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RELIGION and REFORM.

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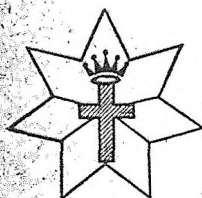
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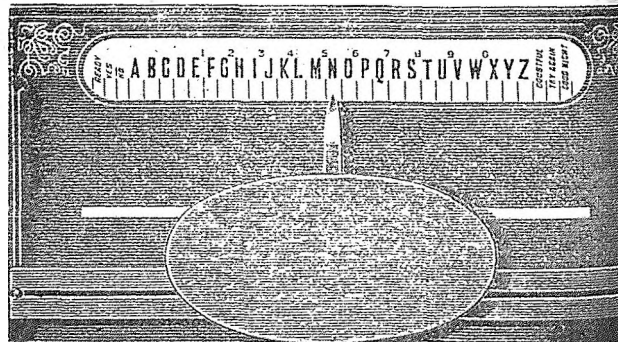
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FRIDAY, MARCH 8, 1929

PRICE TWOPENCE.

Some Random Thoughts on Spiritualism.

By W. H. EVANS.

I FIND it impossible to reach finality in matters of religion. Always there is an inner urge which will not allow me to settle down in quietude with the pleasant conviction that all is settled, and there is no need for further search. For this reason I conclude I should make a poor Roman Catholic. The last thing I should think of is putting my mind in the keeping of another, and that is what a church demands which prescribes the way its members shall think in matters of religion. For those who are weary, or who need a spiritual anodyne, or a mental soporific, the Roman Church is a good refuge. But having said this, do not run away with the idea there is nothing of value in that church. A church does not live on for centuries and attract to itself scholars as well as ignorant people if it has no value. It is not about its value I differ, so much as about its authority. It claims to be the mouthpiece of God, but I find it difficult to accept it, because the voice differs in its emphasis and message from many other institutions which make the same claim. Moreover, I feel that God speaks in the soul, and not alone through particular institutions. And we all hear that voice, and interpret it according to our degree of spiritual unfoldment.

Religion is a personal matter, and many people would say a private one also. But the personal element is so strong that men are moved to endeavour to make all others conform to their way of thinking. We are all willing that people may think as they like upon every other subject, but as soon as we touch religion we flame up with a consuming zeal to make others see things as we do, and think of them as we think. For we imagine we are right and they are wrong, and as religion is concerned with our eternal welfare we are unselfish enough to wish everyone well in the other world, if they will but believe as we do.

We are now growing out of this mode of thinking. Many of us, in saying that religion is a personal matter, imply that another man's religion is not our business, any more than is his interest in any particular science or philosophy. We are growing tolerant. Is it that we have loosed our hold of religious beliefs, and are less certain of our conclusions? The world has expanded, and the universe has grown in our thoughts since Galileo first turned his telescope to the heavens. We are not certain of the locality of heaven in the crystalline vault above our heads, and some knowledge of the earth's interior has shaken our ideas of hell. So we are coming to think—which is next to seeing—that heaven and hell are not localities, but states of mind, dependent to a large extent upon contingent circumstances. But we are still apt to think of heaven as a present for a good boy, and hell as a jolly good spanking for a bad one. The concept of locality may be shaken, but the idea of joy and pain is just the same. Science has jostled our ideas somewhat, but we still hold to the idea of reward and punishment.

But even that idea has become modified. We begin to think there are no rewards or punishments, but only results, or effects of actions. The feeling of satisfaction I may enjoy upon doing what is right is not a reward, it is simply a result of acting in conformity with the moral law. But observe, you do not always feel satisfied even when you do act in accordance with moral law. Moral law does not say, "You must do so-and-so because it will give you a pleasant feeling, but because it is the right thing to do,"

and doing the right thing may at first make you feel miserable. The inhibitions of morality do not make for an increase of "moreness" all at once, and it is this sense of moreness which people are seeking. When the toper goes in the public-house and drinks, he feels a sense of expansion, and up to a point exhilaration of being. He is hail fellow, well met, and gloriously irresponsible. All the inhibitions with which society has surrounded him fall away, and he does not care a tinker's curse for society, even though it be spelled with a capital S. No, the practice of morality does not bring satisfaction all at once: we have to grow into it so to speak. And the sense of satisfaction is secondary, the expression of the moral life is primary.

Religion means discipline. When we say it is a binding back, we mean it is a discipline of body, mind and soul. Religion makes its demands. The savage bowing down to his fetish must perform the appropriate rites, otherwise his worship will have no effect. And if his petitions are not answered, he is in a better position than the modern man, for he can take his god and give him a good walloping for not attending to his business. We are not in that position. If our prayers are not answered, we tell ourselves it is because it is not good for us for them to be answered. We seek for reasons, and pray we be more worthy next time. But the savage, more practical and less sophisticated, has his god before him in definite shape, and can lay lustily on the inanimate wood and stone, and so vent his disappointment, and, let us hope, get a corresponding relief to his feelings.

Speaking of God—and the reader must not expect anything but a discursive talk, and not look for too closely connected thought—we find the personal element enters into all our conceptions of Deity. All great religions, and lesser ones too, revolve around some personality. You cannot think of Buddhism without Buddha, Judaism without Jehovah, Christianity without Jesus Christ, or Mohammedanism without Allah and Mahomet. At their foundation is the person, the one who felt keenly, and thought deeply, and who was gifted with an unique power of expression. And whenever men pray, they pray to a Personal God. Oh, yes! I know we say God is not a person, but we do not know. We say that because we consider God is infinite, and there can be no infinite personality. Personality predicates limitations: at least, our notions of it do. I know all about the limitations which language imposes upon us. But just as good Robert Ingersoll could not bow down to a "perhaps," so do I find it impossible to bow down to the "unmanifest" or the "absolute." Metaphysical jargon does not satisfy the heart, however much it may intrigue the head. It is very pleasing to think about, and it tickles our vanity to wander amidst metaphysical subtleties, and feel at home with abstractions: but abstractions are of little value to us until they become concrete. I do not wonder at men praying to a personal being, or to a saint or martyr. It is quite understandable. And when the mystic prays to God and says he feels a response, is that from "the unmanifest" or "the absolute"? If so, how does the Absolute manage to express itself in such a manner that the mystic can say it is a personal response he feels? If God is not personal—I leave out the article that it may be sufficiently vague—whence is derived our personality, our sense of self? Is it the nature of the "unmanifest" or the "absolute" to express itself in personal form? If so, it must in its nature be personal. Do not let us be misled in our thoughts of personality by mere size. Just think of the universe, which is big enough to satisfy our pigmy

minds, and you will see as you think that it is personal at every point of it. You cannot escape it, wherefore we may conclude that when religion speaks of God in such close and intimate terms, it is not very far wrong, however difficult some philosophers may find it to understand. Indeed, the best part of religion is that which you do not understand, which you have to take on faith. The most attractive part of religion is its mystery, just as it is the most attractive part of science. For when you consider things you will find that while you may be able to explain things, you cannot understand them. A paradox which some may find difficult to grasp, but which really expresses the problem of being. Science is always giving us explanations, and telling us how things are done, but it can rarely if ever tell us why things are done. We live amidst mysteries, and this question of prayer to God is one of the greatest. And as long as hearts feel the need for prayer, men will pray; and as long as they do pray, it will be to a personal God, whom they feel will respond. If the response seems to be delayed, nevertheless we have faith it will come. Maybe we shall at last see there are no unanswered prayers. That the very silences of God are pregnant with blessings. For are we not led inward to the secret place of our being? If we are, we shall meet God, and maybe, like Jacob of old, will wrestle with Him and discover something of His strength and majesty and glory. For there will be uncovered in us that secret source of power for which we sought in the world. And it is this to which religion would lead us. But we are wilful, perverse, and mistake our blindness for vision. By and by we shall come to see and, like the blind man of old who recovered his sight, will declare, "One thing I know, that once I was blind, but now I can see." And if in seeing we discover the Light of the World, how great will be our joy and blessedness.

The central idea of religion is sacrifice. It is that we must give up and serve. Religion permits neither idle minds nor hands. If a man is possessed by religion, he is impelled to share it with another. A truth kept to oneself loses its value: it ceases to grow, and it fails in its object if it does not flower into action. It should fertilise thought and urge the mind to movement. Yet there has always been a secret part of religion. It is spoken of as esoteric, and it implies we must reach a certain condition of development before we can be admitted to the inner court. One can understand that. "Cast not your pearls before swine, lest they trample them under foot, and turn again and rend you," said the great teacher, Jesus of Nazareth. Many have found it so, wherefore it is necessary to unfold a wisdom which tells us when to speak and when to be silent. A man's religion should need no words: the best exposition of it should be his life. If he live his religion it will help his fellows to an understanding of it. We are moved more by example than precept, and when we see a man's religion embodied in his life, we see the word of God incarnate. We must live our religion if it is to be of service to others.

I sometimes think too much stress is laid upon sacrifice, needful as this is. True, to all joy there is a background of sorrow, and much of our greatest and sweetest emotions comes from giving up, but it must be a voluntary giving up. Most of the sacrifices we have to make are compulsory, and there is no joy in it, but a great misery. And if our life is such that we are continually forced to give up, and deny ourselves even simple and innocent pleasures, we at last reach a point where the very power to enjoy dies from want of nourishment. Religion should increase our capacity for joy; if it demands constant sacrifice there comes a time when the soul rebels, and then religion fails. For the rebellious soul will turn its back upon all good, and claim there is nothing of value in religion. And here let me observe it is a bad sort of religion which is always telling people they will have a good time in the future if they endure and suffer now. That is likely to be true, but it has its limits of usefulness. I do not believe God means us to be unhappy. We create our own miseries, and then blame God for them. If no present joy attends effort, the devotee will come to think that all the talk about the good things of the future is like the carrot in front of the donkey's nose, just an inducement to make him keep on. He likes

to have an occasional nibble as a promise of fulfilment. It is not wise to insist too much upon the disciplinary aspect of religion, and its need for sacrifice, but also indicate the many joys it can give to those who live the noble life of religious service and devotion. For the service of religion is to help one another to live more righteously, and not to hinder and put obstacles in the way of the development of our fellows.

Speaking of service reminds me of what we speak of as "divine service," which we announce will be performed like a play—at a certain time and place. We call it service to God. Do not you think we have strange notions of what is pleasing to God? We gather together, and sing hymns, some of them of most fulsome flattery; we make petitions to inform him of his duty, and remind him not to be forgetful of us, and someone gets up and preaches a sermon about his wondrous attributes in some form or another. We act as if we believed God was the supreme egotist, that he really enjoys listening to our puny descriptions of his majesty, his might and power, his love and wisdom, and all the other human attributes with which we clothe him. It is not really divine service at all. Ten to one we have been kidding ourselves that we have done a good thing by going to church and singing, and listening to prayers and sermons, when all the time we have been jolly well enjoying ourselves. Now the thought at the root of divine service is a noble one, though we do not all grasp it. If we go and reconsecrate ourselves to the service of our fellow-men, we have rendered service to God by preparing ourselves to be channels for his influence to act through us. But what of us? Well, that is a question for every soul to answer for himself, and I am no man's judge. If, when we go to church, we have clear ideas of why we go, and do not attend because it is a conventional or fashionable thing to do, it can be a most fruitful experience. For where people gather together and exalt their minds to the higher plane of life, there takes place an interchange of energies; there is a sinking of self in the greater collective life of the worshippers, and we are all enriched and ennobled by the inflow of spiritual grace and power which takes place in such conditions. This is service of the truest kind, in that it is selflessly rendered. And when there is added to it the consciousness of unseen presences, and there flames the awareness that fuller life of the spirit, we realise ourselves as part of a great community. At such times there is communion of saints, a perception of holier things than the physical mind can realise. We come from such service energised, refreshed, and broadened in mind and heart. The soul is truly awake the influence of such a service abides with us as a refreshing power revealing our spiritual nature in all its essential purity.

And now I had better cease. I have drawn a bow at venture: some of the arrows have been barbed with iron, some with gentle raillery, but in each there has been the feather of sympathy and love. If any have found lodgment between the joints of your armour, you will be helped and wish you to be.

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

G. F. KNOTT, Secretary,
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My Seance with Valiantine.

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

MY SEANCE with Valiantine, the famous "voice" medium, ranks among the best of my recent American experiences. The invitation to sit with this remarkable psychic came from Judge William Cannon, President of the New York section of the American Society for Psychical Research, the seance being held in a beautifully furnished room dedicated by the Judge and his wife to Confucius, who purports to be one of Valiantine's guides.

I spent some time with Valiantine, and found him to be an unpretentious man, superior in education to what we have been led to suppose from the writings of some of his English friends. He is a little less than medium height, and rather full in build, about forty-five years of age, quiet and modest, his popularity sitting lightly upon him. Most good mediums are vain. This is probably a natural safeguard against the abuse to which they are usually subject from sceptical if well-meaning critics, as well as from those who are rude and ignorant. Valiantine talked little about himself, and appeared to regard his mediumship as an interesting, impersonal qualification. A very healthy point of view.

Doubtless his close association with many notable people has done something towards tempering his disposition in respect to his mediumship, while his close association with Judge and Mrs. Cannon has helped him a great deal. It is impossible to know these well-known psychical researchers and not be better for it. Their influence on American psychical researchers has done much towards introducing a sane, sympathetic attitude towards supernatural phenomena and mediums which works beneficially all round. The fact that mediums seek engagements with the New York section of the S.P.R., while they generally avoid sitting with other sections, both in America and abroad, testifies to the excellent qualifications of Judge and Mrs. Cannon for this class of investigation. They are essentially human, realising that mediums are also human, and require courteous and sympathetic treatment to give of their best.

The seance was strictly private, consisting of Mrs. Leaf, Mr. Francis Fast, Judge and Mrs. Cannon, Valiantine and myself. I sat next to the medium, and was able to follow his movements throughout. It was evident from the moment the voices commenced speaking that they were quite independent of Valiantine. I could hear him breathing or talking during the voices with a detachment apparently as decided as that of the other sitters.

Mr. Fast was of great use to us owing to his linguistic ability, and was able to converse with the voices in three languages, about five different tongues being spoken. Practically no attempt was made by the invisible communicators to establish identity, their whole attitude being that of friends and relations paying a social visit in which they were desirous of making it known that they were happy and anxious to exchange greeting with those they love. Thus it was purported that several relatives of the company talked to us, sending greetings to members of our families who were not present.

The most interesting of the communicators was, of course, "Confucius," the control that so effectively communicated with Dr. Whymant, the Oriental scholar. Dr. Whymant was not a Spiritualist, nor greatly interested in psychical research at the time of his experience, but he was obliged to admit that the best and perhaps only satisfactory explanation was that the spirit of Confucius actually talked with him. This did not mean that he was convinced that this was the right explanation, but that it was certainly the best.

The "Confucius" voice is always preceded by a few notes on what appears to be a reedy flute. It was a habit of the great Chinese philosopher to play on such an instrument during his lifetime. No one present understood the strange language the voice spoke, but Dr. Whymant assures us that it speaks ancient Chinese of a kind that no Oriental scholar can effectively imitate, but which all recognise.

Personality is an important factor in all forms of human communication. Really great men and women have an indescribable aura which indicates their superiority. The Confucius personality at Valiantine's seance had that, even after making allowance for the power of suggestion arising from the supposition of who it was speaking. The influence was that of a sweet, kindly, wise old gentleman who loved his fellows. After a while the voice spoke in English, giving the company a few words of greeting, and wishing them well.

There was a pathetic touch about the voice of a little girl which occasionally interposed during the brief periods of silence, begging Valiantine with childish persistence to take his trumpet to her father, who was sorrowing over the loss of his wife. It appeared that the child's mother had only recently passed away, and the poor woman was as much troubled at being unable to reach her husband to tell him all was well with her, as it was for him to know what had become of her. Enquiry revealed that the poor man lived in South America, and was, therefore, beyond the reach of Valiantine. It took a long time to assure the little girl of this, and in the end she was obliged to depart without satisfaction.

This episode gave us a good insight into the need of more mediumship to meet the demands of a sorrowing world, and also something of the situation regarding psychic communication in the next world. The dead woman was evidently as distressed as her poor husband. The only immediate solution to the domestic tragedy would have been a good medium such as Valiantine. Death undoubtedly gives rise to acute social problems in the next world as well as here. People die in ignorance of what to expect, and finding themselves still alive, become anxious to inform their friends on earth. This they are generally quite unable to do, and they must suffer in consequence. It holds them back from settling quickly to their new life, and they hang about the earth, trying in vain to communicate effectively with their distressed friends.

I have long regarded spirit intercourse as having been established by the next world for their own benefit as much as for ours. Just as we desire to remove social disabilities for the purpose of developing a healthy, progressive, happy people, so do they. From the nature of the work it is mutually beneficial. Both worlds reap good by it. I felt truly sorry for that little child, and we all longed to be able to render the required assistance, but we were helpless.

Valiantine seems to be the kind of man to help anybody if possible, a characteristic which endears him to his friends. Judge and Mrs. Cannon, who know him better than any other investigators, confessed to a genuine affection for him, and are proud to include him among their friends. He is most pliable, raising no objections to tests being applied. This is a valuable asset to psychical research and of great assistance to the propagation of Spiritualism. Everyone that I spoke to who had sat with him for any length of time accepted the Spiritualistic hypothesis. This makes him a real religious as well as scientific power in the world of psychic enquiry. I found it a real pleasure to meet this unassuming, gifted man.

SPIRITUALISM IN MONTREAL.

A GREAT deal of interest was aroused in Montreal by an illustrated address on Psychic Photography, given before the Montreal Spiritualist Assembly by Mr. James Skelton, Dipl., S.N.U., late of Belfast. Mr. Skelton told his audience that while there was a great deal to learn, nevertheless psychic photography was a genuine fact, despite all the trickery and scepticism which is alleged in connection with it. Several slides depicting the results of well-known mediums, such as Mr. Hope and Mrs. Dean, were thrown upon the screen, and emphasis was laid by the lecturer upon the rigid conditions which governed the production of these results.

The lecture has certainly added to the interest in Spiritualism in Montreal.

"Listening-In" in 1816.

THE FIRST PROGNOSTICATION OF BROADCASTING?

AMONGST the number of anticipations of broadcasting apparatus reported no case has yet been discovered of listening; so the title of this article may seem an extravagant claim. Yet as the extract soon to be given will show, there is no exaggeration, but, indeed, there is understatement. For not only has there been discovered an instance of listening, in the year following the Battle of Waterloo, but more surprising still, there is introduced into the description the first reference to an amplifying apparatus on record. This would be sufficiently startling if the anticipation ended there; but any part of the world can be heard at will, and while the receiving and amplifying apparatus, as also the hearing instrument, are solid and visible enough, the link between the place of origin of the sound and its reception room is, as in modern achievements, quite invisible; in fact, "wireless."

Here, then, is the extract taken from the second part of "Poor Old Robin (Almanack)" for 1816, in which a man named Barnaby Blank describes an experience he had when on a visit to the world of spirits. The "Shade" begins speaking:—

"... they ascend this hill. There, by a mechanism which required the utmost skill of the spirits, everything that passes in all parts of the world is seen and heard." (Television also, notice.)

"We went up (the hill), and were scarcely half-way up when my ears were struck with a disagreeable humming, which increased as we advanced. When we came to a platform in which the hill ends, the first thing that struck my eyes was a globe of a considerable diameter. At a distance it was a humming; nearer it was a frightful thundering noise formed by a confused mixture of shouts of joy, ravings of despair, shrieks, complaints, ringings, murmurs, acclamations, laughter, groans, and whatever proclaims the immoderate sorrow and extravagant joy of mortals.

"Some imperceptible pipes (said the shade) come from each point of the earth's surface, and end at this globe. The inside is organised so that the motion of the air which is propagated through the imperceptible pipes, and grows weaker in time, resumes fresh force at the entrance into the globe and becomes sensible again. Hence these noises and hummings. But what would these confused noises signify, if means were not found to distinguish them? Behold the image of the earth painted on the globe; the islands, the continents, the oceans. . . . Dost thou see Europe the quarter of the earth that hath done so much mischief to the other three? . . . Burning Africa? . . . Asia? . . . America? . . . Observe what point of the globe thou pleasest, place there the end of this rod which I give thee, and putting the other end to thy ear, thou shalt hear distinctly whatever is said in the corresponding part of the earth."

Surprised at this prodigy, I put the end of my rod upon Babylon (London, of course). I applied my ear and heard what follows. "Is it not true," said a farmer of the imposts who was making his calculations upon the people, "that in the occasions of the State, everyone should contribute in proportions to his means, after a deduction of his necessary expenses? Is it not also true that a very short man spends less in clothes than a very tall one? Is it not true that this difference of expense is very considerable? . . . I would, therefore, have all His Majesty's subjects measured and taxed each inversely as his stature. . . . Another consideration of equal weight. A tax on bachelors has been talked of. . . . I have in my pocket-book I know not how many projects as good as these. . . ."

We must leave the rest of the speeches to the imagination; enough has been reproduced to show that selective reception, amplification and telephone receivers were in the imagination of men 112 years ago—THOS. G. PHILLIPS in the "Radio Times."

HAPPINESS is not perfected until it is shared.

Operations Upon the Brain.

BY E. S. G. MAYO.

WHEN Sir Arthur Keith stated that a whole hemisphere of the brain could be surgically removed and the patient recover, he was not stating a new nor a novel fact. Surgeons have adopted extensive surgical interventions in certain pathological conditions of the brain for some years. The experiments which Dr. David Ferrier, of Cavendish Square, performed upon various animals, including anthropomorphs, established the fact that such surgical intervention was possible over forty years ago. In point of fact, these other experiments formed the basis upon which surgeons have subsequently operated upon human subjects.

Professor Ferrier was probably the greatest authority upon the brain of his time, and his "Functions of the Brain" is an authoritative text book at this day. In this book I quote the following:—

"When one hemisphere is removed, or destroyed by disease, motion and sensation are abolished unilaterally, but mental operations are still capable of being carried out in their completeness through the agency of the remaining hemisphere." ("The Functions of the Brain," 2nd Edition, page 426.)

Thus wrote Ferrier in 1886, and while it supports the statement of Sir Arthur Keith, it at the same time gives an answer to the question you raise as to what mental results follow such operations.

Our materialist friends find Ferrier's contention amusing, for if mind is merely a function of the brain and the brain is destroyed, mind should be destroyed. But to hold, it should be seriously affected by cerebral operations, and if it is not seriously affected by such operations, it would seem that the Spiritualist contention is the more compatible with the facts of the case.

There is a rumour—not well authenticated, but admitted—that a certain person had both cerebral hemispheres removed by operation, and upon recovery was returned to Westminster, where he was subsequently appointed Chief Whip to his party. If the rumour is not true, it is to be regretted.

TRANSITION OF A WELL-KNOWN JOURNALIST AND SPIRITUALIST.

By the death of Mr. Charles Matthews, which took place at 19, Polsoe Road, Exeter, on Feb. 18th, one of the oldest and most widely known journalists in Devonshire has passed from our midst. Mr. Matthews, who was 70 years of age, had enjoyed uninterrupted good health for many years, and was actively engaged in professional work to within a week of his death. Exposure to the recent weather, however, caused bronchial trouble, which led to pneumonia, and ended fatally.

A native of Exeter, Mr. Matthews was trained on the staff of the "Western Daily Times," of which he became chief reporter, and subsequently joined the staff of the "Western Daily Mercury," now incorporated with the "Western Morning News." With the exception of a short break at Scunthorpe and Manchester, he had been associated with journalism in Devonshire for sixty years. He was a life-long Liberal, and for many years a prominent Unitarian. Later, however, his attention was directed to Spiritualism, and he was connected with the "Church of the New Dispensation," Friars Walk, Exeter. He conducted the morning service at that church on Feb. 18th, and this was his last public appearance.

The interment took place at the Higher Cemetery, Exeter, on the 21st February, in the presence of the family and friends. Mr. Matthews leaves two sons and two daughters, to whom our sympathies are expressed.

A CORRECTION.—Mr. R. A. Bush points out an error in his letter on "Baptism" on page 107. The last line of the second paragraph should read "spiritual enlightenment," instead of "spiritual enlightenment."

Spiritualism on Trial.

We take the following extracts from a letter submitted to the "Daily News" in the recent controversy, which was evidently too long for use by that paper. Our correspondent, Mr. A. A. Porter, writing from Gibraltar, says:—

"I consider the claim of spirit communication proved absolutely, and I am convinced that the spirits of the dead can and do frequently communicate with the living, provided they are able to avail themselves of the organism of a psychically sensitive person as their means of expression. I have received irrefutable evidence that spirits do survive bodily death; they preserve their memory, emotions, personality, and maintain an intelligent interest in the affairs of the living, especially those of relatives.

"Throughout the 'Daily News' correspondence the charge has been frequently made that spirit messages are painfully trivial and puerile, and that no real definite information has been given by departed spirits which is of value to the living. My experience is quite the reverse. The seances I have attended have been of a private nature, not possessing unique features, as the chief controlling spirits are the deceased parents of a friend of mine. They speak through the medium of his fiancé, Miss B., who is gifted with clairvoyant, clairaudient and healing powers, besides having the faculty of attaining the complete trance. I believe these accomplishments in one medium are rare. They are used by Miss B. for the benefit of others without the slightest thought of personal gain. Messages of love, and advice on health, business and family matters have been received by my friend's—and his fiancé's—relatives frequently during the past eight months.

"Let me allude to one case of prophecy. The medium had a blind father, who was told that he would meet a Spanish oculist who would be visiting Gibraltar. This man would make an examination, and subsequently operate and restore the sight of one eye. Within three months everything took place exactly as predicted, and Mr. B. has now his sight in one eye, but the other was found to be useless. In May last when I attended my first seance I was apprehensive and critical. I had imagined a seance only possible in a darkened room with uncanny apparatus in use. I found an ordinary family gathering in a well-lighted room. I saw Miss B. in a reclining position go into trance, and heard one spirit after another conversing with the family gathered round, exactly like telephonic conversation, mainly, however, in their mother tongue, the Spanish language. Each communicating spirit showed a distinct change not only in the manner of speaking, but in tone of voice and personality. The whole conversation was bright and cheerful. At times even humorous, and never of a doubtful character. I was very much surprised when an English-speaking spirit conversed with me in the English language for some minutes. This was to me absolute proof of spirit power, because the medium was quite unable to speak or understand even the smallest phrase in the English language.

"On another occasion the same spirit conversed with me in English for several minutes. On this occasion an extraordinary thing happened. A late arrival at the meeting had heard vaguely about an accident which had occurred on his way to the seance, and asked the spirit for information. It was a fatal drowning accident which was happening at the time nearly a mile away at the South Mole. The whole incident was graphically described by the spirit of a boy even while the search for the body (that of a young daughter of a naval officer) was proceeding. It was intensely exciting as he described first the search, then the recovery of the body, the attempt at resuscitation, the expressed hope of restoration to life, and the final cry of despair as he sadly announced that the child would not live. The spirit of the medium's sister subsequently confirmed the sad news. I asked the source of her knowledge, and she replied that she had seen the accident, and had received the information from her own spirit guide. No living person in that room could possibly have seen the accident, as the details of the finding of the body and its resuscitation occurred while the seance was in progress. On subsequent investigation the

whole of the details stated were correct, with the exception that the child had been wrongly described as the daughter of an English policeman, instead of a naval officer.

"Many interesting statements have been made to us regarding life in the spirit world, and what takes place at and after the moment of death. I am of the opinion that there is no meance to mind or body in the growth of Spiritualistic practices. On the contrary, I consider that Spiritualism is a wonderful power for good. It is religion of love and practical sympathy which stimulates faith in God. It enables every living person to be the arbiter of his or her own destiny, since this is dependent upon their behaviour and character during their life on earth.—A. A. PORTER."

An Evidential Seance.

By ADA A. PEARS.

WHILEST conducting services at Jubilee Hall, Belper, on February 3rd and 4th, I was privileged to participate in three seances held with Mr. T. G. Davies, of Dowlais, South Wales—two held in the ante-room of the hall and one at the home of Mr. T. F. Smedley, who suggested my sending a report of same. Mr. Davies was securely roped in the chair, and cotton was tied around the knots and also across the chair from each thumb. Each seance was conducted under strict test conditions, and during the meetings the control repeatedly asked for a light to examine the medium. Manifestations commenced immediately on putting out the lights. Loud knocks were heard upon the doors and walls. Tambourine, bells, and skipping rope kept time with the singing. The luminous cross was carried about by materialised hands. Frequently a hand stroked the face of a sitter. Warm hands fondly caressed the face, hands of sitters, and rapped in answer to questions. Water was brought in from outside and sprinkled freely upon the sitters. By means of the direct voice full names were given to many of the sitters at each seance. In some instances our own loved ones sang in the direct voice, and gave their full names. Signor Morozzo, a beautiful tenor, sang in Italian and English, which was a great musical treat. Miss Kate Wood, the late materialising medium, who had been entertained by the Smedley's, and gave remarkable seances at Belper in years gone by, made her presence known in no uncertain manner. The late Mr. Alfred Smedley spoke and vigorously shook the hand of his daughter, Mrs. F. T. Smedley. Mr. Smedley's darling grand-daughter, Beryl, joyfully called to her "Daddy!" "Daddy!" who sat next to his mother. Mrs. Wheeldon, one of the oldest Spiritualists in Belper (the friend of Mr. and Mrs. Smedley, and mother of Mr. and Mrs. F. Wheeldon), manifested beautifully, along with Mr. and Mrs. F. Wheeldon. Two little sons, Ronald and Douglas, fondly caressed their dear parents, also James and Alfred Watson, brothers of Mrs. F. Wheeldon. My dear son, Clarence, showed a materialised light, which was luminous, outside the circle, and spoke in the direct voice, asking me to carry on my good work, and never to give it up. "I will do my best to help you." It is impossible to give full details of such a seance. All one can say about these wonderful experiences is that instruments such as Mr. Davies proved himself to be are invaluable.

During the seance Mrs. T. F. Smedley was requested by the control to release her hand. It was immediately grasped by the materialised hand of her father, Mr. Alfred Smedley, which then dematerialised out of the sitter's grasp. Mrs. Smedley's glasses were also removed from her face by the materialised hands of Mrs. W. Wheeldon, who placed them in the hands of her son.

(Signed) ADA A. PEARS,

F. W. WHEELDON,
MRS. F. W. WHEELDON,
J. T. WRIGHTMAN,
MRS. J. T. WRIGHTMAN,
MRS. G. SHELTON,
W. J. WEBSTER,
MRS. LILLIAN SMEDLEY,
FREDERICK SMEDLEY.

Is Sin Part of the Divine Scheme?

By H. TIDDMAN.

FROM the earliest periods recorded in history down to the present year of grace, sin and the transgression of nature's laws have been the seemingly inseparable attributes of human nature. The commission of these errors is followed by an inevitable sequel—the entailment upon mankind of unspeakable misery and suffering. We are quite justified in assuming that this deplorable condition of affairs existed in prehistoric times, and will continue to do so for countless ages in the far distant future.

The consideration of these matters has led many who are seeking for the truth to ask the question: Why is sin permitted? This, in view of the fact that their clerical mentors have always preached the existence of a God who is omnipotent in the highest degree, to whom everything is known, without whose sanction nothing can occur, and who is the Divine embodiment of all that is just and good.

That there is a God, the Father or originator of all things, cannot be denied, as there must be a cause for every effect. The orderly movements of the heavenly bodies, the regularity of the seasons, the phenomena of life, and the other marvels of nature that we see around us are but the tangible effects of which the handiwork of the Supreme Power has been the cause. All of these things down to the lowliest insects or smallest blade of grass form indisputable evidence in support of this view, for to ascribe their existence to chance or accident would be ludicrously illogical.

We are, therefore, confronted with a very perplexing problem. In the first place, there is every conceivable form of wickedness in the world, and on the other hand, we have indubitable proofs that there exists a Deity whose goodness is described as being infinite, and whose knowledge and power are so unbounded that not even a sparrow can fall to the ground if it be contrary to the divine will.

The question then that forces itself upon our attention is, why does this Omnipotent Being permit sin and evil to exist? A clergyman of the orthodox church will invariably meet this query with the stereotyped reply that "it is part of the divine scheme." This answer may (to use a colloquialism) shut a man up and prevent him asking awkward questions, but it is neither convincing nor satisfactory. In this connection, it would be well to remember that the popular conception or idea of God is derived from the teachings of the clergy, who in their turn have gathered their information from the Bible. We must also bear in mind the fact that every page of the Holy Book is the work of human hands, and was not written by the Deity.

In the first chapter of Genesis we are informed that "God made man in His own image," but is this correct? We have only the authority of Moses (or was it Zoroaster?) for this statement. That Moses may have conversed with spirits or angels is well within the bounds of possibility, but it is most unlikely that he ever saw God or had any personal communication with Him. It is also practically certain that nobody living on this mundane plane has ever seen the Deity, and our spirit friends who visit us occasionally from the other side have the same negative experience to relate.

The consideration of these facts can lead us to but one conclusion, viz., that nobody of whom we have any cognisance having seen God, the generally accepted notions based on the statement in Genesis regarding His appearance and characteristics are without foundation.

These are the products of man's imagination, which has further endowed the Deity with unlimited power or omnipotence. If we accept this dictum, it follows that we hold God responsible for all the evil in the world, seeing that the possession of almighty power in the fullest sense would enable Him to abolish it whenever He chose to do so. To say that He is a consenting party to all this wickedness, and that "it is part of the divine scheme," sounds very much like blasphemy.

The question, therefore, arises, has God the infinite power which has been ascribed to Him, or does His power lack the quality of infinitude, and is it restricted to the

extent that He is practically unable to suppress sin? answer this in the affirmative would be to imply that the Deity is not omnipotent in the literally unlimited sense which we have been taught and accustomed to regard Him.

In order to arrive at a satisfactory conclusion on this point, it will be necessary to look round for the requisite data upon which to base our deductions. This ought not to involve us in any very lengthy procedure, for in addition to the physical and mental imperfections of humanity their counterpart in inanimate nature must be obvious to the physical and mental

In order to arrive at a satisfactory conclusion on this point, it will be necessary to look around for the requisite data upon which to base our deductions. This ought not to involve us in any very lengthy procedure, for in addition to the physical and mental imperfections of humanity their counterpart in inanimate nature must be obvious to the most casual observer. Tidal waves, cyclones, earthquakes, volcanic eruptions, etc., all form collective and palpable evidence of the unsatisfactoriness of things on our planet, and give us much food for thought. Of course it may be said—and with perfect truth—that the earth likewise its inhabitants, are in a state of evolution, hence the inchoate nature of their present condition, and the presence of these various disturbing factors.

At this point it may be well to digress somewhat in order to answer certain well-meaning individuals who maintain that it is presumptuous to criticise the works of God. To these let it be said that one of His grandest works has been to endow man with the faculty of reason, and that he who neglects to use this God-sent gift in the search for truth may be likened unto the man in the parable who buried his talents to his own undoing.

However, to resume. Assuming for the moment that the Deity is in full possession of the infinite power with which He has been credited, it would have been quite easy for Him to have produced a perfect world, peopled by a race of beings untainted by sin, as to have created one in which everything must evolve from chaos, through countless aeons towards perfection. Why, then, has the latter course been adopted? Where is the utility of it, and whom does it benefit?

Finite though we may be, our intelligence teaches us that perfection in anything is always better than the opposite quality, and that sinlessness and purity are preferable to iniquity and crime. It is illogical—nay, it is unthinkable—to suppose that God, the supreme embodiment of goodness, has created such a terrestrial Hades for His personal gratification or amusement. One would deem it more in accordance with the dictates of reason to dismiss our preconceived notions regarding His literal and absolute omnipotence, and assume that even His power is circumscribed, although we acknowledge its magnitude as transcending anything that the human mind is capable of conceiving.

On this hypothesis may we not also assume that having endowed the primeval elements of this planet whilst in a state of chaos, with the properties that make evolution, His active control ceased at this stage, and that the earth and its inhabitants must of necessity work out their own destiny. If evil is incidental to the process, it is surely not because God prearranged it, and so surely would He eliminate it, if that were possible.

Allowing this to be the correct view of the matter, it is tantamount to a deliberate slander of God's holy name to maintain that sin is "part of the Divine scheme." Whatever our ideas on the subject, they must necessarily be based on conjecture, but when we reach that future state which God in His wisdom and goodness has ordained for us, and which our spirit friends sometimes describe, then on that plane we may perhaps be enabled further to comprehend these mysteries, but not till then.

A GOOD MORTO.—Keep a mental daily diary of all your thoughts, analyse them, and average these for an against in the table of life, and you will be shown whether the good dominates or evil.—Through A. LITTLER.

Physical Phenomena.

NOTES OF A SEANCE HELD AT 156, HENLEY ROAD, LITFORD, LONDON, E., ON MONDAY, JAN. 14TH, 1929.

F. F., Mrs. T. F. and self arrived by car at 7-10 p.m.

Thirteen guests assembled in front parlour till 7-50, when all were taken to back (living) room and given seats (chairs very various). Mr. L'Estrange, of Gt. Yarmouth, the medium for materialisation, a fairly young man, under thirty, slight build, very quiet and unaffected in speech, and willing, even anxious, that the fullest tests should be made both of himself and the room, told us he was not in the best of health, having an interior chill, but would give himself to the guides, that they might make the best use of him. Mrs. A. Nutland asked all to sit at ease, to place the right hand on our neighbour's left, while she and her daughter formed the "horns" of the circle, and crossed hands with their next. She asked for open enquiry and sympathy. If we desired to touch any of the manifestations, to ask leave before doing so.

The medium had been securely tied to the back of the chair in the cabinet, the two doors behind him being locked and gummed up with postage edging.

The seance was started with a hymn, and invocation from Mrs. Nutland. Several hymns were sung, and the spirit friends soon made their presence known by a tattoo on the door, which was recognised as the signal of a well-known spirit. Soon the medium's coat (which had been tied to the chair by the rope having been passed through the top button-holes and the two ends gummed up) was thrown at the feet of Mrs. F. on my left. I felt the rush of air and the coat falling partly against myself. Following this, the coat was lifted, articles from the pockets strewn about the floor, and was eventually thrown across the circle on to a lady's lap, where it was found at the close. Flowers taken from a vase on the further side of the room were distributed on the laps of the ladies present, Mrs. F. getting one still wet. The luminous slates (three), which had been shown round previous to the sitting, were now in evidence in the cabinet. Several voices spoke and sang through the trumpet, which was lifted by spirit agency to various parts of the room at varying altitudes.

The singing of the sitters was at times drowned by the strong voice of a spirit who sang with a very Scotch accent, and who seemed to be quite at home with all present. An excellent introductory speech had been given by "Marcus" in a refined and educated manner. He explained he was not then using the trumpet, but it would be used later. It was! One spirit positively reared the song, "Cockles Alive, Oh." One spirit used the trumpet effectively in representing a train coming into the station and leaving again, the "bangs" gradually getting fainter till the noise ceased and the trumpet fell. Several sitters were gently struck on the knee with the trumpet, one gentleman getting it "on the head."

The circle started with hymns and spiritual songs, but gradually (in response to the efforts of the spirit visitors) dropped into the singing of Scotch songs and items from Albert Chevalier's repertoire. These went well, the spirit present being well acquainted with the melody if not the words. I think the vibrations generated by the song singing were helpful to the "grade" of spirit that was manifesting. "Lightbringer," in accord with the promise of "Marcus," wrote a message to the circle on a new pad placed on Mrs. Nutland's lap, and drew pencil portraits of spirits who claimed to be present: Several spirits, "Marcus," "Pansy," "Jimmy," "Avis," signed their own names, "Lightbringer" giving sketches of "John" (who materialised later), of Prof. Sir William Crookes (who addressed us through the trumpet in a scholarly voice), and an undefined sketch in rough line. An emblem of a cross and crown, with a motto, "Be thou faithful unto death," was ("Marcus" told us later) especially drawn as a compliment to myself for "work well done."

During the early part of the singing, which was fairly continuous, lights were seen in the cabinet, proving to be the phosphorescent slates placed on the floor when curtain was drawn. The lights were from three to four feet from

the floor. An arm and fingers were first seen in clear outline and assurance was forthcoming from the guide that the conditions being favourable they would be able to "give us the full form." Later, to the wonderment of those to whom materialisation was novel, a full form of a spirit known as "John" was seen issuing through the curtain of the cabinet, and, holding the "light slate" in right hand, slowly passed (I do not say walked) round the whole circle, showing his form and face in profile against the slate as he passed. As the spirit came to me I intentionally drew back to see if he spirit would risk coming closer. To my surprise, the spirit, holding the slate so that his features could be fairly well discerned, bent towards me, and I obtained a good view of the face. It was bearded, and seemed to be made of a spongy creamy substance, while the touch of the hand on my head, cheek and under chin was like that of a human hand but colder and smoother. The fingers did not seem to be jointed, but round and smooth all the way.

I purposely put out my right foot to feel if the legs of the spirit were clothed in any way, but there were no legs! And yet I saw the form of chest, neck and face, with a beard something like that worn by Assyrian kings, not of hair, but of a dark tow-like substance. The spirit said to me in a deep, husky voice, "God bless you."

From my personal point of view it would have been impossible for the medium, with his thin, high-pitched type of voice, to have used that phrase in the spirit's tone of voice. "John" came round again after an interval, during which a French spirit, whose name was given as "Francois le Fevre, sang the "Marsellaise" in a clear and cultured voice. The accent was good and native-like. A spirit through the trumpet translated Le Fevre's parting message of goodwill, with an apology for not being able to use our tongue.

Professor Sir Wm. Crookes (as mentioned) addressed the circle, and urged further research on our side, as he was doing on his, to endeavour to understand the laws relating to physical phenomena. He was still at work on the problem, and could help them, as they us, by continually trying to know more. It was a scholarly utterance, and happily, distinct from much else given.

Another spirit (female) known to the medium came through, but did not go far from the cabinet. Later Sir William Crookes (who had promised to materialise if possible) spoke through the trumpet and said, "So sorry," and the trumpet fell.

The most evidential phenomena to my observation was when "John" undid, with an effort, the link-button of a new coat I was wearing, took my watch chain out of a tight button-hole, my watch from my pocket, and handed it to a lady three seats away. The medium had placed his watch and seal on the mantelpiece for safety, and "John" took that watch from the mantelpiece and put it in my top waiscoat pocket! The writing pad, one sheet folded in four, and others torn out, was flung at the feet of Mr. F. F. When we had "lights up," the floor looked as a battle-field must do after a "scrap." I closely examined the medium, who was sleeping, and gradually awakened. He was as securely tied as when we "opened." In fact, the tier had difficulty in undoing the knots. The doors were intact, and the postage paper stuck on the ends of coat-tie were inviolate. Whoever did these "wonders" it was not Mr. L'Estrange in person.—GEORGE WARD (Rev.).

It is not a question of how much we are to do, but of how it is to be done; not a question of doing more, but of doing better.—RUSKIN.

IMPORTANT.

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FRIDAY, MARCH 8, 1920.

The Revolution of Ideas.

WE often meet the objection that despite the claims of the Spiritualists, very little information comes to us concerning the nature of the life beyond. We are afraid that such objections are prompted more often by the desire of our opponents to find a stick to beat us with, than by a study of the facts themselves. Let us just remember that when Spiritualism came to the world eighty years ago the old theological ideas held the field. Generally speaking, death was the end of activity and striving. The term of man's life, in any active and progressive sense, was limited to the three score years and ten spent here, and after that, for most people there existed an idea that men lay in their graves until the great resurrection morning. Theologically and dogmatically, that is still the conception of the Prayer Book. At some future period not yet determined, there would be a "general resurrection" and a division of men into the good and the ill, the sheep and the goats. Those who passed the approval of the Spiritual Judge, passed into the life of heaven to do nothing, or to sing songs or engage in other musical exercises for ever and for ever. The thought of a life of useful service scarcely entered into men's conception. For the rest there remained only a state of misery and condign punishment. True, the Holy Church had an idea of an active life beyond death in purgatorial realms where there was a chance of purification and betterment, but even then after purgatory came a heaven of bliss and rest.

Those ideas have gone completely, and we do not hesitate to say that in the main it is due to the millions of messages which have come through from the other side of life, that larger and truer conceptions now occupy the public mind.

There is gradually being brought home to men the great fact that death works no change in personality; that a person is good, bad or indifferent according to the type of life he has led here, and that the next stage of life is a progressive one. The old idea that the dead were beyond recall; gone away to some distant heaven, or immured within a place of punishment, is dying a slow but natural death. The saints in a distant heaven no longer occupy a prominent place in the public esteem, and there is a growing conception that the dead are around us; that there is no great gulf fixed between the dead and the living and that those who pass out from earthly scenes are not carried to some distant place where they have no contact with earth, but that they have some consciousness of what is occurring to those they leave behind.

It is still perhaps true that the average investigator imagines that if a message comes from beyond the grave, it must come from a radiant angel who is incapable of error or misstatement, but even this idea is gradually losing its

hold, and we are beginning to find a general acceptance of the idea that the spirit world, to which we shall all pass, is a progressive life.

In fact, it is questionable whether this earthly existence is life at all. It is probably true that it bears no more relationship to life than the struggles of the germ within the egg-shell. The patient hen sits on her nest for three weeks while life processes are going on within the egg, and at the end of the period of incubation the chicken emerges into a larger world. We do not regard the period spent in the egg as a part of the life of the chicken. Its life supposedly commences from the time of its hatching. It may be true of us that we are passing through a period of incubation, and that only at death do we emerge from the physical shell and enter into the life which is life indeed. That may be the idea which lies behind the message sent by the Irish spirit, "You don't begin to live until you are dead."

For better or worse the old ideas have gone, and even amongst non-Spiritualists there is the general acceptance of the idea that human personality survives death without immediate alteration or extension, and that the life to which it passes is a progressive one, in which all the imperfections of personality are gradually discarded, and the fullness of spiritual character built up by persistent effort and striving. The change thus indicated is so tremendous that it is surprising that it has been accomplished in a mere matter of less than a century. When, however, one comes to consider the nature of the next state of life, one is face to face with the fact that all conscious life is the reaction between one's perceptions and one's environment. The inertia of matter makes it difficult for us to manipulate and mould matter into the shapes and forms we would have it take, and yet modern science is showing us that we can change forms of matter so as to make them more easily manipulated. Coal, for instance, represents a certain amount of stored-up energy. To convey that energy to another place it has to be laboriously loaded and unloaded at great cost and inconvenience, since the energy is shut up within a material form; but let us take our coal to the pit head and liberate its energy so that it takes electrical form, and it becomes a traveller pursuing its own course along a wire already laid in much the same way as a railway train follows the line laid down. It is more fluid, more easily manipulated, directed and controlled. Death is but the liberation of the energy associated with physical bodies; and in the spirit planes the process of locomotion is changed. The inertia of matter is overcome; though it is still true that reality will still consist upon the relation between perception and environment.

There must be thousands of volumes in existence which outline the nature of the spirit life, but it must not be forgotten that those stories of spirit life are not understandable unless we recognise the difference which has taken place by the transference of life's energies to a higher rate of vibratory manifestation. It must take time for men's minds to get accustomed to new ideas, but gradually intuition is helping intellect to interpret spirit life in terms which are at once logical and understandable. Spiritualism is revolutionising men's ideas concerning the nature of life in the great beyond. Yes, Spiritualism is doing its work steadily and thoroughly, and the world is better for it, for we are realising that until the super-physical world is understood it is not even possible to understand the physical.

AN inquiring man thrust his fingers into a horse's mouth to see how many teeth it had, and the horse closed its mouth to see how many fingers the man had. The curiosity of each was fully satisfied.

MR. F. H. HAINES has written a series of books which appeal to those who have spiritual aspirations. They are published by the "Pure Thought" Press, of 173, High Street, Watford, Herts. They are as follows: "Man's Place in Creation," 1/6. "Words of Wisdom for the Spirit Kingdom," 1/-. "Here and Hereafter," 2/6. The three volumes are amalgamated under the title of "The Book of Spiritual Wisdom," 6/.

CURRENT TOPICS.

SIR
ARTHUR'S
RETURN.

SIR ARTHUR CONAN DOYLE is nearing the end of his South African tour, which has been eminently successful, and has attracted crowded meetings. He sails for England on the 16th of March, and hopes to be home again early in April. He has found the climate of South Africa very trying, owing to the variations of temperature and altitude, but he has done excellent work in all the leading centres. The latest reports show that he is sadly in need of rest, but he expects to take a leading part in the election campaign with the view to the removal of those disabilities under which Spiritualists suffer. The South African papers have treated Sir Arthur with courtesy, even when they have criticised him, and his itinerary should have given a fillip to the movement.

MUCH ADO
ABOUT
NOTHING.

WE see by the "Daily Express" that Mr. M. E. J. de Bray, a late F.R.A.S., and a fellow of the Physical Society of London, has taken a very great deal of trouble and great risk to his health, in order to conduct experiments over a period of time with a view of determining the prophetic character of dreams. We are told that "Mr. de Bray is not psychic. He holds no fanciful theories concerning the mysteries of life and death, but is a hard-headed, practical mathematician and scientist." One would expect from such a statement that some exceptional revelations would be made, but all that leads up to is that Mr. de Bray "for a whole month slept with a notebook at his side, and every time he woke up and remembered a dream, made some notes upon his notebook." We are not at all certain that it requires "a practical, hard-headed mathematician or scientist" to employ such simple methods. We could tell him of men who have followed the same course for twenty years, and although they have no claims to a scientific education, have been capable of just as much exact observation as the scientist. All that emerges is that Mr. de Bray is satisfied that there are such things as veridical dreams. Thousands of Jones, Smiths and Robinsons have done the same thing quite as well.

THE
SCIENTIST
FOLLOWS THE
PSYCHIC.

WE can only say that thousands of people who have conducted personal experiments have been convinced of this fact, and the annals of psychical research are full of them. The case was quite as well established fifty years ago as it is to-day, and in our opinion it savours of snobbery to acclaim such simple experiments as a new and great achievement of science. If an ordinary newsboy finds the victim of a motor accident and conducts the injured person to a hospital, we suppose it would be expecting too much for the newspapers to give him the same publicity as if Lord "Knows Who" found the injured man and took him to the nearest surgery in his motor car. After all, it is the facts that count, and the case for veridical dreams has been well established for many years. To quote the testimony of Mr. de Bray is merely to add another brick to an already imposing structure, and we are not at all certain that that brick is any more important than the thousands of others which have been just as well and carefully laid. The fact itself has been established beyond dispute. What is essential is that some light be thrown upon the "modus operandi," and in this matter Mr. de Bray seems just about as powerless and ignorant as everyone else. When all is said and done, the true psychic knows more about these things than the much-lauded scientist, for he does get his experience at first hand. To imagine that there is some superiority in not being psychic recalls some of Aesop's fables.

WHO IS
THE EXPERT?

WE are in sympathy with Professor Low when he tells us in very trenchant form that "we are as yet only half-baked savages." He tells us, "The greatest discovery of science is that we have as yet discovered nothing at all." Professor Low was speaking at the Caxton

Hall, London, on the subject of "the future," and he told his audience: "Do not forget that only two or three hundred years ago we were burning witches at the stake." He might have added that the world is kinder now; we send the same people to three months hard labour, or fine them £20. Despite our boasted progress, we have made little progress at all. Professor Low ventured to say that in the future "telepathy will be taken out of the realms of quackery into those of science," and we are wondering what on earth he means. Telepathy up to now has been in the hands of the experimenter, whether he has a scientific training or whether he hasn't. We are getting really tired of the assumed superiority that the scientist is a superman because he happens to have been to school a year or two longer than anyone else. As a matter of fact, telepathy has been tried out by hundreds of men who have brain enough to manage big businesses, to conduct their domestic affairs in peace, to render social service to their fellows, and to perform the routine of daily commercial life, with such success that the countries where experiment has been most prolific have been foremost in the realm of everyday practical life. When all is said and done, if the scientist would prove telepathy, all he can do is to experiment, tabulate his results, and draw his conclusions. The function of the scientist should be to explain the how and the why of these things. That they are facts of human experience, it is too late to deny. Ordinary acute minds can establish the facts. If the scientist is the superman he professes to be, let him get on to the job of explaining the how and the why. To imagine that a job is better done because it is done by a scientist, without examining the work, savours not a little of conceit.

British College of Psychic Science.

ANNUAL DINNER.

THE British College of Psychic Science held its fourth annual dinner on Thursday, 28th February, at the New Princes' Restaurant, London. The function was presided over by Mrs. Champion de Crespigny, who was supported by Lord Gorell, Lady Currie, Sir William Arbuthnot Lane, Baron and Baroness Taets van Amerongen, Mr. Shaw Desmond, Mr. Cyril Scott, Mr. Pole Carew, Mr. Hannen Swaffer, and about a hundred members and guests. A series of excellent speeches followed the dinner, which emphasised the importance of Spiritualistic investigation and psychical research, and many were the congratulations upon the steady growth which these subjects were making.

Mrs. Champion de Crespigny alluded to the deplorable attitude which until recently had characterised the press, and thought they could congratulate themselves upon the tremendous improvement of the last few years. She thought the scientific aspect of the subject was the only one which was capable of establishing facts on a solid basis. They were sometimes told that the results of experiments were not constant and reliable, but reliability was a matter of degree, and even in physical science it was not every experiment which came off.

Sir William Arbuthnot Lane expressed his pleasure at meeting so many guests all directly interested in Spiritualism. If Spiritualism was not true, then all religions were false. He thought that Spiritualists should be congratulated in that they were the only people who were approaching the subject of religion scientifically. They were certainly doing more than all the preaching cant and hypocrisy in the country. He thought such efforts should be encouraged. He was intensely interested in Spiritualism, and he thought it could do more for humanity than any branch of science.

Mr. Hannen Swaffer alluded to the attitude of the press, as exemplified by the recent "Daily News" correspondence. He had met the Editor of "The Daily News," who was amazed at the figures. This was more the surprising as most of the people who knew nothing of the subject were asked to say what they did not know, and had permission to say whatever they liked. He (Mr. Swaffer) was not

afraid of expert evidence. As a pressman, he had dealt with experts all his life, and the experts who knew nothing of the subject were people he did not believe. On this subject the Spiritualists were the experts. He intended to devote the rest of his life to building up their case, as he considered it was the most important thing in life.

Mr. E. W. Oaten expressed his gratification at the steady spread of the movement in all the countries in the world, and emphasised the point that the only man who could be an expert on the subject was the man who had devoted years to the study of it. Their basic facts had been verified so often that they had complete confidence in the fact that the more thorough the investigation, the more surely would their case be proved.

Mrs. McKenzie alluded to the work of the British College of Psychic Science, which was established in 1920. The soreness left by the war had shown the need of such a centre. They had done their best to place phenomena upon a scientific basis, and to be thorough in all they did. Early Spiritualism had started in the homes of the people, and the home circle was still the strength of Spiritualism, but there was a need to supply the public with reliable results, and to study the phenomena under scientific conditions. The College had been trying to do that. Some people objected to the professional medium, but she ventured to say that they would never get the best out of mediumship until the best mediums devoted their whole life to the subject. Experiments clearly showed that where one's whole activity was devoted to mediumship results were improved. Under such circumstances mediums must be supplied with bed and board. She believed they were doing a useful public service.

Mr. Shaw Desmond alluded to the vagaries of the scientific mind. The universe was larger than we had ever dreamed. There were more forms of life than most people knew. He believed in fairies, and as one who had studied fairy-lore in the West of Ireland, he believed there was a field for research into this fascinating subject. Of one thing he was sure: the scientist working outside his special domain was the most hopelessly unscientific and disorderly man they could imagine. He hoped the scientist was not going to replace the priest in the realm of dogmatism. This question was the most important in the world, and he wished the College all success.

The Rev. Dr. Lamond, Rev. Drayton Thomas, and Mr. H. McKenzie related some interesting experiments and experiences, and the meeting closed with the usual votes of thanks.

MRS. ELLEN GREEN'S JUBILEE FUND.

The following donations received since my last report are gratefully acknowledged:—

	£	s.	d.
Mr. John G. Wood, Birmingham	0	5	0
J. H. K., London	0	5	0
Felicia Scatcherd Memorial Fund (3rd donation) per D. Gow, Esq.	1	1	0
J. A. G. (2nd donation)	2	0	0
Wolverhampton National Spiritualist Church Drummond Street	0	10	6

The comparatively small sum of £50 is still required to afford the relief so urgently needed. This could be speedily met if all the churches and societies of our movement, in the spirit of grateful recognition of a life-long service and much self-sacrifice, would contribute to the best of their ability. Will all secretaries kindly give their fraternal aid in the matter, so that the desired relief may be realised as soon as possible. All donations will be very gratefully acknowledged.

E. ADAMS.

22. Kimberley Road, Cardiff.

SEE your own house is in order before arranging that of others.—M.M.

CHANGES are essential to growth. Were man to remain in one groove he would stagnate. Change brings larger vision.—M.M.

CORRESPONDENCE.

THE VAGRANCY ACT.

SIR,—The political canvassing has commenced, and I wonder what has been the experience of other Spiritualists in questioning the prospective candidate regarding the Vagrancy Act.

A leaflet addressed to me was left at the house, announcing a Cabaret Dance organised by the Women's Branch of the Conservative and Unionist Association, when a short address would be given by the prospective candidate. A list of names and addresses was given to apply for tickets. I chose one, and found a very charming lady. We discussed politics, and I asked if she knew whether the candidate would support a Bill in favour of the repeal of the Vagrancy Act. Although a Councillor, she confessed her ignorance of the Act, and of the suggestion put forward by Sir Arthur Conan Doyle of political action.

She informed me that the candidate would be ready to answer any questions, and would I put the question to him?

At the dance I approached the candidate, who is a K.C., and asked, "If a Bill is presented for the repeal of the Vagrancy Act, are you prepared to support it?" He replied, "I am not quite sure about the Vagrancy Act. This time I was prepared, and produced a copy of *THE TWO WORLDS* of the 8th February, open at the page with the article, "Points About the Vagrancy Act. By a Barrister." As the K.C. glanced at it, he said, "Now, I wonder who the Barrister was? This is the sort of thing I like." After reading it, he said, "By the Act of 1925, imprisonment is not compulsory, and it is left to the magistrate to decide as to whether it is a punishable offence."

I pointed out that under the Act a policeman could enter a Spiritualist Church or Society and arrest a medium, and that Spiritualists desire the same religious freedom as any other religious body.

He replied, "I have nothing to say against Spiritualism; it has brought a great deal of comfort to people; but, you know, there has been a great deal of fraud." I said, "True. Where there is a genuine thing, you are bound to get fraud; but Spiritualists are the people who denounce fraud." He quite agreed that we should have religious freedom, and said he would support a Bill in our favour.

EVA C. DEAN.

BORROWED BOOKS.

SIR,—May I call attention through your columns to a grievance in the experience of many good Spiritualists whose generosity in giving free access to their libraries has led to the loss of several very valuable books, the borrowers having failed to return them. I owe a great deal of the knowledge I have gained of Spiritualism to the free use of the library of Mr. John Venables, who has always been most kind in allowing me every opportunity of taking from his book-shelves any book or books I may have required. It is, however, exceedingly lamentable that in requiring to read or make reference to some particular book, I have found on occasion that someone else has borrowed the book and neglected to return it.

Mr. John Tibbits has suffered much in the same way, and the late Mr. W. A. Gould. Both of these gentlemen, in lending books to me, informed me that they had been deprived of Dr. Babbitt's wonderful book on colours, as well as other books of a similar value. It is not to be wondered at that some Spiritualists are reluctant to lend books, and it is a pity that good reliable investigators should be faced with a difficulty through no fault of their own.

There is a cry for several rare books on the subject of Spiritualism. I myself would like to get the book I have mentioned, but it is little wonder that they are difficult to obtain, when there is suspicion of losing them. May I make a strong appeal as a student and book-lover to all who borrow books to see that they are returned. The books I have read, which I could not have read only through such friends, would in value easily run into three figures, and for which I am deeply thankful.

JOHN HYDE TAYLOR.

Book Review.

"BODY, SOUL AND SPIRIT, WITH AN ACCOUNT OF THE LIFE AFTER DEATH." By the Rev. G. Vale Owen. London: Hutchinson & Co. 1/6 net.

There is a winsome attractiveness about the writings of Mr. Owen which appeals to me. His clear grasp and steady outlook, combined with a dash of rationalism, fit him to be an apostle of the larger life. Here in this little book is packed much wisdom. It underlines the statement of Brother Paul, "The things that we see are temporal, but the things which are unseen are eternal." After reading about some of the—to us—unseen things, I am filled with longing to be "over there" with the "beloved ones and true hearted." How anyone can think of Spiritualists as moon-stricken or demented when such a clear, firm note of faith wedded to knowledge is sounded by such men as our author, passes my comprehension. Yet, it should not do, for we are not all privileged to have glimpses of the more sunny life of heaven, but when one lives in these thoughts he is apt at times to forget that to others these are very far away notions. Doubtless to many some of the things here expressed will seem strange. I often think that the greatest failure of theology has been just this, that it should have become so widespread that it is impossible for any converse to take place between us and those in spirit life. How much the world has lost through this lack of understanding none can say. But this book will help to dissipate the fog, and be a lamp to many souls. May it go forth, a missionary bringing souls to the light, and heartening the weary and downhearted.—W. H. EVANS.

"WEIRD STORIES." London: The Illustrated Newspapers Ltd., Inveresk House, 346, Strand, W.C.2. 2/6 net. The tales in this book are a selection from a series contributed to "The Tatler" by the readers of that journal. They cover every aspect of psychic phenomena, and some of them are decidedly creepy. Many of them ring true, though all of them are vouched for by the writers as actual experiences. The book can be recommended, for apart from the absorbing interest of the tales, many of them give an impression of catching a peep through a door of the universe that is rarely opened.—W. H. EVANS.

"THE GULF OF YEARS." By Watson Griffin. London: Sampson, Low. 7/6 net.

As one reads about the people of Downmount in this story, he feels himself one of them. The characters move so naturally, and all their conversations and discussions are so true to life, that the people come to life as one reads. It is a charming book, and is in striking contrast to that school of writers who continually subject their characters to a psycho-analysis, in which all of their morbid fancies are dragged into the light and held up as realism. As one of the principal characters, Nancy Overland, remarks, "Why should a novelist hand me a bouquet of rank-smelling weeds when he could find lovely flowers if he looked for them?" It is a challenge and a rebuke to those who seem to delight in looking for the worst instead of the best in human nature. Interspersed with the conversations are many interesting talks on psychic subjects, and the discussion on Hudson's "Law of Psychic Phenomena" in Part 5 will well repay careful reading.—W. H. EVANS.

"THE CHAIN OF HIS SINS." By E. Almaz Stout. London: Putnam. 7/6.

"Alas, I see sadness instead of joy. There is separation and great blackness. Blackness like a curtain shuts out everything, but it is not the blackness of death. And there is a son who brings happiness and great sorrow. I can see no more." Thus spoke the Indian native to Alison Curtoys and Dick Champion, and the prophecy was fulfilled. In a story of absorbing interest, with fine restrained feeling, the author tells of the trial of a woman's love, her self denial and constancy. Of the strange fate which overtook Dick Champion, and how he was after the blackness liberated through the ministry of a priest. The part dealing with Spiritualism and the obsession of Dick Champion is written

with knowledge and understanding. Here is a tale which thrills, and calls upon one's sympathy, and shows strongly the tangle men make of life. But in the midst of it all shines a woman's love and devotion, which is perhaps the most wonderful thing in the world. You must read this book.—W. H. EVANS.

"AN APOSTLE OF HEALING." By Hector Waylen. London: Stockwell. 2/6 net.

This is a book of absorbing interest, which everyone should read. It is a record of the life and work of Pastor Richard Howton, of Glossop. This truly remarkable man was one of those rare souls who knew the power of faith and lived by it, and one might say in it. To him the power of God was real and personal; the will of God came before all else, and he endeavoured to express in his life "the riches of God's glory." Here in this volume is a record of cures which is truly remarkable. But Pastor Howton was more than a healer of bodies, he was an instrument of the Lord, a healer of souls. His psychic nature was truly alive and illuminated from above. Mr. Waylen's book, while worthy of its subject, suffers from the defect—unconscious, I think—that he is not quite fair to the Spiritualists. To assert, as he does on p. 116, when speaking of some forms of mediumship, that "though some mediums survive into middle life, or even old age, they more often lose their health, and many end their days in an asylum," is to propagate a lie. Mr. Waylen must know better, but here he seems to have mistaken a prejudice for a reasoned opinion. We shall make very little progress if we assume this attitude. We know there are dangers connected with practically all subjects, but no good comes from making wild assertions of this kind. But after saying this, let me add this is a good book, and contains much good matter deserving of earnest thought. If it helps to raise the status of the Spiritualist movement that will be all to the good. We must realise that God uses all the channels He Himself has created. We shall then draw nearer to each other and to Him.—W. H. EVANS.

"ESSAYS IN FREETHINKING." By Chapman Cohen. London: The Pioneer Press.

J. M. Robertson, in the introduction to his "Short History of Freethought," defines freethought "as a conscious reaction against some phase or phases of conventional or traditional doctrine in religion—on the one hand, a claim to think freely, in the sense not of disregard for logic, but of special loyalty to it, on problems to which the past course of things has given a great intellectual and practical importance." I venture to give this definition because even at this day there is a lot of confused thinking about it. In this book Mr. Cohen is not only a "freethinker," but a "clear-thinker." What I like about the freethinker is his candid criticisms and his honesty. I do not always agree with him, but I can get along with him very well, remembering that all men are different, and so disposed to think differently. Some of the matter of these essays may seem to be out of date, but it is not actually so. There is yet work for the iconoclast, and he is as much needed as the builder, only let us keep in mind that there is much building to do, as well as a lot of ground to clear. Mr. Cohen does his share, and does it as if he enjoyed it, and no Spiritualist will be the worse for reading these essays. In fact, he ought to, for we should be cognisant of all forms of thought. If Spiritualism cannot stand the criticisms of the freethinker as well as the theologian, it will not be of much service, for it will be revealed as not true. If it be true, as we Spiritualists believe, Spiritualism will be all the stronger for the buffets received. No Spiritualist need bother about standing up for Spiritualism. I for one expect it to stand up for me. Hence, my welcome of Mr. Cohen's book, and advice to Spiritualists to read it.—W. H. EVANS.

THE loss of life is nothing more than a change, and in this the Universal Cause delights, as it contributes to the good of the whole. Thus things have been ordered from the beginning of time, and thus they will go on to all eternity.

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.

NOTTINGHAM: SHERWOOD ST.

WE regret to record the passing to the higher life of Mrs. C. E. Daft, a quiet worker in the cause, whose life was ever an inspiration of the highest and best. The funeral took place at the General Cemetery on Feb. 26th. A service was held at the home, conducted by Mr. J. J. Vango and her nephew (Mr. Ben Carter, of Halifax). Mr. John Annabel (Belper) conducted the service at the grave, and hymns were sung. Mr. Frecknall represented our Society, and floral tributes were sent by the following Societies: Peterboro', Chester-le-Street, Harrogate, Halifax, Nuneaton, Eastwood, and Belper. After the funeral a circle was held in the home, and Mr. Vango's guide, "Sunflower," demonstrated undeniable proof of the presence in spirit of Mrs. Daft.

LONDON DISTRICT COUNCIL.

ON Saturday, Mar. 2nd, the L.D.C. held its bi-annual dance at the Holborn Town Hall, Gray's Inn Road. As usual, it was a great success. This was due to the splendid prize medal band that had been engaged, and more particularly to Miss Moorcroft's painstaking organising. The majority of the committee assisted as stewards, which relieved the dance from the suspicion of being "just a dance" and nothing more. These re-unions form the cement work of the organisation, which thus gets into touch in a friendly way with workers whom they would otherwise never meet. Mr. C. W. Pitman officiated as M.C., and the catering left nothing to be desired. The numbers were not quite so great as last year, owing to the severity of the weather and the prevalent influenza, but it was a good sign to see so many ardent workers gathering together, despite the climatic conditions. For actual pleasure received everybody voted the dance the best on record. The next dance, we hope, will be fancy dress, if sufficient interest warrants the innovation.

The Arcana of Spiritualism.

BY HUDSON TUTTLE.

The "ARCANA" has for many years been regarded as the Text Book of Spiritualism. It has run through many editions, and is frequently quoted. Written by a clear thinker, himself a medium of high repute, it presents the case from many sides, and still maintains its place as an authoritative work on the subject.

371 Pages. Cloth.
6/-, post paid, 5/4.

TWO WORLDS OFFICE, MANCHESTER.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD.
MOSS SIDE, MANCHESTER.

SUNDAY, MAR. 10TH, at 6-30 and 8-15,
MR. L. GEE.

MONDAY, at 3, MRS. WOLFENDEN.
TUESDAY, at 3, OPEN CIRCLE.

THURSDAY, at 3 and 8, MRS. RUTTER.
SATURDAY, MAR. 16TH, at 7, FANCY
DRESS CARNIVAL. Tickets 1/6, including Refreshments. Prizes. Fancy dress optional.

Every Friday, 6-30, WHIST DRIVE. 1/-.
SUNDAY, MAR. 17TH, MR. N. PLATT.

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

SUNDAY, MAR. 10TH, at 6-30,

MISS MARY MILLS.
An OPEN CIRCLE (Public) will be held
at 19, Atkinson Street, every Sunday,
at 3. Conductor: MRS. A. BURNETT.
SUNDAY, MAR. 17TH, MISS F. MORSE.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, MAR. 10TH, at 10-30, LYCEUM.
At 3 and 6-30, MRS. FERGUSON.

MONDAY, at 8, MISS SCOTT.

TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, 3 & 8, MRS. GERSHON.

SATURDAY, MAR. 16TH, at 4, RE-UNION
TEA AND SOCIAL, 1/6. Social only, at 7,
1/-.

SATURDAY, MAR. 23RD, at 7, LYCEUM
SOCIAL and Presentation of Manchester
and District Shield. Nemo Five Dance
Band in attendance. Adults, 1/3.
Children, 9d.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, MAR. 10TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30 and 8, MRS. DAVIS.
MONDAY, 3 & 8, MRS. BROADHURST.

WEDNESDAY, 3 and 8, MRS. CLEGG.
SUNDAY, MAR. 17TH, LYCEUM OPEN
SESSIONS.

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

SUNDAY, MAR. 10TH, at 2-30, LYCEUM.
At 6-30 and 8, MISS MILES.

MONDAY, at 3 and 8, SERVICE.
THURSDAY, at 3 and 8, SERVICE.

Every TUESDAY and SATURDAY, at 8,
PUBLIC CIRCLE.

SUNDAY, MAR. 17TH, SERVICE.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, MAR. 10TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30, MR. MINNERY.
MONDAY, at 8, PUBLIC DEVELOPING
CIRCLE, MRS. GIBSON.

WEDNESDAY, at 8, OPEN CIRCLE,
MRS. DAVIES.

Moss Side Progressive Lyceum Church
STANLEY GROVE, MOSS LANE WEST

SUNDAY, MAR. 10TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. PILKINGTON.

THURSDAY, 8-15, MR. WAINWRIGHT.

Newton Heath Spiritual Church,
ALLEN STREET, MANCHESTER.

SUNDAY, MAR. 10TH, at 2-30 and 6-30,
LYCEUM OPEN SESSIONS.

MONDAY, at 3 and 8, MRS. MARCROFT.
THURSDAY, at 8, MRS. KELLY.

SATURDAY, MAR. 16TH, GENT'S EFFORT
Tea at 4-30. Tickets 1/3.

SOCIETY ADVERTISEMENTS.

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

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

At 6-30 and 8, MRS. CROMPTON.
MONDAY, at 3, MRS. M. M. BRIGGS. At
8, OPEN CIRCLE.

TUESDAY, at 8, MRS. A. SHAW.
WEDNESDAY, at 8, MEMBERS' CLASS.

THURSDAY, at 3 and 8, MRS. BURNS.
SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church.

New Address:
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, MAR. 10TH, at 6-30,
MISS WALLWORK.

MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MRS. HOLT.

THURSDAY, at 8, MRS. WHALLEY.
FRIDAY, at 8, OPEN CIRCLE.

SATURDAY, 2-30 to 9, "AT HOME."
SUNDAY, MAR. 17TH, MR. TINKER.
LYCEUM every SUNDAY at 2-30.

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

SUNDAY, MAR. 10TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.

At 6-30 and 8, MRS. TILEY.

MONDAY, at 3 and 8, MRS. KNOTT.
TUESDAY, at 8, CIRCLE, MR. MORRIS.

WEDNESDAY, at 3 and 8, MRS. ELLIS.
THURSDAY, at 8, MEMBERS' CIRCLE.

SUNDAY, MAR. 17TH, MR. W. JAMES.
Every SATURDAY, at 7-30, SOCIAL
9d. Refreshments included.

British Magnetic Healers' Association,
21, MANOR STREET, ARDWICK.

AN AMERICAN TEA

will be held for the benefit of the Institute on WEDNESDAY, MAR. 13TH, at 3. Bring Something. Buy Something. Several Well-known Mediums will be present.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

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

At 6-30 and 8, MRS. MEAKIN.
MONDAY, at 3 and 8, MRS. HEATON.

TUESDAY, at 7-30, MR. MUDDY.
WEDNESDAY, at 3 and 8, MRS. WHITING.

SATURDAY, at 8, OPEN CIRCLE,
MR. REED.

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.

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

SUNDAY, MAR. 10TH, at 11-15, Address
at 7, MR. AARON WILKINSON.

MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, MAR. 10TH, at 11-15 and 7-15,
MRS. VIOLET CROXFORD.

MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.

WEDNESDAY, at 8, PUBLIC MEETING.

SOCIETY ADVERTISEMENTS.

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

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

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

SUNDAY, MAR. 10TH, at 11 and 7,
Mrs. STANDAGE,
Address and Clairvoyance.
At 3, LYCEUM.
THURSDAY, 3 & 7-15, MRS. A. TUFFNELL

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

SATURDAY, MAR. 9TH, at 8, and
SUNDAY, MAR. 10TH, at 11 and 6-30,
Mr. MELTON,
Address and Clairvoyance.
SUNDAY, MAR. 17TH, Mr. E. F. MORRIS

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, MAR. 10TH, at 3-30, PUBLIC
CIRCLE.
At 6-45, Miss JOAN PROUD.

Haslings Christian Spiritualist Church
CLAREMONT.

SATURDAY, MAR. 9TH, at 7, SUNDAY,
MAR. 10TH, at 11 and 6-30, also
MONDAY, MAR. 11TH, at 3,
Miss WHITE.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, MAR. 9TH, at 7, and
SUNDAY, MAR. 10TH, at 3 and 6-30,
Mr. JOHN SHARPE.

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

SUNDAY, MAR. 10TH, at 7-30,
REV. VALIE OWEN, Address.
WEDNESDAY, at 7-30, Mr. E. SPENCER,
Address and Clairvoyance.

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

SUNDAY, MAR. 10TH, at 11 and 6-30,
Mr. A. PUNTER.
THURSDAY, at 8, Miss BARBER.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENEILL STREET

SUNDAY, MAR. 10TH, at 6-30,
Mrs. NUTLAND,
Address and Clairvoyance.
SUNDAY, MAR. 17TH, Mrs. CROXFORD.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, MAR. 10TH, at 11 and 6-30,
Mrs. RUTH DARBY.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, Mrs. E. MORRIS.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 10TH, at 7,
MR. H. S. PEMBERTON,
Address and Clairvoyance.
After Service, Open Circle.
WEDNESDAY, at 8, OPEN CIRCLE.
SUNDAY, MAR. 17TH, Mrs. ROBINSON.

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

SUNDAY, MAR. 10TH, at 6-30,
Mrs. GOODE,
Address and Clairvoyance.
Circle follows Service.
MONDAY, at 3, LADIES' OWN, Mrs.
PRINCE, Address and Clairvoyance.
WEDNESDAY, at 8, MR. SERJEANT,
Address and Clairvoyance.

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

SUNDAY, MAR. 10TH, at 11,
Miss D. MOORE.
At 6-30, ALD. D. J. DAVIS and Miss D.
MOORE.
At 3, LYCEUM.
MONDAY, at 3, Mrs. EDEY.
THURSDAY, at 8, Clairvoyance Meeting,
Miss D. MOORE.
SUNDAY, MAR. 17TH, Mrs. MAUNDER.

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

SUNDAY, MAR. 10TH, at 11, CIRCLE.
At 6-30, Mrs. H. V. PRIOR, Address
and Clairvoyance.

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

SUNDAY, MAR. 10TH, at 6-30,
Mrs. HART,
Address and Clairvoyance.
MUSIC BY ORCHESTRA.

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

SUNDAY, MAR. 10TH, at 11,
Mr. CHAS. ANTEN.
At 7, Mrs. FRANCIS TYLER.
WEDNESDAY, at 8, Mrs. EDWARDS,
at 54- Whittington Rd., Bowes Park.

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

SUNDAY, MAR. 10TH, at 11-15, Service.
At 3, LYCEUM. At 7, Mrs. M. MORRIS,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, Miss L. THOMAS.
SUNDAY, MAR. 17TH, Mrs. N. MELLO.

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

SUNDAY, MAR. 10TH, at 11,
Miss E. BALCHIN.
At 6-30, Miss GANTZ.
Soloist: Miss LOUISE MURRAY.

At 55, STATION ROAD.
MONDAY, 2-45, LADIES' PUBLIC CIRCLE
WEDNESDAY, at 7-30, Mrs. E. M. BALL

SUNDAY, MAR. 17TH, Mrs. REDFERN.

SOCIETY ADVERTISEMENTS.

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

FRIDAY, MAR. 8TH, at 7-30,
OPEN CIRCLE.
SUNDAY, MAR. 10TH, at 7,
Mrs. COOKE.
FRIDAY, MAR. 15TH, at 7-30, Miss V.
THORNDICK.
SUNDAY, MAR. 17TH, at 7, Miss CLARR.

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

SUNDAY, MAR. 10TH, at 11,
Mr. WATCHOUS.
At 6-45, Mrs. MELLO.

Clairvoyance by Mrs. HAMMERTON.
WEDNESDAY, at 7-45,
MR. STEPHEN FOSTER, Psychometry.
Silver Collection.

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

SUNDAY, MAR. 10TH, at 11, OPEN CIRCLE
At 3, LYCEUM.
At 6-45 for 7, Mrs. REDFERN,
Address and Clairvoyance.
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, MAR. 17TH, Miss M. MILES.

New Morris Hall,
79, BEDFORD RD., CLAPHAM, NORTH.

SUNDAY, MAR. 10TH, at 6-45,
OPENING SERVICE BY
Miss ESTELLE STEAD.
THURSDAY, at 7-45, Mrs. RAYFIELD.
SUNDAY, MAR. 17TH, Mrs. H. V. PRIOR.

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

SUNDAY, MAR. 10TH, at 6-30,
Mr. A. WARD,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE; at 8,
Mrs. FLORENCE LANE, Clairvoyance.
THURSDAY, at 7, DIRECT VOICE
SEANCE. 5s. each.

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

SUNDAY, MAR. 10TH, at 7,
Mrs. ARNOLD,
Address and Clairvoyance.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, Miss JOAN PROUD.

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

SUNDAY, MAR. 10TH, at 3, LYCEUM.
At 6-30, Mr. J. BUCHAN FORD,
Address.
SUNDAY, MAR. 17TH, Mr. T. W. ELLA.

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

SUNDAY, MAR. 10TH, at 7, Mrs. LAWS.
SUNDAY, MAR. 17TH, Address and
Questions.

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

SUNDAY, MAR. 10TH, at 7,
Mrs. W. EDWARDS, Address and
Clairvoyance.
THURSDAY, at 8, Mr. HORACE LEAP,
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 10TH, at 11-15,
MR. H. N. BOLTON.
At 7, MRS. ESTELLE ROBERTS.
WEDNESDAY, at 8, MRS. REDFERN.

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

SUNDAY, MAR. 10TH, at 7,
MISS R. GOLDSMITH.
THURSDAY, at 3 and 8, MR. A. D. SER-
JEANT, Clairvoyance.

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

SUNDAY, MAR. 10TH, at 11-15, CIRCLE.
At 3, LYCEUM.
At 7, MRS. REDFERN.
TUESDAY, at 3, MRS. PRINCE. At 7-30,
HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, MAR. 10TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, MR. G. PRIOR.
THURSDAY, at 8, REV. J. WELCH.
SUNDAY, MAR. 17TH,
MRS. WORTHINGTON.

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

SUNDAY, MAR. 10TH, at 3, LYCEUM.
At 7, MRS. S. D. KENT.
MONDAY, at 3, MRS. YORKE.
At 8, PUBLIC MEETING.
TUESDAY, at 8, MEMBERS ONLY.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, MAR. 17TH, MRS. B. SIGALL.

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

SUNDAY, MAR. 10TH, at 3, LYCEUM.
At 6-30, MR. & MRS. BAIN,
Address and Clairvoyance.
Circle held after evening Service.
THURSDAY, at 8, MR. JOHN WAITE.
SUNDAY, MAR. 17TH, MR. CORNWELL.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, MAR. 10TH, at 3, LYCEUM.
At 6-45, MRS. ETHEL SMITH.
THURSDAY, at 8, MRS. WIRDNAM.
FRIDAY, at 8, FREE HEALING CIRCLE.

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

SUNDAY, MAR. 10TH, at 11,
MISS L. WHITE.
At 7, MR. A. WILLIAMS.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. GUMMINGS in attendance.
WEDNESDAY, at 8, MISS EVA CLARKE.

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

SUNDAY, MAR. 10TH, at 3, OPEN CIRCLE.
At 6-30, MR. ERNEST HUNT, Address
WEDNESDAY, at 8, MR. GEO. NASH,
Clairvoyance.

SUNDAY, MAR. 17TH, MR. CARPENTER.

Result of Stop Watch Competition;
Spiritualist Church, Charles Street, St.
Helens.—Watch stopped at 5 hrs. 53
mins. 3 secs. Won by Miss Johnson,
Park Road.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 10TH, at 6-45,
MR. STEPHEN FOSTER.
At 8, HEALING CIRCLE.

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

SUNDAY, MAR. 10TH, at 6-45,
MR. LANE.
WEDNESDAY, at 3, LADIES' CIRCLE,
At 8, MRS. FILMORE.
LYCEUM every Sunday at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, MAR. 10TH, at 7,
MISS L. GEORGE.
MONDAY, at 8, Lecture on "The Sub-
conscious Mind" by HORACE LEAF, Esq
F.R.G.S.
THURSDAY, at 3, MRS. ELLIOTT.
FRIDAY, at 8, MRS. M. LINES.
SUNDAY, MAR. 17TH, HORACE LEAF,
F.R.G.S.

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

SUNDAY, MAR. 10TH, at 7,
MRS. E. A. RAYFIELD.
MONDAY, at 8, in Small Hall,
MR. H. J. KING.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, MAR. 10TH, at 11 and 6-30,
Special Visit of Mrs. BUTTERWORTH
(of Barrow-in-Furness).
MONDAY, at 3, MRS. BUTTERWORTH,
Clairvoyance. Silver Collection.
WEDNESDAY, at 7-30, MRS. B. STOCK.
FRIDAY, at 7-45, FREE HEALING.

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

MAR. 11TH, MRS. E. CLEMENTS; Dipl.
S.N.U. Subject, "Do Spirits Control?"
QUESTIONS AND DISCUSSION INVITED.
EVERYBODY WELCOME.

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

SATURDAY, MAR. 9TH, at 7-30,
WHIST SOCIAL.
SUNDAY, MAR. 10TH, at 7,
MISS M. MORETON.
MONDAY, at 3, LADIES' MEETING.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, MRS. GEORGE.
THURSDAY, at 3-30, OPEN CIRCLE.
SATURDAY, at 7-45, CARNIVAL DANCE.
All are welcome.
SUNDAY, MAR. 17TH, MRS. CLEMENTS.
SATURDAY, MAY 4TH, HOUSEHOLD SALE
in aid of Floor Fund.

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

SUNDAY, MAR. 10TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, MISS BUTCHER, Address
and Clairvoyance.
MONDAY, at 3, LADIES' OWN,
MISS BUTCHER,
Address and Clairvoyance.
At 8, PUBLIC HEALING CIRCLE.
WEDNESDAY, at 8, MISS L. GEORGE,
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 10TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MRS. M. STEBBING.
THURSDAY, at 3, SERVICE.
At 8, MRS. M. MAUNDER.
SUNDAY, MAR. 17TH, MRS. MORETON.

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

SUNDAY, MAR. 10TH, at 11,
OPEN CIRCLE.
At 6-30, MR. CHAS. WALL.
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, MAR. 10TH, at 11,
MR. J. H. SMITH.
At 6-30, USUAL SERVICE.
WEDNESDAY, at 3, Ladies' Meeting,
MRS. STOKES.
TUESDAY, at 8, HEALING CIRCLE.
THURSDAY, No Meeting.
SUNDAY, MAR. 17TH, M. MANISINT.

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

SUNDAY, MAR. 10TH, at 11, SERVICE
and CIRCLE. At 3, HEALING CIRCLE.
At 6-30, MR. ERNEST MEADS,
Address.
MONDAY, at 3, LADIES' MEETING,
MRS. CALWAY.
WEDNESDAY, at 8, MR. E. KEITH.
MONDAY and WEDNESDAY Meetings,
SILVER COLLECTION.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, MAR. 10TH, at 11-15, LYCEUM
At 3, MR. ETHERIDGE, Address and
Psychometry.
At 6-30, MR. CARPENTER.
WEDNESDAY, at 3, Psychometry. At
7-30, MISS LILY THOMAS.

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

SUNDAY, MAR. 10TH, at 11,
MRS. JULIA E. SCHOLEY.
At 6-30, MRS. R. CH. de CRESPIGNY.
WEDNESDAY, at 8, MRS. M. EVANS,
Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, MAR. 10TH, at 6-45,
MISS A. E. WHITE, Address.
WEDNESDAY, at 8, MRS. WIRDNAM,
Address and Clairvoyance.

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

SUNDAY, MAR. 10TH, at 11-15, Service.
At 7, MISS EVA CLARKE.
WEDNESDAY, at 8, MISS FALLOWS.
LYCEUM every Sunday at 3.

Mr. HORACE LEAF holds an "All
Home" every Wednesday at 3. Public
Developing Class every Friday at 3.
Psychic Development a speciality.
Private and class tuition. Particulars
on application.—41, WESTBOURN
GARDENS, BAYSWATER, LONDON, W.2.
Phone: Park 6099.

SOCIETY ADVERTISEMENTS.

Jewish Spiritualist Centre,
75, HANBURY ST., COMMERCIAL ST., E1.

SUNDAY, MAR. 10TH, at 6-30, DEBATE.
OPENER: MR. M. BLANSTEIN.
After Circle at 8-15.

MONDAY, at 8-30, LECTURE, followed
by Questions. MR. J. WAITE.
Clairvoyance.

TUESDAY, at 8-30, OPEN CIRCLE.

**Occult Research Society and Spiritualist
Church.**

17, WESTOW STREET, UPPER NORWOOD
E19 (3 mins. from Crystal Palace).

SUNDAY, MAR. 10TH, at 3-30,
MRS. J. R. YORKE.

At 6-30, MR. RONALD BRAILEY.

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

SUNDAY, MAR. 17TH, at 3-30 and 6-30,
Miss JOAN PROUD.

CHRISTIAN SPIRITUALISTS' CONGREGATION.
35, CRESSWELL RD., TWICKENHAM, MIDDLESEX.
NEAR FOOT OF RICHMOND BRIDGE.

SUNDAY, MAR. 10TH, at 7,
MR. & MRS. BILLETTE,
Speaker and Medium.
WEDNESDAY, MAR. 13TH, at 7-30,
MRS. E. EDDY,
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