



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

No. 2158—Vol. XLII.

FRIDAY, APRIL 5, 1929.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,158—VOL. XLII.

FRIDAY, APRIL 5, 1929

PRICE TWOPENCE

Spiritualism and the Law.

A PLEA FOR JUSTICE AND FREEDOM.

MANIFESTO ISSUED BY THE SPIRITUALISTS OF GREAT BRITAIN TO ALL PARLIAMENTARY CANDIDATES.

THAT Spiritualism is steadily spreading throughout the whole world is a well-known and generally admitted fact. Many of the world's greatest scientists have devoted years of study to its phenomena, and have been converts to its claims.

Now the central claim of Spiritualism is that communication may be established between the so-called dead and the living by means of psychic faculties which are inherent within all mankind, but which appear to exist in a superior degree in certain specially endowed and sensitive persons, who are called mediums. Mediumship is the basis, therefore, upon which all psychic investigation and Spiritualistic practice rests, and yet it is true that in the eye of the law all Spiritualistic practice is an offence. Hundreds of genuine mediums, as well as many charlatans, have been prosecuted and fined, and scores of them imprisoned. Any medium, however genuine, self-sacrificing or saintly, who attempts to give sittings or seances for the sole purpose of convincing men of the fact of human survival is liable to prosecution.

Dr. Ellis Powell, Barrister-at-Law, put the case strongly in the following words: "Let me say this, if Jesus Christ once more incarnate, were to revisit the earth and were to re-enact that marvellous evocation of psychic power which we know as the transfiguration, he would be successfully prosecuted under the Witchcraft and Vagrancy Acts. . . . Overwhelming proof that the phenomena were genuine would not save Him from being fined or sent to prison as a rogue and vagabond. That is to say, in a country which professes adherence to a religion founded on psychic phenomena, such manifestations are declared by the legislature as utterly fraudulent."

The Spiritualists of Great Britain have been taught to look upon this country as one in which every man has religious freedom and a right to enjoy and practise his own religious convictions without let or hindrance, but such liberty does not apply to Spiritualists, since every medium is, in law, a rogue and vagabond. That an individual who is a householder or even a property owner may be considered "vagrant" would be absurd were it not tragic.

There are over five hundred bona-fide Spiritualist churches in this country, with a membership of tens of thousands. They publicly advance the claim that it is possible to prove that the dead live. There are thousands of people who come to them asking for proof, and that proof is only possible through the exercise of mediumship: yet every time that an investigator is introduced to a medium it is possible to prosecute that medium. The repressive acts under which prosecutions are taken are two. First, the Statute of George II., known as the Witchcraft Act, 1736, an act for the repeal of former acts which were intended to punish witchcraft. This act provides that henceforth no prosecution, suit or proceeding should be commenced or carried on against any person for witchcraft, sorcery, enchantment or conjuration, but enacts punishment for those who pretend to exercise these discredited acts. The act virtually claims that there are no spirits, and that anyone who claims that communication with spirits is

a possibility is ipso facto *pretending*. In a modern prosecution, therefore, there is no need to prove an offence. It is only necessary to prove a claim to spirit communion or spirit phenomena, and conviction automatically follows. There is no defence. This act was used in the case *Monck v. Hilton* and others.

The second Act, and the one more generally used for the prosecution of mediums, is the Vagrancy Act of George IV., 1824. This act was passed for the punishment of idle and disorderly persons and rogues and vagabonds, and was never intended to apply to householders at all. It defines "Who shall be considered as rogues and vagabonds," and includes every person pretending or professing to tell fortunes or use any subtle craft, means or device by palmistry or otherwise to deceive and impose upon any of His Majesty's subjects. Around this act there has grown up a mass of judicial opinion which is far more repressive than the Act itself, and unfortunately judge-made law is just as effective as statute law in the administration of justice. The clause was intended to deal with idle and disorderly persons, itinerant gypsies, etc.: this is clearly evident from its title. It must be remembered that both these acts were passed at a period when Spiritualism was unknown, and they have been stretched out of their direct intention and made to apply to a class of alleged offence which could not possibly have been in the minds of legislators at the time of their passing. The existence of the words "Any subtle craft, means or device by palmistry or otherwise" could be stretched to cover anything, and it has been repeatedly held by judges that there was *no need to prove an attempt to deceive*. The specific performance of any such act has been held to imply the intent to deceive without such intention being proved at all. The fact that mediums are engaged in demonstrating psychic phenomena is often taken as evidence of their guilt. The fact is that *in law mediumship does not exist* and any claim that it does is a pretence, and lends its practitioner liable to prosecution or imprisonment. In effect this means that all psychic phenomena are illegal.

Throughout history there has always been a belief in the existence of a spiritual world, which has occasionally interfered in the affairs of men. All the great religions of the world and the Bibles of the world are based upon the fact that revelation has been obtained from a spiritual world, and that the dead have manifested their continued existence. The basic fact of the Christian religion rests upon the fact that Christ appeared to His Disciples after His Crucifixion. Without that fact there would be no Christianity. Modern Spiritualism, which came into existence in 1848, differs from ancient Spiritualism only in the fact that all such phenomena and revelation have ceased to be regarded as miracles, and have become a matter for close scientific investigation and philosophical discussion. Millions of people are prepared to testify to the fact of spirit return. Some of the greatest scientists in the world have devoted years of study to its phenomena, and many of the leading thinkers, philosophers, artists, musicians and business men have been converts to its claims. Yet it is still true that in the eye of the law all Spiritualistic practice is an offence. The Society for Psychical Research which has been in existence for nearly fifty years has compiled scores of volumes of evidences of psychic phenomena, and thousands of cases are on record of communications from the spirits of the dead.

One of the bitterest complaints of the Spiritualist is that the Vagrancy Act is always put into operation by the police, who systematically use "agents provocateur." Now, if spirit communication is true, and we claim that it is, it is obvious that a deceased father communicating with his son

would naturally incline to give him fatherly advice concerning his future life and conduct. All such advice is held to be fortune telling, and the "agents provocateur" used by the police invariably put questions to the medium in order to elicit such information for the purpose of making a case. The police supposedly act upon complaints received from the common informer, and we have solid ground for the statement that such common informers are frequently religious enthusiasts who have a violent hatred of Spiritualistic practice, since it may be held to destroy the authority of their priests and clergy. If such informants were called upon to give evidence, their motives could be proved, but they remain unseen and anonymous. There has never been a case to our knowledge to which a member of the public has been put into the box to say that he has been injured or deceived. It is obvious that such an act lends itself to manipulation, sharp practice and religious bigotry by the opponents of Spiritualism, and since the administration of the acts is in the hands of public officials who may be easily influenced by committees or vested interests, the act renders itself liable to favouritism, and is neither fair to the public nor to the Spiritualist.

Every Spiritualist admits that untrained mediumship may be unsatisfactory, and may be accompanied by evils, and another great disability under which we suffer is that the law has declared that any money bequeathed to Spiritualists for the purpose of training mediums is contestable, and the bequest made invalid. Spiritualists are deprived of all bequests for the purpose of training mediums, and yet good mediumship is one of the basic requirements of Spiritualism. Spiritualists as a body are not blind to the fact that there are many cheats and charlatans who practise in their name, and if the law would admit the existence of genuine mediumship it would be easy to deal with these people. At present the cheat and the genuine medium are equally liable in law.

Spiritualists claim that mediums are necessary to their religious worship. They are prepared to take any necessary steps to place mediumship upon a sound and reliable basis, but they insist that they should be entitled to freedom to worship in accordance with their own conscience.

We ask that the laws shall be amended so as to make possible the genuine exercise of psychic faculty, while retaining any clauses which are essential to punish the cheat and the charlatan wherever deception can be proved. We claim that mediums who are practising under the supervision of bona fide Spiritualist Societies should be free from police interference. A simple clause has been drafted which would cover much of the ground. It reads as follows: "After the passing of this act no criminal proceedings shall be instituted or carried on against any person acting or purporting to act as a Spiritualist medium in the absence on the part of such a person of a deliberate intention to deceive or defraud."

It may be necessary to examine and certify mediums, and as a matter of fact the Spiritualists' National Union have already adopted a scheme to this end, but are prevented from giving it its full scope and effectiveness by reason of the legal disabilities under which we suffer. The claim of the Spiritualist is that mediumship is essential to their religious worship and practice, and the present state of the law discriminates against Spiritualists in a sense which restricts their freedom as compared with all other religious denominations. They ask in common justice that their disabilities shall be removed.

SPIRITUALISTS' NATIONAL UNION.

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All letters received in connection with the above will be considered by the Healing Committee at the next Quarterly Meeting, and all testimonials duly returned.

CHAS. E. TIMMS, Hon. Sec. Healing Committee.

BLESSED is the people whose heart is set on God. It shall stand.—JOHN, OXENHAM.

This Spiritualism.

BY FREDERICK H. HAINES F.C.J.B.

II.—THE EVIDENCE.

AFTER death, what? This question provokes either downright negative from certain individuals who fundamentally are incompetent to supply any answer, or it gives rise to a series of enquiries, each of which leads the mind to a different channel of investigation. The emphatic negat given by the rank materialist is, obviously, a confession of incompetence, and may be ignored. But, unfortunately many of these who adopt this negative attitude are scientists whose names in their particular field are renowned. Consequently, although they may be totally incompetent to formulate a reasonable opinion on this question of Spiritualism, their arbitrary statements are enlisted as the word of authority. Surely there was never a greater foolishness than this!

Remember what Christ said of the rich man. Have we altered our interpretation of his words? We know the financier who thinks only in £ s. d., and measures life on a profit and loss basis, is without vision of a hereafter. Such a man finds heaven a very difficult market to control. Certainly you would not ask such a one to be a guide thereto. In the same way the materialist, enslaved of matter, accustomed to laboratory methods, with his phials and scales and crucibles, is very unlikely to discover the imponderable, the unmeasurable, the ever-unseeable to him. His manner of approach to spiritual truth is too clumsy. He labours under chains of scientific thought which hold him fast to the world of matter-of-fact which he can never scale.

But ignoring the scientist and his negative opinion, let us consider the attitude of more ordinary men and women. Work-a-day men and women are not content to accept the gospel of annihilation preached by the materialist. They are prepared to explore any path that will lead to a plausible revelation of life after death. Many find the circumstances of this world so difficult, that they are unable to give more than a perfunctory attention to the subject, and the majority find religion in some form or other the only explanation available to them. But as time goes on more and more men and women are realising that the current religious explanations are unsatisfying, and so the enquiry for evidence of survival after death becomes more and more insistent. The great question must be answered.

Now you can approach the subject in various ways. First, there is the simple question of survival: Does a spirit entity exist apart from the body? My answer is emphatically, yes. Then we have that larger question: Can we communicate with the dead? Again my answer is emphatically, yes. I contend that the evidence which can be produced in support of these two affirmations is convincing to all ordinary persons. It is not based upon visions of hysterical women, nor the crude yet explicable raps of the seance room, but upon the verifiable activities of a disincarnate intelligence manifest to a wide-awake business man in daylight.

Let me give one such personal experience. There is evidence so strong as that given in the first person, and I can only hope that some of my readers may be tempted to my experiences to win equal first-hand evidence. They will also realise, as I realise, the foolishness of the downright negative assumptions of men of the world.

Here is the story. An old friend of mine, a neighbour with whom I was intimate for very many years, died of cancer. We knew each other by our surnames, but you may be told that I never knew his Christian name. When I started my investigations into Spiritualism, two years after his death, he was the first with whom I made contact. A trance medium, whom I consulted, announced the presence of a William "in spirit," and gave me descriptions which fitted with my memories of this old friend. But I had to say that I did not remember "William." In the effort to identify his identity, the medium said he brought with him a sense of movement, of wheels, of travelling. Yes! that helped a bit, for my old friend had spent fifty years of his life in the employ of a railway, and was always up and down the line.

business. But still I was perplexed with the William asked again and again for his surname. If I had been serious in my desire for truth, doubtless I should have pool-pooled the whole matter as "tricks of a medium" found that my old friend could not give his surname. seemed such a silly evasion of the obviously necessary. cause and effect are not such simple sequences as scientists would have us believe; and I am intelligent enough realise this. Further, I thought if "telepathy" is the of such facts as had been given me, why on earth could the medium read in my mind my old friend's surname which was shouting for discovery? Telepathy, I realised explained nothing. Therefore, I pursued the matter further, in the hope of a better explanation.

I went to a different type of medium, one who does automatic writing. This is writing done with a pencil or held in the hand of someone alleged to be under the control of a spirit. It is done in broad daylight, and there is nothing abnormal about the matter except the result. The lady whom I consulted lives twenty-five miles away from my home. She did not know me. She could know nothing about my life, nor of my friends living or dead, and she was approached by me with a simple introduction from another lady. Of course, as an investigator I was on my guard against giving her any information which might help her to "fool" me; but I did not prejudge her, and hold her in respect as a charlatan. I went to her with an open mind, ready for any phenomena that might arise.

We sat down in her drawing-room. Almost immediately the presence of my old friend was discovered in a written message which hailed me by my Christian name and gave his surname. Yes, I was startled! But I talked to him as one present in the flesh, and he answered promptly through the medium's hand. It was a mad performance from the standpoint of cold reason; but it was startling evidence of the presence of my old friend. Wait! Again, according to the sceptic, all this is explainable on telepathic grounds. This wonderful medium for a trivial fee read my mind as a book, and feigned spirit presence. Really the credulity of the sceptic is beyond all believing. The lady, if she could, as suggested, would be a priceless asset in any business house, and could command as a mind-reader a large salary, think what she could do in any commercial deal when the other man's mind is the unknown quantity that dominates the situation.

Fortunately this telepathy hypothesis is put out of court by subsequent happenings. Please remember, I said I did not know the Christian names of my old friend; neither had I ever seen his writing. In a moment of inspiration I thought him to write his name in his own handwriting, a possibility which was very much questioned by the medium. But instantly, so real was his presence, the pencil wrote "William," and then, before writing the surname, scribbled though in protest. We were perplexed. Again I urged that the experiment be made. Once more "William" was carefully written; but another form of deliberate scribble preceded the surname. We wondered what this meant, it was so deliberate and unlike my friend. Then, while we still contested the hand again wrote "William" and a capital "P" with the surname added.

Now, as you will learn, all this was remarkable evidence, and afterwards discovered when I presented the signature to the gaze of the astonished widow. We had secured my friend's autograph signature. We compared it with existing signatures. "But why wouldn't he sign his middle name?" I asked—a query that evoked the astonishing fact that my deceased friend "hated his middle name"—was ELIJAH. Surely from such fool-proof evidence as this I am entitled to assert that my old friend not only existed "after death," but that he was very much alive with the memories of earth life, and was conscious of our need for evidence.

In my next article I shall take the matter of proof of survival after death further than this. For the moment we are invited to consider how far science is justified in calling Spiritualism about with "conditions of experiment," when such a result can be obtained by any tyro who has the patience and perseverance to test evidence offered "from the other side" in the manner which our spirit friends find

practicable. I do not ask them to do the impossible; I am content to consider what they find themselves able to do. And therein is my success.

(TO BE CONTINUED.)

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/-.

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By JAMES McBLAIN.

THE story of Dorcias is always good. It is good everywhere, not merely in connection with systems of religion, but in every aspect of life. To make light of it because it is recorded in the Bible is very narrow. However, there are very few who now would do that. It is a story that instances the practice of what we may say—we all may say truly—is true religion. It is a record, in a few words, of a life of love, of sympathy, of charitable deeds. It is a picture of a woman's heart, a woman's character, a spiritual realisation that was demonstrated in "good works and alms-deeds which she did." The common Spiritualist, I imagine, might be more interested in the story of her being brought back from so-called death to so-called life by the Apostle Peter. But it seems to me that the most valuable part of the record was the fact of her service to humanity. For that she is remembered to this day. For that great men and women are remembered longest, with gladness. She was a good Spiritualist, in that she obeyed practically the teachings of good spirits, messengers of love sent forth from the Supreme Spirit of Love, Peace and Goodwill. If she had not been so good, Peter would not have been called in to help her. Her goodness, her love, made others love her, and serve her. Whether Peter was the instrument used to raise her from the state of life called death, or whether it was only from a state of trance or catalepsy, or any kind of unconsciousness, is not so important really as the fact that, according to the story, the good offices of the Apostles and of those widows who stood around him weeping, and showing their coats and garments which Dorcias made while she was with them. It is a beautiful story. Oh, that we all might, on our transition, be so missed, and that many would tell with real feeling of our good and charitable deeds! These deeds are sacrifice, which all nature and super-nature (so called) teach in the great open secret of all life.

It is only by giving of our life that we can truly live. Tabitha, or Dorcias, had lived gloriously; she had lived for others: she had lived divinely. It is impossible for us now to know from what she was raised. She may have been only in a very sound sleep. The whole story may even be a fabrication, although I am sure there was a good foundation for it. The great psychic question that comes to us now is: Can anyone raise the dead now? The orthodox churches simply taboo the question. Some of them believe in and teach that healing may be accomplished by prayer and the laying on of hands, but they do not put much stress on it. It is very seldom we hear of it from the pulpit, and hardly ever in private life. And it is only a healing of a much more elementary kind, as far as we know, than the healing of the dead—this bringing them back to life. Orthodox spiritualises all such things. The preacher and the priest tell us we are raised from sin, from spiritual death, by the Word of God, by the Bible and faith; but the healing of material death is never, and ordinary disease healing seldom, mentioned. So the Christian of to-day is a practical unbeliever in his own professed doctrines. Of course, there is spiritual healing, even of the soul deep in iniquity; of the soul, one might say, that is dead in trespasses and sins. This healing comes in many ways; men change their lives from various causes, and are healed spiritually. But the

material. Biblical healing seems to have gone out of existence almost entirely amongst the orthodox church people. Spiritualists, Theosophists, Christian Scientists, and New Thinkers, however, claim that through Divine Power men may be healed. And we know by our experience that that is true. But, after all, is the cure of disease the greatest thing in the world? I think not. Give me the love divine, the good works, the almsgiving, in preference, if I must choose between them. The God of our salvation from ill is just the same power for physical as for spiritual welfare, and both may be maintained in degree by the life of love and truth.

Law.

BY E. WRIGHT.

JUST as there are laws governing the realm of nature, so there are laws governing the realm of spirit, i.e., the laws of God. The question is often asked: "If God is a God of love, and an Almighty Father, why are such things as sickness, war, poverty, etc., allowed to mar the lives of the people?"

We all know that transgression of a natural law automatically brings punishment in its train. If there were no cause, there could be no effect. The culprit may be ignorant or wise, it matters not. If the law is violated, punishment follows. We may bring forward a remedy for the discomfort thus caused, and the pain may be alleviated, but never absolutely stayed in its course. For example, the physical body needs a reasonable amount of rest during which the wastage may be replaced or repaired. If no opportunity is given for this required rest, the body is overworked, nervous breakdown follows, inability to resume one's occupation for a considerable period. Where the worker has worked under no compulsion, and has deliberately transgressed against the natural law of rest, who is to blame? Surely not the person for whom the work has been done.

There is the law of growth. Growth is naturally a very slow procedure. Take a tiny plant from its natural surroundings and use artificial means for ensuring a quick growth. The plant grows quickly, 'tis true, but at the expense of its strength. It is unable to take its place once more in its natural surroundings, or to do battle against the elements so effectively as if it had been left to grow at its own rate. During the period of quick growth it has not stored within itself enough life and energy to take its place once more in its natural surroundings.

Are not natural growth and spiritual growth analogous? "The mills of God grind slowly, but they grind exceeding small." The laws of the spiritual realm cannot be transgressed with impunity any more than those of the realm of nature. Experience follows thick and fast. Free will is ours. We choose the right or the wrong. If the latter be our choice, who can we blame? Surely not the giver of our free will? If the majority of individuals of nations choose selfishness and avarice as their creed, war must inevitably follow.

Never put thyself in the way of temptation. Even David could not resist it.

NATIVE MESSAGE.—In Arthur Kitson's "Captain James Cook, the Circumnavigator" (Murray, 1907), is the following passage referring to a bad attack of rheumatism in the legs which Cook suffered from when at Matavie Boy, Otaheiti, in his third voyage round the world, September, 1777: "Otoo, the King, came on board the 'Resolution,' accompanied by his mother, three sisters, and eight other women, who had undertaken to effect a cure. He (Cook) submitted himself to their treatment, which consisted in squeezing and kneading him from head to foot, especially on the parts most affected. This operation they called 'Romy,' and although Cook says he was glad to escape from them after about a quarter of an hour of this treatment, he confesses he felt relief, and after submitting to four operations of the kind he found himself completely cured."—A. K. VENNING.

The Perfect Sitter.

BY IVAN COOKE.

DURING the past seven years it has been my privilege and good fortune to be associated with the work of a well-known clairvoyant and trance medium. Many sitters I sat with—perhaps some hundreds or so—and I have seen the critical come and go away convinced, the doubting become sure, and have myself realised how thin the veil between this world and the next has become. I have seen lives that were based on the sands of doubt, firmly on the rock of assurance; and this sometimes in a few pregnant words that to me perhaps sounded trivial but were enough to open the world beyond to the one who heard. I have seen this poor humanity of ours sink to the depths; seen men cry like babes, realised how potent a loneliness death brings to the bereaved, how exquisite the joy of re-union. I have sat with students of occultism, the psychical researcher, the super-critical, the antagonist of the credulous, the already convinced, the wanting to know, and each and all obtain widely varying results.

As a result of my experience I am assured that the success depends on the sitter than the medium with regard to the evidence obtained. That if the medium be in normal health and not over-tired, the success or otherwise of a sitting depends on the character and mental attitude of the sitter rather than on the medium or those on the other side; the "conditions" are all in all.

The antagonistic sitter as a rule gets little or nothing which is as he deserves. It seems to make little difference whether the sitter be critical or credulous, strangely prejudiced, so long as there is sympathy and readiness to receive. (Don't be "greedy"; don't try to grab "directions," as the conduct of your material life.) I have been surprised to find that occultists are as a rule not good sitters, for I have conceived that the practice of meditation, the opening of oneself to higher influences, would bring one into closer contact with the beyond. In my experience this has not been the case; rather has it seemed to engender a coldness, a self-centredness that repels rather than attracts. Probably this is because I have been unfortunate in those with whom I have sat.

What, then, makes the perfect sitter, the sitter to whom the gate is flung wide, to whom evidence, messages, and love pour through from the beyond?

Well, I have no doubt at all. It is the sympathetic person, the real human man or woman, the one ready to give sympathy, ready to do a good turn to anyone, ready to go the second mile, the giver, the understanding, the cheerful, the man or woman broad in our common humanity, the one who loves. For it is love which breaks down the barrier; love not only for the loved one in the beyond but for the common-place, uninteresting people of this world and now earth. It is love for which the gates of death are flung wide; love here is the key which will unlock love to the beyond, so that in full measure it flows through to the poor old world which starves for love. Love, I am very sure, is stronger than death.

I have had some wonderful experiences, which have deepened my knowledge of love, I have heard those on the other side deal with the lonely wife or mother, the broken and the sad, and then I knew what perfect understanding, how compassionate, how wise, how loving they must be. And I have thought that I heard in those voices an echo of that loving voice that spoke to life's broken in far Galilee long ago. In the measure we give love, so shall we receive.

SPIRITUALISM is no longer on trial in "The Daily News." We hope for something more true and reliable to follow the way of evidence.

A SPIRITUAL PRAYER.—O God of Love and Wisdom, Purity and Truth, Eternal Essence and Energy of the Universe, help us to become better mediums; more perfect instruments for the expression of Thy divine qualities. Day by day we may grow nearer to Thy perfection; and have more abundant life: for life is love, and love brings wisdom, and wisdom purity, and purity truth. Amen.

Evolution.

By E. TURNER.

Far back in dense forests of tropical climes, one monster devouring and surviving others. Isolated cave-dwellers watching for enemies. Mythical teachings, persecution of heroes and exponents. YESTERDAY.

A variety of interests, mental and spiritual, social and religious, competition, tolerance of creative thought and expression—a critical treading over past planks of faith, towards goals secured by knowledge. TO-DAY.

What a journey! It has taken millions of years for our feet to find lodgment in the footholds of greater certainty. Centuries have been occupied in determining the proportions of spirit and matter. Still we search and hope, hesitate and go onward. Sound concrete facts and speculative philosophy have worked, sometimes in partnership, sometimes in opposition, yet each has affected and left its impress on posterity. Some have scrutinized the workings of nature for a first cause, chiefly in order to foresee an end. To many, however, their search has revealed the fact that the search has been prompted by a misunderstanding of nature's manifestations, thus making the argument of an universal end as superfluous as "first cause." Further search does but indicate finite effects from infinite causes. As the finite becomes merged into the infinite, so effects become purified.

In the past man has studied and rather feared effects. To-day he is proving and concentrating his enquiry upon the causes of his present environment. And why? Man is a student. Consciously or unconsciously he judges the trend of events, primarily as they affect himself: and, secondly, his fellow-men. Along the line of his vision have ranged names of men famous in theology, science, literature etc. He notes that upon one or other exponent the masses have placed their trust, confident of the infallibility of a particular doctrine. Many of these doctrines have led to schism and materialism. It is only as man has cut his mind adrift from public opinion that he has been enabled to view life as it is, and his own relative position as an individual. We find he has ceased to study old systems of thought which yield no light on to-day's problems. He is now examining his own make-up for the cause of that which has brought discord into his environment. Such an analysis must make for a curtailment of hitherto mental dependence on others, and truer understanding of apparent effects.

Sometimes when witnessing the sufferings of others we experience a sense of responsibility quite inadequate to assuage them. We compare our lots in life and feel we have a right to enjoyment while others suffer privations. When such thoughts would overbalance our mental horizon, the reasonable principle of evolution assists our outlook. We are each intended to climb the ladder of development, not displacing another, but by helping each and all to secure a sure footing. By removing a whole burden we may be thwarting nature's laws; just as by neglect to alleviate suffering where possible we omit to fulfil them. The mind of man need no longer be cramped within the confines of orthodoxy or philosophic vagaries. A wonderful panorama may now be viewed from the atom to the imponderable ether, from protoplasmic speck to the human organism, from finite limits to infinite possibilities.

If we can but catch a glimpse of these expanses we shall no longer find our support in a name or person, but in those spiritual realities with which the pathway has been strewn and which extend before us. Life is too stupendous for the ebb and flow of our thoughts to centre around personalities. The tide surges on, gradually reducing old bridges to stepping-stones towards greater conceptions. We have taken our place and are borne along the tide of evolution. It is now up to each to either remain in the backwash of material thought, or determinedly ride the waves in that grand journey towards a higher evolution—and God.

God's brightest angels often wear coarse aprons.

Self and Personality.

By J. HYDE TAYLOR.

IN thinking of Self and Personality, it must be realised that the two words are almost synonymous. The fine point of difference lies in the fact that self applies to that expression of personality which in the strong animal feelings considers only its own interest. In the narrowness of the outlook through the materialistic influence of this phase of personality, in the false sense of separateness governed by the strong animal feelings, the idea of self becomes over-developed and too important. In the extreme of self-consciousness or self-knowledge there is an awful personal vanity which is exceedingly repulsive to a sensitive and deeply spiritual mind. Self-conceit or extreme personal vanity are most trying to the patience of those who are anxious to help in the upliftment of others, particularly where these vain minds take credit for an attainment of spirituality which is still beyond them.

There are two types of strong personality. There is the super-dominant, the over-bearing, bullying type, which must have all its own way, and must always be first, having an arrogant sense of its own superiority of person; and there is the strong personality that has learned to find its better self in humility, meekness and lowliness of heart, in honour preferring one another, always ready to help one who is honestly a more capable person, not over-anxious for self-justification, and jealous only for the divine honour and glory, working to that end with a single eye.

True personality gradually leaves all sense of self behind; selfishness, arrogance and false pride or conceit give place to a desire to lose all these attributes of the self or lower personality in the attainment of the higher personality which knows itself only as an instrumental manifestation of the divine attributes. True personality is not forced upon its surroundings with an air of pomposity, but works quietly, unassumingly, until it gets through in the full strength of its personality, without those surrounding realising how it has all been done. The strength of true personality shows itself in overcoming evil with good; in forgiving the seventy times seven; in professing only in the actual accomplishment of the life, in patient endurance of trial, in forbearance toward another who may be in the wrong, and in following all the tenets of the Sermon on the Mount. Self, then, is negative; it is an illusion, a false conception of personality; it is the type of personality that is most commonly worshipped to-day; it has the larger following in the world of humanity, although its followers claim a much higher motive and are indignant with the suggestion of that which really and truly does apply. The point of difference, then, is fine, because so few are able to recognise it. The recognition of the point of difference comes very slowly, and the true personality in its positiveness can only work its way gradually. The path as yet is only known to the few, and the hill of ascent is steep, and few realise their need of the guide whose hand is stretched down, awaiting the cry for help. The Mother we seek is the holy, life-giving power; her name is Divine Will. The Father we seek is the holy light; his name is Divine Wisdom. And the holy child is a purifying fire whose name is Divine Love, and in the unity of this higher personality we recognise the personal essence of God.

In labour and travail the child is born, and when he has grown in us to the full stature of man we know him as the Christ, the anointed one, the only beloved of God, because God only loves the good in us, and forbears the evil, knowing full well it must all pass, until we find the true self, the real personality in the oneness, the individuality, the fulness of the personality of the Christ. We can only know God in the multiplicity of personal manifestation, but in personal essence He is the one personality in all.

RIDICULE is often stronger than argument. The devil has been deposed by ridicule, when reason failed to move him.

A Direct Voice Seance.

Reported by J. F. WHEELER.

The following is an account of an interesting direct voice seance recently held:—

THE medium for the evening was Mr. Maskell (who is blind), and in addition to his wife, the sitters were the eight helpers at the healing circles held at the Wimbledon Healing Centre, 7, King's Road, Wimbledon, London. The circle was formed as follows: Miss J. Milson, Mr. J. A. Baker, Mrs. Maskell, Mr. Maskell, Mrs. Larkworthy ("Sunshine"), Mr. F. Jones, Miss D. Milson, Mr. C. Thornton, Miss R. Golding, and Mr. J. F. Wheeler.

The seance commenced with a prayer, followed by hymns, and within a few minutes the trumpet was in use and we heard the voice of Joey Grimaldi (the famous clown), who is Mr. Maskell's "familiar control." Joey has a very dry but effective humour, and many times during the evening caused convulsive laughter by his wit and jocularity.

The first communication was for Mr. Thornton, to whom the trumpet came, tapping him on the knee. It was his grandfather, and very emphatic was this spirit in giving assurance that he was alive. "I want you to know that I am alive—alive!" he repeated over and over again. Then followed a message for Mr. Thornton's father.

Mr. Baker was next, and his sister, who passed to the Higher Life eight months ago, spoke in the most endearing terms, telling of her surprise upon regaining consciousness in the spirit world, and how happy she was to be able to come back and speak with her brother. This dear spirit's voice throbbed with emotion as she spoke of her joy to know that Mr. Baker was engaged in the "wonderful healing work." She also spoke of the lovely place in which she was living, giving it as the third sphere.

Next Miss J. Milson received a communication from Dr. Forbes Winslow. It appeared that Miss Milson's love for children had drawn the doctor's attention to her, and that he had discovered in her a certain power which could be used in conjunction with violet rays.

Between the intervals in which the spirits were using the trumpet, Joey would speak, answering questions and giving information regarding any of the messages where misunderstanding existed.

Mr. Wheeler was next, the trumpet touching him several times upon the wrist. A Chinaman, who gave his name as "Ching Fu," spoke, first in fluent Chinese, and then in pidgin English. He told Mr. Wheeler of his love for writing (which was perfectly true), and said he was to sit for automatic writing.

Next came a most inspiring communication—this time for our own medium, Mr. Jones. A deep grave voice spoke to him. "I am in close contact with your healing work, and I have been helping you since you started." The name of the speaker was then given, and we learnt that he was no less a person than Abdul Latif, the Persian physician. Joey told us that this was one of the very few great spirits who came to the earth plane.

"Sunshine" was the next recipient, a woman's voice addressing her. This was Sister Amie, who advised that "Sunshine" should sit for materialisation, there being excellent power in her body for this purpose. Sister Amie instructed us to look in a book entitled "Talks with the Dead," in which would be found her photo. This was subsequently verified.

To Miss D. Milson there came an Egyptian, who gave words of wisdom and encouragement. He described himself as a son of the House of Egypt, and spoke of Miss Milson's connection with the healing work.

The next spirit to speak was a man, who, addressing us all, said, "I know your Wimbledon very well. I had the honour of opening the first Wimbledon Spiritualist Mission, and have watched its growth ever since. My name is Edward Walter Wallis."

Next came the trumpet to Miss Golding, and we heard the name given as "Harry." It was her cousin, Harry Franklin, whose fate on the battlefields of France had never been known, despite great efforts on the part of the father

to ascertain the truth. We learnt that his death had been due to an accident—a land mine exploding at the same time. This spirit was in need of help and comfort, and was gladly given.

Lastly, our own dear "Medicine Man" came, speaking to all his helpers, sealed the bond of affection, loyalty which unites us, giving us words of hope and encouragement. The African farewell which he gave us on leaving was eloquent proof of his identity.

This ended the sitting, and we came away feeling spiritually and bodily better for the experience, which lasted just over two hours.

PRAYER ANSWERED.

IN 1914 a son who was in his nineteenth year was anxious to join the army. Like most mothers, I wanted to keep my son safely away from danger. The day came, a few months later, when I could no longer do so. I was living in a business house, so had to keep my grief to myself day and night. One night I had gone to bed, and my bedroom much depressed, having seen a train full of wounded soldiers brought in to a hospital. My heart was full of pity for the poor sufferers. My mind went out to my own dear boy. Was he all right, or (awful thought) was he wounded?—perhaps in some foreign hospital. At 12 o'clock, my usual hour for retiring, I locked my bedroom door and fell upon my knees, praying for my boy. How long I knelt I do not know, praying earnestly with many sobs. When a voice quite close to me said, "You are— (giving my son's name) cared for?" I answered, "Yes, I do, I do," when the voice said "I go." The word sounded just in front of me, the word "go" sounded a distance up the road, although the two words "I go" were spoken with no halt between. The person who spoke was on his way. My unseen visitor, for I had seen no one, gave me my son's Christian name, since he made use of it, also when he went to go to protect him. There was immediate response to my prayer, which shows they know all about us, and are willing and ready to help us.—H. L. BROADBENT.

FALSE TEACHING.

WHATEVER churchmen—the Pope, for instance—say about the reason of the present day failure of the church to interest people, there can be no doubt that it is due to the illogical, silly, superstitious doctrines that form the basis of theological Christianity.

No one who is capable of using his mind without prejudice can honestly believe in the virgin birth as a reality and not as a mere symbol; the fall of man; his redemption through the death of the son of God—vicarious atonement. Jesus being different from the rest of mankind, except in character; the future life depending upon belief; etc.

Look at the Bible, which is accepted as the root of Christianity as taught to-day. It is well known that anything can be proved true if its statements are accepted. It is full of contradictions. It teaches "Thou shalt not kill," and in many places demands warfare and the taking of life; it teaches the existence of Satan and of fallen angels, hell-fire and everlasting damnation, and much other nonsense, which doubtless could be quoted by one better acquainted with the book than I. I am willing to acknowledge that there is much of great beauty and value in it, but it is so mixed up with error and legend that it bores me to read it.—A. K. VENNING.

IMPORTANT.

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

Book Review.

RELIANCE: THE ROAD TO SUCCESS. By Philip Harrison. London: Rider & Co. 1/6 net. This is another of Rider's "Mind and Body" handbooks and a worthy addition to the series. Mr. Harrison rightly distinguishes between success and achievement; that it is an end but rather a means to it. That is, success is a state of mind rather than a final accomplishment of some kind. As he points out, many men build up huge businesses and are counted successful, but as soon as they leave their business, instead of going on living for a while to enjoy the fruits of their labours, they very often die from their inertia; they have no further interests in life, they pass on to the next stage of existence. Of course, this illustrates the one-ness of such a life. The truly successful man is he who knows the higher self, and completely surrenders to its guidance, and does not look forward to particular achievements, but rather that he may co-operate in the tasks of his higher self. Thus will he enjoy that condition of true success wherein accomplishment of any task, or achievement of any given end, becomes means for further progress. This is a little book, balanced and sane in outlook.—W. H. EVANS.

ASTROLOGY AND MARRIAGE. By "Sepharial." W. Foulsham & Co. 2/6 net.

We have been told that "marriages are made in heaven," but few perhaps have realised that the saying contains a truth which is, according to astrological science, demonstrable. Here "Sepharial" tells us why some marriages are happy and some otherwise, and if those intending to enter the marriage state are desirous of discovering whether it will prove a happy one for them, they can read this book, and will at least have the consciousness of knowing beforehand, at least in some degree, their probable chance of success. Human nature being what it is, I suspect men and women will get married first, and think about all these things afterwards. Students of astrology will be interested in this work, for "Sepharial" is an authority upon all pertaining to the ancient science of the stars.—W. H. EVANS.

PEEP INTO THE BEYOND. First edition. By Margaret B. Hannan. Chicago: The Occult Publishing Co. 25c. The text in this little book was received inspirationally by the author. It describes conditions in the after life, as experienced by one Harry Wilmot, sent to his surviving friend, Florence Knapp. Most of it we have read before, but there are a few new points of rather arresting interest. Religious in tone, but not doctrinal.—A. H. ALTERS.

IS THIS WILSON? Messages accredited to Woodrow Wilson. Received by Mrs. Dawson Scott. Introduction by E. S. Martin. New York: Dutton & Co.

This book is remarkable. It is a small book, and bears many signs of genuineness. Mrs. Dawson Scott is no doubt perfectly trustworthy in her statement that she never had any special interest in American affairs, and was even uncertain of the spelling of "Woodrow." She was healthily sceptical on the identity of her communicator. She is now convinced, and the American who writes the Introduction is convinced also. "Woodrow Wilson" addresses himself to American youth, though much that he says is applicable to the world over. He says: "When a piece of property is snatched away from its possessor, if it is done legally, people admire the thief. He often becomes a so-called rich man. His family are respected because of the fact that he has contrived to snatch and retain. When, however, this snatching is done illegally, the man is sent to prison. The impulse behind the two men is largely similar; the one does not regard himself as a robber, the other knows that he is an outcast. The one believes that what he does on the stock market is legitimate; the other is without this pleasing illusion. I am stating this for two reasons. Firstly, because I take a longer view than my countrymen of the results of immigration—for I consider that the descendants of the poorest, most undeveloped, most scoundrelly type of immigrant, are capable in the better conditions offered in America of becoming excellent citizens. Secondly, that

you may realise that when all men lose their material possessions, the financial magnate and the common thief will become as little children. . . . On reaching this world the magnate will become as conscious of the inner meaning of his actions as the thief has always been, and by then the actions are over and property no longer exists. It has never mattered as much as the thief supposed, and it has always mattered more than the magnate supposed." This will be somewhat startling to some of the magnates if it reaches them. The whole book gives "Woodrow Wilson's" experiences in his new surroundings, and the tone of optimistic idealism which characterised the ex-President of the great American Republic is maintained. He speaks from his own experiences, which are just what a Spiritualist would anticipate in his case. There are no politics in the book, and the failure of the Liberal idealism which thought that all men were hungering for parliamentary representation has now turned to the same perception that cessation of war, and prosperity, can only come from right action in all the affairs of daily life. The messages confirm much that we already know. Time, money, and possessions have disappeared, and though a high thinker of Mr. Wilson's type may well find little to regret, it is also true that to reap exactly what we have sown is not invariably as happy as he has found it in his own case. Mrs. Dawson Scott is the author of "From Four Who Are Dead," and is well known as a writer. It may be that if her homely pictures of Woodrow Wilson's trans-Atlantic life are recognised in America—they necessarily cannot be recognised in England—the ex-President may exert a more permanent influence in his own nation than he did while on earth. It may be that the fact that these pictures are impossible to the mind of a medium who knew but little of Woodrow Wilson in his lifetime and nothing of his life before he appeared in France, be the determining reason that led him to choose an English medium for his communications. Copies can be ordered from The Psychic Bookshop, 2, Victoria Street, London, S.W.1., or from THE TWO WORLDS Office, 18, Corporation Street, Manchester.—STANLEY DE BRATH.

"LISTENING IN." By Olive C. B. Pixley. 48 pp. Fancy paper. 9d. London: The Psychic Bookshop.

In this little booklet Miss Pixley tells in very simple, earnest and convincing form the story of her psychic experiences. Her brother, who was killed during the great war, was in close affinity with herself, and after his passing she felt him at her side and heard him speaking to her continuously. It is a very simple but very telling story which bears the impress of sincerity, and Miss Pixley has packed more real teaching into small compass than most authors do in writing a big book. A booklet which we can cordially recommend.

"KNIGHTS OF THE HOLY GRAIL." By D. B. Miller. 96 pp. Crown 8vo. Paper. Manchester: THE TWO WORLDS Publishing Co., 18, Corporation Street.

This constitutes a series of articles which ran through THE TWO WORLDS earlier in the year, and has recently been published in book form. H.R.H. the Princess Beatrice has accepted a copy, and it is just the type of book with which to fill an hour of meditation. "The Hull Daily Mail" says: "In a series of parables, which will appeal to all who pause to think of the inner and hidden truth of life and the great scheme of the Infinite, Miss Miller embodies some sound and effective spiritual teachings. Her extremely able writings contain some beautiful thoughts, all the more appreciated and effective perhaps because of the symbolic form in which she gives them. Her knights are a body of men striving to attain to truth and to spread the messages of godliness abroad. They may be in any and every religion, for, as the writer points out, religion is essentially of spiritual origin, irrespective of personality, creed or colour. Miss Miller writes of the power of love, the problem of pain, and on those always gripping and debatable subjects, reincarnation and evolution, and she does it with such sincerity and depth of thought that one is bound to admire her. Some of the strongest work in the book is that which represents the gathering storm clouds of revolt in the hungry slums, leading to an intense climax."

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.
PRICE TWOPENCE. POSTAGE ONE HALFPENNY.ISSUED EVERY WEEK BY
THE TWO WORLDS PUBLISHING COMPANY LIMITED,
At Its REGISTERED OFFICE,
18, CORPORATION STREET, MANCHESTER,
Where All Business Communications Should Be Addressed.SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.
One year, 10/10 Six Months, 5/5; Three Months, 2/9 post freeEditor and Secretary: ERNEST W. OATEN,
To Whom All Communications Should Be Addressed.
Cheques and Drafts should be crossed ——— & Co., and made payable
to The Two Worlds Publishing Company Limited
Bankers: Williams Deacon's Bank (Corn Exchange Branch).

THE TWO WORLDS CAN BE OBTAINED OF ALL NEWSAGENTS.

The Editor will not undertake to be responsible for any rejected MS., nor to
return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, APRIL 5, 1929.

The Spiritualists' Bid for Freedom.

ON another page of THE TWO WORLDS we print the manifesto which has been issued by the Spiritualists of Great Britain, and brought to the notice of the leaders of all Parliamentary parties. It is difficult to include all the disabilities under which Spiritualists suffer in so brief a statement, but the manifesto at least outlines a position which is intolerable.

The present state of the law lends itself to manipulation by sectarian bodies who hold anti-Spiritualistic opinions, and we have every reason to know that these parties bring secret pressure to bear upon the authorities, with the view of inciting them to action; while the employment of paid police spies has led to a regular system of perjury by interested parties in order to procure convictions. For many years individual mediums were the victims of this system, but a few years ago in the South of England an attack was made upon a Spiritualist Society which employed a medium to give sittings to inquirers upon church premises. She was convicted.

Last year a further step was taken, when Mrs. Cantlon was summoned for giving a sitting at the rooms of the London Spiritualist Alliance—a Society which has been established for 45 years, and has always presented Spiritualism with dignity. In addition to prosecuting the medium, the Secretary of the Society was also prosecuted and fined. This means that every Church or Society which allows clairvoyance to be given on its premises renders itself liable to prosecution, both of the medium and the Secretary of the Society. It is not a matter of professional v. amateur mediumship, for it has been distinctly held in court (and Sir Patrick Hastings made it clear in this case) that whether a fee is taken or not makes no difference whatever.

Every Spiritualist should carefully consider the following questions:—

1.—Are you, as a Spiritualist, satisfied to labour under the disabilities laid down in the enclosed manifesto?

2.—Are you prepared to write to or interview the Parliamentary candidates for your division, with a view to eliciting their interest and their views?

3.—Are you prepared to support at the next General Election only that political party which will pledge itself to legislate for the relief of the disabilities of Spiritualists?

4.—Are you prepared to assist in making known the disabilities under which Spiritualists suffer, by addressing meetings, by questioning candidates, by canvassing, or by such other means as are in your power?

A General Election is upon us, and Spiritualists have an opportunity which may not recur for five years to bring their case to the notice of all Parliamentary candidates. In the last Parliament there were over a hundred candidates who were pledged to support a Bill if it were introduced, but the Parliamentary Committee were unable to find a single member who would undertake the responsibility of

introducing the Bill unless the Government would give for its consideration. It is for this reason that the manifesto has been sent to leaders of all the Parliamentary parties with a view to eliciting a promise that if such a Bill is introduced, time and opportunity will be given for its consideration. We appeal to every Spiritualist in the country to approach every candidate in his constituency, and to put before him the following questions:—

1.—Would you be prepared to grant Spiritualists the right to teach and practise their sincere convictions without interference by paid police spies and the police generally?

2.—Would you support a Bill which embodied the removal of such restrictions as are defined in the manifesto enclosed?

3.—Would you be prepared to take an active part in introducing such a Bill into Parliament, and assisting in its passage through the legislature?

Further copies of the manifesto can be obtained from the offices of the S.N.U., 162, London Road, Manchester. The Two Worlds Office, 18, Corporation Street, Manchester, by anyone who desires to make use of them.

Spiritualists! do not under-rate your power! You are sufficient in numbers and in strength to change the representation of at least two hundred constituencies in this country. At the last General Election the President of one of our Northern Societies approached the candidate for his constituency, armed with the support of 75 voters who had pledged themselves to vote only for the candidate who would help them to achieve spiritual freedom. Of the two candidates, one refused to support us, and the other agreed to support us. There were 75 Spiritualists in that constituency pledged to support the man who would support them. The seat was won by the candidate who was favourable to us by less than twenty votes. There is a lesson here. Owing to the extension of the franchise you will have more votes at the next General Election than you have ever had. Our women as well as our men will have a voice in the election of the new Parliament. We ask that you vote for religious freedom for Spiritualists.

Under the present law of England every medium is a rogue and vagabond. Every medium who claims to communicate with spirits is a pretender, and is deceiving the public. This is being brought into contempt, and our own people are being misled in contemptuous terms as pretenders and cheats. There are cheats and frauds in the movement, and Spiritualists have been foremost in denouncing and exposing them. Wherever deceit is practised the law should be able to punish offenders. Under the present law, whether a medium is honest or dishonest makes no difference. He is a pretender, a rogue and a vagabond. We believe Spiritualists will be no longer content to sit down under the present conditions, and we call upon you to rally to support only that party and those candidates who will promise to relieve our disabilities.

Watch THE TWO WORLDS from week to week. We shall report, as freely as we can, any information which reaches us as to the progress of the campaign. Sir Arthur Conan Doyle endorsed last September at the International Congress, and which we hope he will be able to lead on his return to England in a few days.

CURRENT TOPICS.

"THE East African Standard" in its FIRST-HAND REPORTS gives an excellent three column report on Sir Arthur Conan Doyle's final lecture in Africa prior to his journey home. It records Sir Arthur's lantern lecture, in which he showed spirit photographs, together with photographs of his plasm, his well-known fairy pictures, and a number of other interesting views. No mention whatever is made of the event which was reported by most of the English press concerning one of his ghost pictures, and it seems strange to us that the reporter who was present at the lecture should omit it, when papers thousands of miles away report it. We have had several letters of protest from correspondents concerning these reports in the British press, and it is just

well that we should make public the fact that the reporters present at the meeting were not responsible for them.

LADY DOYLE'S PROTEST. A LENGTHY ARTICLE also appears in the same paper, which records a scathing criticism by Lady Conan Doyle of the brutal manner in which animals are treated in Kenya. Lady Doyle says she has "never been in any English-speaking country where there is so much cruelty to animals as in South Africa. Worn-out horses and mules are being worked in a most disgraceful state." "In Rhodesia I found things much better." In Kenya Lady Doyle expressed her regret at the cruelty to worn-out oxen, and the carelessness of the men in charge. Lady Doyle says: "It is not just the duty of a few people to see that dumb creatures are properly cared for. It is the duty of all who have eyes in their heads and hearts in their bodies." She advocated a scheme by which men found guilty of cruelty to animals should be deprived of the right to keep any animals for a period. Lady Doyle says that in Kenya the mules were much better treated than in the Union of South Africa. "The cruelty to animals there was a blight on the country."

THE FLOOD. "THE DAILY NEWS" seems to be in high glee. It appears that Mr. Woolley, the English leader of the Anglo-American Archaeological Expedition, which has been excavating the ancient city of Ur, near Babylon, has discovered a stratum of earth, evidently precipitated by water, since it consists of washed clay, and contains a layer of stranded fish. It consists of a bank of clay some eight feet thick, and there are traces of civilisation both above it and below it, with very definite differences between the two. It is claimed that such a deposit probably dates back about 3,200 years B.C. which, of course, is a rough calculation. The extraordinary claim put forward by "The Daily News" is that this constitutes some evidence of the Biblical Flood, of which Noah was the hero. For sheer credulity such a claim would be hard to beat. The Biblical record of the Flood claims that it was a flood which covered the whole earth (or the then known earth), and that it wiped out all creation with the exception of the few specimens saved by Noah in a floating zoological gardens. To presume that a flood which covered a few hundred yards in a valley or basin is evidence of a world-wide inundation which wiped out the whole of the animal creation, seems to us to be stretching credulity to the utmost limits of superstition, and appears to be a case of a wish being father to a thought. It is a sample of that type of Christian apologetics which has disgusted the scientific thinker. Facts are as valuable as atoms, but it is unwise to reconstruct the whole universe upon a single atom.

GOOD FRIDAY AT MANCHESTER. THE annual celebrations at Manchester went with vim and harmony. We have seen larger gatherings, but seldom better meetings. The Rev. Geo. Cole was in fine fettle, and well deserved the hearty applause which greeted him. The clairvoyance of Mrs. Annie Lomas was true and evidential. The soloists were much enjoyed, and Mr. W. Platt made a capable chairman. Tea was voted a big success. At the evening meeting Mr. E. W. Oaten outlined the case for the amendment of the law, and aroused much enthusiasm. We noted several octogenarians present, one or two of them fairly vigorous, whilst the young people quite enjoyed themselves. Owing to the holidays we must hold over our full report till next week.

SECOND THOUGHTS AND BEST. Mr. R. Roche is an "unregistered practitioner." He is a healer, using his own methods, and curing the sick. Hence, the Society of Apothecaries have been discussing the possibility of prosecuting him. However, a meeting has taken place between the Clerk to the Council of the Society and Mr. Roche's solicitors. It was alleged that he was practising as an apothecary without a certificate. Mr. Roche insisted that he was merely treating by his own methods people who had been

declared by the medical profession to be incurable. The Lord Mayor of London interested himself in the case, and claimed that it was inadvisable to shut off sufferers from the hope of cure. Over 200 of Mr. Roche's patients had signed a petition in his favour. The Society decided not to proceed with the case, and their decision is a wise one. Why a man should not be allowed to heal the sick because he does not hold a certificate, passes our comprehension. It's the cure that counts—not the certificate or the degrees held. Some men have natural abilities which a college training cannot give, and the quicker the fact is recognised, the better for the sick.

Transition of Mr. Hervey Carter.

ONE of the most respected Spiritualists in South Lancashire was Mr. Hervey Carter, who passed to the Higher Life on Sunday, March 24th, after only a few days' illness, from bronchitis. His age was 84. Mr. Carter was one of a large family, nearly all of whom attained advanced years. Born at Diggle, his early life was one of hardship, and before he was ten years of age he was at work in the woollen mill. A robust constitution, allied with a determined nature and shrewd disposition, however, enabled him to attain a prominent position in the business world. Commencing business as a woollen waste dealer, he subsequently became a mill owner, and only retired a few years ago, when the war boom induced him to seek quietude.

In his early life he was associated with Kilm Green Sunday School and the Diggle Mutual Improvement Society. His love of music found expression in the assistance he rendered as one of the founders of Diggle Band, of which he was for many years both chairman and treasurer. He was one of the early members of the Diggle Co-operative Society, and was for a time its chairman. He was also associated for some years with the Co-operative Wholesale Society. He was for some years a vice-president of the Uppermill P.S.A. A staunch Liberal, he was one of the founders of the Liberal Club, and represented the district on the Colne Valley Liberal Council, and was the oldest surviving member of the now extinct Uppermill Local Board. He had also served on the Board of Guardians and the Urban District Council, and was an active member of the Agricultural Society. He was actively associated with the formation of the local centre of the St. John's Ambulance Association, and served until recently on its council, and had held the office of both chairman and treasurer. In 1916 "for services rendered" he was made Honorary Serving Brother of the Order of St. John of Jerusalem. Mr. and Mrs. Carter celebrated their golden wedding in 1927.

In 1921 he presented the Cenotaph which stands in the Park in memory of the men of Saddleworth who fell in the war.

In October, 1897, the first public Spiritualist meetings were held at Saddleworth, and in the early months of 1898 Mr. and Mrs. Carter joined in membership. The meetings were held at the Oddfellows' Hall, and were later transferred to the old Liberal Club in Court Street, and for many years Mr. Carter was its chairman.

Mr. Carter had long been anxious to see a suitable church erected, and last year had plans prepared by Mr. F. Thorpe (architect) for a building embodying all the latest improvements, and generously promised £1,500 towards the cost.

In June, 1928, bereavement entered the home, and Mrs. Betty Carter passed behind the veil. Despite the blow, Mr. Carter persevered with his scheme, and the foundation stones were laid in September by himself and Mr. E. W. Oaten. The building is to be opened and dedicated on May 4th next, and he failed by five weeks to see the fruition of his labours. In the last days of his life, however, he expressed his determination to be there in spirit.

Mr. Carter was for many years chairman of the British Magnetic Healers' Association, and some years ago presented £1,000 on trust as a permanent endowment for the institution. He also made a generous donation of £1,000 to the Bitten Memorial Fund.

The funeral took place on Wednesday, March 27th, and was conducted by Mr. Ernest W. Oaten. Although the new church is not to be opened until next month, it was found possible to clear the interior for the service, and the bier was carried to a temporary platform, covered with many beautiful floral tributes. There was a large company present. An impressive service was conducted, and suitable hymns were sung.

Mr. Oaten spoke with deep feeling of the sad circumstances under which they were met. Mr. Carter had founded their church, and had determined that they should have a suitable building to worship in. They would have liked him to have been at the opening of the building and to have guided their destinies for a while. But it was not to be. When last year he (the speaker) was called to inter the remains of Mrs. Carter, Mr. Carter said, "Mind! you must come and officiate for me, and let there be no gloom!" They knew he still lived; he had exchanged a material body for a house not made with hands, and they could still claim him as theirs, and thank him for all he had done.

The procession (forming one of the largest funerals ever held in the district) wended its way to the Saddleworth Churchyard, where the final obsequies were held. The service concluded with the singing of "Abide With Me."

The chief mourners were Mrs. Kenworthy, Mr. and Mrs. Andrew Carter, Miss Gladys Carter (representative of the late Mr. John Carter), Mr. and Mrs. J. Carter (representatives of the late Mrs. Carter), Mr. E. W. Oaten, Miss Brierley, Messrs. W. R. Robinson and W. Booth (executors), Mr. G. C. Fripp (solicitor), Mrs. Booth, Mrs. Howard, Mrs. Buckley, Mr. and Mrs. J. Shaw, Mr. J. Davidson, Mrs. Lumb, Nurse Voss, Mrs. H. Shaw, Rev. Geo. Cole, Mrs. Rainey, Mrs. Pogson. The bearers were Messrs. G. Woolley, J. Shaw, J. Schofield, and Calverly. From the District Council were Councillors J. Wood, J.P. (chairman), B. Brierley, J.P., A. Watson, H. Shaw, and B. Dransfield. Those connected with the building of the new church were Messrs. F. Thorpe (architect), H. Whitehead (builder), O. Schofield (joiner), and H. Shaw (plasterer). The St. John's Ambulance Association was represented by Messrs. A. Washington and S. Rhodes. There was also a delegation from the British Magnetic Healers' Association. Representatives of the Spiritualists' National Union, the Lyceum Union, and many churches in the district were present.

Memorial services were conducted on Sunday, March 31st, by Mr. E. W. Oaten and were largely attended.

Just as we go to press we have received news of the transition Mrs. Kenworthy, sister of Mr. Hervey Carter, on Sunday evening, March 31st. Mr. Carter resided with Mrs. Kenworthy. At the time of Mr. Carter's funeral she was ill, and was thus prevented from attending.

ARISEN: MRS. WRIGHT (WALTHAMSTOW).

ON February 21st, there passed to the Higher Life at the age of 77, Sarah Jane Wright (formerly Mason, of Shepherds Bush), the beloved wife of Mr. Reuben Wright, of Walthamstow Spiritualist Church. Mrs. Wright will be best remembered by a few remaining old London veterans—A. Vout Peters, the Boddingtons, and workers connected with the Marylebone Society in its early days. She was of a quiet and unassuming disposition, and never charged for her services. Amongst her numerous sitters were Miss Florence Marryat, the Rev. Dawson Rogers, John Lobb, and others. She was a co-worker with old mediums, Mrs. Spring, Mrs. Rowan Vincent, and Mr. J. Burns of "The Medium and Daybreak." I have in my possession a spirit photo taken by Mr. Boursnell, one of the early spirit photographers, in which Mrs. Wright and another lady were the sitters.

The interment of the physical body took place at Manor Park Cemetery, Forest Gate, in the presence of a few relatives and friends, on February 27th. A beautiful wreath was sent by the Walthamstow Spiritualist Church, of which Mrs. Wright was a member. So passes on a beloved wife, an affectionate mother, a sincere friend, and a true worker in God's vineyard, beloved by all who knew her.—R. W.

Northern District Council.

ANNUAL MEETING.

THE annual general meeting of the above Council was held in the Rectory Hall, Gateshead, on Sunday, March 10th. Mr. W. Dowell Todd, D.N.U., presided, and 59 delegates, representing 51 churches, 1 Lyceum District Council, and 7 associates, responded to the roll call.

Mr. T. Bogue gave the invocation, after which Mr. Patterson, of the Rectory Hall Church, gave the conference a very hearty welcome.

Various reports were considered. The General Secretary's report included the following:—

In my quarterly reports I have submitted to you the work we as an E.C. have done or attempted to do, so I am not going to waste time by reiterating that which I have already reported.

I told you when I took up this office that I took it up as a holy and sacred charge. With this ideal before me I have worked, and I have worked hard, and I am grateful for the tolerance, help, sympathy, and support which I have received.

I regret that I have been somewhat handicapped by a lack of data concerning the past activities of the Council.

The office of an organisation like ours ought to be a general information bureau concerning our cause and its activities, and it isn't that at present, although I am collecting data for this purpose, and I shall be glad of any information concerning unorganised activities in your districts.

During the year your E.C. have worked hard and wholeheartedly, and have given their time and leisure in a good deal of constructive work on a larger scale than in past years.

A large number of our churches have been officially visited by your E.C. members.

During the year 1927-8 we had 9 E.C. meetings and 1 speakers' meeting. This past year we have had 11 E.C., 2 propaganda, 3 speakers' and 1 sub-committee, but if we are going to meet the needs of our organisation we shall have to give more time, and it will cost more money than we have at our disposal. Your E.C. will have to meet more frequently, because (and I welcome this) the relation of the churches, as revealed by the correspondence, is closer, and we are continually getting appeals for help from churches, but our income will largely govern our capacity to help where it is needed.

I am glad to report that I have had many visits to my house from secretaries desiring information and help, and there have been several instances of difficulties being removed and troubles smoothed over, by a timely intervention, without intruding into the arrangements or policy of any church.

I should like to devote more time than I can afford in reporting that our friends at Seaton Delaval have built a new church, which Mr. Ridley opened in November, and I had the honour to dedicate it. Brunswick Street, Stockton-on-Tees, have acquired their meeting-place—it is now their own property, free from debt. West Stanley have acquired a new church, the opening and dedication of which had quite a gloom cast over it by the regrettable accident to our President and Mrs. Todd. That happened in July, and Mr. Todd is still suffering discomfort from that accident, but we rejoice that he is able to get about again and take up his duties.

Cornsay have opened a new church, and I am sure that you will join with me in the hope that these progressive efforts will be abundantly blessed. We have admitted two new churches during the year, Consett and Ryhope and New Silksworth.

In dealing with our membership, we have 83 churches listed on the plan, but there are only returns for 73, which means that 10 Churches did not send their fees. The returns show other 10 churches in arrears. This seriously affects our income.

I suggest there is room for some intensive propaganda. We have had a conference of secretaries, and 47 attended, at which Mr. G. P. Robson, secretary of Rippon Hall

put before us a series of suggestions for the better working of societies.

The conference was adjourned, and at the adjourned conference in January the suggestions put forward by Mr. Robson were submitted to the E.C., which I can assure you will receive the consideration of the E.C., and be applied when we get time to handle them. Of course, this conference of secretaries was of a purely consultative character, but as such can be of useful service to secretaries and the E.C., but the spirit of these conferences must be desire for co-operation with each other.

Now there is something I must bring to your notice. If you expect the E.C. to carry on a progressive policy you will have to provide them with the sinews of war.

Although I have ungrudgingly given a great amount of time, there has been hardly anything done in the extreme south of our area. We as an E.C. know very little how societies there are faring.

We should be able to render more assistance to our weaker churches than we are doing, but we have not the money to do it with. And it would not take a big sum to thoroughly equip us to take our rightful place in the religious life of the area in which we operate.

We have not even got sufficient office furniture to house the working documents and papers concerned with our work.

My last item is literature. Now, Mrs. Baldwinson takes a keen delight in providing a bookstall at all our conferences, and we do not mind "humping" books here, but we don't like "humping" them back home again. I think this effort deserves more support than it has yet received. I wonder sometimes if we in the north are pulling our weight, especially in regard to our papers, *THE TWO WORLDS* and *"The National Spiritualist."*

I do want to say before I sit down that I appreciate the many kindnesses I have received. I have tried to do the work faithfully, and, in spite of mistakes, I am not ashamed of our year's work.

The Secretary was thanked for the great amount of work put in, which was warmly appreciated.

The balance sheet was put before the meeting, and the adverse balance of £14 12s. 9d. in the General Fund was explained by the extra visitation done by E.C. members to churches. The auditors' report was accepted.

The following officers and committee were elected for the ensuing year:—President, Mr. J. Slimin (Sunderland); vice-president, Mr. J. Gills (Tynemouth); general secretary, Mr. P. Hammill Baldwinson (Monkseaton); treasurer, Mr. G. P. Robson (North Shields); minute secretary, Mrs. Slimin (Sunderland); financial secretary, Mr. Wm. Hall (Whitley Bay); plan secretary, Mr. W. A. Robinson (Tynemouth); committee, Mrs. McDonald (Newcastle-on-Tyne), Mr. J. Ridley (South Shields), Mr. Martin Dodds (Gateshead).

Mr. Dowell Todd spoke in glowing terms of his successor, who was one of his boys, and he assured the Council that although he was feeling deeply the need of a period of rest, he was neither saying au revoir nor good-bye. For 37 years he had worked, and he still hoped to give years of service.

A very drastic change in the composition of the E.C. was decided on, which becomes operative in 1930. The northern area is to be divided up into 5 sub-areas, to secure better representation on the E.C. Each area will select a representative on future E.C.'s.

Rules were also adopted to provide more elastic and efficient machinery for the appointment of speakers.

All the business proceedings were marked by a harmonious spirit of endeavour to consolidate our forces. There were differences of opinion, but each equally as earnest for the good government and progress.

At the evening meeting Mr. Dowell Todd (retiring President) installed his successor, Mr. J. Slimin. It was an impressive and memorable scene, and will be long remembered by all who were present. Mr. Todd laid down his charge, without regrets for the past or fears for the future, and commended Mr. Slimin, in whom he took great pride, to the guidance of angel friends, always ready to succour, guide and help.

The General Secretary gave a short address on "Spiritualism: A Challenge." It was a revelation, he said, given at a critical time in religious history, which challenged the theology and traditions and dogmas which were entrenched behind generations of teaching, but it shed an illuminating light on the relationship between God and man. It challenged also the social system, which throttled the spiritual expression of God's children.

Mrs. McDonald gave convincing clairvoyance, and a memorable conference was brought to a close by an appeal by Mr. Dowell Todd, who has been appointed special collector and agent for the Fund of Benevolence, for a collection for that worthy fund.

Difficulties lie all around and ahead of us; our district has suffered tremendously by the trade depression; most of our churches are in colliery districts, but we are not afraid for them. The way to victory is by service and sacrifice, and we are willing to pay the price.—P. H. B.

PSYCHO THERAPEUTIC SOCIETY LTD.

THE twenty-seventh annual general meeting of the Society was held on Saturday, March 23rd. The President briefly reviewed the year's work. Sixty-seven patients were treated beneficially, and 870 treatments were given. The cases were of various kinds, including pulmonary, kidney, spinal, nervous, mental, rheumatoid trouble, growths and injuries.

Instructions and interesting lectures were given during the year by Dr. Octavia Lewin, Dr. Bertrand Allison, and Mr. A. Hendrick. The President (Mr. Richard A. Bush) gave a course of four lectures, with practical demonstrations, on the use and cultivation of the gift of healing. These were followed by two classes for deep breathing and health exercises.

All the work of the Society, including the above (healing, lectures and classes) is freely given. The extension of the work of the Society is restricted through lack of funds. Donations are solicited, and especially an increase of membership, costing only 10s. 6d. per annum. Further information obtainable from the Hon. Sec., Miss L. Polhill, 1, Dane Road, Merton Abbey, S.W.19.

THE DIVINE ATTRIBUTES.

THE following attributes of God, drawn up at Rome in 1870, are quoted in a paper I was reading lately:—

"There is one living and true God, Creator and Lord of heaven and earth, omnipotent, eternal, immense, incomprehensible, infinite in intellect and in will, and in all, perfection; who being one, singular, absolutely simple and unchangeable spiritual substance, is to be regarded as distinct really and in essence from the world, most blest in and from Himself, and unspeakably elevated above all things that exist or can be conceived except Himself."

This is good as far as it goes, notwithstanding its rather curious phrasing. If we should add: "Omniscience, and that He is the one essential truth of the cosmos, and divine love absolute beyond all finite conception," that exhausts about all that can be said of our divine Mother-Father by the finite mind.

Fancy Rome omitting the chief divine attribute—Love! It shows the human imperfection of ancient theology. God, as taught by the Roman churches to-day, is often the jealous Jehovah of the Hebrews, God of hate and revenge, whilst the God of the coming-world religion—Spiritualism—is infinite, inconceivable Love.

The Vatican admits the truth of our phenomena, but asserts that they are the work of Satan, except when occurring through the church. Unfortunately the existence of Satan is a silly priestly myth!—A. K. VENNING.

"The world is too much with us—late and soon.
Getting and spending, we lay waste our powers."

—WORDSWORTH.

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.

BOWES PARK & PALMER'S GREEN.

SERVICES were held in Prince's Hall on March 24th, in celebration of the seventh anniversary of the Society. The Founder and President (Mrs. A. M. Stuart) made reference to the successful work accomplished during the past seven years. The address in the morning was given by Mr. F. H. Richards (Vice-President), and was entitled "Birthdays." Miss Marian Moreton followed with some convincing clairvoyance. At the evening service Madam Stella Ford delighted her hearers with a very fine rendering of "The Lost Chord" and "O Dry Those Tears." Mr. H. Boddington's address on "Ideals" was powerful and well delivered. Mrs. Brett Martin gave clairvoyance that demonstrated the fact of survival in a wonderful manner, leaving conviction in the mind of the stranger and investigator, who we believe in turn will hand the message on in like manner.

COVENTRY : BULL STREET.

ON Sunday, March 10th, this Society lost the physical presence of their oldest member, in the person of Mr. W. Fairfax, our esteemed Vice-President and Librarian. Our brother will always be remembered for his unflinching courtesy and kindness of heart, and his passing came as a shock, being quite unexpected. When in good health he could always be depended upon to be at his post, especially at the organ. As an organist and composer of music he was of great assistance to our Society. We miss his presence, but we realise that our loss has been his gain, and we can truly say, "Well done, thou good and faithful servant; enter thou into the harvest of thy labours." The earthly remains were interred at the Coventry General Cemetery on Thursday, March 14th, amidst a goodly presence of members and friends, by the Rev. H. Leonard, of Birmingham.

WESTON-SUPER-MARE.

ON Sunday, March 24th, a new church was opened in a commodious hall in West Street, one of the main thoroughfares, the membership being drawn from the older church, and constituted in accordance with the S.N.U. constitution governing its constituent churches. The dedication service, at which there was a large and representative congregation.

The evening service was again taken by Mr. Berry, his subject being "Spiritualism and the world's peace." The church was taxed to its uttermost capacity, many having to be turned away. The subject was very ably dealt with by the speaker, and made a deep impression upon the congregation. The musical part of the service was very ably conducted by the veteran organist of one of the Bristol Churches, and the meeting was brought to a close with clairvoyance of a high order by Mrs. Hill, the Benediction being pronounced by one of the Welsh workers

of the S.N.U., Mr. W. E. Jones, of Cardiff, whose presence was welcomed by all after his very serious motor accident, from which he is slowly recovering. We heartily thank all who contributed to the success of these meetings and the establishment of an S.N.U. centre in this seaside resort.

REV. G. V. OWEN AT WOOD GREEN.

THE services at Canning Hall have an added attraction by the addition of a small string orchestra. A great attraction on Sunday, March 17th, was the Rev. Geo. Vale Owen. The hall, which seats 250, was well filled, the speaker's subject being "Spiritualism and the Bible," which he dealt with very ably, especially mentioning the visions of St. John and the storm on the Sea of Galilee, from the Spiritualists' standpoint. He claimed that the Bible was written by people who in these days would be termed Spiritualists; that the various books were full of Spiritualism, and were, therefore, undoubtedly written for Spiritualists. Mr. Finch (President), who was supported by Mrs. E. F. George, thanked the speaker for his address, and cordially invited all present to come again.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 7TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. W. JAMES.
MONDAY, at 3 and 8, MRS. PITT.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. HOLT.
FRIDAY, at 8, WHIST DRIVE.
Admission, 1/-.
SUNDAY, APRIL 14TH, MR. KIRK.

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

SUNDAY, APRIL 7TH, at 6-30.
MR. H. ERNEST HUNT at ARDWICK
PICTURE THEATRE.
SUNDAY, APRIL 14TH, MRS. R. DARBY
(Dipl. S.N.U.).

Manchester Society of Spiritualists,
38, MASKELL STREET.

SATURDAY, APRIL 6TH, SPECIAL WHIST
DRIVE. 9d.
SUNDAY, APRIL 7TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. H. ERNEST HUNT at
Ardwick Picture Theatre.
MONDAY, at 3 and 8, SERVICE.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, at 3 and 8, SERVICES.
SATURDAY, APRIL 13TH, at 7,
SOCIAL AND DANCE, 1/3 inclusive.
Nemo Five Dance Band.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, APRIL 7TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8-15, MR. J. W. KIRK.
MONDAY, at 3 and 8, MISS CADDICK.
WEDNESDAY, 3 and 8, MISS GOODWIN.
SUNDAY, APRIL 14TH, MRS. MEAKIN.

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

SUNDAY, APRIL 7TH, at 2-30, LYCEUM.
At 6-45 and 8-15, MRS. L. E. BOOTH.
MONDAY, at 8-15, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8-15, MRS. SHAW.
THURSDAY, at 8-15, MRS. WILMOTT.
SATURDAY, at 8-15, OPEN CIRCLE.
SUNDAY, APRIL 14TH, MR. R. MORGAN.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 7TH, at 2-30, LYCEUM.
At 6-30 and 8, MR. ROACH.
MONDAY, 3 and 8, MRS. RUDDLESDEN.
TUESDAY, at 8, PUBLIC CIRCLE.
THURSDAY, at 3 and 8, MRS. BIRTWELL.
SATURDAY, APRIL 13TH to APRIL 20TH,
EIGHT DAYS' MISSION.
APRIL 13TH, 14TH, and 15TH,
MR. R. ROBINSON, of Bradford (Yorks.)

Moss Side Progressive Lyceum Church
STANLEY GROVE, MOSS LANE WEST

SUNDAY, APRIL 7TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. TIMMS.
THURSDAY, at 8-15, OPEN CIRCLE,
MRS. CROMPTON.
SUNDAY, APRIL 14TH, LYCEUM OPEN
SESSIONS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, APRIL 7TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. POOLE.
MONDAY, at 8, DEVELOPING CIRCLE,
MRS. GIBSON.
WEDNESDAY, at 8, OPEN CIRCLE.
MRS. LONG.
Every SATURDAY, at 7-30, SOCIAL
6d., including Refreshments.

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

SUNDAY, APRIL 7TH, at 10-30 and 2-30,
LYCEUM. At 6-30 and 8, MRS. PITT.
MONDAY, at 3, MRS. FELLOWS.
At 8, OPEN CIRCLE.
TUESDAY, at 8, MRS. M. M. BRIGGS.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3, MRS. SAVAGE.
At 8, MR. ROY MORGAN.
SATURDAY, at 8, WHIST DRIVE in aid
of Church Pooling Funds. Tickets, 9d.

Newton Heath Spiritual Church,
ALLEN STREET, MANCHESTER.

SUNDAY, APRIL 7TH, at 2-30, LYCEUM.
At 6-30 and 8, MISS FANNY TAYLOR.
MONDAY, at 3 and 8, MRS. HOLT.
THURSDAY, at 8, MRS. FERGUSON.
SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church.
New Address:
94, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, APRIL 7TH, at 6-30,
MR. J. E. HART, A.I.C.A., M.I.P.S.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MRS. EATON.
THURSDAY, at 8, MRS. PEAKE.
FRIDAY, at 8, OPEN CIRCLE.
SUNDAY, APRIL 14TH, LYCEUM OPEN
SESSION.
LYCEUM every SUNDAY at 2-30.

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

SATURDAY, APRIL 6TH, GRAND RE-
UNION AND LADIES' EFFORT. Tea at 5.
Tickets, 1/3 each.
SUNDAY, APRIL 7TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD,
At 6-30 and 8, MRS. EATON.

MONDAY, at 3 & 8, MRS. SHEARSMITH.
TUESDAY, at 8, CIRCLE, MR. MORRIS.
WEDNESDAY, at 3 & 8, MR. OGDEN.
SUNDAY, APRIL 14TH, MRS. SPENCER.
TUESDAY, APRIL 16TH, at 3 and 8,
MR. RIDGWAY, of Southport.
Every SATURDAY, at 7-30, SOCIAL
9d., Refreshments included.

PUBLIC SPEAKING.—Seven Postal
Lessons, 5/6; post free. Special course
Write for particulars. Do not spend
money. Box No. B.H., TWO WORLDS
Office, Manchester.

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

SUNDAY, APRIL 7TH, at 11, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, Mrs. GRAYSON.
MONDAY, at 3 and 8, Mrs. BENSON.
TUESDAY, at 7-30, Mr. KIRK,
Psychometry.
WEDNESDAY, at 3 and 8, Mr. PRINCE.
SATURDAY, at 8, OPEN CIRCLE.

Liverpool Spiritualists' National Church

DAULBY HALL, DAULBY ST.

SERVICES 3 AND 6-30 P.M.

APRIL 7.—MR. G. F. BERRY.

APRIL 14.—MRS. E. CROWTHER.

APRIL 21.—DR. W. J. VANSTONE.

APRIL 28.—S.N.U. COUNCIL.

Cleethorpes National Spiritualist Church
41, ST. PETER'S AVENUE.

ORDER OF SERVICES:

SUNDAYS, at 3, 6-30 and 8.
MONDAY AFTERNOONS, at 3.
TUESDAYS, at 7-45.
THURSDAYS, at 8, DEVELOPING CIRCLE
FOR MEMBERS.
SATURDAYS, at 7-45.
Visitors to Cleethorpes welcomed to
all Services.

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

SUNDAYS, at 11 and 6-30.
ADDRESS AND CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE AND SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS AND
CLAIRVOYANCE.
Local Clairvoyant: Mrs. W. G. HAYTER

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

SUNDAY, APRIL 7TH, at 11-15 and 7,
Mrs. WILLIAMS.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS AND
CLAIRVOYANCE.

Brighton Spiritualist Church.
MIGHELL STREET HALL.

SUNDAY, APRIL 7TH, at 11-15 and 7,
Mrs. M. MAUNDER,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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

SUNDAY, APRIL 7TH, at 11 and 7,
Mr. H. BODDINGTON,
Address and Clairvoyance.
At 3, LYCEUM.
THURSDAY, 3 & 7-15, Mrs. E. CLEMENTS

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

SATURDAY, APRIL 6TH, at 8, and
SUNDAY, APRIL 7TH, at 11 and 6-30,
Mrs. CROWDER, S.N.U.,
Address and Clairvoyance.
SUNDAY, APRIL 14TH, Mr. THORNTON.

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situation as Office Manager and Cashier
desires change. London only. Similar
position, or as agent or collector.
Highest testimonials.—Box F. W. G.,
Two Worlds Office, Manchester.

SOCIETY ADVERTISEMENTS.**Eastbourne Spiritualist Society,**
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, APRIL 7TH, at 3-30, PUBLIC
CIRCLE.
At 6-45, SERVICE AS USUAL.
SUNDAY, APRIL 14TH, SERVICE.

Hastings Christian Spiritualist Church
CLAREMONT.

SATURDAY, APRIL 6TH, at 7, Mr.
THORNTON, Psychometry.
SUNDAY, APRIL 7TH, at 11 and 6-30,
Mr. THORNTON.
MONDAY, at 3, Mr. THORNTON,
Psychometry.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, APRIL 6TH, at 7, and
SUNDAY, APRIL 7TH, at 3 and 6-30,
Mrs. STANDAGE.

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

SUNDAY, APRIL 7TH, at 7,
Mr. G. ROTHAM,
Address and Clairvoyance.
WEDNESDAY, at 7-30, Mr. H. J. OSBORN
Address and Clairvoyance.

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

SUNDAY, APRIL 7TH, at 11 and 6-30,
SERVICE AS USUAL.
THURSDAY, at 8, ALDERMAN DAVIS.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, APRIL 7TH, at 6-30,
Mrs. F. TYLER,
Address and Clairvoyance.
SUNDAY, APRIL 14TH, Mrs. G. COOKE.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, APRIL 7TH, at 11 and 6-30,
MADAM DE BEAUREPAIRE.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, Miss L. GEORGE.

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

SUNDAY, APRIL 7TH, at 6-30,
Mrs. GRAHAM.
Circle follows Service.
MONDAY, at 3, Mrs. HARDINGHAM.
WEDNESDAY, at 8, Mrs. WILLIAMS.

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

SUNDAY, APRIL 7TH, at 7,
Mr. SERJEANT,
Address and Clairvoyance.
After Service, OPEN CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, APRIL 14TH, Mrs. HINES.

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

SUNDAY, APRIL 7TH, at 11, Mrs. N.
DARBY. At 7, Mr. ERIC SISSONS.
WEDNESDAY, at 8, Mrs. VIOLET
CROXFORD, at Shaftesbury Hall,
adjoining Bowes Park Station.

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

THURSDAY, APRIL 4TH, at 8, Clairvoy-
ance Meeting by Mrs. S. D. KENT.
SATURDAY, APRIL 6TH, at 7-30, WHIST
DRIVE.
SUNDAY, APRIL 7TH, at 11 and 6-30,
Mrs. E. CLARKE.
LYCEUM at 3.
APRIL 7TH, at 3, Meeting for Members
and Friends by Mrs. MAUNDER.

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

SUNDAY, APRIL 7TH, at 11, CIRCLE.
At 6-30, Mrs. YORKE,
Address and Clairvoyance.

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

SUNDAY, APRIL 7TH, at 6-30,
Mr. & Mrs. PULHAM,
Address and Clairvoyance.
MUSIC BY ORCHESTRA.

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

SUNDAY, APRIL 7TH, at 11-15, SERVICE.
At 3, LYCEUM.
At 7, Mrs. L. CAMPBELL,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, APRIL 14TH, Mrs. E. EDEY.

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

SUNDAY, APRIL 7TH, at 11,
Mrs. GARDNER. At 6-30, Mrs. EDEY

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

SATURDAY, APRIL 13TH, SOCIAL AND
FANCY DRESS DANCE, at Lausanne
Hall, Peckham. Silver Collection.
SUNDAY, APRIL 14TH, Mrs. EVANS.

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

SUNDAY, APRIL 7TH, at 11, Mr. WELLS
At 6-45, Address and Clairvoyance.
WEDNESDAY, at 7-45, Mrs. WIDNAM,
Psychometry.

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

FRIDAY, APRIL 5TH, at 7-30,
Mrs. M. LINES.
SUNDAY, APRIL 7TH, at 7,
Miss THORNDICK.
FRIDAY, APRIL 12TH, OPEN CIRCLE.
SUNDAY, APRIL 14TH, Mrs. B. SIGALL.

Independent Spiritualist Church.
NEW MORRIS HALL, 79, BEDFORD RD.,
CLAPHAM NORTH, S.W.4.

SUNDAY, APRIL 7TH, at 6-45,
Miss R. GOLDSMITH,
Address and Clairvoyance.
THURSDAY, at 7-45, Mrs. FINCH.
SUNDAY, APRIL 14TH, Mr. ARTHUR
CLAYTON (the Blind Medium).

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 7TH, at 11, OPEN CIRCLE
At 3, LYCEUM. At 6-45 for 7,
DR. J. H. VANSTONE.
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, APRIL 14TH, MRS. H.V. PRIOR

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

SUNDAY, APRIL 7TH, at 6-30,
MRS. PODMORE,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE: at 8,
MISS L. WHITE, Psychometry.
THURSDAY, at 3, WHIST DRIVE; at 8,
FREE HEALING.

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

SUNDAY, APRIL 7TH, at 7,
MR. C. ANTEN.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, MRS. BAXTER.

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

SUNDAY, APRIL 7TH, at 3, LYCEUM.
At 6-30, MRS. K. JARMAN,
Address and Clairvoyance.
SUNDAY, APRIL 14TH, MR. H.
BODDINGTON.

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

SUNDAY, APRIL 7TH, at 11-15,
MR. FORDER. At 3, LYCEUM.
At 7, MRS. CANNOCK.
WEDNESDAY, at 8, MRS. ELLIOTT.

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

SUNDAY, APRIL 7TH, at 7,
MRS. CLEMPSON.
SUNDAY, APRIL 14TH, MR. T. W. ELLA.

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

SUNDAY, APRIL 7TH, at 7,
MRS. VIOLET REDFERN,
Address and Clairvoyance.
THURSDAY, at 8, MRS. V. CROXFORD,
Address and Clairvoyance.

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

SUNDAY, APRIL 7TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, ALDERMAN D. J. DAVIS.
THURSDAY, at 8, MRS. PODMORE.
SUNDAY, APRIL 14TH, MRS. FILMORE.

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

SUNDAY, APRIL 7TH, at 7,
MISS R. GOLDSMITH.
THURSDAY, at 3 & 8, MISS GOLDSMITH.
SUNDAY, APRIL 14TH, MRS. KING.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, APRIL 7TH, at 3, LYCEUM.
At 7, MISS FALLOWS.
THURSDAY, at 8, MISS MADDISON.
FRIDAY, at 8, FREE HEALING CIRCLE.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 7TH, at 3, LYCEUM.
At 7, MISS MADDISON.
MONDAY, at 3, MRS. LINES. At 8,
MRS. DUNN.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN CIRCLE.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, APRIL 14TH, MRS. M. MORRIS

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

SUNDAY, APRIL 7TH, at 3, LYCEUM.
At 6-30, MRS. LAURA LEWIS,
Address and Clairvoyance.
A Circle will be held after service.
THURSDAY, at 8, OPEN NIGHT.
Discussion.
SUNDAY, APRIL 14TH, MR. SERJEANT.

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

SUNDAY, APRIL 7TH, at 11, SERVICE.
At 7, MRS. BAXTER.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMMINGS, in attendance.
WEDNESDAY, at 8, MRS. ETHEL CLARK.

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

SUNDAY, APRIL 7TH, at 2-15, HEALING.
At 3-15, OPEN CIRCLE.
At 6-30, MR. VOUT PETERS, Address
and Clairvoyance.
WEDNESDAY, at 8, MR. A. J. DAVIS,
Address and Clairvoyance.
SUNDAY, APRIL 14TH, MRS. PODMORE.

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

SUNDAY, APRIL 7TH, at 6-45,
MRS. L. KING.
At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,
68, STAINES ROAD, HOUNSLOW
(opposite the Hospital).

SUNDAY, APRIL 7TH, at 6-45,
MRS. MOTE.
WEDNESDAY, at 3, LADIES' GUILD,
MRS. TREADGOLD. At 8, Service.
LYCEUM every SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, APRIL 7TH, at 3, LYCEUM.
At 7, DR. W. J. VANSTONE.

THURSDAY, at 3, LADIES' MEETING,
MRS. A. TURNELL.
FRIDAY, at 8, MRS. L. CAMPBELL.
SUNDAY, APRIL 14TH, MR. E. SISSONS.

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

SUNDAY, APRIL 7TH, at 7,
REV. D. MILLS and MRS. F. BETTS.
MONDAY, at 8, in Small Hall,
MISS F. FALLOWS.

Mr. HORACE LEAF holds an "At
Home" every Wednesday at 3. Public
Developing Class every Friday at 8.
Psychic Development & speciality.
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GARDENS, BAYSWATER, LONDON, W.2.
Phone: Park 6099.

SOCIETY ADVERTISEMENTS.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, APRIL 7TH, at 11 and 6-30,
MR. G. L'ESTRANGE,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MRS. HUMPHRIES
Psychometry.
FRIDAY, at 7-45, FREE HEALING.

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

SUNDAY, APRIL 7TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, MRS. F. KINGSTONE,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, MRS. EDEY
Address and Clairvoyance.
At 8, PUBLIC HEALING CIRCLE.
WEDNESDAY, at 8, MISS N. MELLO,
Address and Clairvoyance.

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

SATURDAY, APRIL 6TH, at 7-45,
WHIST SOCIAL. 1/-.
SUNDAY, APRIL 7TH, at 7,
MRS. NUTLAND.
MONDAY, at 3, LADIES' MEETING,
MRS. ELLIOTT.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, ADDRESS AND
CLAIRVOYANCE.
Every THURSDAY, at 3-30, MISS DYKE
OPEN CIRCLE.
Every FRIDAY, 6 to 8, LYCEUM GUILD.
SATURDAY, APRIL 13TH, WHIST SOCIAL
1/-.
SUNDAY, APRIL 14TH, MISS THORNDIKE
MAY 14TH, HOUSEHOLD SALE.

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

SUNDAY, APRIL 7TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MISS L. THOMAS.
THURSDAY, at 3, SERVICE.
At 8, MISS M. MORETON.
SUNDAY, APRIL 14TH, MR. E. MEADS.

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

SUNDAY, APRIL 7TH, at 11,
OPEN CIRCLE.
At 6-30, MR. & MRS. KIRBY,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, APRIL 7TH, at 11, CIRCLE.
At 3, HEALING CIRCLE.
At 6-30, MRS. BEAUMONT-SIGALL,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING,
MRS. G. BYCROFT.
WEDNESDAY, at 8, MRS. EVANS.
MONDAY and WEDNESDAY MEETINGS
SILVER COLLECTION.

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

SUNDAY, APRIL 7TH, at 11,
FORWARD MOVEMENT.
At 3, LYCEUM OPEN SESSION.
At 6-30, REV. VALE OWEN.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 3, LADIES' MEETING,
MRS. HOWES.
THURSDAY, at 8, USUAL SERVICE.
SUNDAY, APRIL 14TH, MR. H. J.
OSBORN.

SOCIETY ADVERTISEMENTS.



SUNDAY, APRIL 7TH, at 7,
MR. A. M. MASON.
WEDNESDAY, APRIL 10TH, at 7-30,
MISS JOAN PROUD.
After Circles at close of services.
SATURDAYS, at 7-30, Psychometry
or Clairvoyance.
Every MONDAY, at 7-45, FREE
HEALING. Leader: MR. RICHARDS.

Whitton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, APRIL 7TH, at 11-15, LYCEUM.
At 3, MR. F. H. WALL,
Address and Psychometry.
At 6-30, MR. ERNEST MEADS.
WEDNESDAY, MISS L. GEORGE.
At 3, Psychometry.
At 7-30, Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, APRIL 7TH, at 6-45,
MR. APPLEBY,
Address and Clairvoyance.
WEDNESDAY, at 7-45, MR. C. BURTON-
SHAW; Address and Clairvoyance.

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