



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

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FRIDAY, FEBRUARY 1, 1929.

PRICE TWOPENCE.

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and teachings of Modern Spiritualism.

#### PURPOSSES.

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

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

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,149—Vol. XLII.

FRIDAY, FEBRUARY 1, 1929

PRICE TWOPENCE

## Has the Case for Spiritualism Been Proved?

THE above was the subject of a very interesting debate which took place at the Working-men's College, London, on Tuesday, Jan. 15th.

Mr. Maurice Barbanell spoke in support of the motion, "That the Case for Spiritualism Has Been Proved," and he was opposed by Mr. J. Flynn, a member of the College.

The debate took place in the Common Room, and the informal atmosphere added interest to the proceedings.

The Chairman lost no time in introducing Mr. Barbanell, who proceeded to present the case for Spiritualism.

MR. BARBANELL.

First of all, I want to state clearly and definitely what Spiritualism is, and to clear away much misconception and misunderstanding. We have heard from time to time of the mysterious rappings which take place at Spiritualist seances, and the stories of tambourines being thrown at one in the dark. All this is the result of sensational journalism, which has fed the public with false ideas concerning this subject. I do not deny that tambourines float in the air, or that raps take place in the seance room, but what occurs is one thing, and what they mean is another.

Spiritualism rests upon a simple but sure foundation that every human soul survives death. This is not a belief or a hope or merely a desire, it is a law of nature. Further, it can be proved scientifically.

Given certain conditions (which, after all, applies to all natural phenomena), communication between the two worlds can and does take place. If you ask how this happens I will tell you that it occurs through natural channels, and certain people whom we call mediums provide the intermediaries between the spirit people and us.

Mediums are necessary simply because they possess qualifications which are latent within everyone of us, to allow of contact with a spiritual world. A telephone or wireless receiving set is necessary for us to receive the vibrations of speech, etc., which are not normally perceptible to the human ear. These instruments reduce the frequency of the waves, and bring them to a speed which is within the compass of the human receiving organ. This is precisely the function of a medium, and to put it plainly, these people act as tuning-in instruments.

It may be asked if one speaks of a spiritual world, to state its position. We cannot, however, say where it is geographically, any more than we can state the position of this world. If one is asked where the physical world is, we cannot say, we do not know. It can be stated, however, that the spiritual world is a natural part of this one, and we ourselves are living in it, just as much as we ever shall be. With the splitting of the atom into its various parts we learn that there are various planes of manifestation, and upon these facts we can at least base a theory of a super-physical world wherein dwell super-physical beings.

It must be remembered that our friends do not change very greatly after passing the portal of death; they are still men and women; they still retain their love and affection, and it naturally follows that many of their earthly interests remain with them. What is more natural than they should desire to communicate with us, and tell us they are still alive. They tell us it is a more natural world than this one; they do not find themselves in strange or ill-assorted company, but men and women of common interests

and sympathies meet and combine. They tell us that the heaven and hell of orthodoxy have no foundation in fact, and that the man who loved music will find himself with others of like mind, and to him this is heaven. And it is this natural blending of people with similar ideals which makes many spirit people say they have no desire to return to earth. This may sound very beautiful, and the natural question which arises is, what is the proof?

In answer, I will say the proof is overwhelming. In every part of the world men of all races and types have testified to the truth of spirit communication, and I would remind you that the Society for Psychical Research has thousands of attested cases which leave only one theory tenable, and that is that human survival is a fact. And do not forget this Society is not composed of Spiritualists. They do not exist to propagate Spiritualism, they exist to collect evidence.

It may be asked as to what constitutes evidence, and we can only refer to incidents which take place in our daily lives. If any one of us witnessed an accident in the street we may be called upon as witnesses, and our evidence would be accepted as reliable, for there is no other standard than human testimony. We cannot then reject the evidence of honest men and women who have investigated the subject of Spiritualism and pronounced in its favour. I need hardly call your attention to the great list of names of eminent men and women who have testified to their convictions of the truth of spirit communication. Such men as Lodge, Crookes and Barrett in the scientific world go to show that there is no lack of support so far as scientific investigation is concerned. There is not one scientist who has given reasonable time and attention to the investigation of Spiritualism who has not pronounced in its favour. We have the classical instance of Professor Richet who does not commit himself to the Spiritualistic hypothesis, but even he now declares this theory is the most likely one.

It may be said that it is all very well to cite these names, but, after all, personal evidence is the most important. I will give you an instance of certain facts happening which can only be explained by the Spiritualistic hypothesis, and I defy anybody to supply an adequate alternative explanation. Through the mediumship of a Christian lady I heard a direct voice speaking in Yiddish of certain facts which it was impossible for her to have known. Further, she had absolutely no knowledge of the Yiddish tongue. I maintain there is no other theory to explain all the facts which Spiritualism represents, and I call upon my opponent to explain away that one fact, for, remember, if one case of spirit communication is proved, the whole case for Spiritualism stands proven.

MR. FLYNN.

Mr. Barbanell has dealt very largely with human survival, but with that I am not particularly concerned. It may be a belief or a hope, and every religious organisation claims it as a fact. Spiritualism, however, goes further, and claims to have proven that human survival is a fact, and it is with the facts which Spiritualism presents I am chiefly concerned. There is very little value in citing great names in support of these things, and I notice the name of Blatchford was mentioned, who, it must be remembered, is now an old man. At the same time there are just as eminent people who are against, so that the claim loses its value immediately. Most people sigh for a continued existence. It is an idea with which we are brought up, and people who retain this idea seize upon anything as proof to support their belief.

I have had personal experience with mediums, and have attended seances with unpaid and professional mediums. All the time I have been going to Spiritualist mediums I have never once received a scrap of evidence which would convince an intelligent man of spirit communication. I used to be a Spiritualist until I began to analyse more closely the messages which I received, and found that most of them were trivial and silly.

We have only to look at the history of this movement and we find there is much which is undesirable connected with it which certainly does not seem to be associated with any truth. Every well-known medium has been convicted at some time or other of fraud, and the moral characters of many of them leave much to be desired.

What intelligent man will believe such a silly story as that associated with D. D. Home, who was supposed to float through the window of one room into another room.

The famous Fox Sisters confessed that they practised fraud, and it is well known how Eusapia Palladino hoodwinked Sir Oliver Lodge, but do not forget she was exposed in America.

To speak of my own experiences. I will tell you I have attended seances, and mediums have described certain people to me, and the description given may have answered anybody. Remember, however, these mediums are very clever, and I noticed on more than one occasion they have described my own features in the hope that I would say it was my father. When I failed to recognise the description, they would tell me I should remember after the seance.

Sometimes I would receive a message to the effect that everything would be alright, but I did not need to go to a medium to be told this. One medium spoke about my wife in the spirit world, but the fact I am unmarried hardly fits in with this "spirit communication." On another occasion I was told about somebody who had lost their memory when on earth. But thousands of people lose their memory and there is nothing unusual or peculiar about a fact of that nature.

At a particular seance I have in mind I watched people who were receiving messages, and they were either mesmerised by the medium and said yes to her descriptions, or else they did not like to be picked out, and confirmed the medium's messages so that she would leave them. We used to have a medium in this college whom we tested. He claimed to see spirits, and if this was so he ought to have seen numbers we put on the blackboard while he was blindfolded, but he didn't. Surely the spirits ought to have known what the numbers were.

What puzzles me is the fact that if some people can see spirits, why can't I. We hear a lot about these wonderful happenings, but when we attend a seance they never happen. I once sat with some people, and we were supposed to receive spirit raps. We did receive raps, but they were caused by a cane chair creaking. These things which are claimed are merely hallucinations, and they should be studied by medical men, especially in brain diseases.

Even if Mr. Barbanell has heard spirit voices, it does not necessarily prove there is a spirit world. The fact that eminent men believe these things provides no reason why they should be believed by ordinary men. Dennis Bradley attended a seance with Munnings when a dog was supposed to have barked, but the lights went on and Munnings was discovered waving a trumpet about in the air.

Such incidents as these do not suggest for one moment that anything Spiritualistic ever happens, and people believe they do simply because they have a love of the marvellous and sensational. Such men as Podmore and Wallace have declared against Spiritualism, so that we see there have been eminent men against as well as for.

I submit, gentlemen, the case for Spiritualism has not been proved.

The meeting was then thrown open for discussion, and both speakers were called upon to answer various questions.

The general tone of the opposition was that people who believe in these things are the victims of hallucinations, and have the will to believe them.

It may be said that there was very little criticism of the case as outlined by Mr. Barbanell, and no one attempted

to explain away the particular incident referred to by supporter of the motion.

Among those taking part in the discussion, and spoke in favour of the motion were Mr. Hannen Swaffer, Mr. Eric Sisson, who contributed useful information to the evening's proceedings.

The discussion ended, the Chairman called upon Mr. Flynn to reply.

MR. FLYNN.

I believe there are a great many people who are Spiritualists by virtue of the fact that men eminent in their particular department of life support this doctrine. Probably they were a little more critical they would not be so ready to arrive at hasty conclusions concerning certain phenomena.

It would benefit every Spiritualist to read the book "The Road to Endor," by Lieut. Jones, wherein is contained information which showed how easily men can be led astray. Also it demonstrates how much mischief results from supposed spirit communications.

I will not go so far as to say that all mediums are frauds, but those that are not are the victims of hallucination, and I say again these things should be left to the medical world to study, and not left in the hands of the layman. Houdini was responsible for exposing a great number of mediums, and I deprecate the attitude of Sir Arthur Conan Doyle, who declared that Houdini was an unconscious medium. Remember, this statement was made after Houdini was dead. Mrs. Piper was another medium who practised fraud on a very large scale, and more than one eminent man was hoodwinked by her.

I would remind you of the offer made by the "Daily Mail" some time ago relating to spirit photography. The paper offered to form a committee composed of three Spiritualists and three professional photographers, but there is another word for it, the Spiritualists crept out of it without excuse that the attitude of the non-Spiritualists would be prejudicial.

There has never been any great message received from the spirits, and I am surprised people should waste their time being told everything will be alright in the end, in things of that nature.

The idea of a future life may or may not be correct, but it certainly is the sincerest desire of most people, but I deny, gentlemen, that the facts presented by Spiritualists prove the existence of spirits or a spirit world. (Applause)

Mr. Barbanell was then called upon for his reply.

MR. BARBANELL.

I would remind you, gentlemen, that every pioneer of the past has been ridiculed: anything which is unfamiliar is received with jeers. People laughed at the idea of wire and electricity, but to-day they are accomplished facts.

Remember, I was not born a Spiritualist. I am not a Spiritualist because I hope the facts are true. I know them to be true, and I am a Spiritualist as the result of conviction.

Criticism has been made concerning the citing of eminent names. The value lies in the fact that these people have nothing to gain by calling themselves Spiritualists; in fact, they have everything to lose. To quote Munnings an example of Spiritualistic fraud is absurd, even if only virtue of the fact that Spiritualists were the first people to expose this medium. It is remarkable that not one speaker during the discussion attempted to explain the case mentioned by me, and if that fact stands, then the whole case for Spiritualism stands. I can only come to one conclusion and that is that none of you have any alternative explanation to offer, or else I am not believed.

To quote cases of fraud does not in any way invalidate the truth of these things. Mr. Flynn does not reject the 10/- notes because there are spurious 10/- notes in circulation. Further, if there is fraudulent phenomena, it logically follows there must be genuine phenomena to copy. There can be no copy without an original.

Mr. Flynn has criticised the moral character of some of the mediums, but I would remind him that the case for Spiritualism does not rest on the moral character of mediums—it rests upon demonstrated facts. Reference has been made to the Fox Sisters Confession; but even if this were true



It makes no difference to the actual facts. Spiritualism did not begin in 1848. It has been in existence since the beginning of the world, and its facts are laws of nature.

To merely deny the D. D. Home phenomena does not disprove it, and phenomena of this nature happened before, and has happened since, and will continue to occur while man is on this planet.

Telepathy has been offered as an explanation of some of the facts, but if you go so far as that and admit there is telepathic communication between minds incarnate, surely it is not a great step to acknowledge telepathy between minds discarnate and minds incarnate.

It has been suggested that we as Spiritualists are out to convince others of our particular beliefs, but so far as I am concerned it does not worry me a great deal whether you believe these things or not. All I am doing and want to do is merely to lay the facts before you, and it is for you to decide what you will make of them.

Mr. Flynn has said that doctors are the only qualified people to deal with these kind of things. It must be remembered, however, that there is no lack of the medical profession among the ranks of Spiritualists. At the same time I would say that whatever the qualifications of men may be, the only qualification necessary to pronounce an opinion on this subject is to possess an adequate knowledge of its ramifications, and to have spent a considerable time in investigation.

Professors Wallace and Podmore have been cited as being against Spiritualism, but it is not true. Wallace died a convinced Spiritualist, and Podmore accepted the phenomena without accepting any implications. I still ask you for the name of any scientist who having made adequate investigation has pronounced a verdict against.

The attitude of some of my opponents this evening has hardly been impartial, and I would impress upon you the fact that spiritual things can only be explained and understood along spiritual lines. If you believe evolution to be a fact, development from a lower to a higher state, it is not far to go to believe in natural development from a physical state to a psychical one.

Spiritualism is perfectly natural, and a study of the elements of psychology lends support to the truth of the subject. Much has been made of the fact that a great deal of the phenomena takes place in the dark. My answer is that the greater proportion takes place in the light.

The question has been asked as to whether spirits grow old, and why they oftentimes appear as young men or women when they have been dead for years. Is it not obvious that in order to gain recognition they appear as we knew them, and do not forget that age is essentially associated with the physical body. I say "No, spirits do not grow old; they merely develop in spirituality and grow to maturity."

My opponent has stated that table rapping is the outcome of unconscious muscular action, but if he will study Dr. Crawford's experiment he will readily see this explanation is disposed of. Especially in view of the fact that there was force exerted on the table which could not be attributed to any of the sitters who took part in these experiments.

I will conclude by saying that if the facts as presented by Spiritualism are examined free from bigotry and prejudice, only one conclusion can be reached, and that is the phenomena are produced by spirit beings. There is nothing mysterious about them, nothing uncanny; they are simply our friends who are trying to penetrate the walls of our ignorance, and give to man the greatest message he has ever received. (Applause.)

The chairman thanked both speakers for their very interesting papers, and declared that much good had been done that evening. Even if there were those who remained unconvinced, they at least had been made to think, and that was the function of this Debating Society.

A vote was taken relating to the motion, but it was obviously lost by virtue of the fact that the great preponderance of the members were non-Spiritualists.

Thus Spiritualism has once again been the means of stimulating the minds of men into greater activity, and no better place could be found for a discussion of this nature than the common room of a college. By going into the

enemy's camp, and showing them we are not afraid to uphold the truths we represent, lends strength and support to our movement. It has been truly said that we are not yet past the propaganda stage, and by entering the strange houses of men, telling them of what we know, stating the facts clearly and without hesitancy, we shall establish a greater respect for these truths. We shall succeed in clearing away false ideas concerning us. Peculiar ideas of Spiritualistic phenomena will be swept away, and man will be the gainer when he has a clear conception of his own spiritual nature as revealed in the intelligent communication which we know takes place twixt the two worlds.

## The National Spiritualist College.

There have been so many inquiries about the National Spiritualist College from various quarters, that I am venturing to ask if you will allow me to give some information through the medium of your valuable paper.

THE NATIONAL SPIRITUALIST COLLEGE? What is it? Where is it? What are its objects and activities? Who are its students? Who are the teachers? These, and a host of other questions have been asked. We thought every Spiritualist was informed about it, and it was somewhat of a shock to find that so many had never even seen it.

Where is this college? Let me show you. See—its foundations reach from London to Portsmouth, and to Southampton, Plymouth and Cardiff. From there they cross to Dublin, back to Liverpool, Glasgow and Edinburgh, returning across the Tyne, Wear, Tees and Humber, till they join up again in London. These foundations are reinforced with girders, laid in concrete, in scores of inland towns.

There is a crypt in London, one in Manchester, and another big one somewhere in Yorkshire. I beg your pardon? You say you were under the impression that a crypt was a place where valuables are usually hidden? Yes—of course—you are quite right. The treasures of our college are stored there.

You would like to know something about the elevation and the architecture of this college? Well, I can't tell you about its height in actual feet and inches, but I know it is just about the same height as "the ladder that Jacob saw." We had to leave room for the spirit world on the top floor.

Naturally, it would be quite impossible for me to show you all the beauty of a building of this size in the short time we have at our disposal, but it is well worth a close inspection on your part. Inside accommodation? Yes, ample. Every student can have his own private study, and furnish it according to his means and individual tastes.

What do they study? Well, now, you remember that somebody once said "The proper study of mankind is man." These students of our college, very properly, study man, in his past, present and future aspects; together with his attributes and possibilities. Trying to learn the future from the past, seeing in fossil, embryo and cell the evidence of a great creative force, witnessing the triumph of reason over instinct, mind over matter, and spirit over all.

Oh, I am so sorry. You asked about teachers. No. We have no paid staff, but we have a group of friends who have rendered invaluable service in the preparation of text books, study plans, syllabuses, examination tests, etc.

We are also particularly fortunate in having many lay and student teachers, who make considerable sacrifice for the benefit of their fellow-students, not forgetting the spirit helpers. The motto of the college is "Service." Some of the best "Fellows" are D.N.U.s, and one is a B.A. There are already over fifty associates of the college, and next year we shall be conferring the First Grade Degrees on some of our students.

A college in the air? Yes, in very truth. But—some day—we hope to be able to build a little working model of this college of ours—perhaps in Manchester, perhaps in London, who knows.

I hope that I have told you sufficient to interest you in the college, and make you want to become one of its students. It is quite easy. The ENTRANCE EXAMINATION

takes place on Feb. 17th, and there is still time to write for particulars. Enclose a stamp and your address to Mrs. E. PALING, "Lacknow," Muriel Road, Beeston, Notts.

Thank you, Mr. Editor.

ELEANOR PALING, S.N.U. Education Secretary.

#### THE NATIONAL SPIRITUALIST COLLEGE.

Established in July, 1926, by 'The Spiritualists' National Union, Ltd., and the British Spiritualists' Lyceum Union. Awards its Associates (A.N.S.C.), Graduate (G.N.S.C.) and Diplomist (D.N.S.C.) Degrees to successful students in the S.N.U. and B.S.L.U. Sections of the National Joint Education Scheme.

Examinations held in February (B.S.L.U.) and March (S.N.U.) each year.

For "THE COLLEGE BOOKLET," and all information on the activities of the college, write (enclosing 1½d. stamp) to the College Secretary: Mr. A. T. CONNOR, F.N.S.C., 4, Palmerston Road, Forest Gate, London, E.7.

### What Constitutes a S.N.U. Church?

By JAMES LAWRENCE.

EVERY issue of THE TWO WORLDS deserves careful perusal and unfettered digestion, but some abound in good things, sometimes thought-provocative things, and of this nature is the one for December 7th. It has been borne home to more than I that Spiritualism is at the cross roads; that actually a chaotic condition has arisen, and unless some definite, authoritative lead is given, an irremedial dry rot may set in. The recommendation from the E.C. of the Spiritualists' National Union that churches in affiliation therewith should use the words "National Spiritualist Church," and the strange situation at Bilston, are timely and very important items, and should not be lost sight of in a medley of lesser matters. I am of the opinion that the time has come when a symposium of responsible Spiritualists should be published, for the guidance of we humbler creatures who look to them for legitimate pronouncements, particularly as to how far the elasticity of S.N.U. loyalty may extend. Many churches working under the official label seem utterly ignorant both of their Union status and of common logical activities. For instance, many of us would like to know if decorating their notice board with a gilt cross be part of permitted Union practices. This can be seen at several churches. I am aware that latitude is allowed, but is there a limit? Certain speakers, and well-known ones at that, open their invocations with appeals to Jesus, and close them with similar obeisance, just as the most rigid Christian preacher would do. Many of the hymns used, too, are out of all semblance to those contained in the collection of 603 sponsored and published by the Spiritualists' National Union. What need is there, I ask, to lay down rules and provide media for the carrying out of them, if infringement is to be winked at? Our "Lyceum Manual," the recognised text book for young Spiritualists, bears in its preface the statement: "This Manual is designed to be a thoroughly practical work, inculcating the leading ideas of the Progressive and Spiritual Teachings of the day," while at Lesson 142 we are instructed to call Jesus "Brother," not Redeemer, and at Lesson 145 he is included among the various Saints, but with no special virtue attaching. Are we, then, to teach our children something they will be allowed to unlearn and forsake as they grow older? Current practices point to such a situation at no remote date. No one (man or woman) can serve two masters faithfully, and ever since I embraced Spiritualism, which is now over thirty years, I have unwaveringly adhered to the policy laid down by such immortal leaders as Mrs. Britten and Andrew Jackson Davis. In doing so, I have met with much opposition, but, where reason lived, have generally convinced my critics that I was in the right as to principles and correct as to logic. Reverting to the Bilston case, something more serious than first thought visualises, emerges. It may well be the basis for

the allegations frequently made in a certain quarter. National Union Spiritualists ban the Bible, and persecute members of another body professing to stand for Spiritualism. I have made very exhaustive inquiries in the neighbourhood south and west of Newcastle, a centre included in the indictment, but have failed to locate a single instance where a responsible Spiritualist, unionist or non-unionist, so forgot his or her duty and common brotherliness, as to offend the old guard who read Mr. Evans's wonderful article in THE TWO WORLDS, entitled "Without Suffice or Ailment," remain, but those who to-day fill their places officially. I am sure, endorse the situation then set up. Bolstered up, with an explanatory description, a movement, and immediately the presence of a fear, of a sense of a defect, something requiring a qualification, and at once stamps it, to the observing eye and deductive mind something to be carefully watched. It may be that the situation at Bilston has been misrepresented or misunderstood, for the sake of clarity and fairplay the matter must definitely be probed.

Some may question my right of dictation, but I am of the opinion that national leaders should more frequently and more definitely instil into audiences what Spiritualism really means, and what it stands for, and how it should be administered. Not long since I saw in a newspaper statement, concerning an address by a National Union speaker, that his words differed but little from a sermon in a Christian Church. Such criticism should not be possible otherwise, not only the ordinary public, but the attached Spiritualist, will have but a vague idea how he or she stands. I may not have one supporter in my opinions, but I am certain of, and that is that a full and frank discussion of the points raised, and of other points not touched by me, but relevant to the questions, would result in a great clearing of the atmosphere, and in bringing us to wondering, anxious minds. It might result, too, in the losing of numbers of those who now do not understand which camp they should be in; but just as surely we far more come to us, conscious that they recognise exactly what they desire and what is being offered to them, a distinct gain, truly.

#### INSTRUCT THE CHILDREN.

SPIRITUALISM is something more than a phenomenon; it is educational and reformatory. The truest and most valuable reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without a Sunday School, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday Schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children. Spiritualists should no longer tolerate. The remedy is the forming of Lyceums. Information concerning same will gladly be supplied by

G. F. KNOTT, Secretary,

British Spiritualists' Lyceum Union.

20, Toad Lane, Rochdale.

LOVE is life, for without the love of the Almighty nothing could exist.—M. and H. D.

WE are notified that Mr. A. V. Peters has safely arrived in Sweden, where he has begun a rather extensive tour. His many friends will wish him all success in placing evidences of spirit return before our continental friends.

MR. GEORGE FRANKLIN, of Waterveist, New Jersey, State, U.S.A. (formerly of Birmingham), notifies us of passing to spirit life on Nov. 29th, 1928, of his dear wife, life partner. She had been suffering for twelve months with cancer, and passed peacefully away during sleep. Many friends in the Midlands will doubtless send out thoughts of sympathy on the physical loss which the family has sustained.



## Father Arendzen's Dogmatism.

BY WALTER J. COOK.

THE Rev. J. P. Arendzen's article in the "Daily News" of Saturday, Dec. 29th, 1928, upon "Spiritualism on Trial," will be read by all Spiritualists with, I fancy, a smile of pity, not scorn, as Spiritualists scorn no line of thought, however adverse to its teachings, but are willing to defend its teachings and principles in a way that all religious principles should be defended, by facing facts and arguments in a friendly spirit.

First, there is no written law in Spiritualism. If there are people who desire to abide by such a law laid down by a council of their association, we have no complaint against that; that is their concern, not ours; their authority, not ours; it affects them, not us. Spiritualists are a class of people who do their own thinking, and would disdain to place their intellect under the authority of another, however eminent that authority might be.

"Seeking truth from the dead is condemned in the Bible as one of the abominations of the people of Canaan 3,000 years ago" (Deut. xviii. 2). It is well understood by biblical students that the Canaanites were the descendants of Esau, and the natural enemies of the Israelites. So it is unlikely that Israel would accept or credit any of the practices of the people of Canaan as anything else but abomination. Yet in the short description given in the Bible of the record of Esau it compares more favourably to our present standard of conduct and morality than that of his brother Jacob.

"They are in heaven, or hell, or purgatory." So there are three states instead of two, as heretofore. In which one of these states does the rev. gentleman consider Samuel was? Whichever one it was, he (Samuel) declared Saul and his sons were going to be with him.

"Those that are in heaven see God face to face." There is a verse in the Bible which declares that "No man has seen God at any time" (John i. 18).

"She is aware that in many instances Spiritualistic utterances are harmless trivialities, pseudo-religious platitudes, or perfect drivel." Well, I consider there are what I call pseudo-drivel, platitudes and sentimental nonsense in many of the rites and ceremonies of the Churches; in fact, it was due to this that I for one began to investigate into Spiritualism, and I found in the philosophy of Spiritualism a reasonable answer to many of the problems which the Churches made no attempt to answer, or would even discuss. One of these problems was the narrative of the "Witch of Endor," mentioned by the rev. gentleman. The whole narrative bristles with problems contradictory to the Church's teaching, as it seems so inconsistent that a "witch" (using a term we have been taught to believe) should have power over "saints" so as to demand their return at will. Especially as all the then legitimate methods had been employed by Saul before, without avail. He is given an exact account of what was to happen, and did happen, as predicted by the "Woman of Endor." Now, if the "Woman of Endor" was what the Church considers her to be, in which one of these states stated by the rev. gentleman to be in existence was Samuel?

"The writer states that souls in purgatory can and have communicated with us." This certainly would be of interest to all Spiritualists. As to the ways and means by which they, as the writer states, have done so and how, such an explanation would not only be of service to Spiritualists, but also to the sceptic. This is in itself an admission that there is spirit communication, and I put the question respectfully: Is the Church to which the rev. gentleman belongs doing right in withholding such a revelation? Such a revelation would be of immense value to humanity, and I imagine incalculable to science. But they must furnish proof. Mere assertion that it is so is of no avail to-day, even coming from such an association.

## The Pro and Con of Spiritualism.

BY EVA C. DEAN.

SPIRITUALISTS are subject to a great deal of criticism and prejudice. But being Spiritualists we realise that we do not possess the whole truth; and we can afford to be tolerant with others. It is well to examine and see if we can learn anything from those who oppose us.

It has been said that Spiritualists are always thinking of the dead and the after-life; that they have no philosophy or teaching other than immortality; that the messages given by mediums leave people fretting as to whether they will come true. There are those who think that what is wrong here will be alright when they get to the other world, and will no doubt go on thinking the same when they have reached the next world, and will still wait for the succeeding one.

Let us dissect these accusations. The first, that we are always thinking of the dead. We say there are no dead; therefore, we must always be thinking of the living. If we call the after-life the spirit world, and we are spirits here and now, then we must be closely linked with that life; and if we can find how to co-operate for a useful purpose, then we may better fulfil our duty here.

Secondly, what is the teaching of Spiritualism besides immortality? We have the Seven Principles of Spiritualism. These are clearly defined in a little book entitled, "The Seven-Pointed Star," by G. F. Berry. The price of the book is very moderate at threepence, post free fourpence.

In the correspondence page of THE TWO WORLDS for Nov. 9th, 1928, Mrs. Paling draws the reader's attention to the S.N.U. Education Scheme, by which one can become conversant with the deeper teachings of Spiritualism.

The Spiritualists' National Union and the British Spiritualists' Lyceum Union Joint Education Committee have prepared a lesson plan, with reading course, evolution and philosophy course. The books recommended for study are inexpensive, but the more expensive can be obtained from the libraries.

Having gained the philosophy of Spiritualism, there will be no need to fret about messages given through mediums or to rely solely upon them. We cannot expect the spirit people to do our work. Let us be rational. If we ourselves endeavour to help somebody in trouble, and then find that they are not attempting to help themselves, we discontinue our help. It may be the same with spirit help. We often use the phrase that "God helps those who help themselves."

Lastly, let us start now to endeavour to put things right, and to think of this life as the most important—that is, if we view it in the light that it is the most important in the physical sense—then we shall strive to understand ourselves, both physically and mentally, that we may become healthy in mind and body and see how we can best fit ourselves in a material world to lead a useful life, and so prepare for the time when we pass to the next stage where we shall again think of that as the most important life. In this way we shall do our best in each sphere.

You should endeavour to live each day as if it were your last on earth.—M. and H. D.

CURIOUS COINCIDENCE.—A curious coincidence of a dramatic nature has attended the death of Sir Archibald Salvidge, Liverpool's great civic leader and Lancashire and Cheshire's Unionist chairman. There is in the office of the Constitutional Association at Liverpool, of which Sir Archibald was chairman, a clock which, within living memory, has never stopped, or erred, or been in the hands of the repairer. What proved to be the final bulletin from the bedside of the dying political warrior was received and placed on the desk of Mr. E. S. Murch, the Secretary of the Association. When Mr. Murch entered the room and picked up the bulletin stating that Sir Archibald was in a very critical condition and that there was no hope, he looked towards the clock and found that it was silent. Shortly afterwards came the message that Sir Archibald was dead.

You must take thought for your material life, but it need not be anxious, for God does provide.—M. and H. D.

## "Give Speech for the Dumb."

By J. FRASER LEWIS.

"The true test of a nation's civilisation is its treatment of animals."—BISHOP WELDON.

SOME 35 years ago I read a leaflet by Dr. Chas. Bell Taylor (who gave sight to so many in Nottingham) in which he described a visit to a laboratory in France. It was early in the morning. There were 60 students present, and a horse on which they were about to experiment. The doctor said he called in again about five o'clock, and was horrified to see the poor creature, slung up, and only its shape left to indicate that it had once been that faithful servant of man—a horse. Its hoofs, eyes, ears, tongue, and tail had gone; in fact, everything carved away except vital parts. A sight sufficient to make angels weep—or curse! It was still alive after eight hours of hell!!

Unbelievably cruel things are done in England—in our universities, in the medical schools attached to our hospitals—to which the public cannot gain admission, not even a medical man. At the last Royal Commission a viviselector said that a doctor could not gain admission—not to all laboratories. If this is a medical man's business, and there is nothing to be ashamed of, I want to know why not to all? By the way, it is a popular delusion that medical men must know the truth on this subject. The fact is, there are 1,230 vivisectors in Britain, and only a small percentage of these are doctors; the bulk of them are professional physiologists and bacteriologists.

The public is lulled into quiescence because it knows the practice is regulated by law. The law has little, if any, protection for the victim; but it does protect the viviselector from action for cruelty. The public would not be so easily gulled if it knew that every clause of the Act intended originally to protect the animal from suffering has been made null and void by an amendment permitting the very thing the Act stated must not be done! In 1927 as many as 293,302 animals died under vivisection. Of these the vivisectors say that 13,871 were anaesthetised. The vivisectors make their own reports to the Home Office, and no action can be taken after a lapse of more than six months. As their reports never appear until six months have passed, it is apparent why no action is ever taken. Professor Klein (who died recently), a Government viviselector, said, as a witness before the previous Royal Commission, he "had no consideration for the feelings of animals. If he did use an anaesthetic it was for his own convenience, not for the animal's." The ordinary doctor knows nothing of the cruelty of vivisection, for, as a student, he is never allowed to see any.

I think I have said enough to show what an awful thing has taken root, and is nurtured by the powers that be, in Christian England. Speaking generally, the Bishops and Clergy are in favour of this animal hell. Dissenting Ministers and Roman Catholic Priests are equally with the enemy, either openly or by their silence. "He who is not for me is against me." When I first started to be, as far as in me lay, "the voice of the voiceless," I eagerly looked forward to the help, sympathy and leadership of the "Minister of the Gospel of Love," but in that direction I have met my greatest disappointment. It is the experience of all our workers for the dumb and defenceless—"our poor relations" (as Dr. Chas. Bell Taylor used to refer to them)—that the greatest rudeness and opposition come from the leaders of the Christian Church!

As an indication of the underlying attitude of all these "starved souls," I may say this speech is very familiar: "My dear sir, you don't seem to understand. My mission is the saving of human souls. Animals have no souls to save. I have nothing to do with them." The Roman Catholic Bishop of Nottingham said, "If God had wished me to take any part in this controversy He would have told me so in this book!"

If Jesus of Nazareth is in touch with this world, with "Christian England," what must he think of the low ebb

of morality we have reached after nineteen centuries of teaching! O, for an awakening!

The King opened a university in Nottingham recently and in a letter which appeared in the chief paper I said that I noticed that on such occasions no high dignitary in a land had a word to say about the soul's advancement. Always it is the glorification of "learning." I referred to the awful example of Germany which had travelled the same road. The Bible tells us that it is righteousness (not learning) which exalteth a nation.

Perhaps someone will ask if there is any good in vivisection. My answer is "Not a single disease is cured to-day as a result. Animals are so differently constituted from men."

## Can We Guarantee? Can We Command?

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

"LAST Sunday morning the Chairman, when announcing the hymn after the address, said that, following the hymn, there would be some clairvoyant descriptions. At the evening service he made a similar announcement. He also announced that at a certain week-day meeting the time would be entirely devoted to psychometry. Now, how did the Chairman know that there would be clairvoyance at the morning and evening services on Sunday? How did he know that there would be psychometry at that week-day meeting? Did you know it? Could you guarantee that there would be clairvoyance when announced? Could you command clairvoyance and psychometry when required?"

These questions were not put to me by an ignorant person. It was not a barrage of criticism sent over for the sake of having something to say. The questioner was a gentleman holding an important office in one of the best churches of the north. He realises, as we all must do, that there is always something to be learned—that the best of all our teachers are still learners, and will remain students until the end of the chapter. It may be that to some of our people those questions need not have been put, but it is a dangerous policy to suppose that we need not consider or reflect again and again. However, as those questions were put to me, I may be, perhaps, allowed to reply in the columns of "our paper."

Can we guarantee? I think not. We could not very well give such an undertaking, since we are not the only persons concerned. We are not even the principals. But the medium has good reason to expect that when a certain announcement is made that it will be honoured. The principals—the workers on the other side of life—know quite as well as we do the arrangements that are entered into. Broadly speaking, there are three requisites that are absolutely necessary for the provision of good convincing phenomena, whichever the particular phase may be that is expected.

The spirit workers—operators, if you prefer that term—the medium or mediums, and the investigators or seekers after truth. I am most certainly convinced that our spirit workers CAN GUARANTEE RESULTS, providing the medium or mediums are properly prepared for their task, and the attending public are honest, earnest, sincere, straightforward lovers of truth for truth's sake. Also, I am confident that the value of the work carried through by the earnest, hard-working, genuine medium will tend most certainly towards a higher standard of efficiency as the years roll on. Further, I feel strongly that, great as is the work of our mediums to-day, far greater work remains to be accomplished, until the time will be reached when no man or woman with any claims to intelligence will be able to deny that their friends live still, and that into that other life they have taken with them individuality, memory, affection.

A LITTLE sincerity is a dangerous thing, and a great deal of it is absolutely fatal.



## MANCHESTER CENTRAL.

THE annual meeting of the Manchester Central Spiritualist Church was held at Onward Buildings on Saturday, January 19th, when some 75 members were in attendance. The balance sheet showed that the Society had just about maintained its position as compared with last year. The Building Fund now amounted to some £910.

The following officers and committee were elected: President, Mr. F. Chandley; vice-president, Mr. E. W. Oaten; secretary, Mr. R. F. Brewer; treasurer, Mr. C. E. Timms; committee, Messrs. Anderton, Turley, Bentley and Bacon and Mesdames Burnett, Chandley, Ashton, Hulston and Wolstenholme.

It was announced that new premises had been taken at No. 5, The Parsonage, Manchester, which would shortly be available for the activities of the Society. This would enable both Sunday and week-day meetings to be held under the same roof. As the fitting and furnishing of the rooms would entail considerable expense, a special appeal was to be made to meet them.

After a most harmonious meeting the evening was spent in music and social intercourse.

## MARYLEBONE SPIRITUALIST ASSOCIATION: ITS HISTORY.

MR. LEIGH HUNT has done useful service in placing on record "The Story of the Marylebone Spiritualist Association: Its Work and Workers," a small booklet of 25 pages, which outlines the whole of the work of the Association since its foundation in the home of Mr. Hunt's father in February, 1872. There are few Spiritualists of to-day who realise the tremendous difficulties against which the workers had to fight in the early days; thrown from pillar to post, refused the tenancy of halls and rooms because of their opinions, they oftentimes had nowhere to lay their heads, and it is well that the struggles of these early workers should be recorded in permanent form, if only that the present-day Spiritualists may realise what they owe to the workers of the "old brigade."

Mr. Hunt's story is written in a personal and intimate vein, and the names of James Burns, Cecil Husk, William Towns, Mr. and Mrs. Everitt, and W. T. Cooper, amongst others, give rise to many reminiscences. The members of Marylebone are under a deep debt of obligation to Mr. Hunt for this record of the Association's early struggles. We think it would be a goodly thing if a number of the old-established Spiritualist Associations would thus place on record the details of their history. Gradually the old brigade are gathering on the further shore, and there are very few left to remember the early struggles of those Associations which have been longest established. Every Society should keep a record of its history.

I WOULD have you correct the minds of those who do not believe in God, or a God-given power, for there are souls on your earth who have this special gift.—M. and H. D.

LET every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourself.—J. RUSKIN.

THE balance sheet of the Portsmouth Temple of Spiritualism to hand shows the church to be in a flourishing condition. A study of the accounts shows that the position is approximately £140 better than last year, and in times of trade depression such as these, this should give every reason for satisfaction. The church is in the fortunate position of possessing its own land and buildings. In addition, the cash balances amount to some £1,250. Such a position shows that the church has been governed by a steady and unchanging policy by officers who have a high sense of their responsibility. We offer our hearty congratulations to the Portsmouth Temple.

## PROPAGANDA IN HOLLAND.

MISS STEAD and Mrs. Roberts returned on Saturday from Holland, where at the invitation of Madame Noe and the "Harmonia" Spiritualists they have held propaganda meetings in Amsterdam, The Hague, and Rotterdam. They were received everywhere with the greatest enthusiasm. The newspapers put in long reports, and the interest was so great that the halls could not hold all who wished to be present, and many were turned away. Miss Stead was listened to with keen interest, and Mrs. Roberts caused quite a sensation as, one after another, the spirits she described were recognised by members of the audience.

## GOLDEN WEDDING.

CONGRATULATIONS to Mr. and Mrs. Thomas Stone, of North View, Heaton, Newcastle, who have just celebrated the 50th anniversary of their wedding, having been married at the Parish Church, Ilton, Somerset. Mrs. Stone is well known locally as a speaker and clairvoyant, who has lectured in almost all the Spiritualist Societies of the north during the last 28 years. Mr. and Mrs. Stone came to Newcastle thirty years ago, and were then attached to the Society meeting at the Royal Arcade. Previously they had belonged to the Pendleton and Pabicroft Societies (Manchester). Mrs. Stone's psychic abilities were developed under the able guidance of Mr. J. B. Tetlow. Although in her 70th year, Mrs. Stone is wonderfully active and interested in affairs, and is a regular reader of THE TWO WORLDS. Unfortunately Mr. Stone, who is 73, is not enjoying the best of health, in consequence of which their jubilee was celebrated very quietly at home.

## BISHOP AND THE MARRIAGE BAN.

THE Bishop of St. Albans has banned the marriage in any church in his diocese of unbaptised persons and those who have been divorced. He says that the remarriage of a man or woman divorced amounts to a "disgusting and gross act of blasphemy."

The Bishop seems to have a fund of moral indignation, but poor logic, and his interpretation of the Christian point of view is narrow, pedantic, dogmatic, and, we think, unjustifiable. The only effect of this trade will be to emphasise still further the secularisation of marriage. People will shun the churches in the St. Albans diocese and get married quite as effectively in a register office.

On the moral side, the Bishop is swallowing camels and straining at gnats. Would he rather minister to a couple who, though making a mockery of marriage by bickerings and inconstancy, yet refused to separate, than do a Christian service to a man or woman who had cleanly cut a hateful and demoralising bond?

To our mind it is much more honest, much more decent, much more just, and infinitely more Christian to end a marriage which perpetuates a misery than to live a constant pretence, to subsidise with false sentiment a fraud, to go on in cold and cruel deceit with a union that has lost all semblance of fineness and happiness.

The Bishop has supplied another reason for the divorce—not only of individuals unhappily married, but for the growing divorce between the churches and the mass of honest thinking people.—SUNDAY CHRONICLE.

MRS. ELLEN GREEN'S FUND.—The donation of 1s. as printed in the list last week from Mr. Langham, of New York, should have read £1 1s. 0d.

WE regret to hear that Mr. A. Elder, of the Pendleton Spiritualist Church, was knocked down by a motor car on January 21st, and is now lying in the Hope Hospital, Salford. Mr. Elder has been a worker for the movement for many years, and we trust that he will make a speedy recovery.

FOUNDED NOVEMBER 18TH, 1887.

## THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

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FRIDAY, FEBRUARY 1, 1929.

## The Need for Psychical Research.

WE are pleased to note the modern tendency to the formation of Psychical Research Societies, for the examination of phenomena and for the organisation of important public lectures. There are many phases of phenomena which do not come within the recognised scope of a Spiritualist Society. In the early days of the movement all phases of psychic phenomena were brought under the view of investigators. The phenomena were rare and the ground uncharted. Many of these phenomena had to do with the action of the human consciousness under various abnormal conditions.

It is probably true, too, that in those days, when a strenuous effort was being made by the spirit world to open an avenue of communication with the earth, that there was a larger proportion of phenomena which could be called "spirit produced" than there is to-day. The early wave was concentrated. It had great power within narrow limits, but as it spread, like every other wave, its initial energy lost in force what it gained in area.

It was to be expected, too, that the strong stream of psychic energy projected from a spirit world would awaken latent faculty within a very large number of humanity, and by bringing to life powers that had through the centuries remained dormant, cause reactions which were not definitely due to spirit action. Again, as the subject unfolded itself, like every other form of science, it became subdivided into more well-defined areas. Mediumship, which was at one time regarded as a unity, became subdivided under many heads within a few years from the initial outbreak of Spiritualism, and mediums found by practical experience that the highest development of any phase of mediumship could only be secured by concentration.

It was quite a common thing in the early days of the movement for a medium to produce physical phenomena, raps, levitations and materialisation, and also to manifest the faculties of clairvoyance, clairaudience, trance speaking, healing, etc., etc. A number of mediums of the early days could be cited who possessed all these faculties in greater or less degree, but years of experience point to the fact that the best results are secured by the concentration of a medium's attention upon one form of mediumship. Such procedure is quite in conformity with the ordinary methods of evolution of every subject under the sun. Perfection is reached by specialisation. Primitive man built his own house, hunted his own food, grew his own crops, made his own clothes, and in every other way was self-contained. Civilised man has subdivided labour under many heads, and the modern development of mass production is but the legitimate outcome of a long line of evolution. It may be recalled that with the early Spiritualist Societies experiments were continually being tried in telepathy, regular sittings were held for materialisation and levitation. Special meetings were conducted for experiments in psychometry and so forth. By this we do not mean that mediums were invited to give occasional seances. We recall the "Cardiff

Circle of Light," in which over a period of some years a selected body of Spiritualists sat regularly week by week with one medium (Mr. George Spriggs) for the observation of the phenomena of materialisation. There are few, if any, recorded instances of materialisation in the annals of Spiritualism which produced greater results. In the same way the Marylebone Spiritualist Association had more or less successful sittings with Mrs. Everitt for the direct voice. A certain Manchester Society regularly and systematically sat for table levitation week by week and year after year securing results which brought conviction to hundreds. Such activities have ceased to-day, and mediumship seldom viewed from the experimental standpoint, with view not merely to obtaining results, but to the tabulation of records of a more or less permanent character. The fact appears to be that Spiritualists are satisfied that they have received conclusive evidence that they are in communion with the spirit world, and they have, we believe, rightly concentrated upon the ethical and religious significance of the facts implied in human survival. They realise that they have to live in a world beyond this, and that the chief value of Spiritualism lies in the information which it gives concerning the spirit world, and the impetus which it gives to rightly live our lives here on this earth in order that they may enter into the full joys of that life.

There can be no gainsaying the fact, however, that in the main they have neglected the scientific investigation of phenomena, and in that sense have probably lost many phases of mediumship which may be discoverable, and which have very hazy notions as to how mediumship works, what constitutes the essential qualifications of a person known as a medium. We incline to the opinion, too, that a Spiritualist Society as at present formed may not be the best type of organisation for the scientific examination of phenomena with a view to determining the laws and forces at work, and the tabulation of exact records. It is for this reason that we believe that there is room for a Society every large town capable of dealing with psychic phenomena, not from the religious or from the propaganda side, but rather from the purely scientific side. Such a Society has recently been formed in Manchester. Sheffield has a well-established Society, presided over by the Rev. F. Ballard. A Bradford group has recently been formed, and others, we understand, are in contemplation. All this is to the good. Modern education is emphasising the value of science, and should be capable of placing at our disposal a number of scientifically-trained young men who might undertake a course of investigation which would help to bridge the gulf which still exists between science and religion. When all is said and done, Spiritualism appears to be the only foundation on which such a bridge can be built.

To all such efforts we give our cordial and sympathetic greetings, and though there may at times appear to be differences between the psychical researcher and the Spiritualist, we are satisfied that in the ultimate they will be concentrating upon two phases of the one great subject.

## HOSPITAL SUNDAY.

THE attention of Spiritualist Societies and Spiritualists of Lancashire, Cheshire, and surrounding districts is directed to the fact that February 10th is "Hospital Sunday" and Societies are asked to make an effort to take collection on behalf of the Manchester and Salford Medical Charities. There are some 20 hospitals comprised within the area, and we wish to point out that all serious cases from a considerable area are brought to Manchester for treatment, entailing considerable expense upon the several hospitals. In fact, the whole of the deficit on the Manchester hospitals is less than the cost of treatment of patients from outside Manchester.

As Mr. E. W. Oaten represents the Spiritualists upon the Governing Board of the Medical Charities, he trusts that the Societies within the areas will support his work by sending a donation, however small, to the support of the hospitals at as early a date after February 10th as may be possible.



## CURRENT TOPICS.

SIR OLIVER  
LODGE  
EXPECTANT.

WRITING in "The Sunday Chronicle," Sir Oliver Lodge alludes to the growth of modern science, and tells us "There is not the slightest doubt we stand on the brink of great discoveries—far-reaching, revolutionary discoveries—that will change the life of the future." Sir Oliver believes that the time is approaching when we may unlock the energies of the atom. He says: "I consider that science in some respects has been badly applied, and the outcome has been a certain amount of ugliness and imperfection, but it isn't the finish. We have not found out everything. We have not yet had time to think about beauty."

SUCCESS OFTEN  
DEPENDS ON  
CIRCUMSTANCE.

SIR OLIVER says: "The resources of civilization are very great. There is much to do and much to discover, but there is too little utilisation of genius. It would have paid the country half a century ago to have given opportunities to some of us to enable us to carry out the work for which we were specially called, and to which under more favourable conditions we might have devoted our lives." That is certainly a real difficulty. We do not know the man of genius until, after fighting against tremendous odds, he had proved his ability. Often the attainment of success, if not a matter of luck, is the result of very fortuitous circumstances, and how many men of great genius have gone down to the grave unknown, unrecognised and unsung, no one can compute.

HUMAN  
SURVIVAL IS  
CERTAIN!

WE believe psychical science will presently enable us to determine to some extent the hidden qualities possessed by men during their youth, and thus enable us to make better use of the manhood of the nation than has been done in the past. Sir Oliver concludes on a very positive note: "The fact now rendered certain by scientific investigation that human beings are not distinguished when their bodies are destroyed, does not in the slightest degree justify the destruction of the individual of the race. The period of earth life is a highly valuable part of existence. At the best it is short, and it is our business to prolong and utilise the opportunities afforded by it to the uttermost. Any attempt to terminate it, whether by the individual himself or by others, is a crime against nature. We must learn to live together in co-operation and mutual goodwill. That is the only way the world can achieve its salvation. Let us not lay undue stress on materialistic progress. Man does not live by bread alone." That is a very positive and definite statement, but a statement which is quite justified by the facts of recent research.

PRESIDENT  
WILSON  
COMMUNICATES.

WRITING in "The Manchester Evening News," Mrs. C. A. Dawson Scott, the well-known novelist and author of the psychic work, "From Four Who Are Dead," says: "I would say that I am not a Spiritualist, but I do not belong to any religious body, but I think it reasonable to believe in survival." She proceeds to cite a number of messages received by her hand, which relate to the next phase of life. Mrs. Scott is the medium through whom there has recently been received a series of messages from President Wilson, which have excited a good deal of interest in the United States, and are regarded as evidential of the personality of the late President.

LIVING  
SPIRIT CONTROL.

IN the controversy in "The Daily News" Mr. Cyril Scott, the well-known musician, tells of a remarkable experience. He says: "It is thought that all communications received through mediums are or purport to be from the spirits of the dead, and yet, strange to relate, during a number of years I communicated via a medium with a living person who resided a hundred miles away. The communicator passed into a deep trance and willed his spirit to leave his body and enter that of the medium: sometimes for a short

while and sometimes for as much as two or three hours." The medium herself was a woman of impeccable character, and was in no sense a professional medium, and he proceeds: "What may be of interest to Spiritualists and others is the fact that if I had not possessed complete and first-hand evidence that the spirit of a living and not a dead person was talking to us through the medium, we should certainly have been none the wiser. I have since repeatedly spoken with departed spirits through another medium friend, and so far as I can detect there is no difference whatever in the mode or manner of procedure."

AN OLD  
CONTROVERSY.

THE question raises a very interesting but a very old controversy. Mr. Scott seems to hold the opinion that his experience stands alone. May we point out, however, that nearly fifty years ago Mrs. James Burns in London controlled J. J. Morse at Brighton, announced a subject, and gave an address to a public audience. The case excited tremendous interest at the time. Florence Marryat, in "There Is No Death," records a similar incident. Mrs. Emma Hardinge Britten repeatedly communicated, by the use of a table, to Spiritualists in Yorkshire, while Mr. W. T. Stead, in "Borderland," cited several cases of living people communicating by automatic writing. There is a tendency amongst modern investigators to imagine that certain phenomena witnessed by them are unique. There are, however, very few mediumistic facts which have been observed by modern investigators in the present century which were not as well verified and as fully observed by investigators during the 60's and 70's and 80's of last century as they are to-day. All that has happened is that some phases of mediumship and investigation have been neglected, and we are glad to note the tendency to their revival.

## A NEW PAMPHLET: THE CHAFFIN CASE.

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

## 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.

THE annual balance sheet of the Southampton Spiritualist Church shows the organisation to be in a healthy condition. The general account shows an income of well over £400. Some £60 has been devoted to charitable donations and grants, thus emphasising the true spirit of church polity. The Lyceum account is in a healthy condition. The church building is completely clear of debt, and holds a substantial sum in hand. The balance sheet shows a high state of efficiency, and the officers and members are to be congratulated.

## Book Review.

"LIVING SECRETS." By Luma Valdry. London: Rider & Co., Paternoster House. 5s.

Here is something far removed from the ordinary, a composition which strikes one as having emanated from great spiritual heights. In majestic and torrential eloquence we get denunciation of error, appeals to truth and nobility and the facts of cosmic history. We agree that no mortal mind composed these chapters. A master mind is here undoubtedly. The book deals with the world of causes—the empire, authority and power of angels, archangels and gods, the controllers of universes. "The Flashing Ray" is a chapter of thrilling interest, wherein is told the mystic truth of the incarnation of the Christ spirit in Jesus. This authorised translation is by Fred Rothwell, who is to be congratulated on a fine achievement. The preface by Edouard Schure is a masterly commentary on the whole work. His personal acquaintance with the authoress is interesting, and his account of the genesis of the book particularly so. We can understand M. Schure's enthusiastic praise. We consider that this book amply proves the existence of a spiritual hierarchy, and their ability to control a human instrument and transmit a veritable cataract of ideas, expressed in language of impetuous and impressive vigour.—A. H. W.

"THE IMITATION OF JESUS CHRIST." By Claire Galichon. London: L. N. Fowler & Co., Ludgate Circus. 1s.

This is a French Spiritualist adaptation of the original "Imitation of Christ" by Thomas a Kempis. The introduction tells us that the English translator of the present issue is a medium who has been helped by Jeremy Taylor and John Keble. The latter states that George Herbert and Bishop Ken have frequently given advice. Both adaptor and translator have done their work well. The book is being offered as "The Spiritualist's Thomas a Kempis." It is reasonable to expect that certain terms familiar to us replace words and experiences in the original. For example, body and blood in the original become "fluides" by Madame Galichon, the translator offering (at Sir Oliver Lodge's suggestion) the word "vibration." It is a handy and welcome little volume, not too big for the pocket, and ideal for odd moments during the day, or for a short meditation before sleep.—A. HAROLD WALTERS.

"MORALS—VERSE, WISE AND OTHERWISE." By Harold H. S. Cubley. London: A. H. Stockwell Ltd., Ludgate Hill. 1s. net.

There is not much in this book—12 short poems. The verses run smoothly, and the author reveals wisdom and deep sympathy. In his foreword Mr. Cubley says the verses are "just an impulse of my mind, yours to amuse." The author's heart is with the "under-dog" always.—A. H. W.

"PROGRESSIVE STUDIES IN SPIRITUAL SCIENCE." By Walter H. Scott. London: Rider & Co., Paternoster House, E.C.4. 3s. 6d.

We have seldom read a book that showed greater anxiety on the part of its author to be fair and just to others. Mr. Scott is conscientious to an unusual degree, and so wins for himself much sympathy. He begins by stating that he once saw in a Spiritualist church a print of our seven principles. These, slightly altered, he makes the subjects of so many chapters. Mr. Scott has strong leanings towards Theosophy, and, like the present reviewer, deplores the superior attitude of most Theosophists to Spiritualism. The author is at tremendous pains to make himself understood, and repeats himself somewhat, but he is so sincere that one readily forgives him. He recommends exercises, he suggests books, he does all that is humanly possible to assist his reader. Need we say that he is opposed to doctrines and creeds. He differentiates by Spiritualism and Spiritism, between religion and religions. He argues for spiritual science, the truth behind and within each and all religions. It is an uplifting book, of a high moral tone, and Mr. Scott is not too dogmatic on reincarnation. We shall be forgiven for closing our notice with this quotation: "Indeed, the teachings of Spiritualism, as understood by the more

advanced, intelligent and thoughtful investigators, is nearer to what is likely to be the religion of the future than does anything else known to the writer." Our readers should buy this book.—A. H. W.

"THE STORY OF THE MARYLEBONE SPIRITUALIST ASSOCIATION: ITS WORK AND ITS WORKERS—1872-1912." By Leigh Hunt (Past-President). Published by the Association, 4, Tavistock Square, W.C.1. 1s.

"No wonder the Association is proud of itself" is thought after perusing this all-too-short narrative of activities during the last 56 years. "On February 1872, about a dozen friends met together at 16, Drury Street, Marylebone, and discussed the question of forming a Spiritualistic Society." That was the very beginning. July 10th of the same year the organisation came into actual being. The Association was started in the author's home, at the suggestion of his father, Mr. C. I. Hunt. What opposition the Society had in its early days! What ignorant prejudice it had to face! What buffeting about to secure meeting places! This record shows very clearly how smooth the course and progress of Spiritualism has been to-day. All honour, glory and praise to the pioneers. Names of officials and workers and speakers over the years are most interesting reading, and due honour is given to them all. It is the story of the acorn and the mighty oak tree.—A. H. W.

"BACK TO REALITIES: A WAY OUT OF THE PRESENT CHAOS IN RELIGION." By Sydney Herbert Mellor. M.A. (Lond.), D.Sc. (Edin.). London: Constable & Co. Ltd. 2s. net.

We whole-heartedly recommend this book. Written with excellent good temper, but with great force and cogency, Dr. Mellor maintains what our Editor has said scores of times, viz., "Vitals in religion are few," which quotation is the keynote of his splendidly vigorous book. First he deals with the squabble within the Established Church, on the matter of the Sacraments, and on Evolution, and quotes extensively pro and con. Then he valiantly smashes idols of false orthodoxy, false nationalism, power, money, class-consciousness, and traditionalism. The second part of the book is of great interest, sane and convincing. Chapter 3 (the last) pleads for "essential things essential for an age which is hungering after reality." He seals his legendary wrappings, seeking only for the soul of truth, and pleads for a creed-free type of Christianity. We close with this fine quotation: "The world has a right to ask that the Church shall cease her morbid preoccupation with a religion about Jesus; that she shall give mankind the religion of Jesus, and dare to do . . . what Jesus died for; that she shall do with the religion of his age and race: to put things first: to grasp the essentials and make them a part of life."—A. H. W.

"MIRACLES IN MODERN LIFE." By the Rev. John Lamond, D.D. London: Simpkin, Marshall Ltd., Stationers' Hall. 3s. 6d. net.

The author is too well known to need introduction. We hope this book will have a large sale. It is a model of what a book on our subject should be. It is written with gentleness, dealing very gently with a slow-moving church and with the many folks who either will not or cannot patiently consider the evidence for an after-life as well as it. There is a pregnant foreword by Sir Oliver Lodge. Presumably, Dr. Lamond's purpose is to answer the queries of readers of "Kathleen," one of which wrote: "I like your book very much, but I think as it was about Kathleen it should have had more evidence. I waited for it all through the book, and was surprised to find none." Evidence that's what this book contains—not a lot of it, but excellent what is supplied. Two examples are of outstanding interest—(1) Lady Palmer's own story of the psychic photograph taken in the crypt of the Memorial Church at Reims, and showing two "extras," priests garbed as at the period of Joan of Arc; and (2) Sir Walter G. Shaker's own account of his supernormal healing. Most phases of phenomena are dealt with, and the illustrations are of the best, that of Lady Palmer's particularly so. We greatly enjoyed this book.—A. H. W.



## CORRESPONDENCE.

## THE ORIGIN OF APPORTS.

SIR,—It is generally recognised that the correspondence columns (or page) is a very important part of newspapers, journals, etc. Indeed, sometimes, and to many of us, it is the only way in which help can be obtained. I am grateful to THE TWO WORLDS for serving its readers so generously in this respect.

May I now ask for the views and help of those of your readers who have had some experience with apports, as to the origin or cause of such phenomena. A few years ago I saw at an exhibition at the London Spiritualist Alliance rooms a lot of miscellaneous articles which were exhibited as Spiritualistic apports—in other words, they had been delivered to the lender by discarnate spirits. I have read about many cases of apports (such as plants, etc., which are never seen in this country or climate) having been introduced at seances here. Col. Cowley told me some years ago that a heavy table had been brought from one room to another in his house by invisible power. All the cases above referred to were accepted as a matter of course as being due to discarnate beings. Is any case known, or even suggested, of apports (as understood by Spiritualists) having been manipulated by any other means than by discarnate spirits? I regard discarnate spirits as spirits who have survived "death"—that is, as evidence of survival; and, consequently, that anything done by them which appeals to any of our senses is *in itself* evidence of survival. The one is a corollary of the other.

I would be very glad if some reader would enlighten me on the point raised—namely, if articles introduced without visible power or agency in the flesh can be brought about by other than survival entities, and if so, the reason for such a conclusion. (MONOMARK) V.C.B.E.

## ARE ANIMALS IMMORTAL?

SIR,—The article in your issue of Nov. 30th, 1928, on "Are Animals Immortal?" raises a momentous question. It makes immortality *conditioned* (conditioned by the conscious development of love within one's personality). How, therefore, can "Raymond" (for one of countless others) meet on the other side a stillborn brother of his? How many bad spirit ("devil" of the Roman Church) survive at all? The question raised is of no small importance.

M. F. C. HONORE.

## SPIRITUALISM ON TRIAL.

SIR,—As a study of the peculiar workings of the intellects and their theoretical gropings after truth concerning a knowledge of life after death, no better material can be found than that of the articles on "Spiritualism On Trial" now running in "The Daily News."

Believers and disbelievers seem as eager as each other to reduce the claims of the Spiritualists to mere theoretical babbling. Very few of them admit getting first-hand information. However, there is a decided turn in the tide. New scribes are actually getting busy hunting up examples. The silly, credulous Spiritualists and the scepticists who investigate Spiritualism, are they not easily fooled? Are they not all falling for mere childish prattle and trivialities? Surely it should be quite obvious to anybody that the only legitimate conclusion is that only sky-piloting fraternity and the same scientific folk can, and must be, right. "See how they run" after mediums, and declare to the world at large "Spiritualism on trial," in order to give the death knell to Spiritualism.

The editorial scribe comes now on the scene. Another thing mental state. The narrow-minded, bespectacled editors—the respectable thinkers—who for the best part of their time are busy dinning a lot of untruths into the public ear, are now, for probably the first time in their life, hunting up stray mediums—and O! the tale of lamentation when such mediums do not come at their beck and call—as to have another popular whack at Spiritualism. Editorial whacks! Ah! that should settle Spiritualism

forever. Spiritualism stands convicted before the eyes of the world! Shakespeare well covered the ground when he said: "Vain man, dressed in a little brief authority, plays such pranks before high heaven as make the angels weep."

NEMO.

## "THE FREETHINKER" AND MR. J. J. MORSE.

SIR,—I have read with a great deal of interest the reference to Mr. J. J. Morse in "Current Topics" of January 4th. When I first studied Spiritualism forty years ago Mr. Morse was a frequent visitor to the Birmingham Spiritualist Church, which then held its meetings in the Masonic Hall, New Street, and I can fully endorse what you say, that Mr. Morse never gave clairvoyance. I had many opportunities of hearing Mr. Morse at Birmingham and Walsall in those days.

H. E. KENT.

## THE PROTECTION OF MEDIUMS.

SIR,—I greatly appreciated the meaning of S. Burnett's article in your issue of January 11th regarding "the fortune-teller," as I have had the same experience myself of acting the part of fortune-teller many times. Thus said the spirit guide; the message of advice came, my mouth was opened, and my tongue was used to voice and so deliver the message. Had I been arrested by the police (which, of course, I could have been under the unjust state of the law) I should not have had a leg to stand on to defend myself. The frauds and so-called fortune-tellers can easily be spotted by the intelligent, and should be openly exposed, but the genuine mediums should be encouraged and not stifled—rather, as your correspondent says, be protected, and I trust that at the next General Election something will be done for them.

ERNEST F. KING.

## GEORGE BERNARD SHAW AND SPIRITUALISM.

SIR,—I am one of your thousands of regular readers who looked forward to the result of the interview with the famous G. B. S. Frankly, and writing as a working journalist of some years' general experience, I am, like thousands more, bitterly disappointed. Not because G. B. S. does not believe in the claims put forward by Spiritualists. Not because he has evidently made up his mind to be a sceptic. But because of the grossly unfair manner in which he attempts to belittle a cause that is more than likely going to bring about not only good fellowship between man and man, but between nation and nation, and, best of all, between this earth and the spheres. Spiritualism, to me, means the important difference between the "I am" and the "I serve." The trouble these days is that too many people allow others to do the searching, hoping in the end to have a share of the fruit. If people sought for themselves, they would find, and the fruit of their finding would be of more benefit to them (spiritually, physically, and materially).

Trickery, as even a schoolboy must know, does not lead anywhere; it will certainly never get one near to the truth. Great intellect, in my opinion, counts for nothing, unless accompanied by an equally great principle. G. B. Shaw, like many more who think, act, and live like him, has got *knowledge*. When he discovers our wonderful truth he will be blessed with *wisdom* too. In a small way perhaps, there were many of us who accepted the versions of great men and women in all sincerity, believing that by reason of their experiences they were in a position to give us the lead. Happily, and thanks to the guidance of our beloved spirit friends, I have accepted far wiser counsel, men and women of high moral character, of learning, who have been through this earth plane, and have the added and more valuable experience of the higher, purer, and fuller life. Who shall say that we are not the better for it?

Those who put self before service have yet to become victors over weakness. For the strong are the *I serve*, and the weak are the *I am*.

J. NICHOLLS TURNER.

God gave man power to smile, and man only, of all creatures, possesses that power. Why should he seek to hide his smiles and innocent mirth from Him who made and loves them?—H. W. BEECHER.

## REPORTS OF SOCIETY WORK.

## SPECIAL REPORTS.

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

## LEEDS DISTRICT COMMITTEE.

THE last conference of the above was held at Morley, Cross Church Street, Spiritualist Church, on Sunday, Jan. 13th, the President, Ald. T. Brewer, in the chair. Invocation was given by Mrs. Dixon. Ten minutes were spent in spirit communion, messages and delineations being given by Mrs. Dixon and Miss Hales. Welcome to conference was given in a few homely phrases by Mrs. Bromley, and accepted by the President. Minutes, correspondence and financial statement were disposed of without discussion. Church reports were much as usual, viz., a struggle for existence as far as finances are concerned, except in one or two cases. The question of Easter Celebrations was discussed, and it was decided to hold same either in conjunction with the Y.D.C. or under our own auspices.

In the afternoon a very interesting Lyceum Session was conducted by Mr. Crabtree, of Leeds, and in the evening a well-attended meeting was conducted by our President, supported by Mrs. Allerton and Mr. Oxley, who gave very interesting addresses.

## BRADFORD DISTRICT COMMITTEE

THE monthly meeting was held at Saltaire, Mr. Williamson (President) in the chair. Before commencing business information was given of the passing into spirit of the son of one of our committee workers and one of our members, and the illness of one of our officers. Two minutes silent devotion was given for our friends and co-workers. Mr. Evans (President of the Saltaire Church) gave a welcome to the conference, and our President returned thanks. The roll call was answered by two officers, eight churches, represented by twelve delegates, and five associate members. Minutes of last meeting and E.C. meeting were read and confirmed, and the Secretary was instructed to write thanking Morley (Queen Street) for their donation to the D.C. Fund. Correspondence: Letter of protest re notice of motion at Y.D.C. A.G.M. This was allowed to lie on the table. Letter requesting another effort to approach unaffiliated Societies. The President and Secretary were instructed to visit a church in Bradford. Nominations were suggested for Y.D.C. offices. Mr. Wilson gave a report of a special meeting of members and friends of Bankfoot N.S.C. Mr. Leng moved a vote of thanks to Mr. Wilson for the able manner in which he had conducted the meeting at Bankfoot. The financial statement was read and accepted. Matters of local interest were discussed at the open session.

A propaganda meeting in the evening was very thinly attended, owing to the dense fog. Mr. Williamson occupied the chair. Mrs. Scott, Mrs. Shaw and Mr. Wilson gave addresses, and Mrs. Williamson gave clairvoyance. The Secretary returned thanks to the Saltaire friends.

FOR SALE a Pekingese Male Puppy, four months: over distemper: red-black mask. Excellent pedigree. Lovely pet. Best offer over three guineas. Entire proceeds to be given to the Hastings Spiritualist Society. Write or call. 8, Athelstan Road, Hastings.

## LONDON: ACTON.

AN enjoyable afternoon and evening was spent at the Acton Spiritualist Mission on Saturday, Jan. 19th, by nearly 100 people. It was the Lyceum treat and social. The hall (kindly lent by Mrs. Barton) was very tastefully decorated.

The children had an enjoyable tea, and were waited upon by the adult members of the Lyceum, then games were played until 7 o'clock, when a concert was given, and everyone was delighted with the artistes.

Recitations were given by Ronnie Pearson, Doreen Irwin, Pauline Mitchell, Leslie Wibrew, Percy Pearson, and Miss Ella (Fulham). Songs by Peggy Irwin, Joan Lebow, Mrs. Irwin, Mr. and Mrs. Leonard (Baling), Mrs. Matthews, and Mr. Dillingham. Character sketch by Miss Dobson. Dance by Joan Lebow. Playlet, "The Golden Rule," by Misses Nellie Pearson, Reece Anten, Betty Hobbs and Lily Chant. Playlet, "The Armchair," by Misses Reece Anten, Betty Hobbs, Barbara Mitchell and Joan Lebow.

During the interval Father Christmas (Mr. Lebow) presented the children with toys and fruit. Afterwards each child who had attended regularly at the Lyceum during 1928 was presented with a book.

Refreshments were generously provided by Mrs. Barton and Mrs. Golden. The evening closed with a short dance interval, and everyone went home happy.

## NEW SECRETARIES.

Two insertions, 1/-, cash with advertisement.

BATTERSEA SPIRITUALIST CHURCH.—MR. H. C. BRYANT, 6, Emmanuel Rd., Balham, S.W.12.

HACKNEY INDEPENDENT LYCEUM CHURCH, 41, PEMBURY RD., HACKNEY DOWNS.—MRS. M. HESTER, 128, Church Road, Islington, London, N.

LEAMINGTON SPA SPIRITUALIST CHURCH, OXFORD STREET.—MR. W. Reading, 97, Queen Street, Leamington Spa.

MANOR PARK SPIRITUALIST CHURCH, STRONE RD., SHREWSBURY RD., MANOR PARK, LONDON, E.12.—MRS. L. BAKER 320, Strone Road, Manor Park, E.12.

MORECAMBE SPIRITUALIST CHURCH, MARKET STREET, near G.P.O.—MRS. MCLELLAND, cor. sec., Holme House, 25, Marlborough Road, Sandylands, Morecambe.

NEWTON HEATH SPIRITUAL CHURCH, ALLEN STREET.—MR. F. EDWARDS, 30, Edwards Street, Failsforth, Manchester.

PENDLETON SPIRITUALIST CHURCH, 94, Broad Street.—MR. W. H. SHAW, 270, Bolton Road, Pendleton, Manchester.

WESTON-SUPER-MARE SPIRITUALIST CHURCH.—MRS. PALMER, 114, Locking Road, Weston-super-Mare.

OVERSTOCKED with Review Copies, only one each. Many others, Psychic and General, as new. "REVIEWER," 77, Oxley St., London, S.E.1. Crystal Gazing (Besteman), 3/6, Love and Death (Foreword by Lodge), 2/6, Hill of Vision (Bligh Bond), 3/6, Riddle of Spiritualism (Palmer), 3/-, House of Wonder (Healing), 2/6, Ghosts Seen and Heard (Sowden), 1/6, Etheric Double (Powell), 5/-, Sixth Sense (Sinclair), 3/6, From Worlds Unseen (M.A.), 1/6, Mirror of Personality (Vance), 3/6, Psycho-Analysis Explained (Baker), 2/6, Phenex Speaks (Conan Doyle), 2/6, Hand and Disease (Jaquin), 3/-, Thought Transference (Wilson), 3/6, Sons of God and Men (Gilmour), 3/6, Eternal Quest (Harrison), 3/-, Master Key of Apocalypse (Pelton), 5/-, Dreams and Education (Hill), 3/-, How To Go to a Medium (Dingwall), 1/6, Life, Death and After (Godard), 1/6.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 3RD, at 6-30,  
CAPTAIN JACK FROST (WINDS  
at the Ardwick Picture Theatre.  
An OPEN CIRCLE (Public) will be  
at 19, Atkinson Street, every Sun  
at 3. Conductor: MRS. A. BURN  
SUNDAY, FEB. 10TH, MRS. CAN

Manchester Society of Spiritualists  
38, MASKELL STREET

SATURDAY, FEB. 2ND, SOCIAL DAN  
1/-, BILLY SMITH'S BAND in attend  
SUNDAY, FEB. 3RD, at 10-30, LYCE  
At 6-30, CAPTAIN JACK FROST  
at ARDWICK PICTURE THEATRE.  
MONDAY, at 8, MRS. BRIGGS.  
TUESDAY, at 8, WHIST DRIVE  
WEDNESDAY, at 3 and 8, MRS. CL  
SUNDAY, FEB. 10TH, MISS BART

Cheetham Hill National Spiritual  
Church,  
HALLIWELL LANE.

SUNDAY, FEB. 3RD, at 10-30, C  
At 3, OPEN CIRCLE.  
At 6-30 and 8, MRS. TAYLOR.  
MONDAY, at 3 and 8, MRS. WILLI  
TUESDAY, at 8, OPEN CIRCLE.  
THURSDAY, at 8, MRS. SHEPPE  
SATURDAY, at 7, MR. JEPSON

Collyhurst National Spiritualist Church  
COLLYHURST ST., MANCHESTER

SUNDAY, FEB. 3RD, at 10-30, LYCE  
At 3, OPEN CIRCLE.  
At 6-30 and 8, MRS. RUTTER  
MONDAY, at 3 and 8, MRS. TIL  
WEDNESDAY, at 3 and 8, MRS. LY  
SUNDAY, FEB. 10TH, MRS. BURTON

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

SUNDAY, FEB. 3RD, at 2-30, LYCE  
At 6-45 and 8-15, MRS. MARCRO  
MONDAY, at 8-15, Open Circle for  
ing and Clairvoyance.  
TUESDAY, at 8-15, MR. ELY.  
THURSDAY, at 8-15, MRS. BROM  
SATURDAY, at 8-15, Open Circle  
SUNDAY, FEB. 10TH, LYCEUM O  
SESSIONS.

Miles Platting Progressive Spirit  
Church,  
COGLAN STREET, LODGE STREET

SUNDAY, FEB. 3RD, at 2-30, LYCE  
At 6-30 and 8, MR. HEY.  
MONDAY, at 3 and 8, SERVICE  
TUESDAY and SATURDAY at 8, P  
CIRCLE.  
THURSDAY, at 3 and 8, SERVICE  
SUNDAY, FEB. 10TH, SERVICE

Moss Side Progressive Lyceum Church  
STANLEY GROVE, MOSS LANE W

SUNDAY, FEB. 3RD, at 2-30, LYCE  
At 6-30 and 8-15, MRS. MEAKI  
THURSDAY, OPEN CIRCLE.

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

SUNDAY, FEB. 3RD, at 2, LYCE  
At 3-15, CIRCLE, MR. BOLD  
At 6-30 and 8, MRS. HIBBER  
MONDAY, at 3 & 8, MRS. MARC  
TUESDAY, at 8, CIRCLE, MR. M  
WEDNESDAY, 3 & 8, MISS SANDH  
THURSDAY, at 8, MEMBERS' C  
SATURDAY, FEB. 9TH, at 7-30, S  
9d. Refreshments included  
SUNDAY, FEB. 10TH, MR. DA



## SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 3RD, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, MR. DRANSFIELD.  
MONDAY, at 8, Developing Circle, Mrs.  
GIBSON.  
WEDNESDAY, at 8, Open Circle, Mr.  
ROY MORGAN.  
SATURDAY, FEB. 9TH, at 7-30, SOCIAL.  
6d. Refreshments at nominal charges.

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

SUNDAY, FEB. 3RD, at 10-30 and 2-30,  
LYCEUM.  
At 6-30 and 8, MRS. FELLOWS.  
MONDAY, at 3, MRS. WHALLEY. At 8,  
OPEN CIRCLE.  
TUESDAY, at 8, MRS. PITT.  
WEDNESDAY, at 8, MEMBERS' CLASS.  
THURSDAY, at 3 and 8, MRS. HARTLEY.  
SATURDAY, at 8, OPEN CIRCLE.

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

SUNDAY, FEB. 3RD, at 2-30, LYCEUM.  
At 6-30 and 8, MRS. WOOD.  
MONDAY, at 6-30 and 8,  
MISS RICHARDSON.  
TUESDAY, at 8, MRS. GARDENER.  
SATURDAY, at 8, OPEN CIRCLE.

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

SUNDAY, FEB. 3RD, at 11, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30 and 8, MR. GRAYSON.  
MONDAY, at 3 and 8, MISS BARTON.  
TUESDAY, at 7-30, MRS. NUTTER.  
WEDNESDAY, at 3 & 8, MRS. VERITY.  
SATURDAY, at 8, OPEN CIRCLE.

**Colwyn Bay Progressive Spiritualist Church,**  
CO-OP. BUILDINGS, SEA VIEW ROAD  
(Affiliated to the S.N.U.)

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

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

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

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

SUNDAY, FEB. 3RD, at 11 and 6-30,  
SERVICE AS USUAL.  
MONDAY, at 3, PSYCHOMETRY.  
SATURDAY, at 7, at 2, BUCKHURST ROAD.

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

SUNDAY, FEB. 3RD, at 11-15 and 7.  
ALDERMAN DAVIS,  
Address and Clairvoyance.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

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

SUNDAY, FEB. 3RD, at 11-15, LOCALS.  
At 7, MRS. D. MITCHELL.  
MONDAY, at 7-45, PUBLIC HEALING  
CIRCLE.  
WEDNESDAY, at 8, PUBLIC MEETING.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 3RD, at 11 and 7.  
MISS JOAN PROUD,  
Address and Clairvoyance.  
At 3, LYCEUM.  
THURSDAY, at 3 & 7-15, MISS L. GEORGE

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

SATURDAY, FEB. 2ND, at 8, and  
SUNDAY, FEB. 3RD, at 11 and 6-30.  
MRS. S. PODMORE,  
Address and Clairvoyance.  
SUNDAY, FEB. 10TH, MRS. CLEMENTS.

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

SUNDAY, FEB. 3RD, at 11-15 and 6-45,  
SERVICE.  
At 3-30, PUBLIC CIRCLE.  
SUNDAY, FEB. 10TH, Service as usual.

**Hastings Christian Spiritualist Church**  
CLAREMONT.

SATURDAY, FEB. 2ND, at 7, MRS. F.  
LANE, Psychometry.  
SUNDAY, FEB. 3RD, at 11 and 6-30.  
MRS. FLORENCE LANE.  
MONDAY, at 3, MRS. FLORENCE LANE,  
Psychometry.

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

SATURDAY, FEB. 2ND, at 7-30, and  
SUNDAY, FEB. 3RD, at 3 and 7.  
MADAME CLARE.

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

SATURDAY, FEB. 2ND, at 7, and  
SUNDAY, FEB. 3RD, at 3 and 6-30,  
MRS. STOCKWELL.

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

SUNDAY, FEB. 3RD, at 7-30,  
MRS. BROWNJOHN, Address and  
Clairvoyance.  
WEDNESDAY, MRS. G. COOKE,  
Address and Clairvoyance.

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

SUNDAY, FEB. 3RD, at 11 and 6-30,  
MRS. E. A. CANNOCK.  
THURSDAY, at 8, MRS. TUFNELL.

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

SUNDAY, FEB. 3RD, at 6-30,  
MR. E. SISSONS,  
Address and Clairvoyance.  
SUNDAY, FEB. 10TH, MR. B. FORD.

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, FEB. 3RD, at 11 and 6-30,  
MRS. WILLIAMS.  
THURSDAY, at 3, MEMBERS ONLY.  
At 6-30, LOCAL WORKERS.

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

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 3RD, at 6-30,  
MRS. RAINBOW,  
Address and Clairvoyance.  
CIRCLE follows Service.  
MONDAY, FEB. 3RD, LADIES' OWN,  
MRS. MOTE.  
Address and Clairvoyance.  
WEDNESDAY, at 8, MR. PAIN,  
Address and Clairvoyance.  
All are welcome.

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

SUNDAY, FEB. 3RD, at 7,  
MRS. GRETTE BYCROFT,  
Address and Clairvoyance.  
After Service Open Circle.  
WEDNESDAY, at 8, OPEN CIRCLE.  
SUNDAY, FEB. 10TH, MRS. ROGERS.

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

SUNDAY, FEB. 3RD, at 11, CIRCLE.  
At 6-30, MRS. H. V. PRIOR,  
Address and Clairvoyance.

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

SUNDAY, FEB. 3RD, at 11,  
MISS D. MOORE.  
At 3, LYCEUM.  
At 6-30, MRS. K. FILLMORE, Address  
and Clairvoyance.  
MONDAY, at 3, Meeting for Members  
and Friends, MRS. B. STOCKS.  
THURSDAY, at 8, Clairvoyance Meeting,  
MRS. TREADGOLD.

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

SUNDAY, FEB. 3RD, at 6-30,  
MR. H. J. KING,  
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, FEB. 3RD, at 11,  
MISS MARION MORETON.  
At 7, MRS. A. NUTLAND.  
WEDNESDAY, at 8, MRS. N. MELLOY,  
at 54, Whittington Road, Bowes Park.

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

SUNDAY, FEB. 3RD, at 11-15, Morning  
Service. At 3, LYCEUM.  
At 7, MRS. B. STOCK, Address and  
Clairvoyance.  
MONDAY, 7-30, LADIES' PUBLIC CIRCLE  
TUESDAY, at 8-15, MEMBERS' CIRCLE  
THURSDAY, at 8, MRS. S. PODMORE.  
SUNDAY, FEB. 10TH, MRS. H. PRIOR.

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

SUNDAY, FEB. 3RD, at 11,  
OPEN CIRCLE.  
At 6-30, MR. RONALD BRAILEY.  
At 55, STATION ROAD.  
MONDAY, at 2-45, Ladies' Public Circle.  
WEDNESDAY, at 7-30, MR. J. DILSEN.  
FEB. 10TH, MR. H. BODDINGTON.

SUPPORT OUR ADVERTISERS.

## SOCIETY ADVERTISEMENTS.

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

FRIDAY, FEB. 1ST, at 7-30,  
MRS. A. BODDINGTON, Dip. S.N.U.  
SUNDAY, FEB. 3RD, at 7, As arranged.  
FRIDAY, FEB. 8TH, at 7-30, MR. KENNEDY.

SUNDAY, FEB. 10TH, MRS. F. TYLER.

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

SUNDAY, FEB. 3RD, at 11,  
MR. LEONARD, Address. MRS. HAMMERTON, Clairvoyance.  
At 6-45, Mrs. DE BEAUREPAIRE, Address. MRS. HAMMERTON, Clairvoyance.  
WEDNESDAY, at 8, MRS. HAMMERTON, Psychometry.

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

SUNDAY, FEB. 3RD, at 11, CIRCLE.  
At 3, LYCEUM.  
At 6-45 for 7, MR. THOS. W. ELLA.  
FRIDAY, at 8, Clairvoyance.  
SUNDAY, FEB. 10TH, MRS. NEVILLE.

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

SUNDAY, FEB. 3RD, at 6-30,  
MRS. E. MORRIS,  
Address and Clairvoyance.  
WEDNESDAY, at 3, CIRCLE; at 8,  
MRS. S. PODMORE,  
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, FEB. 3RD, at 3, LYCEUM.  
At 6-30, MRS. E. HINCHLIFFE,  
Address.  
MRS. J. WESLEY ADAMS, Clairvoyance.  
SUNDAY, FEB. 10TH, MR. H.-E. HUNT.

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

SUNDAY, FEB. 3RD,  
At 11-15, MR. GODFREY.  
At 3, LYCEUM.  
At 7, MR. WHITMARSH, Address.  
MRS. CALVERT, Clairvoyance.  
WEDNESDAY, FEB. 6TH, at 8,  
MRS. A. F. HOLLOWAY.

SUNDAY, FEB. 10TH, at 7,  
MR. STIRLING CAMPBELL.  
WEDNESDAY, FEB. 13TH, at 8,  
in the  
TOWN HALL, EALING,  
MR. H. ERNEST HUNT.  
Subject: "Spiritualism and What It Means."  
Clairvoyance by MRS. FRANCES TYLER  
ADMISSION FREE. COLLECTION.

Tickets for Reserved Area (2/- & 1/-)  
obtainable only from Messrs. CARTER  
& HEARNDEN, 20, The Mall, Ealing.

SUNDAY, FEB. 17TH, at 7,  
MR. HORACE LEAF.

SUPPORT OUR ADVERTISERS.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 3RD, at 7,  
MRS. GOODE.  
At 8-45, OPEN DEVELOPING CIRCLE.  
THURSDAY, at 3, SOCIAL CIRCLE. At 8,  
MISS EVA CLARK.

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

SUNDAY, FEB. 3RD, at 7,  
MRS. LAWS.  
SUNDAY, FEB. 10TH, MR. J. POLLARD.

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

SUNDAY, FEB. 3RD, at 7,  
MISS EVA CLARK,  
Address and Clairvoyance.  
THURSDAY, at 8, MISS JOAN PROUD,  
Address and Clairvoyance.

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

SUNDAY, FEB. 3RD, at 6-30,  
MRS. DOROTHY NICHOLLS.  
At 8, PUBLIC CIRCLE.  
SUNDAY, FEB. 10TH, MRS. M. GOODE.  
SUNDAY, FEB. 17TH, MR. H. JUSTICE.

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

SUNDAY, FEB. 3RD, at 11-15, CIRCLE.  
At 3, LYCEUM.  
At 7, MISS L. GEORGE.  
TUESDAY, at 3, MISS L. GEORGE. At  
7-30, HEALING CIRCLE.  
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, FEB. 3RD, at 7,  
M. MARESCO MARISINI.  
CIRCLE at 11-30. LYCEUM at 3.  
THURSDAY, at 8, MRS. EDEY.  
SUNDAY, FEB. 10TH, MISS M. MILES.

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

SUNDAY, FEB. 3RD, at 3, LYCEUM.  
At 7, MRS. E. CLEMENTS.  
MONDAY, at 3, MRS. PRESCOTT.  
At 8, Public Meeting.  
TUESDAY, at 8, MEMBERS ONLY.  
SUNDAY, FEB. 10TH, at 3, LYCEUM.  
At 7, MRS. MELLOY.

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

SUNDAY, FEB. 3RD, at 3, LYCEUM.  
At 7, MR. MAX GITTLESON,  
Address and Clairvoyance.  
THURSDAY, at 8, MR. J. WAITE.  
SUNDAY, FEB. 10TH, MRS. RAYFIELD.

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

SUNDAY, FEB. 3RD, at 3, LYCEUM.  
At 6-45, SERVICE AS USUAL.  
WEDNESDAY, at 3 and 7-30,  
MR. STEPHEN FOSTER, of Melbourne.  
THURSDAY, at 8, MISS FALLOWS.  
FRIDAY, at 8, FREE HEALING CIRCLE.

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

SUNDAY, FEB. 3RD, at 6-45,  
MR. R. R. THORNTON.  
OPEN CIRCLE after Service.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 3RD, at 11,  
MR. RAISIN.  
At 7, MR. S. F. BARKER.  
TUESDAY, at 8, FREE HEALING CIRCLE.  
MR. CUMMINGS in attendance.  
WEDNESDAY, at 8, MADAME S. FORD.

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

SUNDAY, FEB. 3RD, at 3, OPEN CIRCLE.  
At 6-30, MR. H. BODDINGTON, Address.  
WEDNESDAY, at 8, MISS L. GEORGE, Clairvoyance.  
SUNDAY, FEB. 10TH, MRS. COOKE.

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

SUNDAY, FEB. 3RD, at 6-45,  
MR. LANE.  
WEDNESDAY, at 3, LADIES' GUILD.  
MISS FALLOWS.  
LYCEUM every Sunday at 3.

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

SUNDAY, FEB. 3RD, at 7,  
DR. W. J. VANSTONE.  
MONDAY, at 8, MRS. NUTLAND. Lecture, "Materialisations at an Ilford Circle."

THURSDAY, at 3, MISS L. THOMAS.  
FRIDAY, at 8, MISS V. THORNDIKE.  
SUNDAY, FEB. 10TH, MRS. HOLLOWAY.

**Kensington Spiritualist Church,**  
LINDSEY HALL, THE MALL, NOTTINGHAM  
HILL GATE.

SUNDAY, FEB. 3RD, at 7,  
MRS. G. ELLIOT.  
MONDAY, at 8, in Small Hall,  
MISS FLORENCE MORSE.

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

SUNDAY, FEB. 3RD, at 11, HEALING SERVICE.  
At 3, LYCEUM.  
At 6-30, MISS V. THORNDIKE, Address and Clairvoyance.  
WEDNESDAY, at 7-30, MISS M. MILLER.  
FRIDAY, at 7-45, HEALING SERVICE.

**London District Council of the S.N.U.**  
(DISCUSSION GROUP).  
Meetings held at Minerva Rooms, 144, High Holborn, W.C.1, on MONDAY at 8 prompt.

MONDAY, FEB. 4TH,  
"Further Studies in Spiritualism."  
Questions and Discussion Invited.  
Everybody Welcome.

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

SUNDAY, FEB. 3RD, at 11-15, CIRCLE.  
At 2-35, LYCEUM.  
At 6-30, MR. H. J. OSBORNE, Address and Questions.  
MONDAY, at 3, LADIES' OWN, MR. PRINCE, Address and Clairvoyance.  
At 8, PUBLIC HEALING CIRCLE.  
WEDNESDAY, at 8, MR. E. SPENCE, Address and Clairvoyance.

SMALL FAMILY, somewhat psychic, wish to know Spiritualists in or near Tunbridge Wells.—Write 43, Mount Sion, Tunbridge Wells.



## SOCIETY ADVERTISEMENTS.

**Little Ilford Christian Spiritualist Church,**

THIRD AVENUE, MANOR PARK, E

SUNDAY, FEB. 3RD, at 7.  
MISS BARBER.

MONDAY, at 3, MISS VERA THORNDICK.

TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, at 8, MR. T. W. ELLA.

SATURDAY, WHIST SOCIAL, 1/-.

SUNDAY, FEB. 10TH, MRS. B. PETZ.

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

SUNDAY, FEB. 3RD, at 11,

HEALING CIRCLE. At 3, LYCEUM.

At 6-30, MRS. M. CROWDER.

THURSDAY, at 3, SERVICE.

At 8, MR. E. MEADS.

SUNDAY, FEB. 10TH, MR. G. T. GWINN.

**Shepherd's Bush Spiritualist Society,**

73, BECKLOW RD., ASKEW RD., W.

SUNDAY, FEB. 3RD, at 11,

OPEN CIRCLE.

At 6-30, MR. AND MRS. KIRBY.

THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, FEB. 3RD, at 11,

MRS. SOONES.

At 3, LYCEUM OPEN SESSION.

At 6-30, MRS. PRINCE.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, MRS. CONNOR.

THURSDAY, at 8, Public Circle, MRS.  
PRINCE.

SUNDAY, FEB. 10TH, ALD. D. DAVIS.

**Surbiton Christian Spiritualist Church,**

MAPLE ROAD, SURBITON.

SUNDAY, FEB. 3RD, at 11-15, LYCEUM.

At 3, MR. WILDE, Address and Psy-  
chometry.

At 6-30, "THE STRANGER," Address

WEDNESDAY, at 3 and 7-30, Address  
and Psychometry by MRS. MAUNDER.**The Church of the Spirit,**

24A, CHURCH ROAD, CROYDON.

SUNDAY, FEB. 3RD, at 11,

MR. P. O. SCHOLEY.

At 6-30, REV. G. VALE OWEN.

WEDNESDAY, at 8, MRS. F. LIFTT,  
Address and Psychometry.**The Spiritual Fellowship,**AT "THIRTEEN," MORTIMER TERRACE,  
HIGHGATE ROAD, N.W.5.  
(Cars 7, 15, 25, Gordon House Stop.)

SUNDAY, FEB. 3RD, at 7,

MRS. ALFRED GOLDS.

THURSDAY, at 3 and 8, MISS JORLAM.

SUNDAY, FEB. 10, LANTERN LECTURE.

**West Ealing Spiritualist Church,**

HESSEL ROAD.

SUNDAY, FEB. 3RD, at 6-45.

MR. LEONARD, Address.

WEDNESDAY, at 7-45, MR. COLEMAN,  
Address and Clairvoyance.**Wood Green Christian Spiritualist Church,**BRADLEY HALL, BRADLEY ROAD,  
STATION ROAD.

SUNDAY, FEB. 3RD, at 11-15, SERVICE.

At 7, MR. W. A. MELTON.

WEDNESDAY, at 8, MRS. STOCKWELL.  
LYCEUM every Sunday at 3.

## SOCIETY ADVERTISEMENTS.



SUNDAY, FEB. 3RD, at 7.  
MRS. E. BARLTROP.  
WEDNESDAY, FEB. 6TH, at 7-30,  
MRS. THORNTON.  
After Circles at close of services.  
Every Monday at 7-15, Free  
Healing.

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

SUNDAY, FEB. 3RD, at 11, CIRCLE.  
At 3, HEALING CIRCLE.  
At 6-30, MRS. V. REDFERN, Address  
and Clairvoyance.  
MONDAY, at 3, LADIES' MEETING.  
WEDNESDAY, at 8, MRS. G. ELLIOTT.  
MONDAY and WEDNESDAY Meetings,  
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**Occult Research Society and Spiritualist Church.**27, WESTOW STREET, UPPER NORWOOD  
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SUNDAY, FEB. 3RD, at 3-30 and 6-30,  
MR. STEPHEN FOSTER.

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

SUNDAY, FEB. 10TH, at 3-30 and 6-30,  
MISS LILY THOMAS.

**Unitarian Christian Church,**

EFFRA ROAD, BRIXTON, S.W.2.

Minister - REV. H. CRABTREE.

Special Addresses on Sunday evenings  
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RESEARCH.

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MISS B. HAMILTON holds Public De-  
veloping Classes every Wednesday and  
Friday at 8. Saturdays at 8. Circle for  
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MISS B. D. MANSFIELD holds an  
Open Circle Wednesdays and Fridays,  
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Also open dates for 1929.—4, West-  
moreland Street, Victoria, S.W.1.

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

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,  
Glencagle Road, Streatham, S.W.16.

MRS. IRWIN'S CIRCLE, Sundays at 7.  
Psychic Demonstrations and Psycho-  
metry.—15, Sandmere Rd., North  
Clapham, London, S.W.

MRS. PIKE holds Developing Classes  
Monday, 3-15 and S. Service, Wednes-  
day evenings at 8. First Sunday in  
every month. Evening Service at 7.—  
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side entrance.

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  
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land Rd., off Delaunay's Road, Higher  
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South Manchester National Spiritualist Church and Lyceum, Princess Hall, Princess Road, Moss Side, Manchester

SUNDAY, FEB. 17TH, at 6-30, 8-15,  
**Mr. E. KEELING.**

SUNDAY, FEB. 3RD, at 6-30 & 8-15,  
**Mr. G. F. BERRY**

SUNDAY, FEB. 10TH, at 6-30,  
**Mr. MUSGROVE.**

LYCEUM every SUNDAY at 2-30. At 8-15, **CLAIRVOYANCE.**

MONDAY, at 3, **Mrs. WOLFENDALE.**

THURSDAY, **SERVICE.**

TUESDAY, at 8, **OPEN CIRCLE.**

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Any Society desiring the Healers for Propaganda purposes, please apply to **Mr. DAY**, Propaganda Secretary.

**A PROPAGANDA MEETING** will be held at DROYLSDEN SPIRITUALIST CHURCH on SATURDAY, FEB. 9TH at 7-30 p.m. Welcome to All.

## ✠ TEMPLES OF LIGHT. ✠

**THE HEAD TEMPLE**, 58, Southwark Bridge Rd., S.E.1. (Hop. 1272). SUNDAY, FEB. 3RD, at 8, **Mr. L'ESTRANGE**. MONDAY, at 3, **Psychometry, Madame ANDERSON**. THURSDAY, at 8, **Mr. THIERAUF**. SATURDAY, at 8, **Mr. WAITE**. DEVELOPING CIRCLES: SUNDAY 11; MONDAY, at 8; WEDNESDAY, at 4; THURSDAY, at 6; SATURDAY, at 6. Mediums attend WEDNESDAY and THURSDAY from 11 till 1 and 2 to 6.

**GOLDERS GREEN TEMPLE**, Highfield, Golders Green Rd., N.W. SUNDAY, FEB. 3RD, at 8, **Mr. F. HAINES**. MONDAY, at 7, **CIRCLE**. At 8, **HEALING**. WEDNESDAY, at 3, **CIRCLE**. At 7-30, **Mr. SANDYS-PEMBERTON** (from India).

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SUNDAY, FEB. 3RD, at 7, **Mr. CHAS. BURTONSHAW**. At 8-45, Second Service for Clairvoyance.

THURSDAYS, at 8, **MEETING.**

THURSDAY, FEB. 7TH, at 9-15, and SUNDAY, FEB. 10TH, at 8-45, **Mr. R. R. THORNTON**.

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WEDNESDAY, at 3, **Mrs. PEAKE**. THURSDAY, at 8, **Mrs. EATON**. FRIDAY, at 8, **OPEN CIRCLE.**

LYCEUM EVERY SUNDAY at 2-30.

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

The **ANNUAL MEETING** of the above will be held at the Manchester Society of Spiritualists, 38, Maskell Street, Ardwick, on Saturday, February 9th, at 3-30 p.m. prompt.

Important Agenda includes President's Address, Annual Reports, Balance Sheet, and Election of Officers.

All Delegates and Associates are earnestly requested to attend. Tea will be served at 5-30. Each Affiliated Church should be represented at this Meeting.

T. CONNOR, Hon. Sec.

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

## THE COSMOS CENTRE.

WEDNESDAY, FEB. 6TH, at CANTON HALL, CANTON ST., WESTMINSTER (adjoining St. James's Pk. Station).

At 6-15 p.m., Lecturette on "Practical Palmistry" by **Mr. J. J. FAULKNER**.

At 8 p.m., Lecture on "The Return of Captain Hinchliffe" by **Mrs. E. HINCHLIFFE** (Widow of Captain W. G. R. Hinchliffe, the Famous Airman). SILVER COLLECTION.