a case where the subject was hypnotised without consent. One hears of them, that is why I have qualified my statement.

The idea that the subject is helplessly in the control of the operator is a complete fallacy. Apply a moral test which tends to violate the ethical standard of the subject and not only will the subject refuse to carry it out, but will awake if the suggestion is persisted in. This is why experienced operators like those in the Salpetriere regard readiness to carry out such suggestions as indicative of a moral weakness in the subject which, having been discovered, can be cured by appropriate suggestions.

Psychical research and Spiritualism might do well to study hypnotism in relation to mediumistic and psychic unfoldment. I use the term psychic unfoldment in relation to the development of supernormal faculties without recruiting the aid of spirits. It might also be used more extensively in curing nervous disorders. I can testify to its effectiveness for curing young men of nervous storms which make it impossible for them to pass examinations. I rejoice in



fact that I have succeeded by means of hypnosis and definite suggestion in enabling young students to pass examinations after they have repeatedly failed. Indeed, never once have I failed to do this. The hypnotisation has not added to their knowledge of their studies, but has removed the nervous dread that has paralysed their will and weakened their memories. In most of the cases thus treated the party passed the examination with flying colours and usually at the top of the list.

**A Spirit Photograph.**



A FEW MONTHS ago Mr. Julian T. Bee, a Manchester business man, published a small booklet entitled "Elizabeth" (2/-), being a record of conversations between his wife, who passed to spirit life in May, 1925, and himself. Mrs. Bee had promised her husband a spirit photograph of herself, but though several attempts have been made to obtain this, it had not been received up to the time of going to press with the book.

Mr. Bee now writes us, however: "At long last I have received the promised psychic portrait of my wife, mentioned in the book, and it was followed by the message, 'A birthday gift, with all my dear love.' I may mention that I had overlooked my own birthday, but evidently my wife had not."

Careful comparison with her portrait taken during earth life confirms the validity of the photograph. It was obtained through the mediumship of the Crewe Circle, and is reproduced herewith.

**A USEFUL DIARY.**

THE Diary issued by the Spiritualists' National Union is selling well. It contains a full list of the S.N.U. Council, particulars concerning Trust Properties and Churches owned by the movement; the officers of the various District Councils; particulars of the International Spiritualists' Federation, and colonial organisations, as well as the Secretaries of all the Districts under the Lyceum-Union. The dates of the meetings of the District Councils are particularised, and the Diary gives a week to a page, while at the close there is an engagement list for the year 1930. It is a handy size, and admirably got up. The Diary can be obtained for 1s. 9d., post free 1s. 11d., from the Spiritualists' National Union or THE TWO WORLDS Office, 18, Corporation Street, Manchester.

**Brisbane Spiritual Church, Australia.**

**PASSING OF MR. THEODOR REINHOLD.**

WE have been greatly grieved at the loss by transition on Thursday morning early (Nov. 15th) of our beloved President (Mr. Theodor Reinhold). Towards the last he suffered much, having had a severe operation, but he bore up with great fortitude, even cheerfulness. He has always been of a cheerful disposition through his almost 68 years of usefulness as a school teacher, Government draftsman (he was for many years head of the Government Cartographic Department of the Lands Office), and as a devout Spiritualist, the founder and head of the Spiritualist Church, Brisbane. He was our President for over 20 years.

He was a man of great erudition, sublime intuition, a ready speaker, and, above all, a man and gentleman of extraordinary kindness and spiritual enthusiasm. He was ever ready to help in every possible way all who approached him. His father before him had been a Spiritualist, coming from Swedenborgianism. Mr. Reinhold came with his family to Australia some 58 or 60 years ago, became a pupil teacher, afterwards a full teacher, and then, having a natural gift for drawing, became a draftsman, and rose by good work and sterling conduct to be head of the Government Department.

He presided at our meetings with wonderful gentleness and thoughtfulness, delivered splendid addresses in his turn, and was always, on account of his magnificent sincerity and enthusiasm and helpfulness, beloved by all with whom he came in touch.

His physical remains were interred on the afternoon of his passing in the Nundah Cemetery, in the presence of a large and distinguished gathering from the Land and other Government Departments, and many of his loving admirers from the Spiritualist Church. There would have been a much greater concourse if the ceremony had not taken place so soon after his ascension.

Our church is now earnestly desiring to carry on in his footsteps. Senior Vice-President S. B. Elkin takes the chair until the end of the church year (October), and is ably seconded by all the officers and members. In the passing of our devoted President we feel that we have only lost his bodily presence; his brave and noble spirit is still with us to encourage and to sustain and bless. The Lyceum was his especial care.—A. G. GENTNER, Secretary.

A special service of remembrance was held in the church's rooms, Ann Street, Valley, on Sunday evening, December 2nd. The hall was filled. Mr. S. B. Elkin (Vice-President) occupied the chair, and Mesdames Overson and Sinclair and Messrs. Humphreys, Gentner and M'Blain delivered short addresses, referring chiefly to the excellent character of the late President as a gentleman of great ability and benevolence and a good Spiritualist. Miss Adams and Mr. McDonald sang solos. Mr. C. S. Payne presided at the organ, and Mr. Chambers offered prayer. At the conclusion of each speaker's address the whole congregation stood for a few seconds in respect for their late leader.

In her address Mrs. Overson dwelt on the optimistic and cheerful disposition of Mr. Reinhold, his unflinching and wise advice and encouragement. He would not like them to sorrow for him; he was still with them in spirit, and it was, she was sure, his desire still to see the grand work of Spiritualism go on in their church and everywhere. Mr. Humphreys dealt mainly with the practical demonstrations Mr. Reinhold had given them of the spiritual gifts of good morals, usefulness to the community and straightforward adherence to the truth as he saw it. Mrs. Sinclair spoke very hopefully, advocating the beauty of spiritual thought and life, as it had been exemplified in the life of their late beloved teacher. Mr. M'Blain referred to the gradual awakening of the spiritual influences in the heart and mind of man, and their final glory in the sunshine of a perfect realisation.

KEEP your face always towards the sunshine, and the shadows will fall behind you.—W. B. WHITMAN.

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FRIDAY, JANUARY 18, 1929.

**An Open Letter to "The Daily News."**

DEAR OLD FRIEND,—

I noted some weeks ago that with a fanfare of trumpets and much advertising you had decided to put "Spiritualism on trial." I have watched your columns with some care, and I am still left wondering when the trial will commence. A number of popular people have been put into the box, and many varied opinions have been expressed, but up to the present not more than the fringe of the subject has been touched. The first requirement of a witness is that he should have first-hand acquaintance with the facts.

I have been carefully waiting, too, for the opinions of Spiritualists, but with possibly two exceptions no working Spiritualist has been asked to express an opinion. There is a national organisation, whose roots are radiating in four hundred different towns in this country, and whose officers are elected by the democratic vote of the Spiritualist Societies and Churches. There are in addition many hundreds of workers who week by week are engaged in demonstrating or expounding Spiritualism from five hundred platforms. Many scores of these are voluntary workers, whose whole motive consists in their conviction of the truth and their desire to benefit their fellows; while many others are working for nominal fees, the payment of which would disatisfy a charwoman. They constitute a solid body of working Spiritualists who are in the movement day by day and year by year, and who gather more experience in the course of six months than the average investigator would gain in twenty years. Not one of these has been asked to express an opinion. It really does seem as though a definite attempt has been made to see that no real working Spiritualist should be allowed to express an opinion; and that writers of articles have been chosen not because they have any special knowledge of the subject for or against, but because they were the possessors of popular names which might add to the circulation of "The Daily News." This may be good journalism, but it is certainly not honest justice.

There are thousands of families in this country who have been brought up in the atmosphere of Spiritualism. It has become a normal and ordinary part of their everyday lives. There is nothing abnormal about it. The spirit people are as real to them as are the members of the family who inhabit physical bodies. They comprise men engaged in all phases of commercial life; in the various professions; and they include artizans and workers of every description. These people seldom or never visit seances. Many of them have never sat with a professional medium in their lives, and have no need to do. The seance room would be a strange place to them, and they have seldom or never sat in the dark. Yet they see spirit people, hear spirit people and converse with them hour by hour, quite as much at the tea table as in the family circle. Many of these people have never seen ectoplasm, and are not interested in it. They have little or no interest in prancing tambourines or peripatetic tables. Their psychic gifts have been unfolded

in as natural and normal a way as has their intellectual and industrial ability. Spiritualism is a normal and ordinary part of their everyday lives. They are accustomed to their own deceased loved ones drop in to the family whenever the sweet and sacred harmony of family is apparent, and so sacred is their consciousness of the presence day by day that they do not obtrude their opinions upon the incredulous, knowing that ignorance often obscures the most sacred things; and they have no wish to throw pearls— This is the real Spiritualism which slowly but surely extending itself. The true Spiritualist resents his relationships with his dear and most beloved being made an Aunt Sally at a village fair for yokels to jeer at, and he equally resents those whom he loves best being placed on the level of a Madame Tussaud's show for exhibition purposes.

These people know the spirit world, just as they know this world, as the abode of millions of human beings, of whom do not intimately concern them. Amongst a vast array are clowns and philosophers, fools and sinners and saints, parasites and students; many who are filled with the exuberance of their recent attainments, whilst others have grown wise with the passing of the centuries, and these Spiritualists are content to elude their own circles of congenial friends in the spiritual world just as they do in this world, and for the rest, to cultivate a general attitude of goodwill towards all.

Let me tell you frankly that the Spiritualism which you have put on trial is very largely a mass of strange phenomena, which bears as much relationship to real Spiritualism as the front doorstep does to the fraternal relationships of the family circle. That being so, whatever may be the verdict of judge or jury cannot alter the conviction of the real Spiritualist by the slightest shadow of a degree. A man who has seen snow and ice does not cease to believe in their existence because the native of Bombay refused to countenance their existence.

For the real Spiritualist Spiritualism is a question of spiritual companionship, making for moral strength and spiritual growth, which strengthens character, which gives one a better understanding of human nature, makes kindly to human weaknesses and more appreciative of human virtues. He regards life as a school-house, where strict attention to all lessons is the one duty which will bring him for "the life which is life indeed." Far from weakening him in the struggle of everyday existence, it is an inexhaustible reservoir of strength, which gives him the realisation of true companionship in the hour of difficulty, and assures him that though defeat may sometimes come, final victory is as certain as to-morrow.

When "The Daily News" has ceased playing with its material trappings with which the ignorant decorate Spiritualism, and can penetrate to the Holy of Holies, and become conscious of that depth of life which is the true spiritual, it will cease to parade itself as a court of judgment.

The publicity you have given to Spiritualism will undoubtedly be valuable, since out of the hundreds of thousands who must have read the correspondence, there will be some few who will be anxious to get behind the scenes to the real matter. A real assessment of the value of the theatre cannot be formed by merely hearing the opinions of those who pay to sit in the dress circle or the stalls. A man who would know the theatrical profession must spend years behind the scenes. He must have a knowledge of that side of theatrical life which the public never sees, just as so with the Spiritualist. When men can dispense with the outward trappings with which Spiritualism is often presented to a superficial world, they will begin to find behind it all there is a deeper and eternal spiritual world whose denizens can be everyday companions, and such companionship can sweeten and ennoble human life.

Since all men have psychic powers, they only need to develop them can realise Spiritualism at first hand. Those who visit mediums cannot have more than a second-hand knowledge of the subject. The real Spiritualist is the man whose spiritual nature has been illumined by the light which cometh from the spirit world, and who is conscious of the everyday presence of the helpers of that world.

CURRENT TOPICS.

MESSAGE FROM HOUDINI.

By the courtesy of the Editor of "Light" we are able to say that the following cable has been received by him: "Beatrice Houdini received the ten word code

from Harry Houdini through Arthur Ford. She accepts this unequivocally as the code agreed upon between them. Details to follow." Harry Houdini will be remembered as the great conjurer and illusionist, who spent the last few years of his life in denouncing Spiritualism and making alleged exposures of mediums. To attain his ends he was not always too scrupulous. Many of our readers will remember the dirty trick which he played upon the well-known medium "Margery" (Mrs. Crandon), by himself secreting apparatus in a cabinet in the seance room, in order to put himself in a position to accuse her of fraud. Mr. Houdini, whose real name was Weiss, passed away with tragic suddenness, as had been foretold by one of our overseas mediums.

THE CORRECTLY CODED WORD.

MR. HOUDINI claimed that he had a secret arrangement with his mother that whichever died first should transmit to the other a certain word, which should be evidence of the continued existence of

whichever died first. That word, Mr. Houdini claimed, had never been received. After his death, however, Mrs. Houdini received the word "Forgive," which she claimed was the chosen word. Houdini himself arranged with his wife a secret code, by means of which he would be able to prove his continued existence if survival was a fact. Mr. Arthur Ford, who recently was on tour in England, and has now returned to New York, was successful in getting through the following message from Mr. Houdini: "Answer, tell, pray, answer, look, tell, answer, answer, tell." and Mrs. Houdini claims to have instantly recognised in this nine word message the secret code which she and Houdini had agreed to use. No other person, according to Mrs. Houdini, knew the code, the key to which they kept in a sealed envelope in a vault in a Fifth Avenue Bank. The decoded message received at the seance spells the word "Believe"—so says the "Daily News."

A PROMISE FULFILLED

MRS. HOUDINI says that before dying Houdini promised that if he could he would send a message from beyond the grave to one of three people: to Mrs.

Houdini, to Sir Arthur Conan Doyle, and to Mr. R. Weiss, of Philadelphia. Though she has received several messages, this is the first time the code has been successfully rendered, though parts of the message have been previously received.

A DROP IN THE OCEAN.

IN such a case, of course, much depends upon the testimony and good faith of Mrs. Houdini, as matters which are known to only one person must depend upon that person's testimony, unless

careful means are devised to check the envelope which has been deposited in the vault. When all is said and done, the only thing that has happened is that ONE MORE MAN has convinced somebody on earth that he survives beyond the grave. Since such evidence has already run into millions, we do not think there is very much cause for jubilation in the fact that one more brick has been added to the edifice which is becoming the tomb of materialism.

CAUTION NECESSARY.

THE conjuring fraternity are a very difficult people to deal with when one comes to evidences, and the cablegram alluded to must be taken with all reserve.

We have not forgotten the incident experienced by Sir Arthur Conan Doyle, in which one of the editorial staff of "The Scientific American" tried to pull his leg by making

statements which were untrue, for the purpose of luring him into public admissions. Sir Arthur, however, was sufficiently awake not to be caught. In the Houdini case there is no evidence of genuineness in the mere receipt of a cable. Anyone may send a cable, and there are many of our opponents who would not hesitate to do so in order to catch us napping. Houdini himself did not hesitate to trick for the same purpose. We would suggest that if Houdini in spirit life wants to make amends for the attacks made upon us in the past, his first duty is to "Margery" (Mrs. Crandon), whom he repeatedly tried to trick.

HAUNTINGS AT BOLTON.

LOCAL interest in Bolton, Lancs., has been aroused by the story of hauntings at Timberbottom Farm, Bradshaw, which is reported to have been haunted for at least a century. It is claimed that the invisible ghost has recently lifted a kettle four or five inches from the hob in the presence of two women. The ghost, it appears, has never been seen, though many members of the family have heard noises even in the rooms where they were present. In past times the tenant, Mr. Heywood, has torn up the floor boards and flags without discovering any clue to the mysterious happenings. Close investigation has failed to reveal any explanation of the strange noises.

IS MR. SHAW STILL CHEATING.

MR. GEORGE BERNARD SHAW, in an interview with "The Sunday Chronicle," bases his disbelief in Spiritualism on the fact that he himself has been guilty of cheating. Mr. Shaw is surely the clown

of English literature, and his clowning is often delightful, but why he should base his disbelief in Spiritualism upon his own ability to cheat passes our comprehension. We understand that "Mr. William Sykes," who has opened many business establishments in various parts of the country, has also expressed the opinion that he does not believe there is such a thing as an honest man, while Lady Blank has expressed her disapproval of card playing, as a menace to honesty, because she has never been able to win a game of patience without cheating herself. It appears that Mr. Shaw's mother was a Spiritualist, and Mr. Shaw cheated her. Evidently her love for a wayward boy lured her into such a sense of security that she had no suspicions of the "guileless youth" who has developed into the sensational author and playwright. We wonder if Mr. Shaw is still cheating—the reporters?

CONFESSON OF SINS.—Professor Pettazzoni, speaking at the Jubilee Congress of the Folk-lore Society in London, said that confession of sins could be traced back through practically all religions to the most primitive tribes. The confession of sins was generally associated with some other practice, intended to destroy sin, such as washing the body or burning something. Professor F. J. Rose remarked that confession among primitive tribes seemed to be a kind of spiritual blister to bring material sin in the sinner to the surface, where it could be burned off or washed away. Mr. R. E. Enthoven, lecturing upon tree and animal worship in India, said that it was difficult to understand this worship, unless it was thought that human spirits could find a home in a tree or animal, as in the human body. It was well to be on good terms with your neighbours; if they were installed in tigers or elephants the reason for doing so was more obvious. Summarising Cornish superstitions, Miss B. C. Spooner said that "charming" was still practised in Cornwall by professional charmers. The attitude of the charmer varied. With some it was magic and witchcraft, while with others it was the modern counterpart of faith healing. The charms used were generally a text from the Bible or some rigmorole with an invocation to the Trinity tacked on to the end. All charms had to be handed on by a man to a woman or a woman to a man, otherwise the charm lost its efficacy. Professor Rose said that the Cornish charms quoted were to be found practically all over Europe.

## CORRESPONDENCE.

## MR. J. J. MORSE'S MEDIUMSHIP.

SIR,—I was pleased to read your complete repudiation of the statements reported in the "Freethinker" from a writer who claimed to have personal contact and intimate knowledge of the mediumistic gifts of Mr. J. J. Morse, covering a period from 1897 to 1907.

Well, I had the pleasure of knowing Mr. Morse intimately, and with the advantage and profit of listening to his orations on many subjects, covering many years longer than the period mentioned by the writer. For many years I was President of the London Spiritualists Society, and took the chair on the occasion of his fairly frequent visits. I have met him on occasions at the homes where he was the guest on his visit, and also had the honour of being his host on one occasion. Never once have I heard Mr. Morse give clairvoyance, either in public or in private.

The logical discourses delivered by the control, "Tien Sien Tie," through Mr. Morse, were of sufficient power, reason and substance to leave little room or time for clairvoyance at the same meeting. Only on a few occasions were clairvoyant descriptions given after the address, and then always by a clairvoyant.

Those who had the pleasure and benefit of listening to those trance addresses coming through the mediumship of J. J. Morse will reject emphatically the suggestion as to his not being in a trance state, and come definitely to the conclusion that Mr. Young is wandering in the realm of imagination.

A. BROOKHOUSE.

## HELP NEEDED.

SIR,—Allow me to thank the various readers of your paper who have responded to my appeal for help on behalf of our members. I have replied personally to the majority, but there are some who have not enclosed their addresses, so I should like this opportunity to thank them on behalf of the Society. A lot of good work is being done by various bodies of people, but as a religious body I feel that we have to fend for ourselves, so I take this liberty to thank all who have contributed to my appeal either in cash, clothing or literature, hoping that many more will follow the example, as there is much to be done.

156, Rhys Street, Trelaw, Glam. WM. H. LUCAS, Sec.

## THE "DAILY NEWS" AND SPIRITUALISM.

SIR,—After some ten years experience and investigation of the phenomena of Spiritualism, I find at last that my capacity for wonderment is not yet exhausted. In the columns of the "Daily News" are now published most surpassing revelations as to the futility of all things Spiritualistic. Therein we may read how Mr. J. M. Robertson, never having been to a seance, never having believed in spirits, most forcefully strips Spiritualists of the rags of their convictions, and leaves them shivering in the blasts of his contempt. Therein Mrs. Bradlaugh Bonner, whose beliefs, based on her father's investigations of some seventy years ago, needs no fortifying by any further research, writes under the pleasing and tasteful caption: "Spiritualism is mere jazz." Therein Mr. A. A. Milne, who also has never been to a seance, and who has apparently read little or nothing about the subject, writes with much authority. (We expected better things of Christopher Robin, Senior.)

Is this not amazing? Would these writers rush into print and expose their stupendous ignorance if the subject chosen were any other than Spiritualism? Suppose it had been physics, astronomy, psychology? Would Mr. Flat-Earth, Mr. Hicle-Bowel Prejudice and Mr. Know Nothing write that "Astronomy is mere jazz; Physics unworthy of the attention of hard-headed rationalists; Psychology steeped in chicanery and triviality?"

Surely, sir, we have here at last the most astounding phenomena of Spiritualism!

IVAN COOKE.

SIR,—The heading in the "Daily News" of "Spiritualism on Trial" is not altogether a happy one. The witnesses (here contributors) and the readers are really judge

and jury. There is no objecting to the panel, and presumably there will be no final verdict. That the jury (say, a rough million or two) will be far from unanimous is certain. However, we are "on trial," and next month we might see (perish the thought!) the caption of "Anglicanism on Trial." I don't think. Or they might have a tilt at and sentence Atheism and Agnosticism, and so give Spiritualism the chance of being crucified between two thieves. Certainly no harm can come of the discussion, so long as we keep the idea down that Spiritualism is something of doubtful antecedents now put on trial, but being generously allowed to state its case. Meanwhile we must do as the river does: the popular negro melody: "O! man river, he jes keep rollin' along."

E. HARVEY

## TRIUMPHANT MAN.

SIR,—Your remark in editorial, p. 744: "We have untold powers within us," recalled to mind the poem of M. Wheeler Wilcox:—

## ACHIEVEMENT.

Trust in thine own untried capacity  
As thou wouldst trust in God Himself.

Thy soul

Is but an emanation from the whole.

Thou dost not dream what forces lie in thee

Vast and unfathomed as the grandest sea.

Thy silent mind o'er diamond caves may roll,

Go seek them—but let pilot Will control

Those passions that thy favouring winds may be.

No man shall place a limit to thy strength;  
Such triumphs as no mortal ever gained

May yet be thine if thou wilt but believe

In thy Creator and thyself. At length

Some feet shall tread all heights now unattained—

Why not thy own? Press on. Achieve! Achieve!  
Los Angeles, Cal., U.S.A. A. K. VENNING

## SPIRITUALISTS' RIGHTS GENERAL ELECTION CAMPAIGN.

SIR,—Sincere thanks for inserting my letter in your paper regarding my offer to the S.N.U. of part of my freewill payments in connection with my proposed Spiritualists' Rights General Election Campaign, but I am sorry owing to lack of encouraging help and publicity, my fight for religious liberty cannot materialise, and am therefore returning contributions, amounting to £80 16s. 3d., to acknowledged subscribers, accompanied with a letter thanks explaining my position. Nothing was done at last General Election, but I trust something will be achieved at the next, and if my services are of any value, I am willing to do my part at any time, anywhere, free of charge, except out-of-pocket expenses, rail, etc., as I do want to see something done to make our people free to voice their views regarding the faith and knowledge that is in them.

ERNEST F. KING (Medium)

SIR,—Mr. Eric Sissons seems to be in doubt regarding the action of Spiritualists at the coming General Election. To sincere Spiritualists their freedom should come first, even if there is the probability of failure, by supporting a party they would not for other reasons have done. It is common knowledge that only repeated effort for any reform can win. Why hesitate for fear of losing? It is also generally accepted that any political policy will fail that has the spirit of brotherhood working through it, and personally I think the party which is broadminded and far-seeing enough to consider the claims of Spiritualists, and who will at least rate try to get them justice, that same party should be capable of dealing with the social difficulties of to-day. Why worry? Two lines of a well-known carol ring true

"Now a new power has come on the earth,  
A match for the armies of hell."

It is the Spiritualist's first duty to see that this power is not limited by obsolete laws. I think Spiritualism will not go far wrong by following Sir Arthur Conan Doyle in his courageous statement to drop party and all go for religious freedom.

(Miss) A. F. SLAD

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have very great pleasure in acknowledging the following income for December from Churches and Lyceums as well as personal subscribers. The Committee wish to specially thank the Southampton Church and Lyceum for their extra efforts on behalf of the Fund, which reached the splendid sum of £31 12s. 6d.—a very fine record. Cheltenham and Bournemouth Churches have both made special efforts, realising £8 and £9 respectively. We feel we must mention these because these amounts have helped to swell the total amount to the same as last year, despite the smaller sums which several Churches have sent owing to the trade depression in their district. The Committee are truly grateful for all efforts that have been put forth, and wish to thank all who have contributed in any way.

The annual appeal has realised £315 7s. 11½d. May the New Year find every Church, if at all possible, making some efforts to help the Fund of Benevolence. Don't wait till October, 1929, but start right away. Each Church and Lyceum Committee should know the best methods to collect money amongst themselves, and voluntary effort is much better, and the fruits thereof sweeter, than compulsory. With grateful thanks and best wishes on behalf of the Committee, yours gratefully and fraternally,  
32b, North Street, Keighley. MARY L. STAIR.

CHURCH COLLECTIONS AND DONATIONS FOR DECEMBER.

East London Association, £1 1s.; West Hartlepool, £1; Reading Lyceum, 10s.; Gateshead, Beaconsfield Hall, £1; Horden, 5s.; Small Heath, 5s.; Clapham (London), £2 2s.; Heeley Lyceum, Gifford-rd., Sheffield, 10s.; Blyth Central, Armistice Service, 12s.; Heaton and Byker Lyceum (Newcastle-on-Tyne), 10s.; Barrow, Psycho, Three Quarters Members' Tax, 1928, £3 2s. 6d.; Cheltenham, £9; Bolton Alliance, 10s. 6d.; Bedlington, 10s.; Liverpool, Daulby Hall, second donation, 11s.; Edinburgh Association, £1 1s.; Mansfield, 14s. 1d.; Paignton, £1 10s. 6d.; Southport Lyceum, 10s.; Sheffield Centre, 10s.; Wolverhampton, Drummond-st., £1 1s.; Southampton Church, £30 2s. 6d.; Southampton Lyceum, £1 10s.; Exeter Church, collection at sacred concert arranged by Mrs. H. Grainger, £2 3s.; Bolton, Bradford-st., £1 5s.; Southend-on-Sea, retiring collection at E. W. Oaten's meeting, £3 14s.; Wakefield, 10s. 6d.; Stockport Central Church and Lyceum, 10s.; The Scatcherd Memorial Fund, £2 2s.; Hebden Bridge, Mr. Marklew's fee, £1 1s.; Bournemouth, £8; Southsea, 5s.; Devonport, 10s.; Portsmouth Temple, second donation, 9s.; Trustees' Effort, Regent Hall, Rochdale, Mrs. Clegg and Mr. Hudson, £2. Total, £54 2s.

PERSONAL SUBSCRIBERS FOR DECEMBER.—J. W. Turner

£1; Mr. J. Harrison, 5s. 6d.; Mrs. H. Cox, home circle, £1; Mrs. Crouch (America), £1; Mr. & Mrs. Rabbich, £1; P. Q. R. (London), £1; Mr. J. Thompson (South Africa), £1 10s. 2d.; Mary A. Stubbs, £1; Miss M. Newman, 2s. 6d.; H. T. W. (Hastings), 10s. Total, £8 18s. 2d.

The full total collections and donations for December amounted to £89 15s. 9d.

THE STRENGTH OF SPIRITUALISM.

SIR,—As is my custom, I read with great interest your leaders in THE TWO WORLDS, which are always clear and constructive, and as a rule do not leave much room for controversy. However, in the last paragraph of your leading article in your paper of the 4th inst., you write that the amateur mediums in this country number well over ten thousand, and who are content to enjoy the sweets of spirit communion in their own homes, and who do not care a farthing whether other people accept Spiritualism or whether they do not, are and will ever remain the strength of spiritualism.

Personally (I am sure many Spiritualists will agree with me) I am convinced that these mediums can only be a power of strength to our cause if they come out in the open, publish their experiences, and invite enquirers, sceptics, and even scoffers, to witness their phenomena; and so content to what we consider the true gospel. In enjoying the sweets of spirit communion in their own homes and not caring an iota about their fellowmen less favoured than they

are is selfish, and I fail to see how they can be the strength of Spiritualism. They would be if they shared with a wider circle the joys which their psychic powers procure them.

A. L. DRIBBEL.

AN OLD PIONEER TRANSLATED.

SPIRITUALISM in Merthyr Tydfil, Glam., is the poorer by the passing of Mr. J. B. Lewis, who crossed the bar on Sunday, January 6th, in his 91st year.

He was one of the little band of pioneers who worked for Spiritualism in South Wales some fifty years ago, and who spared no sacrifice of time or money in the propagation of the cause. He was well known in the business life of the town as a keen and shrewd man, whose opinions were robust, though his methods were always kindly. Mr. W. H. Evans officiated at the funeral. He was a prominent member of the Sons of Temperance, and in accordance with his last wishes, Mr. A. Jones, President of the South Wales District Union, joined with Mr. Loughor, of the Sons of Temperance, in assisting with the interment service on Wednesday, 9th January. Under a rough exterior Mr. Lewis concealed a gentle spirit, and will be much missed in the district.

ARISEN.

THE body of Frederick Atkinson, the 20 year old Rotherham artist, who committed suicide after a love affair with an artist's model in London, was laid to rest on Friday, the 11th inst., in the Haugh Road Cemetery, Rotherham, after a short service at the Parkgate Spiritualist Temple.

Young Atkinson had all the genius of a great artist, and unfortunately was beguiled by a pretty face into practices which led to despair, and our sympathies go out to his relatives. His last picture was buried with him.

He had been a lovable boy, and as success came to him in his art his first care was for his home and parents. May he speedily find the light which he deserves.

A BID FOR UNITY.—A meeting is desired in Bradford by S.N.U. members with the unaffiliated Spiritualist societies, to invite them to unite for organisation. A notice of motion has been sent to the Bradford District Council: "That a meeting be called to discuss the question: 'That the unaffiliated societies be again approached, with a view to securing unity in Bradford, and that they be asked to attend a meeting to state their views on this matter, so as strengthen the cause for recognition by Parliament, and to gain a better understanding between the two bodies.'"

WHEN THE WORLD WILL BE FULL.—The present population of the world is 1,950 millions. Sir George Handley Knibbs, in "The Shadow of the World's Future," estimates that in 80 years time it will be 3,900 millions. That is a very sobering fact when the over-population of many parts of this country is considered. But Sir George Knibbs goes further; in two centuries, he declares, the world maximum will have been reached—that is, the earth will no longer be able to support and feed its inhabitants. Moreover, long before the allotted 200 years have passed we shall be feeling the pinch of starvation; the standard of living will have to be drastically reduced. Sir George was for many years statistician to the Australian Commonwealth, and is a lifelong student of population problems; therefore he cannot be dismissed as a mere alarmist.

IMPORTANT.

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

# RHEUMATISM

NEW "DUO-FORMULA" STOPS PAIN AND LOSENS EVERY JOINT. TEN DAYS' TREATMENT FREE.

Think of it! In 30 days from now you may be freed of every trace of Rheumatism, Gout, Sciatica, Lumbago, or even Rheumatoid Arthritis. Hundreds of the worst cases have been cured. Why not you?

*The Rev. Thos. Coles, The Vicarage, Sibford Gower, Banbury, writes: "I wish to thank you for the very great help you have been to my wife. Even very early in the treatment the effect was very marked, and at the end she was entirely free from pain and able to go anywhere. Mrs. Coles is in her 70th year, so that there is certainly hope for the aged. We recommend you everywhere."*

Other remarkable cures are reported every day all over the country. The "Duo-Formula" was discovered by Mr. Arthur Richards, who has since improved it until no case, however bad, is beyond the power of this wonderful remedy.

Every sufferer can have a 10 days' supply free of all charge. Send your name and full address to Mr. A. Richards (Dept. 379), 50, Gray's Inn Road, London, W.C.1. Write to-day, as this offer may not be repeated.—Advt.

## LONDON DISTRICT COUNCIL. DISCUSSION GROUP.

CAPT. J. FROST dealt with a particularly absorbing subject at the Discussion Group on Monday, Dec. 31st, namely, the possibility of wireless communication with the spirit world.

We are learning more and more, said the speaker, of the transience of time, and as science progresses we have to be continually adjusting our outlook in this direction. Einstein's theory had revealed how we fix time dimensions as the result of our immediate physical environment. It had shown the false position in which we place ourselves if we refuse to consider the possibilities which lay behind the already revealed. Communications from the spirit world proved how limited is our comprehension of time, and there are those who are beginning to appreciate somewhat the claim made by spirit-beings that to them time does not exist.

Capt. Frost declared that so far as he was concerned, time is related to matter and not to spirit. With this must be placed the dimension of space, and a simple illustration proves that our ideas of space in the light of new facts must be modified. For instance, a broadcast message would probably be heard by people many miles from the transmitter before it reached the ears of those assembled, say, at a distance of 75 feet from the speaker.

Capt. Frost said he hesitated to place everything upon a basis of vibration, but the more we study in this direction the greater becomes the possibility. He declared that up to the present he had received no definite or conclusive evidence of communication from the spirit world by wireless. At the same time he was receiving every encouragement from the spirit world in the pursuit of his experiments.

The remaining time was devoted to questions, which demonstrated the interest the subject had stimulated.

Capt. Frost's replies were both instructive and helpful, and clearly showed the deep study he had devoted to the subject.

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That is what a well-known City man told his doctor, and it is typical of a host of other cases—perhaps YOURS! The modern, up-to-date medical man or specialist does not tell the run-down, nerve-exhausted "too-old-at-forty" or fifty man



to buck himself up with a few doses of medicine. Medicine bottles are almost a thing of the past. Doctors to-day recommend Electric treatment to the run-down, weak and ailing, to those who cannot sleep, or whose appetites have been killed by the misery of Dyspepsia. Electricity is literally rejuvenating the "too-old" man and bringing back the vim and vitality and that splendid physical "tone" that makes life a veritable joy.

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A wonderful offer is being made to you to-day by the Secretary of the British Electric Institute, from whence thousands of cases of nerve-wrecked people are being restored to health! Will you accept gratis and post paid a copy of the remarkable 96-page Illustrated Book which tells you all about the wonderful cures that home treatment by Electricity is effecting?

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Insomnia  
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Nervous Weakness  
Rheumatism  
Loss of Pleasure  
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Depression, Etc.

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## NEW SECRETARIES.

Two insertions, 1/-, cash with advertisement.

ETHICAL SPIRITUALIST CHURCH, LAWSON STREET, PRESTON. — MR. J. WOOLLEY, 4, Mersey Street, Preston.

HYDE SPIRITUALIST CHURCH, GEORGE STREET. — COR. SEC., W. GOODWIN, JUN., 10, Cross Street, Hyde. Fin. Sec., R. W. GOODWIN, 22, Market Street, Hyde.

WANTED post as Working House-keeper or Useful Help. Spiritualist. Flat. Plain cooking. Couple or lady. Clapham, S.W. preferred. Widow. References. Weekly wages.—MRS. WARE, Wood View, Wood Lane, Fleet, Hants.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 20TH, at 6-30,  
MRS. ELLEN GREEN.

An OPEN CIRCLE (Public) will be held at 16, Atkinson Street, every Sunday at 3. Conductor: MRS. A. BURN.

SUNDAY, JAN. 27TH, at 6-30,  
MRS. A. LOMAS.

Manchester Society of Spiritualists  
38, MASKELL STREET.

SUNDAY, JAN. 20TH, at 10-30, LYCEUM  
At 3 and 6-30, Mrs. LINNEY.

MONDAY, at 8, MR. GRAYSON.

TUESDAY, at 8, WHIST DRIVE, 6d.  
WEDNESDAY, at 3 and 8, Mrs. BRIDGE.  
SUNDAY, JAN. 27TH, Mrs. GREENWOOD.

Collyhurst National Spiritualist Church  
COLLYHURST ST., MANCHESTER.

SUNDAY, JAN. 20TH, at 10-30, LYCEUM  
At 3, 6-30 and 8, MISSION.

MONDAY & WEDNESDAY, at 3 &  
MISSION.

SUNDAY, JAN. 27TH, MISS J. RENTON.

Cheetham Hill National Spiritualist  
Church,  
HALLIWELL LANE.

SUNDAY, JAN. 20TH, at 10-30, LYCEUM  
At 3, 6-30, and 8, Mrs. BUXTON.

MONDAY, at 3 and 8, MISS M. SMYTH.

TUESDAY, at 8, OPEN CIRCLE.

THURSDAY, at 8, Mrs. WORTHINGTON.

SATURDAY, at 7, Mrs. GERSON.

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

SUNDAY, JAN. 20TH, at 6-45 and 8-15  
MR. J. CHAMBERLAIN.

At 2-30, LYCEUM.

MONDAY, at 8-15, OPEN CIRCLE  
Healing and Clairvoyance.

TUESDAY, 8-15, Mrs. WORTHINGTON.

THURSDAY, 8-15, Mrs. BURTONWOOD.

SATURDAY, at 8-15, OPEN CIRCLE.

SUNDAY, JAN. 27TH, Mrs. HARTLEY.

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

SUNDAY, JAN. 20TH, at 2-30, LYCEUM  
At 6-30 and 8, Mrs. BIRTWELL.

MONDAY, at 3 and 8, Mrs. B. BATH.

TUESDAY, at 7, MR. A. CLAYTON,  
Young Blind Seer, of Nottingham.

Reserved Seat Tickets, 6d.

THURSDAY, at 3 and 8, Mrs. DOWD.

SATURDAY, at 8, PUBLIC CIRCLE.

SUNDAY, JAN. 27TH, MR. R. LAY.

Moston Spiritualist Church and Lyceum  
CHURCH LANE, MOSTON.

SUNDAY, JAN. 20TH, at 10-30, 3 & 6-30  
LYCEUM OPEN SESSIONS.

WEDNESDAY, at 8, Mrs. YOUNG.

Newton Heath Spiritualist Church  
ALLEN STREET, MANCHESTER.

SUNDAY, JAN. 20TH, at 2-30, LYCEUM  
At 6-30 & 8, MR. A. GUNNING.

MONDAY, at 6-30 & 8, Mrs. SMETHURST.

THURSDAY, at 8, MISS BROMLEY.

SATURDAY, at 8, OPEN CIRCLE.

Milton Spiritualist Church,  
BOOTH STREET, ECCLES.

SUNDAY, JAN. 20TH, at 11, LYCEUM  
At 3, OPEN CIRCLE.

At 6-30 and 8, MR. PRINCE.

MONDAY, at 3 and 8, Mrs. VERRILL.

TUESDAY, at 7-30, MISS BROMLEY.

WEDNESDAY, at 3 & 8, Mrs. GRATTAN.

SATURDAY, at 8, OPEN CIRCLE.

**SOCIETY ADVERTISEMENTS.**

**Manchester Society for Psychical Research.**

**A PUBLIC MEETING**

of the above will be held on  
 WEDNESDAY, JAN. 23RD, at 7-30 p.m.,  
 In MILTON HALL, DEANSGATE,  
 MANCHESTER.  
 Speaker: MR. ERNEST OATEN.

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

SUNDAY, JAN. 20TH, at 2-30, LYCEUM.  
 At 6-30 and 8-15, SERVICE.  
 THURSDAY, OPEN CIRCLE.

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

SUNDAY, JAN. 20TH, at 10-30 and 2-30,  
 LYCEUM.  
 At 6-30 and 8, Memorial Service, MR.  
 ROY MORGAN.  
 MONDAY, at 3, MISS SANDIFORD. At 8,  
 OPEN CIRCLE.  
 TUESDAY, at 8, MR. DRONSFIELD.  
 WEDNESDAY, at 8, MEMBERS' CLASS.  
 THURSDAY, at 3 and 8, MISS B. HALL.  
 SATURDAY, at 8, OPEN CIRCLE.

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

SUNDAY, JAN. 20TH, at 2, LYCEUM.  
 At 3-15, CIRCLE, MR. BOLD.  
 At 6-30 and 8, Mrs. SMETHURST.  
 MONDAY, at 3 and 8, Mrs. GRANGE.  
 TUESDAY, at 8, CIRCLE, MR. MORRIS.  
 WEDNESDAY, 3 & 8, Mrs. DOHERTY.  
 THURSDAY, at 8, MEMBERS' CIRCLE.  
 FRIDAY, CIRCLE.  
 SATURDAY, at 7-30, SOCIAL.  
 Everybody invited.

Admission 9d. Refreshments included.

**Colwyn Bay Progressive Spiritualist Church,**

60-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,**  
 HARMINSTER RD. (opposite Richmond  
 Wood Road), BOURNEMOUTH.

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

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

SUNDAY, JAN. 20TH, at 11-15 and 7,  
 Mrs. NUTLAND,  
 Address and Clairvoyance.  
 MONDAY, at 8, HEALING CIRCLE.  
 WEDNESDAY, at 8, ADDRESS and  
 CLAIRVOYANCE.

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

SUNDAY, JAN. 20TH, at 11-15,  
 MR. A. J. HOWARD HULME.  
 At 7, Mrs. A. LLOYD,  
 Address and Clairvoyance.  
 MONDAY, at 7-45, PUBLIC HEALING  
 CIRCLE.  
 WEDNESDAY, at 8, PUBLIC MEETING.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, JAN. 20TH, at 11 and 6-30,  
 Mrs. F. LANE.  
 MONDAY, at 3, PSYCHOMETRY.  
 SATURDAY, at 7, at 2, Buckhurst Road.

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

SUNDAY, JAN. 20TH, at 11 and 7,  
 Mrs. MAUNDER,  
 Address and Clairvoyance.  
 At 3, LYCEUM.  
 THURSDAY, 3 & 7-15, Mrs. NUTLAND.

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

SATURDAY, JAN. 19TH, at 8, and  
 SUNDAY, JAN. 20TH, at 11 and 6-30,  
 MR. S. FOSTER (Melbourne),  
 Address and Clairvoyance.  
 SUNDAY, JAN. 27TH, Mrs. CALVERT.

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

SUNDAY, JAN. 20TH, at 11-15 and 6-45,  
 SERVICE.  
 At 8-30, PUBLIC CIRCLE.  
 SUNDAY, JAN. 27TH, Service as usual.

**Hasfings Christian Spiritualist Church**  
 CLAREMONT.

SATURDAY, JAN. 19TH, at 7, MR. COL-  
 MAN, Psychometry.  
 SUNDAY, JAN. 20TH, at 11 and 6-30,  
 MR. COLMAN.  
 MONDAY, at 3, MR. COLMAN, Psycho-  
 metry.

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

SATURDAY, JAN. 19TH, at 7-30,  
 Mrs. CALVERT.  
 SUNDAY, JAN. 20TH, at 3 and 7,  
 Mrs. CALVERT.

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

SATURDAY, JAN. 19TH, at 7,  
 SERVICE.  
 SUNDAY, JAN. 20TH, at 3 and 6-30,  
 Mrs. NUTLAND.

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

SUNDAY, JAN. 20TH, at 7-30,  
 MR. E. MEADS, Address.  
 WEDNESDAY, Mrs. G. KENT,  
 Address and Clairvoyance.

**Southend Spiritualist Church,**  
 CORNER OF HILDVILLE DRIVE AND  
 WESTBOROUGH ROAD, WESTCLIFF  
 (near Chalkwell Park):

SUNDAY, JAN. 20TH, at 11 and 6-30,  
 SERVICE.  
 THURSDAY, at 8, SERVICE.

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

SUNDAY, JAN. 20TH, at 6-30,  
 Miss B. HOGG,  
 Address and Clairvoyance.  
 SUNDAY, JAN. 27TH, Mrs. LINES.

CHANGE OF ADDRESS.—Kindly note  
 Mrs. FLORENCE KINGSTONE has  
 changed her address to Ludgate, 28, Cedar  
 Avenue, Whitton, Twickenham.

**SOCIETY ADVERTISEMENTS.**

**Worthing Spiritualist Church,**  
 GRAFTON ROAD.

SUNDAY, JAN. 20TH, at 11 and 6-30,  
 Miss GEORGE.  
 THURSDAY, at 3, MEMBERS ONLY.  
 At 6-30, Mrs. FRANCES TYLER.

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

SUNDAY, JAN. 20TH, at 6-30,  
 Mrs. WILLIAMS,  
 Address and Questions.  
 Circle follows Service.  
 MONDAY, at 3, LADIES' OWN,  
 Mrs. PRINCE,  
 Address and Clairvoyance.  
 WEDNESDAY, at 8, Mrs. RAYFIELD,  
 Address and Clairvoyance.  
 All are welcome.

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

SUNDAY, JAN. 20TH, at 7,  
 MR. BERT BEARE,  
 Address and Clairvoyance.  
 After Service, Open Circle.  
 WEDNESDAY, at 8, OPEN CIRCLE.  
 SUNDAY, JAN. 27TH, MR. KENNEDY

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

SUNDAY, JAN. 20TH, at 11, CIRCLE.  
 At 6-30, Mrs. E. MORRIS,  
 Address and Clairvoyance.

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

SUNDAY, JAN. 20TH, at 11,  
 Mrs. F. TYLER.  
 At 3, LYCEUM.  
 At 6-30, Miss D. MOORE, Address  
 and Clairvoyance.  
 MONDAY, at 3, Mrs. EDEY. Meeting for  
 Members and Friends.  
 THURSDAY, at 8, CLAIRVOYANCE MEET-  
 ING.  
 SATURDAY, JAN. 19TH, ANNIVERSARY  
 BIRTHDAY PARTY, SOCIAL and DANCE  
 (in aid of Church Building Fund).  
 SUNDAY, JAN. 27TH, Mrs. G. COOKE.

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

SUNDAY, JAN. 20TH, at 6-30,  
 Mrs. GRACE COOKE,  
 Address, Clairvoyance and Music.  
 Removed from Bourne Hall.

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

SUNDAY, JAN. 20TH, at 11 and 7,  
 Mrs. REDFERN.  
 WEDNESDAY, at 8, Mrs. B. STOCK,  
 at 54, Whitfington Road, Bowes Park.

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

SUNDAY, JAN. 20TH, at 11-15, Service.  
 At 3, LYCEUM.  
 At 7, Miss V. THORNDICK, Address  
 and Clairvoyance.  
 MONDAY, at 3, Ladies' Public Circle.  
 TUESDAY, at 8, MEMBERS' CIRCLE.  
 THURSDAY, at 8-15, PUBLIC CIRCLE.  
 SATURDAY, GRAND SOCIAL.  
 SUNDAY, JAN. 27TH, Miss CAMPBELL.

**OUR NEW PAMPHLET LIST**  
 sent Post Free on receipt of Post Card.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 20TH, at 11,  
MR. W. A. COJDD.  
At 6-30, MR. T. W. ELLA.

At 55, STATION ROAD.  
MONDAY, at 2-15, Ladies' Public Circle.  
WEDNESDAY, at 7-30, PUBLIC MEETING

SUNDAY, JAN. 27TH, 42ND ANNIVERSARY.

At 11, MRS. A. BODDINGTON.  
At 6-30, MRS. ALICE DE BEAUREPAIRE.  
We invite all friends, both old and new, to co-operate, and so make this occasion a real birthday festival.

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

FRIDAY, JAN. 18TH, at 7-30,  
OPEN CIRCLE.  
SUNDAY, JAN. 20TH, at 7,  
MRS. EDEY.

FRIDAY, JAN. 25TH, ANNUAL GENERAL MEETING (Members only).  
SUNDAY, JAN. 27TH, MISS J. PROUD.

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

SUNDAY, JAN. 20TH, at 11,  
MR. MURRAY NASH, Address. MRS.  
HAMMERTON, Clairvoyance.  
At 6-45, MR. P. J. HITCHCOCK,  
Address. MRS. HAMMERTON, Clair-  
voyance.  
WEDNESDAY, MRS. HAMMERTON, Psy-  
chometry.

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

SATURDAY, JAN. 19TH, at 4.  
LYCEUM PARTY. At 7-30. SOCIAL  
Admission free. Collection.  
SUNDAY, JAN. 20TH, at 11, CIRCLE.  
At 3, LYCEUM.  
At 6-45 for 7, MR. F. B. LEONARD.  
FRIDAY, at 8, Clairvoyance.  
SUNDAY, JAN. 27TH, MRS. KINGSTONE.  
ANNUAL GENERAL MEETING.

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

SUNDAY, JAN. 20TH, at 6-30,  
Miss JOAN PROUD,  
Address and Clairvoyance.  
WEDNESDAY, at 3, CIRCLE: at 8, MRS.  
MAUNDERS, Address and Clairvoyance.  
THURSDAY, at 3, WHIST DRIVE.  
At 8, FREE HEALING.

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

SUNDAY, JAN. 20TH, at 3, LYCEUM.  
At 6-30, MRS. ANNIE BODDINGTON  
Address and Clairvoyance.  
SUNDAY, JAN. 27TH, MRS. J. W. ADAMS

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

SUNDAY, JAN. 20TH, at 7,  
MRS. L. HART.  
At 8-45, OPEN DEVELOPING CIRCLE.

FIRST ANNIVERSARY SERVICES.  
THURSDAY, JAN. 24TH, MRS. CARRIE  
YOUNG.

SUNDAY, JAN. 27TH,  
SIR FRANK BENSON and  
MRS. FRANCES TYLER.  
SOLOS by MME. STELLA FORD.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 20TH, at 11-15,  
MR. A. W. FORDER.  
At 3, LYCEUM.  
At 7, MR. MARESCO MARISINI.  
WEDNESDAY, at 8, MISS L. THOMAS.

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

SUNDAY, JAN. 20TH, at 7,  
SERVICE.  
SUNDAY, JAN. 27TH, SERVICE.

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

SUNDAY, JAN. 20TH, at 7,  
MRS. A. E. CANNOCK,  
Address and Clairvoyance.  
THURSDAY, at 8, REV. GEO. NASH  
Address and Clairvoyance.

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

SUNDAY, JAN. 20TH, at 11-15, PUBLIC  
CIRCLE.  
At 3, LYCEUM.  
At 7, Messrs. PAYNE & BERNARD.  
TUESDAY, at 3, MRS. N. MELLOY.  
At 7-30, HEALING CIRCLE.  
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, JAN. 20TH, at 7,  
REV. G. NASH.  
THURSDAY, at 8, MR. R. BRALLEY.

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

SUNDAY, JAN. 20TH, at 3, LYCEUM.  
At 7, MRS. B. STOCK.  
MONDAY, at 3, MRS. YORKE.  
At 8, PUBLIC MEETING.  
TUESDAY, at 8, MEMBERS ONLY.  
SATURDAY, JAN. 26TH, at 7, ANNUAL  
GENERAL MEETING.  
SUNDAY, JAN. 27TH, at 3, LYCEUM.  
At 7, MRS. MARY CROWDER.

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

SUNDAY, JAN. 20TH, at 3, LYCEUM.  
At 7, MR. JOHN WAITE,  
Address and Clairvoyance.  
THURSDAY, at 8, MR. D. SERGEANT.  
SUNDAY, JAN. 27TH, at 7, MRS. HART.

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

SUNDAY, JAN. 20TH, at 3, LYCEUM.  
At 6-45, MISS MADDISON.  
THURSDAY, at 8, MR. LEONARD.  
FRIDAY, at 8, FREE HEALING CIRCLE.



SUNDAY, JAN. 20TH, at 7,  
Speaker and Medium:  
MR. H. J. OSBORN.  
WEDNESDAY, JAN. 23RD, at 7-30,  
Speaker and Medium:  
MRS. E. BOLAM.  
AFTER CIRCLES.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 20TH, at 11,  
MR. BARKER.  
At 7, MR. STOKES.  
TUESDAY, at 8, FREE HEALING CIRCLE.  
MR. CUMMINGS in attendance.  
WEDNESDAY, at 8, MISS C. YOUNG

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

SUNDAY, JAN. 20TH, at 3, OPEN CIRCLE.  
At 6-30, MR. M. NASH, Address.  
WEDNESDAY, at 8, ANNUAL GENERAL  
MEETING.  
SUNDAY, JAN. 27TH, MRS. B. STOCK

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

SUNDAY, JAN. 20TH, at 6-45,  
Miss F. FALLOWS.  
OPEN CIRCLE after Service.

**Hornsey Spiritual Fellowship,**  
FORESTERS' HALL, 5, HIGHGATE ROAD  
(Close to Kentish Town Tube),

EVERY SUNDAY EVENING at 7.

SUNDAY, JAN. 20TH, at 7,  
Egyptian Control, "Ardene," through  
MRS. H. J. KING.  
SUNDAY, JAN. 27TH, MISS EVA CLARKE  
TWO LANTERN LECTURES.  
WEDNESDAY, JAN. 28TH, at 8,  
"The Maiden Knight, Joan of Arc"  
THURSDAY, JAN. 24TH, at 8,  
"Speaking with the Living Dead"

Week-days at "Thirteen," Mortimer  
Terrace, between 141 and 143, High-  
gate Road: Monday, Tuesday, Wed-  
nesday and Thursday at 3 and 8.

**Hounslow Spiritual Mission**  
(Under the auspices of Ladies' Guild,  
68, STAINES ROAD, HOUNSLOW  
(opposite the Hospital).

SUNDAY, JAN. 20TH, at 6-45,  
MRS. STEVENS.  
At 3, LYCEUM.  
WEDNESDAY, at 3, Ladies' Guild, MRS.  
BUTLER.

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

SUNDAY, JAN. 20TH, at 7,  
MR. G. TAYLER GWINN.  
MONDAY, at 8, Lecture by Miss M. H.  
on "Numerology."  
THURSDAY, at 3, MISS L. GEORGE  
FRIDAY, at 8, MR. SNOWDEN HART  
SUNDAY, JAN. 27TH, MR. R. THORNTON

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

SUNDAY, JAN. 20TH, at 11,  
MR. POSTHUMUS.  
At 3, LYCEUM.  
At 6-30, MR. J. H. VANSTON  
WEDNESDAY, at 7-30, Address and  
Clairvoyance.  
FRIDAY, at 7-45, FREE HEALING

**London District Council of the S.P.**  
(Discussion Group).  
Meetings held at Minerva Rooms,  
High Holborn, W.C.1, on MONDAY  
at 8 prompt.

JAN. 21ST—BOOK STUDY.  
Subject: "The Aura."  
Questions and Discussion invited.  
Everybody welcome.



**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, JAN. 20TH, at 11-15, CIRCLE.  
At 2-35, LYCEUM.  
At 6-30, Mrs. CLEMENTS (Dipl.),  
Address and Clairvoyance.  
MONDAY, at 3, Ladies' Own, Miss  
PROUD. Address and Psychometry.  
At 8, PUBLIC HEALING CIRCLE.  
WEDNESDAY, at 8, Miss JESSIE MCKAY  
Address and Clairvoyance.

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

SUNDAY, JAN. 20TH, at 7,  
MR. J. POLLARD.  
MONDAY, at 3, Ladies' Meeting, Mrs.  
MAUNDER.  
TUESDAY, at 8, HEALING SERVICE.  
WEDNESDAY, at 8, Mrs. PODMORE.  
SATURDAY, at 7-45, WHIST SOCIAL. 1/-.  
SUNDAY, JAN. 27TH, Mrs. WILLIAMS.  
WEDNESDAY, JAN. 30TH, ANNUAL  
GENERAL MEETING.

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

SUNDAY, JAN. 20TH, at 11,  
HEALING CIRCLE. At 3, LYCEUM.  
At 6-30, Miss R. S. GOLDSMITH.  
THURSDAY, at 3, SERVICE.  
At 8, Mrs. PODMORE.  
SUNDAY, JAN. 27TH, Mrs. CLEMENTS.

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

SUNDAY, JAN. 20TH, at 11,  
OPEN CIRCLE.  
At 6-30, Mr. A. HARCOURT BAIN.  
THURSDAY, at 8, OPEN CIRCLE.

**Streatham Christian Spiritualist Church**  
MADEIRA HALL, MADEIRA ROAD,  
STREATHAM (opp. Streatham Station).

SUNDAY, JAN. 20TH, at 11,  
CIRCLE.  
At 3, HEALING CIRCLE.  
At 6-30, Miss LILY THOMAS,  
Address and Clairvoyance.  
MONDAY, at 3, Ladies' Meeting, Mrs.  
W. EDWARDS.  
WEDNESDAY, at 8, Mrs. S. D. KENT.  
MONDAY and WEDNESDAY Meetings,  
Silver Collection.

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

SUNDAY, JAN. 20TH, at 11,  
MR. BAIN.  
At 6-30, Mrs. MARY CROWDER.  
MONDAY, at 8, Mrs. YORKE.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3, LADIES' MEETING.  
THURSDAY, at 8, Public Circle, Mrs.  
PRINCE.  
SATURDAY, at 7-30, SOCIAL EVENING  
for Members and Friends. Tickets 6d.  
SUNDAY, JAN. 27TH, Miss L. THOMAS.

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

SUNDAY, JAN. 20TH, at 11,  
MR. P. O. SCHOLEY.  
At 6-30, Mr. O. MURRAY CHAPMAN  
WEDNESDAY, at 8, Mrs. A. BRITAIN,  
Address and Clairvoyance.

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

SUNDAY, JAN. 20TH, at 6-45,  
MR. APPLEBY,  
Address and Clairvoyance.  
WEDNESDAY, at 7-45, MR. WICKS.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, JAN. 20TH, at 11-15, Lyceum.  
At 3, MR. WALL, Address.  
Mrs. GARNER, Psychometry.  
At 6-30, MR. RONALD BRAILEY,  
Address and Clairvoyance.  
WEDNESDAY, at 3 and 7-30, Mrs.  
BROWNJOHN, Psychometry and Clair-  
voyance.

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

SUNDAY, JAN. 20TH, at 11-15, Service.  
At 7, MADAME ZOE.  
WEDNESDAY, at 8, Mrs. A. TUFFNELL.  
LYCEUM every Sunday at 3.

**Miscellaneous Advertisements  
NOT DISPLAYED:**

Prospective Announcements, Speakers' Open Dates,  
Wanted, For Sale, To Let:—20 words, 2/-. Every  
additional 5 words, 4d.

CHARLES A. SIMPSON, the Healer  
(control, "Dr. Lascelles"), receives  
Patients Daily by Appointment at  
26, St. George's Square, Westminster,  
S.W.1.

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

Miss B. D. MANSFIELD holds an  
Open Circle every Wednesday and  
Friday at 8. Booking for 1929.—4,  
Westmoreland Street, Victoria, S.W.1.

Miss B. HAMILTON holds Public De-  
veloping Classes every Wednesday and  
Friday at 8. Saturdays at 8. Circle for  
Psychometry, Sundays at 7. Short ad-  
dress and Psychometry. At 69, West-  
bourne Grove, Bayswater, London,  
W.2. (exactly opposite Post Office).

Miss FALLOWS holds an Open Circle  
every Friday evening for Clairvoyance  
and Psychometry.—33, Lancaster Rd.,  
Notting Hill, W.11.

Miss FRANCIS DAUNTON holds an  
"At Home" every Wednesday at 3, for  
Psychometry and Clairvoyance. Booking  
for 1929.—94, Crowther Road, S.  
Norwood, S.E.25.

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

Mrs. GLADYS SAUNDERS, Deep  
Trance Medium, Speaker, Clairvoyant,  
Psychometrist, 259, Camberwell Road,  
S.E.5., holds Circles for Psychometry  
and Clairvoyance, Mondays, Tuesdays,  
Fridays, 7-45, and Thursdays at 3. Open  
Developing Circle, Wednesdays at 8-15.  
At home daily, 2 to 6. Open dates for  
Sunday Services, 1929-30.

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

ROBERT DAVIES, D.N.U., holds Draw-  
ing Room Services every Wednesday at  
3 and 8 p.m.—Beech House, 83, Cleve-  
land Rd., off Delaunay's Road, Higher  
Crumpsall, Manchester.

Mr. HORACE LEAF holds an "At  
Home" every Wednesday at 3. Pri-  
vate developing class forming. Par-  
ticulars on application.—41, West-  
bourne Gardens, Bayswater, London,  
W.2. Phone: Park 6099.

**BIRTHS, MARRIAGES AND  
TRANSITIONS.**

Ordinary intimations when printed under the above  
heading will be inserted as follows:—20 words, 2/-.  
Every additional 5 words, 4d. Payment must be  
sent with the intimation. Poetry not accepted.

**MARRIAGE.**

PEEL-PARK.—On New Year's Day,  
at Hawkshead Street Congregational  
Church, Southport, William Herbert  
Peel to Laura Park.

**TRANSITION.**

JONES.—On the 10th inst., in hos-  
pital, Mrs. Ada Jones, the well beloved  
wife of Albert E. Jones, of 118, Hyde  
Road, Ardwick, Manchester: "After  
suffering, peace."

BOYD.—On Jan. 3rd, at 31, Leigh  
Road, Hale, Mary Boyd, widow of  
Thomas Boyd, aged 66, after patient  
suffering.

**SPEAKERS' OPEN DATES.**

B. M. U. NATIONAL SPIRITUALIST  
CHURCH, MANCHESTER STREET, HEY-  
WOOD.—Will all members of the B.M.  
U. who wish to book with the above  
Church for 1930 forward their open  
dates to the Hon. Sec., ERNEST SIMP-  
LEY, 63, Aspinall Street, Heywood.

DIRECT VOICE MEDIUM has open  
dates for 1929. Expenses and subscrip-  
tion to our funds. Early application.—  
12, Lessops Road, Smithdown Road,  
Liverpool.

MR. F. MUDD, 20, Ringley Street,  
Harpurhey, Manchester, Lecturer,  
Clairvoyant, Psychometrist, and Healer,  
is now booking for 1929 and 1930.  
Societies only.

Mrs. ALICE GREGG, Speaker and De-  
monstrator has a few open dates for  
1929. Psychometry, Thursday, 7-30.  
85, Sydenham Rd., Sydenham, S.E.26.

Mrs. BEATRICE STOCKWELL, S.N.U.,  
has open dates for 1929-30. Inspira-  
tional Speaker, Clairvoyant and Psy-  
chometrist. Week-ends.—74, St.  
Alban's Avenue, Bedford Park, W.4.

Mrs. HILTON, 6, Bankhouse, off  
Grains Road, Shaw, nr. Oldham. Open  
to book with Societies for 1929. Dis-  
tance no object.

Mrs. MALPRESS-BARTLETT, 56, New  
Road, Peterboro', is now able to take  
up her platform duties again, as she  
has quite recovered from her illness.  
Will Secretaries please note. Booking  
for 1929-30.

THE Morecambe Christian Spiritual-  
ists have opened a Temporary Church  
in The Day Nursery until their New  
Church is ready. Will Mediums please  
note, and send open dates to Mrs.  
WADESON, Cor. Sec., 19, Euston  
Grove, Morecambe.

RONALD BRAILEY, Clairvoyant, Daily  
11 to 6. Tuesdays and Fridays, 8 p.m.,  
90, Sunny Gardens. Bus 605 Golders  
Green. Phone: Hendon 1888.

V. E. KENNEDY holds Open Circles  
for Healing Mondays, Developing Tues-  
days, Clairvoyance and Psychometry  
Saturday at 8.—8, Shrubbarry Road,  
Loampit Vale, Lewisham, S.E.13.

A LADY residing near Gloucester  
would be glad to get in touch with  
Spiritualist Circle in that city.—Box  
G.N.E., Two WORLDS Office, Man-  
chester.

GENTLEMAN desires to join Private  
Circle sitting regularly for physical  
phenomena. London.—Box O.S., Two  
WORLDS Office, Manchester.

WANTED 1d. Black Stamps; also  
British and Foreign in use before 1868.  
Additional prices for certain items on  
entire envelope. Specialist pays highest  
prices.—SEWELL, 51, Lancaster Gate,  
London, W.2.

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

SUNDAY, FEB. 3RD, at 6-30 & 8-15, **Mr. G. F. BERRY.** SUNDAY, JAN. 20TH, at 6-30 & 8-15, **Mr. WIGHTMAN.** SUNDAY, JAN. 27TH, at 6-30, **Mrs. ELLEN GREEN.**  
 LYCEUM every SUNDAY at 2-30. At 8-15, **CLAIRVOYANCE.**  
 MONDAY, at 3, **Mrs. SHAW.** THURSDAY, **Mrs. LANGFORD.**  
 TUESDAY, at 8, **OPEN CIRCLE.** EVERY FRIDAY, **WHIST DRIVE, 1/-.**

**COLLYHURST NATIONAL SPIRITUALIST CHURCH, Collyhurst Street, Manchester**

UNDER THE AUSPICES OF M.D.G.

Will hold a **FIVE DAYS MISSION** from JANUARY 20TH to the 24th.  
 SUNDAY, at 3 and 8, **Mr. and Mrs. TURNER.** MONDAY, at 3 and 7-45, **Mr T. CONNER.**  
 TUESDAY, at 7-45, **Mr. C. TIMMS.** WEDNESDAY, at 3, **Mrs. YATES.** At 7-45, **Mr. ELY.**  
 THURSDAY, at 7-45, **Mr. BACON.**

**PENDLETON SPIRITUALIST CHURCH, Highfield Chambers, 94, Broad Street.**

SUNDAY, JAN. 20TH, at 2-30, **LYCEUM.** At 6-30 and 8, **Mr. ARTHUR CLAYTON, Blind Seer.**  
 WEDNESDAY, at 3, **Mrs. WHALLEY.** THURSDAY, at 8, **Mrs. CLEGG.** FRIDAY, at 8, **OPEN CIRCLE**  
 SUNDAY, JAN. 27TH, **Mrs. BOWNER.** MONDAY, JAN. 21ST, at 7-45, **Annual Members' Meeting.**

**MANCHESTER & DISTRICT GROUP of the Lancashire District Council, S.N.U.**

**PROPAGANDA MEETINGS** under the auspices of the above have been arranged at the **COLLYHURST SPIRITUALIST CHURCH, COLLYHURST STREET,** and **GORTON SPIRITUALIST CHURCH, GARLICK STREET,** from JANUARY 20TH to 24TH inclusive. The Speakers include (amongst others) **Mrs. T. TURNER** (Bolton), **Mr. TIMMS** (Manchester), **Mr. ELY** (Manchester), **Mrs. YATES** (Chorley), **Mr. W. NELSON PLATT** (Oldham), **Mr. T. CONNOR** (Bolton), and **Mr. BACON** (Dukinfield). For full particulars see local announcements. You are cordially invited to attend.

**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.  
 Any Society desiring the Healers for Propaganda purposes, please apply to **MR. DAY, Prop. Sec.**  
**A PROPAGANDA MEETING** will be held at **LOWER OPENSHAW SPIRITUALIST CHURCH** on **SATURDAY** JAN. 26TH, at 7-30 p.m. Welcome to all.

**THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,**

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

SATURDAY, JAN. 19TH, at 8, **Madame M. RICKARD, Psychometry.**  
 SUNDAY, JAN. 20TH, at 6-45, **W. A. BILLETTE, Esq.,** Address. **Miss V. LIPPY, Clairvoyance.**  
 THURSDAY, JAN. 24TH, at 8, **OPEN CIRCLE.** At 9, **TRANSFIGURATION SEANCE** by **Mr. THORNTON.** 2/-  
 SATURDAY, JAN. 26TH, **Mrs. HAMMERTON.** SUNDAY, JAN. 27TH, **Mr. LEONARD** and **Mrs. MOTE.**

**OCCULT RESEARCH SOCIETY AND SPIRITUALIST CHURCH,**

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

SUNDAY, JAN. 20TH, at 3-30 and 6-30, **Alderman D. J. DAVIS.**  
 MONDAY, JAN. 21ST, at 7-45, **HEALING CIRCLE.** At 8-30, **STUDY CLASS.**  
 SUNDAY, JAN. 27TH, at 3-30 and 6-30, **Mrs. PODMORE.**

**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. 20TH, at 7, in Large Hall, **Mrs. S. D. KENT,** Address and Clairvoyance.  
 MONDAY, JAN. 21ST, at 8, **Miss F. FALLOWS,** Psychometry or Clairvoyance.

✠  
**TEMPLES**  
 OF  
**LIGHT.**  
 ✠

**THE HEAD TEMPLE,** 58, Southwark Bridge Rd, S.E.1. (Hop. 1272.) SUNDAY, JAN. 20TH, at **Rev. Dr. J. LAMOND.** MONDAY, at 3, **Psychometry, Mme. RICKARD.** THURSDAY, at **A LONDON VICAR.** SATURDAY, at 8, **Mr. WELCH.** 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.

**GOLDERS GREEN TEMPLE,** Highfield, Golders Green Rd, N.W. SUNDAY, JAN. 20TH, at 7, **Mr. COOK.** MONDAY, at 7, **CIRCLE.** At 8, **HEALING.** WEDNESDAY, at 3, **CIRCLE.** 7-30, **Mr. COOK.**

**MIDDLESBROUGH TEMPLE,** 300, Linthorpe Road. SERVICES: SUNDAYS, at 3 and 6-30.

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

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

MONDAY, JAN. 21ST, at 3 and 7, **Mrs. BARLTROP.** TUESDAY, at 3, **Mrs. ETHEL SMITH.**  
**Mrs. HARRINGTON, Transfiguration,** TUESDAY, JAN. 22ND, at 3 and 7 p.m.  
 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,**