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RELIGION and REFORM.

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PRICE TWOPENCE.

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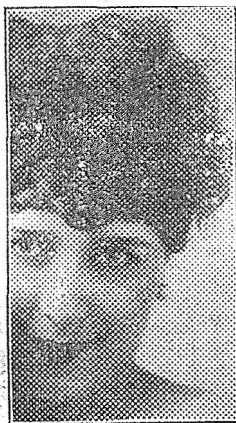
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,150—VOL. XLII.

FRIDAY, FEBRUARY 8, 1929

PRICE TWOPENCE

The Importance of Psychical Research.

AN ADDRESS BY MR. E. W. OATEN.

UNDER the auspices of the Manchester Society for Psychical Research a public meeting was held in the Milton Hall, Deansgate, on Wednesday, January 23rd, 1919, to consider the reorganisation and extension of the Society.

The chair was occupied by Clement Scott, Esq., J.P., who intimated that some twelve months ago a Psychical Research Society was formed in Manchester. A number of meetings had been held, but many of the members were of opinion that the Society was hardly working along the right lines, and had expressed the opinion that changes were necessary. As the annual meeting was to be held in March, they had called this special meeting that night with a view to attracting the attention of students who might assist them in putting the Society upon a sound and permanent basis. They had been successful in securing the services of Mr. E. W. Oaten (Editor of THE TWO WORLDS) to address them. Mr. Oaten was well known as a Spiritualist who had devoted many years to the study of psychic phenomena, but his Spiritualistic opinions did not, in the opinion of the chairman, invalidate the value of his experiences to such a society as theirs. He would ask them to listen to what Mr. Oaten had to say.

Mr. Oaten said: When your Secretary suggested that I should address you with a view to the reorganising of the Psychical Research Society of this important city, I had very conflicting sensations. The subject of psychical research implies the investigation of certain phenomena which are abnormal, but which are none the less important if we refer to understand the nature of the human consciousness. Such investigation should, of course, lead to the formation of conclusions, or at least to postulated hypotheses.

Now, it is well known that I am a Spiritualist. It is generally believed that a Spiritualist is committed to a definite explanation of psychic phenomena, and that he thereby excludes other explanations which may be brought forward. Indeed, it is often suggested that his conclusions are hasty and ill judged. Now, I want to make it quite clear that I am the last man in the world to apologise for my opinions. I have no hesitation in declaring myself a Spiritualist. Thirty-six years of personal investigation have testified me that there ARE psychical phenomena which are capable of rational explanation on the hypothesis that disembodied human entities are communicating with men. From that position I have no desire to retreat, and I want to make it clear at the very outset.

ALL PHENOMENA NOT DUE TO SPIRITS.

To imagine, however, that all psychical phenomena are due to the action of disembodied spirits, or that they must be explained in the terms of Spiritualism, is an attitude with which I have no sympathy whatever. In this investigation we are dealing primarily with the human consciousness and its varied and abnormal phases of manifestation, and whilst many are of the opinion that consciousness is capable of acting sometimes as a receiving apparatus for the reception of messages from a postulated spirit world, it would be the height of credulity and folly on my part to suppose that all activities of the human consciousness were the result of spirit action. I am convinced that there are many psychical phenomena which have no more to do with the spirit world than the table at which I stand. Many of these phenomena

do not come within the ordinary realm of Spiritualistic investigation. The Spiritualist is generally a propagandist. Having obtained evidence that it is possible to communicate with the dead, he believes that there are certain ethical and moral implications which arise from the fact that man survives beyond death, and he concentrates upon this section of the subject. He very often considers that it is no part of his business to deal with that other and greater mass of psychic phenomena which have to do with the ramifications of the human consciousness and abnormal phenomena connected with the human body. To ask the Spiritualist to take up the study of all forms of psychical research is to impose upon him a burden which he is unwilling to undertake, and for which in the main he is quite unfitted.

His position is quite logical. Science to-day is so wide that every scientist has to specialise. Chemistry, biology, medicine, mathematics, astronomy, and a dozen other branches are all phases of science, but the chemist does not consider it his business to leave his specialised section in order to do the work of the astronomer or the biologist. It is so with the Spiritualist. He is concerned with the endeavour to trace the action of disembodied spirits; to tabulate the evidences, and to insist upon certain ethical (and, if you will, spiritual) inferences which arise therefrom, but despite the mistaken opinion which is generally prevalent, he does not by any means imagine that his domain is the only realm of psychic study and investigation, and I believe such a society as this might profitably take up an investigation which is too often neglected.

TELEPATHY.

The question of telepathy is a case in point. If it is possible for one human being to communicate with another by mental action, so that ideas are transferred from mind to mind across space, there is no need whatever to imply that this has anything to do with disembodied spirits. Such a society as this might well find amongst its members individuals who are sufficiently sensitive to receive messages transmitted by others under such conditions of exact observation as reduce accident, coincidence and collusion to a minimum.

Take again the question of hypnotism. It was a citizen of this great city (Braid) who popularised and revolutionised the old ideas put forward by Mesmer and others, and by adopting the name "hypnotism" made the subject respectable. Students who are familiar with the history of the middle of last century will be aware that under the careful observation of Drs. Elliotson, Esdaile, Ashburner, and others, scores of major operations were conducted upon hypnotised subjects, and that the percentage of successful operations was quite as high as in the succeeding decade when anaesthetics were in use. There is, in my opinion, conclusive evidence that cancers (some of them weighing a half hundred weight) were taken from sufferers by the knife of Dr. Esdaile without anaesthetics and without pain to the patient. There is reason to believe, too, that the period of recovery and convalescence was much less than is usual under present-day treatment. Fortunately, or unfortunately, it was just at this time that chloroform was discovered, and came into general use, and because any careful man could use chloroform, while it required specially endowed men to use hypnosis, the study of hypnosis was dropped.

HYPNOTIC EXPERIMENTS.

My friend, Mr. Horace Leaf, was recently present at a minor operation, at which a man's tonsils were excised.

The patient was hypnotised, and the doctor took away one tonsil. There was a good deal of gurgling and groaning, and thinking that the patient was suffering pain, the doctor then administered an anæsthetic, and took away the second tonsil. On recovery the patient had no recollection of what had happened. He assured them that he had no sense of pain. The gurgling and groaning were probably caused by a slight emission of blood which had oozed into the throat. The simple fact emerged, however, that the tonsil excised under hypnosis gave rise to no inflammation, while with the second tonsil, taken away under anæsthetics, there was twice as great a loss of blood, and an inflammatory condition which lasted for a day or two. It is, of course, unwise to draw general conclusions from isolated incidents, but what occurred in this case is in complete conformity with the recorded observations of Ashburner, Elliobson, and others. I have not forgotten that Ashburner was removed from his position as physician to the London General Hospital for practising hypnotism in defiance of the Medical Association, but I hope and believe that even the conservatism of the British Medical Association has become broadened in the last 70 years.

In a work entitled, "Somnolism and Psycheism," Dr. Haddock, of Bolton, has recorded a long series of experiments which were conducted in the town of Bolton, Lancs., during 1840-48. Some few of his experiments had medical implications, but a large number of them dealt with lucidity and clairvoyance, action at a distance, prophecy, and phases of consciousness which were then so rare as to be mystifying, but which have now come within the orbit of modern psychics, and it is interesting to note that over eighty years ago Braid in Manchester and Haddock in Bolton were amongst the pioneers in this investigation. Many of the phenomena elicited by Dr. Haddock are similar to those which the Spiritualists record as having occurred in the presence of the Fox Sisters a few years later, and which formed the foundations of Modern Spiritualism.

Let me cite the case of one of Braid's experiments in Manchester when Jenny Lind, the greatest singer of her time, was invited to his rooms. She was asked to sing, and then an ignorant mill girl was hypnotised, and repeated the song in such an accomplished and polished manner that competent judges had difficulty in deciding which was Jenny Lind and which was the mill girl. Further, although the girl knew nothing of Swedish, Jenny Lind was invited to sing in her own language, and the girl accurately repeated the song. Voice, intonation, pronunciation, phrasing, and every phase of the phenomena were an exact duplicate of Jenny Lind's rendition. Such an incident affirms the wonderful powers which may be latent in certain of the human race, and perhaps in a lesser degree within us all.

REMARKABLE OPERATIONS.

Professor Barrett, late of Dublin University, tells us of the successful application of hypnosis for the cure of bad habits, such as drunkenness, vice, laziness, etc. It is perhaps, however, the French schools of hypnosis (headed by that of Nancy) which give us an idea of the vast territory awaiting exploration. Drs. Leibault and Bernheim tell us of over a thousand patients at the Nancy Clinic who were hypnotised in the course of their treatment. They were all classes of people such as visit a public hospital. Young and old, rich and poor, educated and ignorant. In only about seven per cent. of cases was it found impossible to hypnotise them at the third attempt, and the records show that in seventy per cent. of the cases hypnotised the patients were able to diagnose their own complaints accurately. I put it to you that even a medical man who can successfully and completely diagnose seventy per cent. of the cases which come to him is a clever physician. In over forty per cent. of cases these patients were able to suggest the method of treatment which would be successful. Such cases give us furiously to think. The interaction between mind and body under hypnosis also offers a wide field for research. Take a case quoted by Bramwell. He hypnotised a subject; suggested to her that her right arm was insensible to pain, and then burnt each arm with a red hot iron, making identical burns. She felt the pain in her left arm only. Both arms were similarly dressed and similarly treated. During

the ensuing twenty-four hours the burn on the left arm was painful, and developed a large blister. In the right arm there was no pain, no inflammation, and only the plain scar of the exact size of the iron. Clearly, then, the pain and inflammation and blistering in the one arm were secondary results caused by reaction between mind and body, in the right arm, with which the mind did not interfere. It showed no uncomfortable symptoms.

I have not time to dwell further upon the implications of such facts. It may even be that the conclusions may be questioned, but the only way in which to discover they are wrong is by further research, and I suggest that the highest powers of the human consciousness are an inexhaustible field for further investigation. It is a society such as this, consisting as it should of trained and educated men, who should be able to conduct such research without injury to the subjects experimented upon; and I must insist that the care of every psychical researcher should be the physical and mental health and well being of the instrument which lends himself for experiment. To neglect this is to be a traitor to the common principles of humanity.

THE HUMAN AURA.

Again, there is the question of mesmerism and hypnotism which still remains unsettled. Is hypnosis purely a mental process, or is there (as Mesmer and others suggest) a vital fluid capable of being transferred from operator to subject. Braid stands for a purely mental process, action of mind on mind; but one thing is sure, the modern school of hypnotists have never produced some of the results which were unquestionably attained by old mesmerists. The idea that vitality will find its level is generally maintained to-day. Every medical man advises that a patient should not sleep with an old person on the borders of vitality, because the practise is likely to sap the vitality of the young life. We have, too, the phenomena of healing by the laying on of hands, which lends itself again to the suggestion that there is a vitality which may flow from one body to another, and I am one of those who believe that some of the discarded hypotheses of the old mesmerists will be re-established even though in a modified form.

May I venture on another field. Those of us who are familiar with the work of Dr. Barraduc in France and Kilner in England, in which the former attempted to photograph the human emanations, and the latter invented a screen to make visible to the human eye what he called the human atmosphere, are aware that the great work of these two men was merely begun and left incomplete. There is every reason to-day to believe that every individual has an invisible atmosphere which exudes from him as perfume from a flower. Such a belief comes down to us through the ages. I think there is a wide field for continuing the searches of Barraduc and Kilner, with a view to establishing scientific principles.

THOUGHT PHOTOGRAPHS.

Such a society as this, too, might well consider the value of the investigation of hauntings, which, in my opinion, are not always due to discarnate human spirits. I have investigated several in Manchester, and while I have had difficulty whatever in effecting their cessation, I have been baffled in explaining them. The collection and tabulation of the appearance of phantasms of the living, the profiles of the double, photographs of the living taken at a distance from where they happen to be, might also be a fruitful source of investigation. At the International Congress of Spiritualists held in London in September, Dr. Fukutoku, Tokyo University, Japan, laid before us some fifty prints, the result of photographic experiments conducted under close supervision. In these an individual, by intense concentration, had imprinted upon a photographic plate a predetermined shape, image or letter. We were assured they had developed this to such a pitch in Japan that they could rely on results. The method adopted was to place an object (a bird-cage or some other) before the experimenter, and when he had gazed upon it for a while, in order to fix it in his mind, he was asked to rivet his attention on a sealed photographic plate. He was not allowed to touch the plate or approach within a yard of it, but in seven

of the cases the exact image was recorded on the photographic plate. Here again I suggest are a series of experiments which might throw a deal of light upon the way in which thought or mentation works. Human consciousness is the apex of evolutionary development, and yet it is astonishing how little attempt has been made to discover in what the human consciousness consists, and the exact methods by which it works. We accept it as an every-day fact that thoughts and impulses affect the nerves, but we are powerless to say WHY, even though we may guess HOW. In other realms as these a really practical psychical research society could do a vast amount of work, and I am convinced that in this important city we have the men, the women, and the money which would make such work possible.

I have but outlined a few phases of research which seem to me important, but there is the whole realm of clairvoyance, of psychometry, and of what the Spiritualist terms mediumship, to say nothing of the investigation of the phenomenon of ectoplasm, materialisation, and so forth, all of which may, or may not, be taken up by such a society as this. To what extent the society will touch the question of human survival beyond death is a matter for its members. I hope the society will not become a propaganda society in any sense of the word. Its purpose should not be propaganda, but research, and the only mental requirement for membership should be that candidates should be convinced that there is a field of inquiry which needs exploring. The society will be wise if in its rules it insists that membership in the society implies no assent to any particular explanation of the phenomena. That is a matter upon which individual freedom can be allowed. I do not pose as an authority upon these matters. All I can say is that I have spent some 36 years of my life in close investigation, and I am anxious to see others take up the inquiry on other lines than those I have adopted. If my advice or experience is of any value, I shall always be pleased to place them at your disposal, since we are in the world to help one another. At the same time I shall hope that the activities of the society will help me to solve some of the problems which at present perplex me.

THE QUESTION OF SURVIVAL.

Of course, the great controversy in psychical research centres round the question of the evidence for survival, and in my opinion all psychical research definitely tends to concentrate upon this question. The theory of animism is, of course, true as far as it goes. The incarnate human spirit is the same powers as the discarnate, though these are obviously operating within a more circumscribed field; but there is much in psychical research which cannot be explained by innate faculty: while it is true that the Spiritualist bases his belief in survival upon psychic phenomena which he alleges have been received from the spirit world, the fact of survival may possibly be established upon a wholly different basis. As a boy at school I was set multiplication tables, and when I had found my answers I was asked to prove them by division. Something of the same may happen here. The existence of a spiritual world may subsequently become an established fact, independent of any communication received from that world. It may be that an analysis of the human consciousness by such methods as this society may adopt will bring us to the conclusion that there are activities, properties and faculties connected with human mentation which transcend the limits of the physical world. If it can be shown that man possesses powers which transcend such limitations, it will arise the presumption that the disintegration of the physical body need not necessarily cancel out his activities; and thus psychical research may give us the evidence that man is a surviving personality, because it has proved that there exists within him powers and faculties which he is powerless to touch or annihilate. I believe that this is true will presently be demonstrable, and demonstrable not along one line, but along many converging lines. This work is important. It needs education, enthusiasm and thoroughness. It needs the right men and women to follow along the right lines. We are fortunate in Manchester in that we have in our public libraries one of the finest collections of books

dealing with the early phases of this investigation which are to be found in any provincial town in England. They are very largely lying dust laden upon the shelves, but they offer a mine of information to the student and researcher.

If our meeting to-night, and any little service which I may have rendered it, can bring together a body of students who will banish from their minds all credulity, all slipshod methods and all uncertainty, and along lines of exact and empirical experiment lay a foundation upon which man may gaze from his standpoint on earth into the depths of the illimitable universe, whose vastness is only just dawning upon us, then I shall feel that my presence here has not been without avail.

The speaker then replied to a number of questions on various points arising from the address.

FUTURE POLICY.

The Chairman announced that it would be part of the policy of the society to keep in close touch with kindred societies in other towns, and to make available to students the journals and proceedings of such other societies as may be dealing with the subject. The membership would be upon a basis of a guinea per annum, and the society would probably work by sub-dividing its activities and placing them in the hands of various committees, so that members who felt a particular interest in one phase of the subject may devote their attention to such subject. He asked that intending members would hand in their names, in order that they may notified of forthcoming meetings.

Mr. A. V. Peters in Sweden.

NO DOUBT readers of THE TWO WORLDS will be glad to hear of my visit to Sweden. I am writing from the beautiful city of Stockholm, where the visitor is charmed by the beauty not only of the buildings, but of the situation. At present the whole city is covered with snow, and the scene by night is particularly beautiful. There are many lakes and woods about the city.

Spiritualism has not yet made much progress, owing to the lack of a strong leader, and because of the pursuit of the methods of the school of Allan Kardec, but now that the new Swedish Spiritualist Society has started to hold public meetings, we are drawing in many people who are hungry for our truth. Under the leadership of Mr. Sundqvist and a band of willing and enthusiastic helpers, every effort is being made to develop mediumship and to hold public meetings in order to present the subject to the Swedish public.

I left England on the 9th January, and travelled via Copenhagen, where Mr. J. S. Jensen, who is known to many English Spiritualists, met me. I spent the day in the company of Mr. and Mrs. Jensen, who have asked me to send their kind greetings to all their English friends.

I left for Stockholm on the same night, arriving on Saturday morning, and received a warm welcome from Swedish friends, new and old. I have met many whom I saw years ago. My first meeting was held in the Society's rooms on Sunday, January 13th. This was followed by a semi-private meeting on Thursday, the 17th, in a beautiful Swedenborgian Church. We had a little talk and some successful clairvoyance. On Saturday, the 19th, a public meeting was held in the Concert House, and about 350 people attended. I again gave a little address and clairvoyance. This public meeting attracted the attention of the newspapers, who have written very favourable articles, though one of them ventured the suggestion that I had friends in the audience who answered to my clairvoyance. However, even this criticism stirs up interest.

Before this letter appears I shall be in Finland, which I have not visited since the war. Spiritualism is certainly conquering. The world needs its message, and we have to give it. My Swedish friends wish me to return to visit other towns in Sweden, and I am hoping to be able to do so on the conclusion of my Finnish engagements.

A. V. PETERS.

Altar Lilies.

BEING THE MESSAGES OF BROTHER JOSEPH.

RECORDED BY W. H. EVANS.

FIRST SERIES. ALL RIGHTS RESERVED.

MESSAGE XXIV.

GUARDIAN ANGELS AND THEIR WORK. GUARDIAN ANGELS OF THE RACE. MAN THE SPEAR HEAD OF THE SHAFT OF LIFE.

SON, it is written, "He shall give his angels charge concerning thee," and this is a blessed and consoling truth. No matter how lonely one may seem to the world, none are unattended. The doctrine of guardian angels is no "dream of idle fancies," but a fact in man's spiritual life. Every soul who comes into incarnation is attended by one whose duty it is to watch, and, wherever necessary, help them in their growth and unfoldment, but this can only be done when it harmonises with the individual's will: there is never any interference with individual freedom of action. He is not subject to any pressure from his guardian angel, who often has to look on and watch the operation of the law without himself coming between it and his charge. The guardian can only act when the individual willingly conforms to the right standard of life. He may warn by impression but he cannot compel. But there is a larger meaning to this truth. Just as there are guardian angels for individuals, so there are guardians of the race, and men and nations are watched over and helped through many difficulties.

I have already told you the law must be fulfilled, that the angels can only look on and help you by their influence to reap the harvest which is legitimately yours. The guardian angel cannot be held responsible for the wrongdoing of his charge, as his function is to be in readiness to help at those crises in the life of his charge where he can be of service in conformity with the outworking of the law. The guardian angel attends his charge throughout his earthly life, and for a considerable time after. He is not what you understand as a guide, who is one in spiritual association with another for some special purpose. Thus one on earth may have many guides and these are often changed in accordance with the growth and unfoldment of the individual. But the guardian remains, who represents the spiritual law of causation in all realms, and he can only work in conformity with this law. He is one who must be above feeling: that is, he must have perfect control of his emotions, and not let pity for his charge interfere with his work. In fact, he must often hold his charge in the way of pain because it is in accordance with the law. This may seem hard, but in the end justice is always the truest kindness and love. Guides have not the spiritual wisdom and foresight of guardian angels, and these are rarely seen on earth by clairvoyants, though guides often are. If you can lift your consciousness to the level of your guardian angel you will reach a very exalted state indeed.

The bond between the guardian angel and his charge is very strong, and can only be broken by any who persistently turn away from the light. It is very rare that such happens, and only in the case of the lost souls I spoke of does it occur. Happily, most are open in some measure to receive the divine influence, and whenever it is so the guardian nourishes it as a gardener will care for a sickly plant. Men sink low, but few sink entirely out of sight.

This teaching of guardian angels shows that nothing is haphazard; all goes on according to plan. There is no chance. It is not a matter of chance that one soul is born in one family and one in some other. There is such an interweaving of influences, such a chain of connecting links, that it is impossible for us here to do more than hint at this. Where all is in accordance with law there will be no chance scattering of souls over the earth. Remember, the vast background of pre-existent life behind every

individual who comes into material manifestation means that every soul has a very long and intricate history. The upward climb all kinds of sympathies and antipathies go to the weaving of the thread of life. You will thus see, son, how the matter of individual guardianship is a part of the larger racial guardianship.

Let me be explicit and emphatic. The guardians of the race, sometimes called masters, are not living on earth. They guide from within. There are many who have glimpsed this truth, but who carried away by vanity imagine they have met such. With all charitableness I affirm it is not so. But so subtle is vanity in its influence upon men that some feel a delight in thinking they are singled out from their fellows to become the companions of the masters. These guardians are on the inner planes of being and their knowledge of law is so profound that, if it were necessary for one of them to appear on earth, he could do so without the need of being born, or of using another organism. But this is not necessary. The race is more receptive of their influence than you wot of. All goes on according to the outworking of the law of causation, as I have shown is the case in the individual life.

The guardians of the race have not occupied physical bodies in this eternity. They came over from a pre-terrestrial evolution, and they are now applying the knowledge they then gained. Thus they progress as do all the souls in the charge; and these are not human souls only, but all forms are part of one great whole. Then there is the evolution of the ethereal life, and the fairy kingdoms which all knit up, so that man is really but a portion of a vast and mighty unity. But he is the most potent part, bearing the spear-head of the shaft of life; the crest on the wheel ever going forward. And as he progresses he takes the whole creation with him. The higher man reaches development the more responsive he becomes to the influences of the higher regions. Also, the more spiritual man becomes, the more spiritualised does the earth become. As the earth moves forward together, and the very earth man lives on is progressing to a more refined state; its substance becoming more responsive to his will.

By and by when man reaches the apex of evolution and unfoldment the earth will have become a veritable Eden. Then, "there will be no more sea," that is, the separation which now divides the seen from the unseen will have been done away. The veil of the temple will be rent, and man will be normally cognisant of the higher worlds, and "death will be swallowed up in victory." Man will be able to pass from one condition of life to another at will, by adapting his body to the necessary changes of vibration. But this is a long way ahead, and I only speak of it that you may have some vision of what lies before you. Man has to arrive at this through conscious effort. In his present stage he is a mere babe, and there are few who really think. Most are carried hither and thither by mere undefined feeling, desire, and are thus buffeted by circumstances, instead of being master of them. If an effort is made, and it must be consistent, towards raising the consciousness to the higher levels, the guardian angel will co-operate. But this must be done with some caution. Zeal must not outrun discretion or it may be you will have such a set-back as will take many days to overcome. We have told you over-zeal is unwise zeal. When a man has a long hill to climb he must not start off at a run, but sets himself steadily to the accomplishment of his task. He walks an even pace, pauses for rest when necessary, and so comes to the top without heat or flurry. If he runs he is soon spent, and he persists in running, he will fall exhausted and, perchance, the opportunity of climbing that hill in the body will be gone. Work without haste, steadily and persistently, and you arrive. He who sets off at a run soon tires and falls aside. If the guardians of the race sought to hasten the work, it would be undone, for they have to go according to the system to which they belong.

May consciousness of the Divine Guardianship ever be yours.

BROTHER JOSEPH

FASHION is what one wears oneself.

An Appreciation of a Remarkable Booklet Published in 1880.

BY C. NICHOLSON.

VERY few Spiritualists in England or America will have any knowledge of a small booklet published 48 years ago by F. W. Allen, of London. Personally, it has been an exhaustless well of inspiration. The passing years leave it fresh and up-to-date as a prophetic indicator of the world tendencies of Spiritualism as a solvent of religious and social problems. Clearly it registers the outlook of a man who possessed the gift of correct and far-seeing seership. The passing years have put the stamp of authority upon his conclusions, and remain to-day a correct guide for intelligent thinking relative to the tendencies of modern thought towards a Spiritualistic philosophy. His crisp and epigrammatic sentences are concerned in the true prophetic spirit. In a sentence, he concentrates a world of meaning, sending the mind spinning out to large and delightful speculations. The full title upon the front page is as follows: "The Rationale of Spiritualism. A paper read before the Chicago Philosophical Society by Frederick F. Cook. Published in London, 1880."

I would be pleased if some reader of THE TWO WORLDS could give some particulars of the author. Did he publish any more works bearing directly upon our movement? What moulding influence did they exercise during the closing years of the nineteenth century? He seems to envisage with a supreme mental clairvoyance the method of this new revelation in its inception from the spirit side of life, its masterly guidance through the quicksands of religious bigotry and scientific blindness, until at last it achieved a clearing in the minds of thinking men. He insists upon the inception of the movement from the spirit side of life. It came unbidden, knocking with insistence at the door of a dying faith, waiting to flood the religious life of the world with a larger knowledge of God's dealings with the spiritual destiny of man. Not only its inception, but the methods of its growth was carefully guarded and directed through the perilous years by the wise judgment of those far-seeing spirit beings who knew the weaknesses of our imperfect human nature.

The following are a few excerpts from the little book:

Some very severe things have been said about the personnel of Spiritualism. Judged by the prevailing standard, it does not, perhaps, present the highest moral development, but I would not have you judge too much by appearances. Remember that Spiritualism is not unlike an active volcano. Its evil as well as its good qualities are alike cast to the surface. Had it the discretion of older organisations, did it make a study of hiding its defects as do the hypocrites in the Churches, it no doubt would pass muster with the best. In the possession of genuine qualities, those that spring from open natures and loving hearts, it is rich indeed.

The observant student as he passes along with jostling crowd will note great gaps marked "exposure." The presumption is that these expose mediums, but in fact only human ignorance. They are safety-valves, sacrifices to the Moloch of prejudice, meat cast to ravenous wolves. Somewhat of "exposure" is always kept on the stage.

What is known as liberal Christianity is a beautiful tribute to man's heart, but no credit to his head. It is an entrancing illusion, the mystic veil through which men pass, almost without halting, from the dark iron-bound beliefs into the clear light of Spiritualism or the dreary wastes of materialism. Liberal Christianity is a name only, a hazy nothing, the smoke from fast dying religious fires. In orthodoxy there is yet somewhat of spasmodic force. Its kind flames ever and anon light up the religious horizon, though with every effort they sink lower and lower. But the pale exhalation known as liberal Christianity is utterly sparkless. It warms for a time with a borrowed heat; it shines with a reflected light; its aroma produces an intellectual intoxication. For a time there is a semblance of

enthusiasm. But, alas! soon the heat diminishes, the light grows dim, the aroma is dissipated, sober second thought steps in, and the whole illusion is dispelled, and what remains is a barren ideality. Some people call it culture—food for shrivelled stomachs, perhaps—but the hungry souls before whom such fare is set, cry in anguish, "Give us to eat, we are starving; our lot is despair." Had I found an inherent flame in either Universalism or Unitarianism I could have rested by its fire-side. I looked for it with passionate desire, only to be sadly disappointed. Religious force and life is not ethical, but eschatological.

In Swedenborgianism there was an original spark, but its over zealous friends, troubled with a bad attack of respectability for fear of being called Spiritualists, have closed the door of inspiration, wrapped their somewhat premature bantling in layers of cotton, and now sit gloomily about a huge pile of literary dreariness and metaphysical abstractions. The smallest, the most stunted, most unsympathetic pattern of religion under the sun. It is the most desperate attempt to prove that one swallow makes a summer anywhere on record.

There is a disease which I will call mental blindness. The darkest is densest where culture is highest. The arrogant and self-sufficient always look up, never down. They despoise the things at their feet, but these things grow and expand with uncommon vigour sometimes. While this self-sufficiency sniffs the upper air, the things deposed have coiled with desperate purpose around its feet, and at the proper moment Sir Disdain rolls in the mud. The blindness that is now upon the boasted intellect of the world was never exceeded but once. The blindness then was more complete because it had to be. Christianity came when the word tolerance had little significance. The culture of the period was seemingly not aware of its existence until it announced its presence by overthrowing nearly all existing institutions.

Spiritualism is re-writing the history of man—the history of civilisation. To the effects which are alone apparent to man's dull comprehension, it is adding the legitimate causes. Under its magical touch the things that are now most obscure will be brought into the clearest light.

How rapidly the movement is growing I dare not venture to assert, for fear of seeming to strain a point; but this much I may say, that it is to-day a more potent propaganda than all the sects and churches of Christendom combined. I mean by this that it converts more from absolute non-belief, and what it gets it keeps. A pervert from Spiritualism is a curiosity.

Soon the only combatants in the field of thought will be Science and Spiritualism. The war for a time will be bitter, but not destructive. By slow but sure approaches a perfect fusion will take place, and then Science will be religion, and religion—at least, as to its main postulates—will be Science.

From the pages of this little book I have submitted sparingly a few extracts. Every sentence is pregnant with meaning, and compels the mind to ascend to heights of highest thinking and the most entrancing speculation. Almost fifty years have elapsed since he delivered his address in Chicago. Some men's words are timeless; they belong to all generations; they possess the spirit of illumination which is acceptable to thinking men in every age, in every phase of creative thought.

In Spiritualism he saw the birth of the most comprehensive revelation mankind has ever experienced. Reasonable and satisfying, it linked up the highest ethical teaching with illuminating inspirations flowing out of the unseen. It gives wings to the altruisms of John Morley, Frederic Harrison, Leslie Stephen and John Fiske. It opens wide the doors of the new church, and declares that Swedenborg was but the breaking dawn of a day continuously growing

in light and power. Religion is a living thing, which must have a continuous run of springtime sowing and autumn reaping. Man cannot live upon the harvests of forgotten centuries. Personally, in his own life he must sense the falling rain, the warmth of spiritual sunlight touching into new and vigorous life the wilting tendrils of his thirsty soul. The truest science, the purest ethics, the most exalted spiritual inspiration will be the formative forces of the religion of the future. The truer judgments of the mind of man will find satisfaction in the justice and beauty of the new spiritual faith which is emerging out of the welter of the ancient religions of mankind. Religion will become scientific, built upon the impregnable foundation of pure, unassailable truth. Science will be electrified into a redemptive force, bringing into active life validities of thought, giving assurance to doubting minds that the real man is upon a highway of endless progression. As man builds up a higher intellectuality, a juster receptivity of growing truth, so will religion become more lovely and reasonable. So there is a method in the life of the world. The answering God whispers a comforting word to the rising thought of man; he knows the way, and mankind with faltering steps is finding the widening road more delightful and comfortable to his toil-worn feet. It is an inspiring truth that mankind is ever adjusting the focal properties of his mind to newer and more inspiring conceptions of God and man; in that fact centres the potency and power of a new religion, a new civilisation, which will continuously reflect more perfectly the mind and heart of God.

To me this small book of F. F. Cook has been a crystal spring of ceaseless inspiration, and as such I present to the readers of THE TWO WORLDS.

The Gift of Healing.

"To another, the gift of healing, by the same spirit."

THE materialistic mind doubtless often wonders what creates and keeps alive the faith of simple people in the unseen world. To those who have eyes to see and ears to hear, the wonder would be did the converse prevail. When one looks for, one sometimes finds startling facts not dreamt of in our philosophy.

Nearly seventy years ago, in a remote Cornish village near the town of Liskeard, there lived a devout Quaker—one Martha Bartlett, who had a devoted servant named Mary Pascoe. The latter had a gift of healing, in that when she touched a bleeding wound, the bleeding instantly ceased, and the wound rapidly healed.

My informant, then aged about seven years, said one day to her mother, "How does Mary Pascoe stop bleeding?" "She doesn't stop the bleeding, my child: it is God working through her." "Do you think, mother, I would be able to stop the bleeding?" "If God gives you the power, my dear, you will be able to stop the bleeding," answered the mother, "and you can ask Mary Pascoe about it."

That night the young suppliant lay awake wondering and thinking, until the sun began to rise, and, creeping into her mother's bedroom in the very early morning, said, "I would like to see Mary Pascoe to-day." "Well, my dear, if you will go at once back to bed and sleep awhile, I will let you visit Mary Pascoe to-day."

When the little maiden arrived at Mary Pascoe's she was placed on a chair, and she remembers that her short legs did not reach the ground. When she asked Mary Pascoe how she could stop the bleeding, Mary replied "You can if God gives you the power and that faith that can remove mountains—let us pray."

Mary accompanied the child down the long shady lane on the way homeward, holding her hand the while. Mary's hand seemed to convey to the small girl what she now describes as an electric current. When parting with her, Mary placed her hands on the child's shoulders, and expressed the prayerful wish that she might have the power of healing, for, she remarked, it would appear that God had put the desire within her heart.

The next episode occurred at the age of ten years, when the young girl was a guest at a local birthday party. Her boy named Sammy had his leg badly lacerated by the thorns and briars, and was bleeding profusely. The dressing did not staunch the blood, and it was suggested that he should go at once to Mary Pascoe. This small girl then came forward and said, "Hush! hush!" and amidst the silence with an inward prayer she placed her hand on the outside of the bandage, when the bleeding instantly ceased, to the astonishment of all present. The next morning the leg showed a clean, dried and healed scar.

Mary Pascoe's idea of the healing power was that of a kind of fluidic gas proceeded from her fingers—this emotion being not so intangible as to be evanescent, and, on the other hand, not so fluidic as to be incommunicable. This description is in her own terms, and, to the writer, appears to answer to what we now know as ectoplasm.

Whilst acknowledging the possession of a healing gift, she always contended that the healing was due to the power behind it. Even at the age of ninety she still retained and exercised her gift. She always realised that the faith heal was within her, and that God sent the healing power through her.

Mrs. S——, now over seventy years of age, resides in M——, Surrey, and the local people and doctors can testify to her power to instantly stop bleeding. Many of the accidents go to her for treatment.

The foregoing was narrated to me by Mrs. S herself.—D.A.W.N.

Points About the Vagrancy Act.

By A BARRISTER.

THE Act was passed before the reduction of capital punishment in 1837, when there were 160 offences punishable with death (Stephen's Hist. Cr. Law, vol. i., p. 4). This shows the great severity of the Act, reminiscent of laws of Elizabeth against vagrancy, when begging by soldiers and sailors was a capital offence, as was also being seen for a month in company of gipsies.

The Act only applies to England, not Scotland or Ireland (Section 22).

In a case in the Court of Criminal Appeal, Lord Darling said that "it was very painful to have to pass any sentence at all under this Act" (Edwards, 2 Cr. App. R 79—1919).

By the Criminal Justice Administration Act, 1914, s. (1) the severity of the Act might be abated, because although the Act requires the imposition of hard labour, the necessity to impose it is abolished by the Act of 1914. The only advantage taken of this last provision by the judges is to pass sentence of hard labour for misdemeanours at the common law, now authorized by another part of the Act of 1914 (same section). According to all I can see or hear, hard labour is never remitted under this provision although it might always be!

Section 4 of the Vagrancy Act, 1824 (the very section which punishes telling fortunes, palmistry, etc.), amended recently by s. 42 of the Criminal Justice Act, 1920, in quite another direction, the disgusting offence of exposure of the person with intent to insult any female, which is now made punishable, whether it is done in public or private.

WORTH FRAMING.

MISS L. FILDEN, of Hallowdene, Oakfield, Ashton Mersey, has sent us a reproduction of a very remarkable painting, which she has just completed. This was painted as the result of ideas inspired by the reading of the Rev. Vale Owen's book, "The Battalions of Heaven," and Owen expresses the opinion that it should have a wide circulation. The reproduction, which is produced in colour on plate paper, 14 ins. by 11 ins., and is entitled "The Descent of the Cosmic Christ," can be obtained from Miss Fildes from THE TWO WORLDS Office at 3s. 6d., postage extra.

Propaganda Meetings in Holland.

MR. P. GOEDHART, whom many friends will remember as one of the Dutch representatives at the recent International Congress, writes us as follows:—

We have just said farewell to Miss Estelle Stead and Mrs. E. Roberts, who have paid a very successful visit to Holland. They came over to us on the night boat on Sunday, January 20th, arriving at the Hague at 8 a.m. in the morning. At 10-30 we visited the Palace of Peace, where Miss Stead saw the bust of her father, by the sculptor Jeltsema. She approved of the likeness, and was very pleased with her visit.

On Monday evening the ladies were in Amsterdam, where Miss Stead gave a lecture and Mrs. Roberts followed with clairvoyance. The hall has seating capacity for 350 people, and was filled to the utmost, while probably 200 people could not get in. It was a splendid meeting. On Tuesday evening they visited The Hague, where the great hall at the Pulchin Studio was crowded. All seats were booked up in two hours. Miss Stead's lecture on "The Crossing of the River of Death" was a telling recital of her own experiences, and the audience was deeply impressed. The clairvoyant descriptions which followed were splendid. First came an English spirit, who said that at the back of the hall there was an English lady, for whom she had a message. Mrs. Roberts asked the English lady to stand, and lo! she was there. The lady was unable to recognise either the spirit or the names. However, on the following morning Mrs. Roberts received a letter wherein the lady expressed her regret that she was too dull to have recognised the spirit, but had done so since the meeting.

Prior to the meeting the best paper in the town, "Het Vaderland," had inserted an article written by myself, with portraits of both ladies, and at the meeting three reporters were present, which had never been the case before at The Hague. It was an excellent meeting, and we know of persons who came as unbelievers and went away convinced.

On Wednesday, the 23rd, Miss Stead and Mrs. Roberts were at Rotterdam, and the evening was a replica of that at The Hague. The enthusiasm was great, and good work has been done. We have to thank the Marylebone Spiritualist Association for sparing Mrs. Roberts for a week. Her reception, particularly at the Hague, was very warm. Flowers were presented in abundance, and the meetings are a promise of the warm welcome we will give to the International Congress in 1931, when all visitors will receive a hearty reception.

On Thursday evening, Mrs. Noe had organised a *conferenza*, by invitation, and Miss Stead gave a lecture, illustrated by lantern slides. An excellent selection of music was rendered, including Largo (Handel), "Open My Eyes That I May See," Arioso (Handel), by an instrumental trio. Songs were rendered by Mrs. Haare-Pueman, and violin solos by Miss Rietveld, while Mr. de Ridder presided at the organ. Great enthusiasm, many flowers. I had the pleasure to be the interpreter for the visitors. The visit was an expression of the love of all for our cause, and we are sure there was excellent propaganda work done, for which we extend our hearty thanks.

A MAN who makes calculations and provision for this life only, is like a sea captain who, starting on a voyage to Europe, lays in provisions sufficient to last him only until he gets safe past the lighthouse, and out into the open sea.—W. BEECHER.

The balance sheet of the Plaistow Spiritualist Society, fully certified and audited, has come through to us, and shows the Society to be in a sound financial position, with a balance on the right side for the year of some £60 odd pounds. We are pleased to see that in addition to freehold land already purchased there is a balance on the building fund of £440, the total assets amounting to some £740. We congratulate the officers and members upon the satisfactory position.

Wearside Radiation of Power.

By J. RUTHERFORD (Roker-by-the-Sea).

"While it is possible to satisfy the sensuous desires, it is never possible to satisfy the spiritual self. The spiritual nature is, or contains in it, the silent prophecy of a future which makes satisfaction with the present forever impossible. It is the presence in us of an ideal to which no actual attainments in knowledge and goodness can ever be adequate."—JOHN CAIRD, late Principal of Glasgow University.

"All those who approach you, while radiating the light, will unconsciously do things that they could not do by the side of any other man." The poet, Maeterlinck, thus uttered a great truth—a truth which reveals the inspiration of the really "elect" disciple of truth. Derwent Street Church, Sunderland, although in an unattractive locality, and resembling one of the rather ancient dame schools rather than a "church," has distinguished itself, I believe, for broadcasting the higher spiritual light rays; and this is in no small measure due to its President, Mr. W. Dowell Todd.

It was unfortunate that in one of his missions to open a new church in Durham county he and his "better half," in the course of their journey, were violently thrown out of a motor car. Mrs. Todd sustained a severe shock, while Mr. Todd had his leg broken, and has lately had to hobble about with the aid of such artificial help as he could obtain. Mr. Todd informed me that in the future he is devoting all his energies to Derwent Street, and will therefore retire from the Northern District Council.

Recently the annual meeting of the church was held, when Mr. Todd was re-elected President, with Mrs. Petrie and Mr. Slimin, jun., as Vice-Presidents. Mr. Hall (solicitor) was re-elected Secretary and Mrs. Slimin Treasurer. The delegates appointed to the National Conference were Messrs. Todd and Hall. The Committee elected consisted of Messrs. Gray, Charlton, Peasey, Burnham, and Mesdames Featherstone, Pringle, and Chapman. The balance sheet showed that things are in a very prosperous state, in spite of the "disruption," when about 50 per cent. of members left to start a new "church" flying an "eighth" dogma. The income for the year was £501 10s. 5d., and, after paying all expenses, etc., a balance of £247 14s. 1d. was carried forward. It may be mentioned that the Society's contribution to the "Benevolent Fund" was larger than it has hitherto been, reaching £3 15s. 0d., against £3 12s. 0d. of the previous year. The Building and other fund accounts looked healthy. The cash in bank on "A" account was £311 12s. 1d., "B" account £191 14s. 1d., current account £44 11s. 3d., and cash in Treasurer's hands, £12 5s. 9d. Thus it will be seen that the parent Sunderland church is not groping timidly about, but is doing practical work, and endeavouring to hand on the truths committed to them.

INSTRUCT THE CHILDREN.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best 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 its 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 which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning same will gladly be supplied by

E. F. KNOTT, Secretary.

British Spiritualists' Lyceum Union.

20, Toad Lane, Rochdale.

HEARTS live by being wounded.

FOUNDED NOVEMBER 18TH, 1887

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FRIDAY, FEBRUARY 8, 1923.

The Houdini Message.

AMERICAN NEWSPAPER PLOTTINGS.

A few weeks ago it was reported that the test message arranged between the late Harry Houdini (the handcuff king) and his wife had been successfully received by the Rev. Arthur Ford, minister of the United Spiritualist Church, New York. Mr. Houdini was well known as a magician and showman, who made a great deal of capital out of alleged exposures of mediums, but Houdini professed to be very sincere in his desire to obtain evidence of Spiritualism. As a matter of fact, in his early days Houdini was connected with Spiritualist circles, but finding that he was not the GREATEST medium in the company, his overweening ambition prompted him to take up the attitude of anti-Spiritualist. Before his death he arranged a test message with his wife, which was duly sealed and deposited in the vaults of a New York bank. Mr. Ford received the message in code form: "Rosabelle: answer: tell: pray: answer: look: tell: answer: answer: tell." The message was received in the presence of Mr. Francis R. Fast, Mr. John W. Stafford (Assistant Editor of "The Scientific American"), Mrs. Stafford, and Mrs. Helen Morris. The message was communicated to Mrs. Houdini, and recognised by her as the agreed message between her husband and herself.

Its publicity in the New York papers created a sensation. On the following day, however, "The Evening Graphic" (New York) published a statement to the effect that the whole thing was a hoax, prearranged between Ford and Mrs. Houdini, and a statement was made that Mr. Ford at the house of one of the "Graphic" reporters (Miss Jaure), and in the presence of two witnesses (who were concealed), admitted that the alleged message was a hoax. Several English papers gave brief and conflicting reports of the matter, and we immediately got in touch with the principals, and are able to present our readers with a report vouched for by Mr. John W. Stafford (Associate Editor of "The Scientific American"), who is not a Spiritualist, and Mr. Francis R. Fast, of Broadway, New York.

On Wednesday, January 9th, Mrs. Houdini issued the following signed statement: "Regardless of any statements made to the contrary, I wish to declare that the message, in its entirety and in the agreed upon sequence, given to me by Arthur Ford, is the correct message prearranged between Mr. Houdini and myself."

Signed: BEATRICE HOUDINI.

Witnessed: HARRY R. ZANDER (reporter for the United Press), MRS. M. CHESTER (lifelong friend of Mrs. Houdini), J. W. STAFFORD (Assistant Editor of "The Scientific American").

The story, as reported to us by Mr. Stafford and Mr. F. R. Fast, is a scathing exposure of American journalism of the lowest type. On the afternoon of January 9th a reporter

of a Catholic evening paper called on Mrs. Houdini, asked for certain letters which she had received from a man named Charles Chapin, formerly editor of "The New York World," now serving a life sentence in prison for wife murder. He had been a friend of Mrs. Houdini's. The porter said: "My paper wants an exclusive story of Chapin, with permission to reprint some of his letters to you." Mrs. Houdini flatly refused to reveal confidential letters, and ordered the woman out of the house. Leaving the house the woman threatened in the presence of two witnesses to get even, saying she would write up the whole story of the spirit message as a hoax.

Early that evening the same reporter telephoned Mr. Ford, asking that he would call and see her. He explained that as he was due to lecture in Newark, New Jersey, that same evening he could not come. She insisted that he should call after the meeting. Mr. Ford returned direct from Newark to New York, and got into telegraphic communication with both Mr. Stafford and Mr. Fast. It was arranged that Mr. Ford should go direct to his apartment and meet Mr. Fast. At 11-30 the woman called on Mr. Ford, and demanded to know why he had not gone to see her. She said: "Mrs. Houdini ordered me out of her house to-day, and I have promised the chief to get the Chapin letters. I want them, and I have them to-night, or I will get even with her. You got to exert pressure on her to get them for me. Are you playing ball?" "What do you mean by that?" Mr. Ford replied. "I mean this: that if I do not get the Chapin letters I will have another good story, and I will expose the Houdini message as a hoax." Incensed and unwilling to become a party to a plain attempt at blackmail, Mr. Ford consigned the lady to a worse place on earth.

The next morning, however, the "Graphic" printed a story, fictitious in every detail, to the effect that Mr. Ford had of his own accord gone to Miss Jaure's home, and in the presence of three reporters made a full confession that the Houdini message was a "fake." The fact that Mr. Ford had never visited Miss Jaure's home is evident from the fact that she had to call upon him. A day or two later "Graphic" printed another story to the effect that Mr. Ford had been deposed from the Association. As the controversy waxed more violent, Dr. John Heiss, of the General Assembly of Spiritualists of New York, called a meeting of the Trustees of the First Spiritualist Church. After going all the facts and cross-examining everyone concerned, the Trustees cleared Mr. Ford of all suspicion, and at the day night meeting in Carnegie Hall Dr. Heiss stated that there was no reason whatever to doubt the genuineness of the message, and he read Mrs. Houdini's statement printed above. "She alone is in any position to say whether the message was authentic or not."

The remarkable feature of the case has been the extreme fairness with which the respectable press of New York have discussed the matter. "The New York Herald Tribune," "The Sun," and "The Telegram" have all treated the message editorially, and there has been no attempt at ridicule it.

Of course, the professional magicians were bound to attempt to obtain publicity from the incident, and Joseph Dunniger, a vaudeville mind reader, summoned reporters, and gave them an exhibition of mind reading, his contention being that Ford could have read the Houdini message from Mrs. Houdini's mind in the same manner. Houdini thereupon issued a statement to the effect that there were two more codes in the same vault, one applied to a man named Weiss, and the other to Sir Arthur Doyle, and she thought it would be a proper test for the man who doubted the authenticity of her message to get the codes through. She reminded Mr. Dunniger that she had offered ten thousand dollars for her messages, and that many of them had even tried for the reward during the two years since Houdini's death. She reaffirmed her acceptance of the message through Mr. Ford. Mr. Dunniger has now attempted to read these other code messages.

The whole story is being carefully prepared as a pamphlet, which will be ready for distribution shortly.

Mr. Ford and others are taking steps to sue the "Graphic" for libel.

We are giving this matter full publicity, as we doubt not that within a very few years the newspaper reports of the gutter press will be accepted as evidence, while the reports of the respectable press of New York, who have treated the matter with complete fairness and dignity, will be overlooked, and it is as well that the facts should be recorded. There is a good deal to be deplored in the methods of some English newspapers, but we are at least thankful that none of them could descend to such depths as appear to have been practised in New York.

CURRENT TOPICS.

A VIOLENT
ATTACK.

IN "The Observer and Gazette" (Harrow) a Mrs. Emmaline Harris violently attacked Spiritualism, and appears to have fallen into a hornet's nest. She indulged in the usual vituperations, and talked about "degrading superstition devilish in its origin and demoralising in its results," also of "thousands of poor demented souls in asylums owing to Spiritualistic practices," etc., etc., thus showing a truly Christian (?) spirit. The result must have been surprising. Nearly two columns of letters appeared in response, and our case was well put forward. We can certainly thank Mrs. Harris (if there is such a person) for giving us an opportunity to present our claims, and the editor for his courtesy. Steadily the movement grows, but there are a few dwellers in the backwoods who do not seem to realise that we are living in a world where men are beginning to be educated.

PRY THE
POOR EDITOR.

STATISTICS published by "The Daily News" show that out of the thousands of communications received in the recent controversy 58 per cent. favoured Spiritualism and 42 per cent. opposed it. Of course, only a very small proportion of such communications could find space in the paper. The aftermath of the controversy seems to be that a large number of correspondents, pro and con, have forwarded their letters to our editor. Perhaps the most amusing of these, however, comes from Mr. H. Ross Clyne, of Manchester, who sends us a lengthy copy of the numerous letters which we think the editor of "The Daily News" was wise to ignore.

VOLENCE
MERELY
AMUSES.

MUCH of our correspondent's feeling is due to the record of Mrs. de Crespigny and her handling of the "red hot log." Mr. Ross Clyne points out, quite rightly, that it is by no means difficult to handle red hot articles or even white hot metals if careful preparation is made to steep the hands in chemicals before such attempts. What Mr. Clyne entirely overlooks is that it is not always a matter of the medium handling fire, but a matter of the medium enabling the sitter, without any preparation, to handle red hot fire, but little matters like that do not trouble our correspondent. When all mediums, however, are branded by a man who never met them as "hags," "cheats," "rogues," "dupers," "wilful liars," "money making cheats," etc., etc., we can well understand a respectable editor refusing to accept the view that violent language is an excuse for argument. It is, of course, easy for any one of us to say that the individual who differs from us in opinion cannot therefore be honest, but no wise man believes it.

"DARKENED
ROOMS."

SIR PHILIP GIBBS has succeeded in writing one of the few exciting novels about Spiritualism. His new book, "Darkened Rooms," is, of course, the type of thing which we should expect from a Roman Catholic, and he adopts the usual attitude that psychic phenomena occur, but are necessarily the work of evil spirits. He exploits the theory of hypnosis as a means to introduce a spice of subterfuge to his argument, but he seems rather to have overdone the part, so that the reader is convinced that he has been far more interested in an attempt to counter the steady growth of Spiritualism than to build up a successful novel.

AN
EGOTISTICAL
CLAIM.

Mr. G. K. CHESTERTON, in "The Manchester Evening News," tells us something of his philosophy of religion. Speaking of broadmindedness, he says: "My idea of broadmindedness is to sympathise with as many of these separate spiritual atmospheres as possible, to respect or love the Buddhists of Tibet or the agnostics of Tooting, for their many real virtues and capacities; but to have a philosophy which explains each of them in turn and does not merely generalise from one of them. This I have found in the Catholic philosophy." The difficulty which Mr. Chesterton overlooks, and which other people have to face, is that he accepts the claim of the Catholic Church that it knows, while other people are quite satisfied that it knows just as much and as little as other faiths. Mr. Chesterton then claims that the speciality of the Catholic Church is a real largeness of experience, but it may be truthfully said that other churches have an equally valid claim to a largeness of experience. The general opinion held concerning the Roman Church is that whatever it knows it carefully trims and twists in order to present what may be called a plain story, to add to its own strength and power.

"I BELIEVE
IN
WITCHCRAFT."

Mr. CHESTERTON says: "I am not by any means certain that there is really such a thing as spirit rapping. I am absolutely certain that there is such a thing as witchcraft. I impute a belief in it to commonsense; to experience and the records of experience. I impute disbelief in it to inexperience, to provincial ignorance, to local limitations, and all the vices that balance the virtues of Tooting. Commonsense will show that the habit of invoking evil spirits, often because they were evil, has existed in far too vast a variety of different cultures, classes and social conditions, to be a chance piece of childish credulity." In a word, Mr. Chesterton takes the recognised attitude of the Catholic Church: All the spirits and spiritual influences in the Catholic Church are of God, and those outside constitute a form of devil worship. This is about as fine a specimen of narrow-mindedness as it is possible to put together. "Everything I possess is good, but everything anyone else possesses is bad. All my friends are excellent friends, while all yours are very doubtful." It is the local and parochial spirit which has been the cause of half the world's troubles. It is the basis of all that false patriotism which said: "My country is the only country, and all other countries of the world are negligible." If this is what Mr. Chesterton calls broadmindedness, we pity the insularity of his mind.

INFERENCE
BASED ON
IGNORANCE.

Mr. CHESTERTON concludes: "A Spiritualist generally starts with the 19th century optimism, in which his creed was born; which vaguely assumes that if there is anything spiritual it is happier, higher, livelier, and loftier than anything we yet know, and so opens all his doors and windows for the spiritual world to flow in." It is a pity that Mr. Chesterton has never met a Spiritualist. The Spiritualist knows more about the lower planes of spirit life than the Catholic can hope to do, for he has often been in touch with very devoted Catholics who have been consigned to those planes because their conduct has not squared with their creed. And it is probable that the help the Spiritualist gives them is more efficacious than many masses.

IMPORTANT.

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

Are There Two Ethers?

By A. L. WAREHAM.

SCIENTISTS tell us of but one Ether. Sir Oliver Lodge believes in one Ether, which is the vehicle of Life.

Some have claimed that there are two Ethers: one physical and the other vital or spiritual. Evidence, however, is lacking, and we can only look upon such views as speculations.

Others claim that there are seven Ethers, and that some clairvoyants can see them. This we may dismiss as a misapplication of the term Ether, which stands for what is invisible and unseeable, both by normal and psychic sight.

The idea that there can be a lifeless Ether, or *anything* in the universe that is lifeless, is not in agreement with our conception of one God, Infinite Eternal Spirit, filling all space, Almighty, Living, Source of All, Sustenance of All, All in All. With such a conception of God, how can we believe in an Ether that is purely physical without Life? If everything be of the Living God, how can there be such an Ether? It is impossible. Whether there be one or many Ethers, they are all living, animate, vital, psychic. The separation of Life and Substance is only in the minds of men. We believe the Ether to be Fundamental Primal Spirit, Living Primal Substance. Not three things in one, but One Being, having three fundamental principles or aspects; Substance, Energy and Life; which are inseparable throughout the universe. Nothing is purely physical, nothing is inanimate, nothing is dead; God is everywhere, and is a Living God; everything is of God, and is alive, The Ether is alive. This being so, we do not see the need of a second Ether, which, if not derived from the first, would be co-eternal with It, making a duality. But there is One Universal Spirit, One God, One Ether. If there be a second substance, derived from the Ether, it should have a distinctive name; but we require evidence before accepting the statement.

The one Ether that we know is Primal Living Substance, unseeable and unmanifested, yet manifesting as heat, light, magnetism, electricity, matter, derived spirit substance, plants, animals, human beings, and in myriads of ways, known and unknown to us, substantial and mental or vital. Life and Mind are unknown apart from Substance. They are not independent things, but eternal principles, united always with Substance. Ether is that Primal Living Substance from which all things and beings are derived.

INSPIRATIONAL PAINTING.

Miss L. OWEN, formerly Secretary to the late Lord Northcliffe, has forwarded us a reproduction in colour on plate paper, 12ins. by 9ins., of a painting which she claims was executed under inspiration. Miss Owen says that she had no ability or latent talent, and had never received a lesson in any branch of art. Some few years ago Sir William Orpen advised her to leave art alone, as she knew nothing of it. The original portrait is in oils, and measures roughly 4ft. by 3ft., and in it Christ is depicted as a stern, clean-shaven man. Miss Owen claims that it is the Master as he reveals himself to people when they pass over. The execution of the picture took her about six weeks, and Miss Owen assures us that Lord Northcliffe had told her to go on with her attempts to paint with the assistance of the spirit world. The reproduction is striking for its vivid colouring and the stern, sombre face surrounded by a halo of yellow and orange.

Some make an earthly end of themselves in their distress; that is because in their proscribed attitude to God and His angels they are really blind to the realities which would enable them to go on.—M. and H. D.

Spiritualism and Healing.

SOME years ago I began to investigate the truths of Spiritualism. At that time I was in very poor health, although I had the best of medical advice, I did not improve in any way, but steadily got worse. One of the specialists I consulted said I would have to undergo an operation. Being a trained nurse, my ill-health very much interfered with my duties. At times I could scarcely walk up a short hill which led from my home to the town.

I was invited to attend a private circle, and during a sitting received a message from a spirit doctor, promising me a cure. The news greatly cheered me, and I believed that the promise would be fulfilled. I attended the circle each week, and at every sitting I was magnetised, advised and prescribed for. My symptoms and pains were described, and I was told my left lung was badly affected (in fact, almost gone). I had also contracted a certain kind of blood poisoning. Before I knew of Spiritualism, I had been put into a damp bed when nursing a bad case of influenza, and almost lost my life with pneumonia, being quite unconscious for three or four days. I was, therefore, not surprised to hear of the lung trouble, especially as consumption is in both of my parent's families. Week after week I was treated, and the numerous kinds of magnetism were applied according to the need. One kind I remember very vividly was icy cold, being thrown on to me like a cold wind. At the time went on I learned the names of the spirit doctors who were always ready to explain what was being done, and for their constant help and encouragement I am sure I should have lost heart, for I often felt very ill, although through the whole time I was never laid aside. After about three years' treatment, making slow but sure progress, I was told they had built up for me an entirely new lung (a thing never yet done by the medical profession), had made new blood, and that I was chemically sound. Since that time I have never had the slightest trouble with either chest or lungs, and feel I never shall have. The medium, Mr. Barrett (whose name I have permission to use), whose help was used for this wonderful healing, was always fully controlled for every treatment, and I feel I owe a great deal of gratitude to him and his guides for saving my life. For minor ailments I have been cured many times, and I can truthfully say I bless the day I ever knew of Spiritualism.

In conclusion, I would like to state I am prepared to answer any questions regarding my wonderful cure. I can testify that the spirit friends can and do heal the bodies of suffering humanity, given the right conditions.—C. E. G.

GOOD EVIDENCE.

MR. CARL A. CARLSON, of Stockholm, Sweden, writes to tell us of the success which is attending Mr. A. V. Peters' mission in Sweden. He says: "Of course, every newspaper is ridiculing the matter, but the Spiritualistic movement is obtaining many followers, many of them of high social standing. I attended three seances with Mr. Peters. The private sitting was a complete success and wonderful results were obtained. A small circle of six has been sitting together with the view of developing the direct voice. Mr. Peters was asked to attend, and during one of his trances he completely surprised me. Some time ago, for four years, I attended a number of seances held by a prominent direct voice medium in New York City, when I was living in New York. One of her guides, an Irishman, promised to let me have a message from him as soon as he was afforded opportunity, on my arrival in this country. I have been here now for over three years, and this was the first seance I have attended. The Irish guide came, spoke with a broad Irish brogue, and gave me proof of his identity by referring to many incidents which had occurred in the New York seances. The evidence was very remarkable, and your readers may be interested."

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.

DARWEN.

THE members' yearly meeting was held on Saturday, Jan. 25th, 1929. Mrs. Shuttleworth presided over a very good attendance.

The accounts presented show the church in a very satisfactory position. The balance sheet showed a turnover of approximately £400, and left a balance in hand on the year's working of £34. The debt on the building has been reduced by over £100 during the year, and now stands at £1,209. Considering the depression in the district, it was considered a very satisfactory year's working.

The election of officers resulted in the following being elected: President, Mrs. Shuttleworth; Vice-Presidents, Mesdames Woodruff, Grime, Clarkson and Mr. Coghlan; Treasurer, Mrs. Woodruff; Corresponding Secretary, Mr. James Nightingale; Financial Secretary, Mr. James Shuttleworth.

A hearty vote of thanks to all retiring officers was adopted, after which the President closed the meeting.

A tea was served by the ladies, followed with a members' circle conducted by Mrs. Payne, of Blackburn.

At the close of the meeting a potatoe pie supper was provided by Mrs. Waring, the proceeds being devoted to the building fund.—J.N.

LONDON DISTRICT COUNCIL.

(DISCUSSION, GROUP).

Mrs. JAMES SCOTT, of the Theosophical Society, was the speaker on Monday, Jan. 14th, the subject being "The Evidence for Reincarnation."

Mrs. Scott said that it is necessary for us to recognise there is a continuity of consciousness, and there are those things which are beyond the cognition of our five senses.

So far as the evidence for reincarnation goes, there is none in the sense that it can be demonstrated. Its truth can only be based on personal knowledge, and with the further development of consciousness one becomes aware of those more subtle truths.

Many of the experiences related by reincarnationists had found confirmation from outside sources, which indicated they are not merely figments of the imagination. We must pay some regard to the trustworthiness of people, and display a sweet reasonableness towards the evidence offered by others. It is necessary, however, to have the initial understanding that to test the truth absolutely the individual experience is essential.

Theosophists claim to have found a certain process of training through which people must go in order to establish conviction. We cannot say here is evidence for reincarnation; it cannot be put to one as a fact. The deeper wells of the soul must be sounded before one can gain definite evidence.

The theory of reincarnation is held chiefly because it provides the most reasonable answer to the problem of life. It does away with the Christian conception of man as a special creation, which most advanced people have rejected as unjust. It destroys the idea of heredity, declaring that the past lives of our ancestors have nothing to do with our desires and propensities.

Reincarnation says man is divine in essence, and is passing through various forms towards perfection. The Westerner thinks the idea of reincarnation

originated in and came from the East. This, however, is not true, for it is known that races all over the world had this idea of re-birth.

So far as the speaker was concerned many of the things we find difficult of understanding, the apparent injustices, and oftentimes the seeming cruelties, lost their sting when one realised that each soul was passing through a particular experience possibly as the result of their own choice. Together with the great fact that every human soul is ascending to perfection, it made life seem sweeter, and the justice and goodness of God seem a greater reality.

Mrs. Scott cited one or two experiences of her own, relating to past lives on the earth, and she declared that without telling anyone of her ideas concerning them, others had confirmed what had been revealed to her.

A great number of problems were raised in the discussion which followed, and many pertinent questions were asked.

A very interesting evening resulted, and Mr. Whitmarsh (the chairman) passed a hearty vote of thanks to Mrs. Scott, which procedure closed the meeting.

BARNSELY.

At North Pavement on January 20th there was conducted a very impressive memorial service to Mr. Ben Davis, of Rawmarsh, who had been up to his transition President of the Sheffield District Council. The service at Barnsley was the wish of Mrs. Davis and family, as Mr. Davis had been for many years a member. The service was conducted by Mr. Webb, of Doncaster, and Mr. Webster, of Sheffield, who paid tribute to the memory of Mr. Davis in terms of affection and respect, insisting that he had been a good worker in the movement. A large congregation were present.

LUTON.

THE annual general meeting was held in the Castle Street Hall on Sunday, Jan. 20th. The President (Mr. A. Day) occupied the chair. The attendance was fairly good. After the opening hymn and invocation by the Secretary, the minutes of the last annual general meeting were read and passed. The Treasurer (Mr. H. R. Waller) gave the financial statement. Speaking of the difficult period which we had been passing through, he considered the balance sheet was most satisfactory. The following were re-elected: Councillor A. Day (President); vice-presidents, Mr. A. Punter and Mr. F. Keightley; secretary, Mr. A. Bunker; roll secretary, Mr. F. C. Keightley; auditor, Mr. R. Weatherhead; librarian, Mr. Allen. Owing to pressure of circumstances the Treasurer was unable to stand for re-election. He was thanked by the President for his excellent services to the church during his period of office. Mr. A. Williamson was elected Treasurer. The General Committee and Ladies' Committee were elected. A cordial vote of thanks was given to the President and Mrs. Day for the services they had so faithfully rendered to the church during the past year. It was pleasing to note the presence of Mr. A. Punter, who had just passed through a very serious illness, and an expression of goodwill and restoration to health and full strength was the wish of all present. The President then gave his presidential address. Speaking on the work of the church and its progress financially, he also emphasised the importance of the spiritual work of the church. During the past year we had commenced our Lyceum, which was a

work of vital importance for the welfare of the church in the future. The President thanked all for their co-operation and help. The meeting was then brought to a close by singing the Doxology.

SMALLEY.

WE are sorry to report the passing into the Higher Life of Henry Bacon, son of the President of the Smalley Spiritualist Church, which occurred on January 7th. A very impressive service was conducted in the church before proceeding to Horsley Woodhouse Cemetery, where many tokens of sympathy were shown. The services at the church and graveside were conducted by Mrs. Gilbert, assisted by Mr. T. Coaly and Mr. S. Ward. We extend our sincere sympathy to Mr. and Mrs. Bacon and family in their sorrow.

SOWERBY BRIDGE.

The annual general meeting of members took place on Tuesday, Jan. 22nd. Con. A. Butterworth (President) presided over an attendance of over 30 members, and all business was expeditiously disposed of. The chief item of interest during 1928 has been a big bazaar, which has realised the grand sum of £260 clear profit towards our project of extensions and new organ. Full membership totals 74, a slight decrease on last year.

WALTHAMSTOW.

THE annual general meeting was held on Jan. 24th, and in spite of inclement weather was well attended. It is gratifying to see the interest taken in the welfare of the church by its members. That all the retiring officers and councillors were returned speaks for itself. The various officers gave their reports, each of which was accepted unanimously.

The President called for a continuance of the loyalty and active interest of the members, without which no church can succeed.

The Treasurer's report showed the church to be in a sound position financially, which is the more gratifying seeing that the momentous step of purchasing the large hall previously rented was taken during the year. Besides keeping up the repayments, another £50 had been paid off the principal, still leaving a substantial balance in hand.

The Secretary thanked the workers—those in the limelight and those behind the scenes.

The Auditors complimented the Secretary and Treasurer on the way in which the books had been kept.

The social activities of the church are many and varied, and prove a valuable asset financially. Gratitude on this score is due to the efficient Entertainment Committee.

The Ladies' Meeting continues to be deservedly popular, and its founder was duly commended.

A hearty vote of thanks was accorded the Secretary for her generous gift of a large outdoor electric sign, which now ably advertises the church to all passers-by.

RADIO (as supplied to His Majesty the King. Herbal Medicines (Dispensed) or Massage, 2/6 per treatment. **SPECIAL NOTICE.** Absolutely Free Treatments to Poor People, 6 to 9 p.m. Wednesdays. Must have recommendation from Spiritualist Church Officials. **MEDIUMSHIP** (Impressional Guide, Dr. Grey). 1928 testimonials can be seen.—Nield's Magnetic and Herbal Dispensary, Thornfield Rd., Heaton Moor;

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 10TH, at 6-30,
MRS. E. A. CANNOCK, Dipl. S.N.U.
An OPEN CIRCLE (Public) will be held
at 16, Atkinson Street, every Sunday
at 3. Conductor: MRS. A. BURNETT.
SUNDAY, FEB. 17TH,
MRS. J. GREENWOOD, J.P., S.N.U.

Manchester Society of Spiritualists.
38, MASKELL STREET

SUNDAY, FEB. 10TH, at 10-30, LYCEUM.
At 3 and 6-30, Miss BARTON.
MONDAY, at 8, Mrs. KELLY.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, at 3 & 8, Mrs. FERGUSON

Collyhurst National Spiritualist Church.
COLLYHURST ST., MANCHESTER.

SUNDAY, FEB. 10TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30 and 8, Mrs. BURTONWOOD.
MONDAY, at 3 and 8, Mrs. JACKSON.
WEDNESDAY, at 3 and 8, Mrs. RYDER.
SUNDAY, FEB. 17TH, Mr. C. BRADY.

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

SUNDAY, FEB. 10TH, at 2-30 and 6-30,
LYCEUM OPEN SESSIONS.
At 8-15, Mrs. SAVAGE.

MONDAY, at 8-15, OPEN CIRCLE for
Healing and Clairvoyance.
TUESDAY, at 8-15, Mr. W. H. WOOD.
THURSDAY, 8-15, Mrs. WOLFENDALE.
SATURDAY, at 8-15, OPEN CIRCLE.
SUNDAY, FEB. 17TH, Mr. J. A. BOOTH.

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

SUNDAY, FEB. 10TH, at 2-30, LYCEUM.
At 6-30 and 8, Mr. MINNERY.
MONDAY, 3 & 8, Mrs. RUDDLESSEN.
THURSDAY, at 3 and 8, Mrs. SHEPHERD.
Every TUESDAY & SATURDAY at 8,
PUBLIC CIRCLE.
SUNDAY, FEB. 17TH, Mr. W. ETCHELLS.

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

SUNDAY, FEB. 10TH, at 2-30, LYCEUM.
MR. TINKER will Distribute Prizes to
Lyceumists. All welcome.
At 6-30 & 8-15, Mr. PILKINGTON.
THURSDAY, at 8, OPEN CIRCLE.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, FEB. 10TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mrs. KELLY.
MONDAY, at 8, PUBLIC DEVELOPING
CIRCLE, Mrs. GIBSON.
WEDNESDAY, at 8, OPEN CIRCLE,
Mrs. COOKSON.
SATURDAY, at 7-30, SOCIAL.
Admission, 6d.

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

SATURDAY, FEB. 9TH, at 7-30, SOCIAL.
9d. Refreshments included.

SUNDAY, FEB. 10TH, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, Mr. DAVIS.

MONDAY, at 3 and 8, Mrs. BUXTON.
TUESDAY, at 8, CIRCLE, Mr. MORRIS.
WEDNESDAY, at 3 and 8, Miss BRIGGS.
THURSDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, FEB. 17, Mrs. WOLFENDALE.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 10TH, at 10-30 and 2-30,
LYCEUM.

At 6-30 and 8, Miss GOODWIN.
MONDAY, at 8, Mrs. M. M. BRIGGS. At
7-8, OPEN CIRCLE.

TUESDAY, at 8, Mr. J. SMITH.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, Miss GOODWIN.
SATURDAY, at 8, OPEN CIRCLE.

Newton Heath Spiritual Church,
ALLEN STREET, MANCHESTER.

SUNDAY, FEB. 10TH, at 2-30, LYCEUM.
At 6-30 and 8, Mr. J. CHAMBERLAIN.
MONDAY, at 6-30 and 8, Miss MILES.
THURSDAY, at 8, Mrs. WILLIAMS.
SATURDAY, at 7, LYCEUM SOCIAL.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, FEB. 10TH, at 11, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30 and 8, Mr. WHITING.
MONDAY, at 3 and 8, Mrs. SKEER.
THURSDAY, at 7-30, PSYCHOMETRY,
Mrs. GRANGE.
WEDNESDAY, at 3 and 8, Mrs. TAYLOR.
SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church.

New Address:
94, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, FEB. 10TH, at 6-30,
Mrs. COOKSON.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, Mrs. KNOWLES.
THURSDAY, at 8, Miss SANDFORD.
FRIDAY, at 8, OPEN CIRCLE.
LYCEUM every SUNDAY at 2.
SUNDAY, FEB. 17TH, Mr. TMS.

Liverpool National Spiritualists' Church,
DAULBY HALL, DAULBY ST.

SUNDAY SERVICES at 3 and 6-30.

FEB. 10TH, Miss E. ELLIOTT, A.N.S.C.

17TH, Mr. E. S. G. MAYO.

24TH, MDM. B. M. TICKELL.

Golwyn 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,
BARMISTER 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.
MAYTER.

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

SUNDAY, FEB. 10TH, at 11 and 6-30,
Mrs. K. WIRDNAM.
MONDAY, at 3, PSYCHOMETRY.
SATURDAY, at 7, at 2, Buckhurst Road.

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

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 10TH, at 11-15 and
Mr. ELLA, Trance Address.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGRELL STREET HALL.

SUNDAY, FEB. 10TH, at 11-15 and
Mrs. PODMORE.
MONDAY, at 7-15, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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

SUNDAY, FEB. 10TH, at 11 and
Mrs. CALVERT,
Address and Clairvoyance.
At 3, LYCEUM.
THURSDAY, at 3 and 7-15, Mrs. T.M.

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

SATURDAY, FEB. 9TH, at 8, and
SUNDAY, FEB. 10TH, at 11 and 6-30,
Mrs. CLEMENTS, S.N.U.,
Address and Clairvoyance.
SUNDAY, FEB. 17TH, Mrs. STANDAN.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, FEB. 10TH, at 11-15 and 6-30,
SERVICE.
At 3-30, PUBLIC CIRCLE.
SUNDAY, FEB. 17TH, Service as usual.

Hastings Christian Spiritualist Church
CLAREMONT.

SATURDAY, FEB. 9TH, at 7, Mrs.
NUTLAND, Psychometry.
SUNDAY, FEB. 10TH, at 11 and 6-30,
Mrs. A. NUTLAND.
MONDAY, at 3, Mrs. A. NUTLAND, P.
chometry.

Margate Spiritualist Church,
CAVENDISH HALL, HIGH STREET

SATURDAY, FEB. 9TH, at 7-30,
SUNDAY, FEB. 10TH, at 3 and 7-30,
Mr. J. RAY.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, FEB. 9TH, at 7, and
SUNDAY, FEB. 10TH, at 3 and 6-30,
Mrs. CLARKE.

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

SUNDAY, FEB. 10TH, at 11 and 6-30,
Mrs. B. STOCK.
THURSDAY, at 8, Mrs. THORNDIKE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, FEB. 10TH, at 6-30,
Mr. BUCHAN FORD,
Address and Clairvoyance.
SUNDAY, FEB. 17TH,
Mr. & Mrs. A. HARCOURT BAIN.

CHURCH Pews for sale. Pitcher
New condition. Buyer's valuation.
BESWICK, 90, High Street, Golborne
near Warrington.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 10TH, at 7-30,
MRS. A. DE BEAUREPAIRE, Trance
Address.

WEDNESDAY, MR. H. LEAF,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, FEB. 10TH, at 11 and 6-30,
MRS. FRANCES LEVITT.

THURSDAY, at 3, MEMBERS ONLY.
At 6-30, MRS. HAYWARD.

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

SUNDAY, FEB. 10TH, at 6-30,
MR. W. D. WILDE,
Address and Psychometry.
Circle follows Service.

MONDAY, at 3, LADIES' OWN, MRS.
TUNNELL, Address and Clairvoyance.
WEDNESDAY, at 8, MRS. PODMORE,
Address and Clairvoyance.

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

SUNDAY, FEB. 10TH, at 7,
MR. A. SAMUEL,
Address and Clairvoyance.
After Service, Open Circle.
WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, FEB. 17TH, at 7, MR. KAHL.

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

SUNDAY, FEB. 10TH, at 11, SERVICE.
At 3, LYCEUM.
At 6-30, Address and Clairvoyance.
MONDAY, at 3, MISS V. MANSFIELD.
Meeting for Members & Friends.
THURSDAY, at 8, Clairvoyance Meeting,
MRS. S. D. KENT.

SUNDAY, FEB. 17TH, MRS. CLEMENTS.

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

SUNDAY, FEB. 10TH, at 11, CIRCLE.
At 6-30, MRS. B. STOCKWELL.
Address and Clairvoyance.

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

SUNDAY, FEB. 10TH, at 6-30,
MRS. M. CROWDER,
Address, Clairvoyance and Music.
Removed from Bourne Hall.

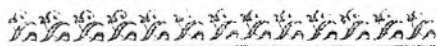
Bowes Park and Palmer's Green Spiritualist Church,
PRINCE'S HALL, GREEN LANES,
PALMER'S GREEN.

SUNDAY, FEB. 10TH, at 11 and 7,
MRS. VIOLET CROXFORD.
WEDNESDAY, at 8, MRS. C. YOUNG,
At 54, Whittington Rd., Bowes Park.

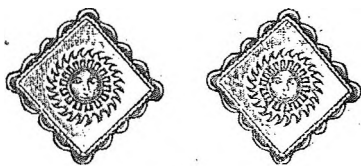
Brixton Spiritualist Church,
STOCKWELL PARK RD., BRINTON, S.W.9

SUNDAY, FEB. 10TH, at 11-15, Service.
At 3, LYCEUM.
At 7, Mrs. H. PRIOR, Address and
Clairvoyance.

MONDAY, 7-30, LADIES' PUBLIC CIRCLE
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, FEB. 17TH, MRS. S. D. KENT.



The International Spiritualists' Badge.



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

The Sunflower Badge.

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

The SUNFLOWER (which always turns its face towards the light) forms the centre of the design, and is engraved with a human face, and is superimposed on a white banner and surrounded with a deckle border signifying the human race.

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

1/6
post free.



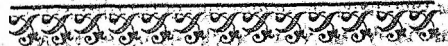
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The Badge is also produced in larger sizes and varying forms, of which particulars will be published later.

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MANCHESTER.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, FEB. 10TH, at 11, SERVICE:
At 6-30, MR. H. BODDINGTON.

At 55, STATION ROAD.
MONDAY, 2-15, LADIES' PUBLIC CIRCLE
WEDNESDAY, 7-30, PUBLIC MEETING.
FEB. 17TH, MRS. A. BODDINGTON.

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

SUNDAY, FEB. 10TH, at 6-30,
MR. ERNEST BEADS,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 7, MR.
STEPHEN POSTER.
THURSDAY, at 3, WHIT DRIVE. At 8,
FREE HEALING.

Central London Spiritualist Society,
MINERVA ROOMS, 111, HIGH HOLBORN,
W.C.1 (Corner of Guty Street).

FRIDAY, FEB. 8TH, at 7-30,
OPEN CIRCLE, MR. V. E. KENNEDY.
SUNDAY, FEB. 10TH, at 7,
MRS. F. TYLER.
FRIDAY, FEB. 15TH, at 7-30, MRS. N.
MELLOY.
SUNDAY, FEB. 17TH, at 7, MR. & MRS.
PULHAM.

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

SUNDAY, FEB. 10TH, at 11, MR. BOL-
TON, Address and Clairvoyance.
At 6-45, MR. MILES TANNER, Address
MRS. HAMMERTON, Clairvoyance.
WEDNESDAY, at 8, MRS. HAMMERTON,
Clairvoyance.

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

SUNDAY, FEB. 10TH, at 7,
MRS. LINES.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, MR. G. BARKER.

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

SUNDAY, FEB. 10TH, at 3, LYCEUM.
At 6-30, MR. H. ERNEST HUNT,
Address.
SUNDAY, FEB. 17TH, MR. E. SISSON.

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

SUNDAY, FEB. 10TH, at 11-15,
MR. D. SERJEANT,
At 3, LYCEUM.
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. GANTER
& HEARNEN, 20, The Mall, Ealing.

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

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 10TH, at 11, CIRCLE.
At 3, LYCEUM.

At 6-45 for 7, Mrs. NEVILLE,
Address and Clairvoyance.

FRIDAY, at 8, CLAIRVOYANCE.

SUNDAY, FEB. 17TH, DR. W. J. VAN
STONE.

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

SUNDAY, FEB. 10TH, at 7,

MR. J. G. POLLARD.

SUNDAY, FEB. 17TH, Mrs. BALMER.

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

SUNDAY, FEB. 10TH, at 7,

Mrs. L. CAMPBELL.

Address and Clairvoyance.

THURSDAY, at 8, Miss MARY MILLS,
Address and Clairvoyance.

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

SUNDAY, FEB. 10TH, at 11-15, CIRCLE.
At 3, LYCEUM.

At 7, Mrs. BODDINGTON.

TUESDAY, at 3, Mrs. REDFERN. At
7-30, HEALING CIRCLE.

THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, FEB. 10TH, at 7,

Miss MARY MILLS.

CIRCLE, 11-30. LYCEUM, 3.

THURSDAY, at 8, Mrs. V. CROXFORD.

SUNDAY, FEB. 17TH, DR. VANSTONE.

Hackney Spiritualist Church,
240A, AMBURST ROAD, N.

SUNDAY, FEB. 10TH, at 3, LYCEUM.
At 7, Mrs. NELLOY.

MONDAY, at 3, Miss JOAN PROUD,
At 8, PUBLIC MEETING.

TUESDAY, at 8, MEMBERS ONLY.

SUNDAY, FEB. 17TH, at 3, LYCEUM.

At 7, Mr. R. BODDINGTON.

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

SUNDAY, FEB. 10TH, at 3, LYCEUM.
At 7, Mrs. RAYFIELD,

Address and Clairvoyance.

THURSDAY, Mrs. CORNWALL, Clair-
voyance.

SATURDAY, FEB. 16TH,

GRAND FANCY DRESS AND CARNIVAL
DANCE, at SIGDON ROAD SCHOOL.
Admission, 1/-.

Hanwell Spiritualist Church
120, UNBRIDGE ROAD.

SUNDAY, FEB. 10TH, at 3, LYCEUM.
At 6-45, Mr. MARESCO MARISINI.

THURSDAY, at 8, Mrs. ETHEL SMITH.

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. 10TH, at 6-45,

Mrs. REDFERN.

At 8, HEALING CIRCLE.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 10TH, at 11, 7^{PM}

Mrs. STOKES.

At 7, Mrs. BARKER.

TUESDAY, at 8, FREE HEALING CIRCLE.

MR. CUMMINGS in Attendance.

WEDNESDAY, at 8, Mrs. E. ROBINSON.

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

SUNDAY, FEB. 10TH, at 3, OPEN CIRCLE.

At 6-30, Mrs. COOKE,

Address and Clairvoyance.

WEDNESDAY, at 8, Mrs. NUTLAND.

SUNDAY, FEB. 17TH, Mr. E. MEADS.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, FEB. 10TH, at 7,

Mrs. HOLLOWAY.

THURSDAY, at 3, Ladies' Meeting, Mrs.
E. CLEMENTS.

FRIDAY, at 8, Miss MARY MILLS.

SUNDAY, FEB. 17TH, at 7, Mr. BOTHAM.

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

SUNDAY, FEB. 10TH, at 7,

Mrs. F. SUTTON.

MONDAY, at 8, in Small Hall,

Mrs. V. CROXFORD.

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

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

MONDAY, FEB. 11TH,
Mr. F. WHITMARSH, Pres. L.D.C.
Subject, "Spiritualism & Superstition."
Questions and Discussion Invited.
Everybody Welcome.

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

SUNDAY, FEB. 10TH, at 11-15, CIRCLE.

At 2-45, LYCEUM.

At 6-30, Miss EVA CLARKE,

Address and Clairvoyance.

MONDAY, at 3, LADIES' OWN, Mrs.

FILMORE, Address and Clairvoyance.

At 8, PUBLIC HEALING SERVICE.

WEDNESDAY, at 8, Mrs. CLEMENTS,
Psychometry.

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

SATURDAY, FEB. 9TH, WHIST SOCIAL 1/-
SUNDAY, FEB. 10TH, at 7,

Mrs. B. PETZ.

MONDAY, at 3, Mrs. GEORGE.

TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, at 8, Address and Clair-
voyance.

SUNDAY, FEB. 17TH, Miss L. GEORGE.

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

SUNDAY, FEB. 10TH, at 11,

OPEN CIRCLE.

At 6-30, Mr. FRANK B. LEONARD.

THURSDAY, at 8, OPEN CIRCLE.

'CANCER. — Mr. ANDERTON - HULME
is prepared to accept patients for treat-
ment by the New Psycho-Magnetic Ray
at 71, St. George's Square, S.W.1., or at
patients' residence. 'Phone Vic. 4573.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 10TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.

At 6-30, Mr. G. T. GWINN.

THURSDAY, at 3, SERVICE.

At 8, Mr. A. WILLIAMS.

SUNDAY, FEB. 17TH, Mrs. WILLIAMS.

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

SUNDAY, FEB. 10TH, at 11,

Mr. MCFIE.

At 6-30, ALDERMAN D. J. DAVIS, J.P.

MONDAY, at 7-30, COMMITTEE MEETING.

WEDNESDAY, at 3, Mrs. MAUNDER.

THURSDAY, Lecture on "Handwriting.

SATURDAY, at 7-30, SOCIAL for Membs
and Friends.

SUNDAY, FEB. 17TH, Miss F. MORSE.

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

SUNDAY, FEB. 10TH, at 11, CIRCLE.
At 3, HEALING CIRCLE.

At 6-30, Mr. W. MELTON, Address
and Clairvoyance.

MONDAY, at 3, Mrs. RAINBOW, Ladies
Meeting.

WEDNESDAY, at 8, Miss LILY THOMAS.

MONDAY and WEDNESDAY Meeting
SILVER COLLECTION.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, FEB. 10TH, at 11-15, LYCEUM.
At 3, Mr. ETHERIDGE, Address and
Psychometry.

At 6-30, Mrs. S. D. KENT, Address
and Clairvoyance.

WEDNESDAY, at 3, Psychometry. At
7-30, Mrs. V. CROXFORD, Address and
Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, FEB. 10TH, at 6-45,
Miss DORIS MOORE,
Address and Clairvoyance.

WEDNESDAY, at 7-45, Mr. WHITE and
Mrs. TREADGOLD.

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

SUNDAY, FEB. 10TH, at 11-15, SERVICE.
At 7, Rev. GEORGE NASH.

WEDNESDAY, at 8, Miss EVA CLARKE.

LYCEUM every Sunday at 3.

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

SUNDAY, FEB. 10TH, at 11,

Mr. PERCY SCHOLEY.

At 6-30, Mr. A. MACKIE.

WEDNESDAY, at 8, Mrs. K. FILMORE.

Unitarian Christian Church,
EFFRA ROAD, Brixton, S.W.2.

Minister - REV. H. CRABTREE.

Special Addresses on Sunday evenings
at 6-30 on RELIGION & PSYCHICAL
RESEARCH.

FEB. 10TH, "The Religious Significance
of the 'New' Psychology."

Questions and Discussion Invited.

SOCIETY ADVERTISEMENTS.



SUNDAY, FEB. 10TH, at 7.30.
MRS. F. FALLOWS.
WEDNESDAY, FEB. 13TH, at 7.30.
MISS ETHEL CLARKE, Dipl. C.S.F.
After Circles at close of services.
Every Monday at 7.45, Free
Healing.

Occult Research Society and Spiritualist Church.

27, WESTOW STREET, UPPER NORWOOD
S.E.19 (3 mins. from Crystal Palace).

SUNDAY, FEB. 10TH, at 3.30 and 6.30,
Miss LILY THOMAS.

MONDAY, at 7.45, HEALING CIRCLE.
At 8.30, STUDY CLASS.

SUNDAY, FEB. 17, MR. MILLS-TANNER

The Spiritual Fellowship,
AT "THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD, N.W.5.
(Cars 7, 15, 25, Gordon House Stop.)

SUNDAY, FEB. 10TH, at 7,
Lantern Lecture, "Ben Hur."
THURSDAY, at 8, Lantern Lecture,
"Spiritualism and Lunacy."
SUNDAY, FEB. 17TH, MRS. THORNTON.

NEW SECRETARIES.

Two insertions, 1/-, cash with advertisement.

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BENNERLY HALL. — MR. H. C. BRYANT
6, Emmanuel Road, Balham, S.W.12.

CENTRAL LONDON SPIRITUALIST
SOCIETY. — Hon. Sec., MR. C. E. HAL-
LOWAY, 134, Huntingfield Road, Put-
ney, S.W.15.

CLAPHAM SPIRITUALIST CHURCH, ST.
LUKE'S ROAD, HIGH STREET, CLAPHAM,
S.W.4. — MISS BUCKINGHAM, 77, Vic-
toria Road, Clapham Common, Lon-
don, S.W.4.

DARWEN NATIONAL SPIRITUALIST
CHURCH AND LYCEUM. — MR. JAMES
NIGHTINGALE, 4, Matlock Terrace,
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