

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

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FRIDAY, APRIL 12, 1929.

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FRIDAY, APRIL 12, 1929

PRICE TWOPENCE

Good Friday Celebrations at Manchester.

Bright spring-like weather and high spirits characterized the proceedings at the Co-Operative Hall, Downing Street, Manchester, on Good Friday, when the Spiritualists of the district met to celebrate the 81st Anniversary of the opening of the gates of spirit life through the mediumship of the Fox sisters at Hydesville, New York, in 1848.

Punctually at 2-15 the chair was taken by Mr. W. Nelson Platt, President of the Manchester and District Group, S.N.U. Some 500 people were in attendance, and newcomers were steadily entering the room when the strains of "Praise Ye the Lord" opened the proceedings. An invocation by Mr. E. W. Oaten was followed by the chairman's remarks.

Mr. Platt expressed his appreciation of the privilege of presiding at such a gathering. He was one of those whose life had been helped and made sweet by communion with the spirit world. It had doubled his joys and eased his sorrows. There were times when life would have seemed empty but for the strength and encouragement which he had received from the spirit people, and he believed that the principles for which they stood could make life more efficient and add to its happiness.

Madame Ada Brown rendered the solos, "The Toilers" and "My Dear Soul." Her full and robust voice aroused early applause.

The Rev. George Cole, of Gateshead, was the first speaker. He based his remarks upon a statement of Confucius made 2,300 years ago: "How vast is the power of spirit. An ocean of invisible intelligence surrounds us always. We cannot see them or hear them, but they are inseparable from all life. They are identified with the substances of all things, and cannot be separated from it. They are everywhere. How important it is that we do not neglect them."

Such, said the speaker, was the statement of one who lived centuries before Christianity was born, and both psychological research and modern science were to-day corroborating the statement then made. The claim of the Spiritualist was exemplified in the fact that that same Confucius had recently communicated from spirit life, and had given remarkable proofs of his identity to Dr. Whyman, the great authority on Chinese literature. Dr. Whyman was not a Spiritualist, but had been honest enough to admit the facts. For centuries attempts had been made by scholars to interpret some of the ancient Chinese scripts, and particularly some of the poems of Confucius, but they had been unable to get sense into it, but recently Confucius was able through the medium Valiantine to throw such light upon the ancient language of China as to clear up a mystery which had baffled the scholars of the world. It was evidence that the great men of the past still lived. It was proof of man's survival. Modern science, too, was proving the statement of Confucius to be well founded.

Science is finding that the very atom is manifesting powers which show that atom to be a spiritual entity. The latest declaration of Professor Eddington was to the effect that matter is intelligent; that in the breaking up of the atom it is found that even electrons have a will of their own. They do not move in accordance with expectations. The old atomic theory of Dalton is out of date, and we are finding that the universe is spiritual in itself; that matter is intelligent. The statements of the seers of the ages are being substantiated. The Spiritualist was proving the truth of the great statement made by the Master of Nazareth, "I am the resurrection and the life." Whatever Jesus

claimed for himself was universal. It applied to all men. If the Nazarene was not a man like him, then his message had no meaning. It was because he shared their common humanity that the principles applicable to him applied to them all. There was a spiritual nature in every man, and in so far as a man discovered that spiritual nature he, too, was able to say, "I am the resurrection and the life." In the depths of every man there were unfathomable capacities, incapable of exhaustion. The fount of God lies within every man. Why does God love man unless there is something in man worth loving. That lovable quality may not exist in the outer form, but it does exist in the spiritual self of every man.

"What is death?" asked the speaker. It had generally been supposed that death was the opposite of life, but it was nothing of the sort. Death is merely life's method of discarding what it does not want. Through all the days of your life you have each been building a body which death cannot destroy. Building a body of which you might be fully proud, as it will enable you to co-operate with Infinite Love in perfecting the creation of man. If life did not persist beyond the grave, then right and wrong would be mere conventions. The greatest gift which has been given to man is that of making a life and a character which shall constitute a heaven for him when he has entered consciously into the great infinite world.

The audience entered with vigour into the singing of "From Realms Supernal, Fair and Bright," after which Mrs. A. Lomas, of Southport, under the control of her Irish guide, gave a number of striking clairvoyant descriptions.

Singling out a lady in the audience, she said, "You know Mrs. Sarah Apes, about 65 years of age, short and well built, with well-rounded shoulders. She used to stand with folded arms. I see her wearing an apron. She brings you greetings, and tells me that she has brought Martha Brookshaw and another friend called Annie Raynor. Oh," said the medium, "this is very peculiar. You have two Johns, a William and a Martha in spirit life, and I am asked to say that Fred Potts is with you. You knew him well." All these were recognised.

The next description was that of John Henry Gaskell, who died 25 years ago. He had brought with him Sam Chadwick, John Henry Buckley, and another friend. There is also David Hashes and Eli Tomlinson, who has brought Annie and Maggie with him. You also knew Fanny Broadbent and Ernest Anderson, who is accompanied by his friend, Herbert Briggs. Yes, and there is old Mrs. Burgess and John Burgess, who used to make toffee. I see with you also a lady called Sarah Derbyshire. She says you have a photo of her in a full skirt, and it is time you took that photograph out of the drawer, and put it where it could be seen.

The next description was that of a tall man with falling shoulders, wears a moustache and beard, and carries good colour in the cheek. He says he is William Gray of the Arcade; used to keep a shop there. He says, "Would to God I could have seen the light whilst I was in the Arcade." There is also a lady called Eddonbottom.

The next description was given to a lady who, it was claimed, had with her two women by the name of Elizabeth and Mary, and then there was Joseph Clayton, who recalled that the recipient had gone with him into his garden on an Easter day to get daffies; he reminded her that she had on a white hat with ribbons, and while looking down the well her hat fell in. He asks, do you remember the incident? (Yes.) There is an old lady who suffered with asthma,

called Sarah Jane Atkinson, who asks if you remember the row which occurred on a wash day. Then there was Amelia Lawson, who had a son who went to Canada, and did very well. She asks if you remember her coming into some money and giving a tea party. (Yes!)

Mrs. Lomas went on to describe the spirit of Mary Law, formerly of Huddersfield and Sowerby Bridge.

To another person was given a description of John Barker, who was stated to be a grocer, who kept a shop at the corner of Hope Street; while another description was that of a young girl, between 14 and 15, rather tall and thin, with long, clear-cut features, who said, "I am Elsie." A description was also given of Mrs. Mary Rickards. With one exception only, all the descriptions were clearly recognised, and evoked loud applause.

Miss H. Binch's fine contralto voice was heard to good effect in "The Fisher Lad."

Mr. Ernest W. Oaten, the next speaker, was pleased to be there to join with them in the celebration of the greatest event which had happened for two thousand years—the opening of the gates of spirit life. To-day they were 81—not out. They were there especially to remember the wonderful work which had been done by the pioneers of 60, 70 and 80 years ago. It was easy to be a Spiritualist to-day. He remembered the time when one could not hold a seance in his own home without the risk of having all the windows smashed, and when to be a Spiritualist was to be jeered at in the street, and to be the recipient of many unwelcome gifts thrown with violence. It was really astonishing to contemplate the work which had been done in those 80 years. They had only to consider the theological conceptions of those old days to realise that Modern Spiritualism had completely changed the whole of the theology of all the churches. They could not estimate the growth of Spiritualism merely by counting the number of Spiritualists. There were a still large number of people who were afraid to step out and confess the truth which they knew, but Spiritualism had been a leavening influence in the world. The old creeds of eighty years ago had gone by the board, and heaven was no longer "a land far away mid the stars." The idea that men who died became either saints in heaven or lost souls was gradually being removed, and the world was accepting the fact that death makes no change in character; that the men who pass behind the veil are as frail, as imperfect, as humorous, and as human as they were when here. It was gradually being recognised that the people who know most about the life beyond the grave were those Spiritualists who are able to commune with the people who live there.

Some while ago he was visited by a parson who requested him to preach a special sermon at his church. He demurred to accepting the invitation, and was met with the statement: "Well, we want a sermon on the resurrection, and you know more about it than I do." Yes! the world was recognising their claims. This life of mortal breath is but the suburb of the life immortal, whose portal we call death. They were here for the purpose of character building. They were passing through a process of incubation, and when they emerged from the shell of earthly existence they would enter into the life which is life indeed.

He wanted to thank the old brigade for the work they did in days gone by. He wanted to thank them for the assistance they had given us in the past twelve months, and he wanted that meeting to pledge itself to carry on the work to the best of their ability during the days which lay before them.

Madam Ada Brown acceptably rendered the solo, "The Flight of Ages," and the meeting closed with a benediction pronounced by Mrs. Lomas.

Altogether some 500 people took tea in the lesser halls, and for an hour afterwards the busy hum of conversation filled the air. Many were the old fights which were re-fought, the old experiences that were re-told. Men and women who had been forty or fifty years in the movement were listened to with interest and wonder as they recounted the phenomena of the early days, phenomena which, alas! are all too rare to-day.

THE EVENING MEETING

Punctually at six o'clock the chairman called the company to order, and some one thousand persons were present when the proceedings opened with the singing of "Gods, Us, Truth, Thou Star Refulgent." The Rev. George Cole followed with a beautifully expressed invocation.

The Chairman (Mr. Platt) gave a hearty welcome to the assembled company. It was such gatherings as these which helped them to realise the common bond of mutual interest which united them. Since last they met, quite a number of friends had passed behind the veil, including their old friend, Mr. Hervey Carter, and he asked the audience to rise and stand in silence in memory of all those who had passed behind the veil during the last twelve months.

Miss H. Binch effectually rendered the solos, "What is, is Best," and "The Enchantress," eliciting loud applause.

Mr. Ernest Oaten was the first speaker. He said that to him had been entrusted the task of laying before the public their claim for a charter of freedom. He did not like introducing politics into Spiritualism. There were elements connected with political life which were not clean enough to be associated with the spirit world, but unfortunately they were labouring under serious disabilities, which could only be put right by political action. They were within a few weeks of a General Election, and the time was opportune for thorough and drastic action. Sir Arthur Conan Doyle would be back in England in the course of a fortnight, and would lead a campaign, directed to remedy their disabilities. He hoped everyone would rally to the call. In the present House of Commons they had over a hundred men who had pledged to support any bill introduced, but a Member of Parliament was powerless to initiate legislation unless the Government in power would afford them the opportunity. They had a bill prepared. It was a simple measure of reform, and could be quickly passed into law if the power that he would afford the time. It would protect the Spiritualists, as well as protect the public against deceit and fraud. He was in personal communication with the leaders of all parties, for this was not a party matter. He had received sympathetic communications from both Liberal and Labour parties, but up to the present the replies received from Mr. Baldwin and other members of the Government offered little hope of the righting of their wrongs. The time was still time. He wanted to impress upon that audience that the Spiritualists had in their keeping at least half a million votes. There were more Spiritualists outside the churches than in. In fact, the number of Spiritualists could not be computed. Basing his statistics upon the attendance at the various Spiritualist Churches throughout the country, he computed that they had at least half-a-million votes cast, and he urged them to get busy.

A manifesto had been issued by the Parliamentary Committee, which outlined the whole position, and which contained a number of questions which could be put to the intending candidates at the election. He urged every Spiritualist present to become a missionary. Copies of the manifesto could be obtained from the offices of the S.N.U., 115 London Road, Manchester, or from THE TWO WORLDS Office. If they would study that manifesto they would know their case, and it was their duty to either write or question every candidate for political honours. Upon their loyalty and wholeheartedness depended their hope of freedom. It would help the Parliamentary Committee of Spiritualists throughout the country would ascertain the name and address of every candidate for parliamentary honours and forward it to the S.N.U. offices as early as possible. The address was greeted with hearty applause.

Madam Ada Brown sweetly rendered the solo, "Pro Nobis," and followed with "Good-Bye."

An appeal made on behalf of the National Fund for Benevolence realised £9 11s.

After the singing of "We Come at Morn and Depart at Eve," the controls of Mrs. A. Lomas gave another remarkable display of clairvoyance. Altogether some twelve descriptions were given with remarkable accuracy, and were freely recognised. The demonstration evoked loud applause. The Rev. George Cole opened his address with a quotation from Virgil: "To God again the enfranchised soul

must bend. He is her home." The old Roman in pre-Christian times recognised the tremendous truth that we only lived in God, and He in us. It was a recognition of the same truth which was expressed by Jesus in the words: "Now is the son of man glorified, and God glorified in him." It was the recognition of the fact that the heart of God was the ultimate destiny of every human being. That, in fact, man is an eternal spirit, and must some day find unity with Deity. Life was a period of discipline and training, which was destined to fit him for that destiny. Shakespeare recognised something of the same truth, which enabled him to say, "There is some soul of goodness in things which could men observingly distil it out." Jesus and Socrates, and all the great men of illumined vision, had looked fearlessly at death. The crucifixion had made the name of Jesus immortal, just as the hemlock had immortalised the name of Socrates, and in the garden of Gethsemane Jesus had alluded to "the cup" with something of the same spirit as Socrates. These men were amongst the greatest of the human race, but they shared our common humanity, and if they were not human men sharing our humanity, similar in make and nature unto us, their example would lose its value. They had realised that the material senses of man were capable of throwing a veil over his spiritual nature, but this did not hide the truth from men who were sufficiently elevated, sufficiently alive in a spiritual sense, to see behind the mask of personality. Life was largely a means of getting rid of the veil, and thus finding enfranchisement.

In its deeper centres, the nature of man is alive with heavenly glory, but the majority know it not. There have been some men in all ages who have seen behind the veil. How few of them there were, how few even of Spiritualists, who have a consciousness which pierces the veil, and enables them to see the clear heavenly light shining through. Wisdom is that spiritual knowledge which will enable us to "distil evil" out of our lives, and when we have attained such a height of development we, too, shall be able to say, "Now is the son of man glorified." It was just such penetration which enabled Jesus to say, "I and my Father are one," and this must be the ultimate destiny of every man—oneness with the life and love supreme. It was just this realisation of the divine self underlying all appearances of selfishness which makes the angels of heaven sing from everlasting to everlasting. Men may ask, how can they sing when they see men in darkness under the gloomy cloak of their material senses. It was the material vision that broke the heart of the Nazarene, but his enfranchisement enabled him to see the gold within the crude ore. The Christian churches are paralysed with materiality, and it was the duty of Spiritualists to insist continuously upon the spiritual potentialities which exist within man. The success of Spiritualism would be determined by the effort made to banish the evil out of the world, and cause it to lose its materialism.

He had been pleased to witness the remarkable clairvoyance which had been given that day. There was far too much ineffective phenomena in the movement. We found mediums too often groping in the dark. How often did sorrow-laden souls leave our meetings unconsolated, despite our claims. There was a need to catch the vision, which would enable us to see behind the veil. The work was sacred and divine, and on our shoulders rested the conversion of the world to a conviction not only of life beyond the grave, but of life eternal and unending.

After Miss Binch had rendered the solo, "It's Quiet Down Here," votes of thanks to the chairman, vocalists, accompanists, the catering staff, the secretary and organising committee were proposed by Mr. G. F. Knott, B.S.L.U., seconded by Mr. Tinker, B.M.U., and supported by Mr. G. Berry, S.N.U. The meeting closed with the singing of "The Day Thou Gavest," and a benediction pronounced by Mr. Qaten.

Thus ended one of the happiest days spent in the celebration of the great work which has been accomplished in the last eighty years, the work which has revolutionised the attitude of men towards death and the after life, and given them a greater faith both in God and man.

GOOD FRIDAY CELEBRATIONS AT WARRINGTON.

The South-west Lancashire and Cheshire Group celebrated the 81st Anniversary of Modern Spiritualism by united meetings at the Warrington Spiritualist Church on Good Friday, March 29th. Mr. Ball welcomed the assembly and wished them a successful day, to which Mr. Pearson (Vice-President) replied.

The meeting opened with the singing of "Ho, ye exemplars bold," after which Mr. Pearson (the chairman) spoke of the comfort and consolation that Modern Spiritualism had given, not only to thousands of people in this country but to hundreds of thousands throughout the world.

A solo by Mr. J. Lawton followed, entitled "Nearer, My God, to Thee."

Mr. Ernest Keeling, of Liverpool, President of the S.N.U., was the first speaker, and received an excellent reception. They were not there for purposes of propaganda, but rather to celebrate their 81st birthday, to rejoice over the achievements of the past, and encourage one another to greater efforts in the future. Many people thought that Spiritualism ended when it had proved the continuity of life, but the establishment of that fact, important though it may be, was only the first step on an endless journey. Spiritualism was a doorway by which the investigator and student may enter the portal of truth, but when survival had been proved, the student would find that the recognition of human survival implied a philosophy, important in its nature and tremendous in its implications. For himself, he could say that it had not only settled his doubts, but brought him solid and positive happiness. It had shown him that a life was a manifestation of spirit, and every human being a manifestation of God.

The choir next rendered the anthem, "Sing and Be Joyful," and also a solo and chorus, "I Dreamt I was in Heaven."

Mrs. O'Keefe, of Liverpool, gave some telling clairvoyance, and all the forms described were recognised.

At the termination of the afternoon meeting some 200 people sat down to an excellent tea provided by the local church.

At 6-30 the proceedings recommenced in the presence of about four hundred people, and after the opening exercises Mr. G. Holmes gave an excellent rendering of the solo, "The Glory of God in Nature."

Mr. Keeling said at this season of the year all the churches were talking about crucifixion, and pointing to the recorded events of two thousand years ago. He wanted to speak of crucifixion as a present-day experience. It was always true that the road of spiritual progress was through the crucifixion of self. Those of our loved ones who have passed into spirit life and entered into communion with us insisted that the law of progress in spirit life was that of sacrifice: the road of the crucifixion of self. It was the hardest thing in life to learn, and yet men would have to realise that the more they established their hold on the things of this life, the less they would gain. The law of sacrifice demanded that you must give if you wanted to gain, and entrance to the kingdom of heaven was only obtained through the law of sacrifice.

Master W. Nisbett, assisted by the choir, rendered the solo, "Lead Us Home," and the Chairman (Mr. Pearson) then gave a brief account of the formation of the Group. It seemed fitting that those celebrations should be held at Warrington, and Mr. Joel Foster, who was now present, was one of those present at the first meeting. He was pleased that Mr. Foster had been made a life President of the Warrington Church, and hoped he would retain sufficient health and strength to keep the flag flying, as he had done for the past 32 years.

By request Mr. J. Lawton repeated the solo and chorus, "I Dreamt I was in Heaven," and Mrs. O'Keefe again gave a number of clairvoyant descriptions, all of which were recognised.

An appropriate anthem, with soprano and tenor soli and chorus, was excellently rendered by the choir, the soloists being Mrs. D. Whittaker and Mr. J. Lawton. Mr. H. Foster was the accompanist, and was highly commended.

upon the efficient way in which he had conducted the musical arrangements.

Votes of thanks were proposed by the Chairman, seconded by Mr. Watson (Liverpool). The meeting closed with a hymn and benediction.

The Group officials extend their sincere thanks to all friends for their support.

EASTER ACTIVITIES IN THE NORTH.

The Northern District Council held their usual demonstration on Good Friday in the Miners' Hall, South Shields. Mr. J. Slimin presided over a large assembly of Spiritualists from the surrounding churches, who met to pay their tribute to those who had "blazed the trail" for us.

At the afternoon meeting Mr. T. Winters (Gateshead) gave a most inspiring address, which was followed with clairvoyance by Mrs. Hughes, of Dawden. At the evening meeting Mr. T. Bogue and Mr. J. Gills gave inspiring and instructive addresses. Mrs. Hughes again gave most convincing and evidential demonstrations that in worlds beyond our loved ones are still concerned with our welfare.

Mr. Dowell Todd concluded the proceedings with a moving appeal for the F.O.B., and a retiring collection was taken for that worthy fund.

On Easter Saturday the Blackhill friends took possession of their new premises, which have hitherto been a brewery. That does not alter the fact that the new premises have been adapted for a far more useful purpose, with exceeding good results.

Mr. J. Gills opened the door to the glory of God and the service of humanity. Mr. Hammill Baldwinson, the General Secretary, impressively dedicated the church to its holy and sacred office. Mr. Gills, full of spiritual fervour, called the members to further efforts to achieve.

After tea an enthusiastic meeting was held, and Mr. Gills again exhorted the members to hold aloft the banner on which is emblazoned a message that will regenerate life. The General Secretary, on behalf of the E.C., congratulated the Blackhill friends on what they had achieved, and charged them to be very particular who occupied that platform. The revelation we had been entrusted with was a sacred charge and it could not be reiterated too often that the facts which lie behind all phenomena were to shed an illuminating light on life's manifestations, with all the significance that lay behind that stupendous fact.

On Easter Monday a successful rally was held at Dawden, co. Durham. At the afternoon meeting Mr. J. Gills presided, and Mr. J. Slimin gave an instructive address on "The higher mediumship." It was full of provoking thought and helpful suggestions.

In the evening Mr. J. Slimin, President of the Northern District Council, presided over a very enthusiastic meeting. Mr. J. Gills, in philosophic vein, tempered with his intense humanism and genial personality, appealed to our hearts and minds with his impassioned appeal for more service, more sacrifice for our cause.

The General Secretary (Mr. Hammill Baldwinson) welcomed these rallies, as they were invaluable for promoting a closer unity in and amongst the churches. Although we called ourselves a Union, really we were nothing of the kind; we were an association of churches, but there was nothing to stop us from becoming a Union, and efforts like this were leading in that direction, to closer unity, to a better understanding.

Mrs. Hughes, at home in her own church, again gave us striking evidence that our loved ones are still seeking a richer, fuller life, still seeking to understand more of God's laws.

Eighteen churches responded to the roll call, and a spiritual banquet was enjoyed. It was a great holiday, full of fellowship, comradeship, and mutual help, and an indication that Spiritualism in the North is alive to its responsibilities to our day and generation. We have had a very happy Easter-tide.

GOOD FRIDAY AT HANLEY.

An amalgamation of Societies from Congleton, Leek, Stafford and Potteries towns met at the National Spiritual-

ist Church, High Street, Hanley at 2-30 and 6-30 on Good Friday. The hall was packed, and the big meeting in the afternoon did ample justice to the tea prepared for visitors, which reflected great credit on the workers as far as possible. In the afternoon Mr. H. Boddington, of London Psychic Educational Centre, was the speaker. He dealt with the beginnings of Christianity and Spiritualism and showed the need for the latter to revivify the former. He proved that Christianity had so materialised the psychic ideals that they mistook the husk for the kernel. In the evening he followed up the line of argument by showing that psychic revelations were restoring our knowledge of spirit law, and our faith in a spirit world. The impalpable and imponderable were shown to be more permanent and important than that which materialism valued most. It was a rousing address, full of point and educational interest. Mr. E. Brock (President) presided. Mr. Brickel, of Fenton rendered the invocation. Mr. Morris, of Hanley, gave the benediction. Excellent clairvoyance was given by Mrs. Smith, of Fenton, and Mr. Tommy, of Leek.

NEWS FROM MR. TOM SMEDLEY.

Mrs. T. F. SMEDLEY, of Lawson House, Belper, writes: "A week ago I had a glorious surprise. The morning post brought me a message from my dear husband, in the shape of a photograph taken at Dowlais, South Wales, which consisted of a short message, in which my husband wished to thank all for their kindness. 'I am still living,' he said, and followed with another little message to myself. It was signed 'T. F. Smedley,' in his own handwriting. I took the message as a public one of thanks to all who have shown their respect and sympathy. I know the people who were concerned in the production of the photograph, and have every confidence in them. The incident is characteristic of my husband, who always went ahead and did things in a definite way."

We are glad that Mr. Smedley has been able so quickly to give evidence of his continued existence.

WEDDING AT CAERAU (GLAM.).

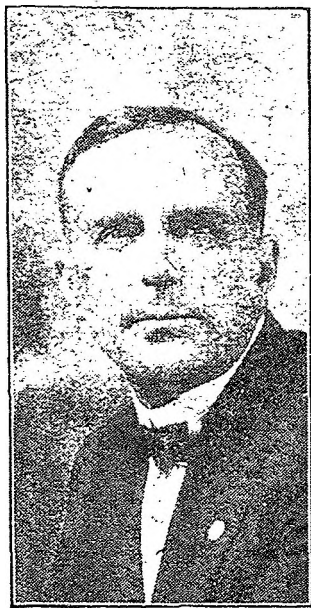
A PRETTY WEDDING was solemnised at the Caerau Spiritualist Church on Easter Monday, the contracting parties being Mr. Evan Jones, organist of the church, son of Mr. Edward Jones, Dip. S.N.U., of Caerau, and Miss Spedding, the only daughter of Mr. Thomas Spedding, of Caerau. The bride was given away by Mr. John Williams, of Tonypandy, whilst the duties of best man were carried out by Mr. Fred Watts, of Caerau. Miss M. A. Davies (Caerau) attended the bride, and the bridesmaids were Misses A. J. Jones (Caerau) and Irene David (Margam). The bride, who was beautifully dressed in light blue, carried a bouquet of white tulips. The wedding ceremony was performed by the Church President, Guardian Robert Williams, while the presents were given by Councillor Edward Evans, on behalf of half of the members of the church, who spoke in glowing terms of both bride and bridegroom. The service was appreciated by a very large congregation. The event was closed with a social tea in the evening, in which a good number participated. The happy couple were the recipients of numerous and valuable presents.

MR. W. RAWLINSON, Secretary of the Sheffield District Council, asks us to warn Spiritualists against a man known by the name of "Tom Robson," who seems to be conversant with all the best known workers in the Spiritualist and Labour movements. He has claimed personal friendship with our Editor and the Secretary of the S.N.U., neither of whom know him. After calling upon Mr. Rawlinson and getting well treated, he unwarrantably used Mr. Rawlinson's name to impose upon a friend. We have always understood that Spiritualists were somewhat critical and good judges of evidence, but the way in which they are sometimes taken is surprises us.

Notable American Spiritualists.

REVEREND R. W. RUSSELL.

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



I met the Rev. Robert W. Russell for the first time during his brief visit to England in 1927. He called upon me for a brief chat during a hurried visit he made to London, and I found him an extremely attractive personality. One of the few orthodox clergymen who have had the courage openly to declare their adherence to Spiritualism, he evidently loved the cause he had espoused at the expense of his original church. Presbyterianism's loss was certainly our gain. Here was a gentleman of high intellectual and moral calibre fearlessly advocating what he knew to be true, notwithstanding that his old associates regarded his change of belief as a "let down" for him.

It is the privilege of all sectarians to believe that their particular persuasion is the "real" religion; but if one must concede, let him do so to an equally respectable body. To the average member of the Presbyterian ministry, Spiritualism is not included among this order. It is comparatively new; it is under a legal ban, it is essentially unorthodox, and therefore, it is unconventional. To desert so respectable an organisation as Presbyterianism for such an unpopular cause implied not merely a loss of personal sanctity in the deserver, but a deplorable lack of gentility.

In common with most Americans, Mr. Russell is much less impressed with gentility than with the requirements of his job, and Mr. Russell's job is preaching what he considers to be the truth that shall make men free in the spiritual sense. Besides, he had been a successful minister with the Canadian troops during the World War, and had come up against life and death in their worst forms. He had learned in the hardest of schools the deepest needs of the human soul when faced with little else than death. He loved the brave men who were in many instances doomed to misery and death, without any chance of returning again to the peaceful pursuits of civilisation, and he sought to supply their spiritual need.

Orthodox Christianity was obviously of little use. If soldiers thought it was, early religious training usually accounted for their belief. The rough and ready chap who had never troubled much about church and Bible, seldom altered his opinion when faced with the possibility of being slain in the next engagement. It smirked of cowardice to be converted on the battlefield simply because they feared God and the devil. What impressed Mr. Russell was the fact that God should be feared at all, and death be so dreadful a thing when faced in the name of religion. Without religion men seemed to regard death as an event, not less natural than birth. In the face of these facts Mr. Russell

realised that Christianity, as he had understood it, was mentally unpalatable and spiritually in error. It worsened the already desperate situation, although it claimed to better it.

It was this, as much as the subsequent evidence of survival that he received through mediumship, which weakened his faith in the ministry to which he had fondly believed he had consecrated his entire life; but Truth must come before anything else, and when the broader teachings of the spirit world came to him, he determined to teach them to others.

His early efforts were unsuccessful. To teach that natural law extends to the spiritual world from a Presbyterian pulpit savoured of deadly heresy, and the church officers, who knew their doctrines too well, would not stand for it, and out Mr. Russell had to go. The experience was worth having, for it taught that not only were orthodox conceptions of salvation and the after-life crude and unreasonable, but, as might be expected, they did not make those who accepted them tolerant or generous minded. Mr. Russell must now decide either to leave religion as a profession entirely alone, or seek some more agreeable field of operations. His choice was soon made. A little while at ordinary business, that he might clear his troubled mind, and his decision was arrived at. Since Spiritualism had brought him the Light, to Spiritualism he would attach himself. Spiritualism, therefore, is having and enjoying the long experience of Mr. Russell's well-trained mind, and if all that he learned at theological colleges is not of much value to us, some of it is; especially the parts with which Spiritualism compares more than favourably.

There is an air of the prairie about Mr. Russell, as well as of the scholar. He has been trained in different schools. In addition to his war experience, he has had that of the wide open spaces of Canada, for although born in Halifax, Yorkshire, England, he was reared on ranches in Western Canada. This gives a man a certain indescribable breeziness and manly appeal. It makes strong, reliant characters, and Mr. Russell is essentially strong. Then came college life in the United States of America, preparing for the ministry.

Of a scholarly mind, Mr. Russell has paid a good deal of attention to the history of mediumship, making Ancient Rome and Greece his pet fields of enquiry. On this subject he has no equal, and shortly a book from his pen will appear, giving some of the results of his researches. This is a branch of psychic enquiry badly needing the attention of such a man as Mr. Russell.

One of the great objects of his ministry is to make plain the "relation of Spiritualism and the Divine gift of communication to the great revelations of religious evolution." I have several times heard Mr. Russell preach and lecture, and can testify to the excellence of his method of establishing his points. He is the only speaker in America that I felt inclined to listen to repeatedly. The outcome of my experiences is a desire that British Spiritualists should have equal good fortune. He ranks easily with the best speakers in the movement generally, has a real message, an original point of view, a fine presence, good speaking voice, and excellent method. Withal, he is a clear thinker, transparently honest, and fearless.

It would be a splendid achievement if we could persuade Mr. Russell to visit the British Isles. He has expressed his willingness to do so if there is sufficient demand for his services. It is proposed to invite him to come over in the autumn of 1929, to work through the winter and spring of 1930. He could then return to America and take up any new ministerial work for Spiritualism that he is called to.

For six years he was minister of the First Association of Spiritualists of Philadelphia. During the last few months he has partly retired from public work to devote himself to the preparation of an important literary effort. He has for many years been a regular contributor to magazines on psychic and kindred subjects.

Mr. Russell is not a medium, but that should be no deterrent to his proposed visit. We need the best exponents of the philosophy, and, given such speakers as Mr. Russell, great good is sure to be accomplished for Spiritualism. I shall be delighted to act as agent for the Rev. R.

W. Russell. All communications should be addressed to Mr. Horace Leaf, 41, Westbourne Gardens, Bayswater, London, W.2.

This Spiritualism.

BY FREDERICK H. HAINES, F.C.I.B.

III.—FURTHER EVIDENCE.

THE fallacious assumptions of the disbeliever in Spiritualism are generally based on a pseudo-scientific explanation which masquerades as Wisdom, but which really is only ignorance in cap and gown. "Telepathy," "the subconscious," "the hypnotic state," and so forth, may cover a sheer inability to understand happenings which common-sense says are attributable to spirit agency. If you reject the obvious explanation, then the more learned your disquisition is upon the impossibility of such a thing happening, the more satisfied will you be with your inability. In our mental distress, as well as in our bodily, we must have something to cover our nakedness.

There is a growing number of intelligent men and women in all stages of life, in all professions, authors, actors, clergy, doctors, K.C.'s, politicians, press-men, in short, every trade and calling, who accept in some form or other this elementary statement that the dead do survive, and do communicate with us. This belief is on the increase, and is nothing to do with religious aspirations. Presently they who so believe will be in the majority. Then perhaps we shall progress in spiritual knowledge to a better state of receptivity, and so secure closer contact with the spirit world. Then the Spiritualist will no longer be derided as "sentimental."

It is a common gibe at the Spiritualist that he is the victim of his grief for some "dear one." The moment that someone discovers the living presence of a son or daughter in the spirit world there is a chorus of sympathetic protestations against accepting the obvious outcome of a "state of mind through grief." Thus the war is alleged to be the explanation of our present large interest in Spiritualism. This may be so. But that is because the activities on "the other side" were so increased by death and by the misfortune that came upon the million. Who is there, I ask, more "fitted" to receive "the message" from "the other side" than the father or mother of "the lost one"? You may say that grief obscures Reason: but I say, "Nay, it quickens Faith!" Thank God for that consolation of the afflicted. And so even I am proud to confess "the return of my son," killed at Vimy in 1917.

His name was Sydney Ernest. Long before I had any belief in spirit return he managed to give me information respecting the manner of his death by means which I now perceive were something more wonderful than the long arm of coincidence. But until I took up the investigation of the subject his opportunities for communicating must have been limited to impressing my mental states with thoughts about him. But, later, at every sitting I had with a medium he was obviously present, and was fully described. Yet, strangely enough, he had great difficulty in getting his name "through." We know why now. That was because he was so "excited" at the possibility of communicating with us. You see, he was just "our Sid." But one day in a circle, after long effort and abandonment of the subject, the medium turned to me with "His name is Sid, and he says to his little sister, 'Got it through to Dad at last.'" Thus you see how very natural and human and lovable are those we call "dead."

But, the scientist will say that all this is not "evidence." The father and mother, to whom it matters, say there could be none better. But Sid's efforts to communicate his "return" went much further than this. On the day I secured the written autograph of my deceased friend William, without invitation Sid "rushed in" and wrote his name in his own handwriting through the hand of the medium. The name "Sid Ernest Haines," with the "Sid" in its form familiar on all his postcards from the "Front,"

was evidence beyond all argument for me and mine. I really his autograph. The written words went on to me things that I had never heard before, and which my afterwards was able to confirm, details, figures, and things that put the reality of his surviving memory, consciousness beyond all reasonable doubt. Do the live? To us the question is answered forever and fore-

These things which I have set forth are what are veridical, something which found verification later, and not hallucination, mental or physical. But there have far more intimate things happen to us in our experience spirit presence which are living testimony to us, and which the scientist might hold in derision. Love, under scapel is in a pitiful plight. But I feel that many read these words will be in sympathy with my emotions. I say that I have heard my boy's voice distinctly, clear with all the modulation of life and with the timbre quality which identifies one voice from another. I heard it when I have been quite alone, indoors and doors. He has spoken simple words, stating a matter fact which was unknown to me, and which I could instantly verify. Not once have I heard his voice several times. Why not more frequently, you ask? Ah who can tell his difficulties in speaking or my insufficiency to hear him? Cause and effect is not such a simple as we are led to believe.

The easier method of securing messages "by voice through "the trumpet." Here a specialised medium required, and under "good conditions" the trumpet is sometimes abandoned and the voice can be secured "direct." When Sid spoke to me, he spoke "direct," without the presence of a medium, and I am hoping to develop this obviously, is a gift. But the "trumpet medium" can secure results of some sort on every occasion; although what you would secure what you want is by no means certain. The weakness of this trumpet mediumship is that it cannot be developed in the dark, a fact which lends itself open to fraud or suspicions of fraud. But there again, whatever stringent measures investigators may take to prevent the medium "faking" results, I contend that an unemotional test of the message received is of more value than any control of the medium.

My mother spoke to me for twenty minutes under such conditions, and although at times I had grave doubts as to what the medium was doing, yet the nature of our conversation, with definite names and facts given as evidence established "my mother" to my satisfaction. Through the trance medium whom I saw later, my mother verified the genuineness of her presence at the trumpet seance without solicitation on my part. Since then she has made numerous communications which have established her and her continued love as part of the spirit presence of my life.

I used the term "unemotional test," which will receive the blessing of all scientists. May I say that this is difficult for any investigator who has recently lost a dear one. Before all else we are human beings, and susceptible to feeling, and the suddenly-realised presence of one whom we thought gone forever will break down the most self-possessed man or woman. Therefore, few investigators can rely upon themselves to keep a clear head for evidence in the ordinary seance room, or even in the presence of a good trance medium. Personally, at first, I was suspicious, yet not unduly so. As a practical business man, conscious of possible emotional bias, I took steps to secure myself against any temporary weakness. I did not want to be a victim of my own desire, and read into what transpired my own hopes and fears. Therefore, I had a shorthand writer present, and secured a verbatim report of all that happened. This enabled me afterwards to consider the pros and cons of the case in cold blood. Typed records put out of court the imagination and supplied memory with much that afterwards found interpretation; and which at the time was meaningless to me.

Some investigators protest at the "trivial" nature of many messages received by them. But "Hullo!" is the commonest message on the telephone; and if you could hear two friends "chatting" to one another across the wire, I am sure you would be surprised at the commonplace nature of their talk. When a cable to the other side of the world is

opened, and some great magnate is invited to speak "the message," we do not find many are able to rise to the occasion and deliver themselves of anything worth hearing. Life is made up of the trivial. Love finds best expression in commonplaces. After all, it is what you are that warrants attention from the other side. Some of the most beautiful thoughts I have ever heard expressed have "come through" when the occasion permitted. Some of the highest philosophy has been given in my own home by spirit teachers. And I am content to say that in the search for truth as a Spiritualist you will get just what you are capable of finding, good or evil.

[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/-.

Walter's Thumb Print.

By W. H. EVANS.

READERS who are acquainted with the reports of "The Margery Phenomena," will know that among the psychic happenings which have occurred has been the impression of the thumb print of the medium's brother, who is the spirit director and producer of the phenomena. The primary value of the series of thumb prints received is the evidence it affords of Walter's survival over bodily death, as they correspond with a thumb print found on an old razor of his. All the thumb prints are the same, and experts agree they are made by the same person. All this is profoundly interesting, not only for the evidence it affords of Walter's continued existence, but because of the thought it must evoke in anyone who is a student of psychic matters. It certainly raises some points worth considering.

What is a thumb print? It is an impression made on wax of the lines and whorls upon the ball of the thumb. These lines and whorls are peculiar to each individual, and as far as we know no two thumb prints of different persons are alike. It is accepted by the police of the world as irrefutable evidence of identity, and once they have a thumb print, any imprint left upon anything by a criminal and found by the police upon the scene of any crime, at once reveals to them who is the perpetrator of the offence. Criminals aware of this take pains to leave no such trace if possible, and wear rubber gloves in order to leave no imprint.

The importance of the thumb print is thus clear. But can anyone imagine that a spirit upon materialising a thumb would reproduce the actual lines and markings of the physical thumb? Are the lines and whorls on the physical thumb an expression of deeper forces and influences bound up with the identity of the spirit incarnate? Does the spiritual body carry these marks? If not, how comes it that when Walter makes his thumb print it is identical with the imprint left by his physical thumb upon an object before he passed to spirit life? For it is not likely he, or anyone else, has a memory of all the intricate lines upon the thumb as to be able to reproduce them so accurately after the lapse of years. But I suppose someone will bring in our old friend the "sub-conscious" to explain this feat of memory. Are we, then, to suppose that what is now the sub-conscious becomes the normal consciousness when one enters spirit life? Is what we call the sub-conscious identical with soul? Does the soul make the body? If so, will the lines and marks on the physical body correspond to those on the spiritual body? If so, a spirit producing a materialisation, which is a temporary clothing upon of the soul body with ectoplasm, will express the original lines and marks upon such body, so that the question of identity is strengthened. What

emerges is that these lines, etc., may well be an expression of even deeper forces than we have ever dreamed. That, I presume, is what lies behind the science of palmistry. We stamp our destiny upon our physical forms, but we cannot read the writing.

Our spirit friends frequently assure us of their reality; this apparently being a concession to our ignorance, because we link our ideas of reality to form. To us the body is the man. We cannot think of a man without a body. Such an abstraction is beyond us. But does that spiritual body commence its existence with the physical body, or does it exist prior to it? As we believe man is immortal, that conception must reach backward as well as forward. Man is always man, whether in the physical body or out of it. If immortal, he does not begin his existence at conception. He has always been. If so, in what form? What kind of body did he have before birth? Are we warranted in assuming the physical is a replica of the soul body? If so, are the lines upon the physical thumb an expression of those upon the spiritual thumb? Heredity does not count here except in a very general sense. Such speculations may be but "dreams from the ivory gate." Our reasonings about immortality may be all wrong. Man being but the image of an idea in the Divine Mind may well begin his existence as a concrete being at conception, the mating of sperm cell with germ cell, but completing the circle of forces which releases the trigger, so that the Divine idea may become creative, and produce a physical body.

Such a theory would not imply that man would cease to be because he began in form through the normal biological processes, because the real man is an idea, which subsists beyond form. The idea is immortal, and we do know that death only removes the outer sheath. Man still lives in a finer body. We do not know the inwardness of the process, and there are some sensitives who declare they receive messages from souls awaiting incarnation. But you cannot prove it, so it is not evidential in the scientific sense. What is clear is that Walter makes a recognisable thumb print. And if it is that of his present body, and impressed upon the ectoplasmic thumb, then in their last analysis our thumb lines are not physical but spiritual. Thus we are continually being led inward to the realm of reality, even by such a phenomena as this.

But suppose we refer to the theory of the sub-conscious, and assume that while the normal mind does not remember anything about such matters, the self beneath the threshold does. Are we not again led to a creative idealism within the self? Does it not imply a continuity of self with all other selves? That we as individuals are but cells of a larger self, which is infinite? Is not the infinite self perpetually expressing through us lesser selves something of his creative idealism? Even a line on a thumb, or the fall of a sparrow, are not beneath that creative power. Our concepts are lop-sided, for we only see God in the vast and grand, when He is ever present in the infinitely small. Some may say this is making God a master of trivialities. Is it? The criminal does not think a few lines on his thumb trivial. To him they are so important that he strives to hide them. And who is to judge what is and what is not trivial to God? Let us not be so conceited. We are but babes striving to learn something from the book of life. If we could decipher all that is implied in Walter's thumb print, we should be in possession of a philosophy that would explain the mysteries of the universe. If that unknown self—called the sub-conscious—has knowledge of all these matters, then we see within us a power which if expressed in a creative rationalism would reveal those spiritual laws upon which the physical universe rests. Wherefore it would be wise for us to ponder more than we do the meaning of those facts of which we are continually prating, and remember it is the principles at their root which are of importance. If that is borne in mind, we shall progress beyond assertions of man's survival of death, and strive to embody in our lives those divine qualities which make for wisdom and righteousness.

But who imagined a thumb print had to do with such high matters? Did you? Perhaps not, but we can all think about it, and see how far it will take us. He who flies highest will see most.

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FRIDAY, APRIL 12, 1929.

Bring Out Your Dead.

SOMEONE recently said very pointedly that when a man's body dies you reverently and finally dispose of it. With due respect and hallowed memories you consign it to Mother Earth, and proceed with the business of living. But when a creed dies, having outlived its usefulness, you hug it to yourself and cherish its mouldering remains until it contaminates all your surroundings, and becomes an element of disintegration and corruption.

Men need to be reminded that they cannot live in the past, however much they would like to. In every other department of life but that of religion attention is concentrated upon the present and the future: only in the matter of religion are men's eyes continually turned to the past.

We are among those who do not believe in the good old days. While it may be true that some of the nations had moments of greatness, and that the world occasionally produced great men who stood head and shoulders above their fellows, yet we believe that the real purpose of life lies before us; that all that is best for humanity rests in the future, and must be worked for. Let it not be forgotten that in the early part of last century only about one in five of the people of Europe could read or write; that it is easy for an educated man to tell glowing stories of the past to an ignorant people, and to cover history with the halo of an imagined glory which it certainly did not possess. Even religion, however, is yielding to the newer spirit, and strong as may be the desire of the ecclesiastic to cling to the traditions of the past, the onward march of progress must force him to abandon them.

Canon Peter Green, preaching recently at Liverpool, declared that "many young people at the Universities to-day, while desiring to enrol themselves as disciples of the Lord, feel that the doctrine of the Virgin Birth stood in their way," and he added, "I don't wonder, for I don't see how anyone can believe it, expressed as it very often is." "If," he said, "you had in your garden all your life a large number of laurel bushes, and you were asked to believe that one of them for no apparent reason had produced a pineapple, you would not believe it. Young people certainly would not. They would say, 'No, we know something of the universality of nature. Why was that universal order departed from? The whole thing is a medieval legend.'" Why Canon Peter Green should be harping back to such absurd stories as that of the Virgin Birth we do not know. Ninety-nine per cent. of the people of this country left it behind long ago. It was a pagan story adapted by the fathers of the Church as a form of appeal to those who already believed in it.

Similarly, at the Worcester Cathedral recently, the Rev. W. M. Ede read a sermon on "Life After Death" by the late Rev. Studdart Kennedy ("Woodbine Willie"), which he wrote shortly before he died. It contained the following statements:

"Suppose Christ did not rise, then all His dreams died

with Him. It may be that life is eternal, but that forms of life are purely temporary. Is that how it is with men and women? Are they merely temporary forms of life? That is the choice with which the Christian is faced when he takes his stand in the last ditch and faces the doubt. There is not, and can never be, any immediate certainty about it. Not even Christ can give us immediate certainty. Historical evidence of His resurrection is not conclusive. It is not such evidence as would eliminate the possibility of honest doubt. Many noble and honest minds have had doubts about it. It comes before the challenge: 'Do you believe that Christ Himself was deluded and mistaken as to His sincerity?' That question neither argument nor the careful balancing of evidence can ever finally decide. Immediate certainty about eternal life we cannot have in this world."

Here we have expressed an outworn theology, which does not and cannot appeal to a modern mind. The records of the past may be valuable as recording the path humanity has trod, but when all is said and done, it must not be forgotten that the writing of history has now become a part of science, which it certainly was not two thousand or one thousand years ago. Mr. Kennedy asserts that the hope of immortality rests upon whether or no Jesus Christ rose from the dead. It depends upon nothing of the sort. In these days it depends upon an analysis of the nature of man, an analysis of present-day evidences, both inductive and deductive. Scientific thinking is more exact than it ever was in man's history, and we venture to say that human survival of the change called death has been more conclusively proved in the last ten years than in the whole of the previous two thousand; not by the incidents of the past, but by the facts of the present.

While we grant that the proof of survival beyond the grave is not necessarily conclusive evidence that life is eternal yet we are up against the fact that we cannot trace the extinction of a single individual. What men call death is the greatest crisis—the greatest cataclysm—through which men pass, and if it can be shown—and it has been shown—that they pass through that ordeal, then we claim that the human mind knows of no other ordeal which even compares with it as a disintegrating factor.

When men believed that physical death ended their existence they had at least corpses to show, but when we trace human existence into another plane of life, however far our investigations carry us, we can find no dead residuum which gives us the slightest reason for believing that man ever reaches a terminus. Life beyond the grave is, of course, modified in certain essential particulars as compared with life on earth, but it is a life which gives opportunity for the extension of all human faculties for the perfecting of character and for the attainment of spiritual wisdom.

It is not surprising that men refuse to go to church, listen to legends and traditions handed down to us from a thousand years ago, which modern criticism has very largely shown to be less reliable than the experiences and experiments of to-day. Men will not live in the past, and despite the attempts made by the religious denominations to capture the press and use it as a form of advertisement and religious propaganda, which has been so clearly evident in the last eighteen months, it is still true that with all the publicity given by the press, men are still refusing to go to church.

When the parson consents to live in the present, and point an illuminated finger towards the future, and cease to mander and mourn over the decaying corpses of dead creeds, he may hope to appeal to the man who is thinking in terms of the present day.

Cut your coat according to your cloth, but see that your cloth is worth the cutting.

COLLYHURST.—Our President (Mr. Lawrence) celebrated his 80th birthday by giving us a very interesting lecture on Sunday, March 24th, relating the story of how he became a Spiritualist 38 years ago, and why he remains so. Mr. T. Hunter, of Fallowfield, was in the chair, and Mr. Hunter sang three solos, which were much appreciated. Getting officiated at the organ.

CURRENT TOPICS.

HELL FIRE
SMOLDERING

In the "Manchester Evening News" the Bishop of Liverpool, the Rt. Rev. A. A. David, D.D., discusses the interesting but hopelessly out of date question, "Have We Done with Hell Fire?" Dr.

David says: "A man is born with a certain inheritance of gifts and powers. He uses and develops them, appropriating other inheritances as he grows to his prime, and then little by little his hold upon them loosens till he disappears in death, and they are gone. Out of this process he can get no decent meaning if death is the end of him." That, of course, is an idea which has been stated quite as clearly on a thousand different occasions, but what it has to do with hell fire we are at a loss to understand.

HELL WAS
USEFUL IN
DAYS OF
IGNORANCE.

Dr. David proceeds to add: "Our forefathers certainly taught a clear-cut alternative after death, perfect happiness or everlasting pain, and many of them believed it, at least so far as to cherish the hope of the former for themselves and

the latter for their enemies. Anyhow, in the form in which they held this idea, we have set it aside, but the essence of it remains." What the Bishop of Liverpool conveniently overlooks is that such teaching was essentially based upon Biblical sanction, and was an important part of Christian teaching. It is undoubtedly true that the great preachers of the past worked the terrors of hell for all they were worth, and it has been very correctly stated that more people have been frightened into goodness by the fear of hell than ever were lured there by the love of God. Dr. David only finds a way of escape from this position by the statement that "When Christ described the torments of the lost, he was using popular imagery in order to convey truth to those who had ears to hear." This is to say that Christ did not mean what he said. We prefer to believe that he did not say it at all, and that in the jugglery which took place long after his decease other people inserted statements of the kind which would bolster up their own degrading beliefs.

Is This
Honest?

It is very poor logic on the part of the Bishop to say that "the very fact that Jesus spoke of it in terms of poetry, should warn us against building any-

thing upon the images and symbols he employed." Does Dr. David realise what he is saying? Are we to be warned against building anything upon the reputed saying of Christ because they are merely poetry, images, and symbols? If so, the quicker Dr. David discards Christianity, the Bible, and his position as a Bishop of the Church, the better. We can always admire men who speak honestly, but a man who enjoys the emoluments of an ecclesiastical system, while discarding or discounting everything for which that system stands, does not appear to us to be over honest.

Religious Hope.

The fact appears to be that for over 1,800 years the Church, with all the help it derived from its Bible, had not the

smallest idea of whether there was a life beyond the grave or no. The belief in human survival was little more than a pious hope, and as to the type of life in the great beyond, every conception held appears to have been an erroneous one. In the last hundred years there has dawned upon the world a sane and sensible view of a progressive life in the beyond, which bears an exact relationship to the life we are living. This revelation has not come from the priest, the parson, or the book. It has come from the individuals who live in that life, and who have returned in hundreds of thousands of cases to tell us the facts of their experience. Modern conceptions of the life after death are based essentially upon the testimony of spirits. Dr. David asks: "Will Spiritualistic research help us?" and proceeds to answer "Not yet." At present its discoveries, even if they be regarded as established, are very hard to interpret reasonably. But the very statements which Dr. David makes show that he has interpreted them in the exact terms in

which they have been given, and Spiritualistic research is far more responsible than the Bible for the opinions which he appears to hold.

Mrs.
HINCHLIFFE
AT
EASTBOURNE.

Mrs. HINCHLIFFE, the widow of the famous aviator, recently, addressed a large meeting at Eastbourne, and again related the story of the conclusive messages she had received from her late husband. "Church-goer," writing in "The Eastbourne Gazette" concerning the meeting, says: "I have been asked many times what I think of Spiritualism, and until a year or two ago I had always refrained from answering, because I did not know enough about it either to support or condemn it. Lately, however, having gone into it more, I believe that it is not to be dismissed abruptly as a fraud or hoax. If it is a fraud, it is clearly one to which thousands of otherwise genuine and honest people are a party. It must be remembered that it has survived all its vicissitudes, and is now an accepted cult among innumerable others; that it has brought comfort and consolation to great numbers of bereaved people (with many of whom I have a personal acquaintance), and it is the only creed I know that has achieved the apparently impossibility of reconciling religion with science. Mrs. Hinchliffe's address about the communications with her husband was logical and impressive enough to convince the most sceptical listener that there was something in it, and it gave those present plenty to think about." Such remarks show that the press is gradually capitulating to the accumulation of evidence, and is following the line of investigation rather than that of preconception.

CHRISTIAN
SCIENCE.

SIR HENRY JAPP, K.B.E., writes us a long letter, in which he makes it clear that much of Mrs. Eddy's writings can be shown to have been due, not to her own inspirations, but to distinct plagiarism. Sir Henry represents the Christian Science Parent Church, and shows that Mrs. Eddy was guilty of culling statements from Carlyle, Ruskin, Blair, and others, and gives us a lengthy quotation from Blair's sermon on "Integrity as the Guide of Life," which has been incorporated in Mrs. Eddy's teaching. The statement leaves us unmoved. Spiritualists have been aware for thirty years that the whole of Mrs. Eddy's teaching has been deliberately based upon facts obtained as a professional medium when she was associated with a number of people in the Spiritualistic movement, and that in a desire for personal popularity she started a movement of her own. Those of us who have read the Quimby scripts are quite familiar with the fact that practically the whole of her so-called teaching is directly attributable to others. What the Christian Science Parent Church is now discovering, students of Christian Science have known for many years. None the less, we are pleased to see that some of her followers are discovering the truth.

GOOD FRIDAY
CELEBRATIONS.

"The Manchester Guardian" gave an excellent report of the Manchester Good Friday Celebrations, and gave a good deal of publicity to the demand for political liberty, which has been expressed in the recently issued Manifesto. "The Guardian" says: "To most people a Statute which bears the title of the 'Witchcraft Act.' will appear plainly labelled with its own obsolescence."

ALL nature expresses the eternal nature of life. She is continuously clothing and re-clothing herself with beauty.

IMPORTANT.

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

Sir Arthur Conan Doyle Calling.

SPIRITUALISTS AND THE GENERAL ELECTION.

THE General Election is nearly upon us, and it may be the one chance in many years for us to win our religious freedom. We can never have a clearer case or more brutal provocation. When the Home Office authorised a prosecution of the Secretary of our chief London organisation on no charge save that of arranging an appointment with a medium, things have reached a point which could not be exceeded. It is now or never. If we do not fight now, what challenge would ever induce us to fight?

It is not pleasant to have to mix religion with politics, but things are so arranged in this country that there is no other way of righting a wrong. Would not Catholics or Ritualists work politically if their forms were interfered with, or Nonconformists if their methods were made illegal? We have no choice but to use this weapon, and it can only be effective if we combine for the sake of that which is so much more important than any worldly matter. When we have won our cause we can then all take our several ways.

We have to be clear as to what it is what we want. We do not want to cover cheats or charlatans. But of the two it is better that they, or some of them, should escape punishment than that the religious and scientific progress of Spiritualism should be delayed by the persecution of real mediums or of the officers of Societies which employ them.

The first step, it seems to me, should be to cancel those Acts concerned with Witchcraft or Vagrants which were framed before Modern Spiritualism existed, and which have been so unreasonably used against us. Then a single Act should be passed to regulate the situation. The S.N.U., in an excellent manifesto on the subject, has suggested a clause that "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 person of a deliberate intention to deceive or defraud." If such were the law, and if certificates of honesty from recognised Spiritualist Churches or Societies were honoured by the police, then we should at least have made a great, if not a final, advance.

For whom, then, should we vote? Since the Conservatives have treated us in this shameful way, and since Sir W. Joynson-Hicks has written to say that he can hold out no hope of a change in the law, it would seem that they are definitely excluded, unless we have some complete proof of a change of heart before the Election. I speak as one who has spent much time and work and money in contesting two Unionist seats (Edinburgh in 1900 and Border Burghs in 1905), so that I at least practise what I preach when I say that we must break our old political bonds. We must harden our hearts, turn away from those who have used us so ill, and find our support in one or other of the remaining parties.

Suppose that the representatives of both these parties give us an assurance that religious liberty will be observed by them, and the law set right, then obviously we can vote for either of them, according to our views on other matters. If, however, we get a hearty response from one, and no response or an uncertain one from the other, then we should act in accordance, and throw our whole organised vote upon the side of our friends, passing the word to every Church and every Society in the country.

It is no small thing which we have to offer. Apart from 500 registered churches and many unregistered ones, we have a great number of supporters who would take our point of view, even though they do not belong to any organisation. Indeed, there is a considerable section of the public who would resent so clear a case of religious persecution, even if they had no sympathy with our particular tenets.

There is, in my opinion, little use in taking the opinion of individual candidates. They have no power, and election promises are soon forgotten. It is only by dealing with the central organisations that we can get trustworthy assurances, and that we can make sure of being a real factor in the contest. When one considers how many seats there are which are held by small majorities, and when one re-

members that there are few in which our people are negligible, it would appear that we may often be the deciding factor.

But it is now or never. If we miss this chance we carry on into the same dreary routine of secret information from the bigots to the police, agents provocateur, ignorant and prejudiced magistrates, prison sentences upon honest mediums, and all the other evils from which we suffer. If we break our ranks or fail now, then we deserve even such a fate.

Yours faithfully,

ARTHUR CONAN DOYLE.

P.S.—The above is, I need not say, a mere expression of individual opinion, with no official authority behind it, but it is in general agreement with the views expressed by the S.N.U.

Near Malta, April 2nd, 1929.

CORRESPONDENCE.

A CORRECTION.

SIR,—Re Victor Wyldes, the "fire medium," as pointed out in Mr. Wood's note on page 202, should have read "fine" not "fire," a transcript error in typewriting copy. However, Mr. Wood gives the same evidence, that Victor Wyldes "was the finest psychometrist of that day." Mr. Hopcraft was the "fire medium."

T. TIMSON.

THANKS!

SIR,—I wish to register my indebtedness to THE TWO WORLDS for publishing the fact of my accident. The nurse told me that there were so many who came to visit me they had to turn many away. I am very sorry if that was so. I will take the will for the deed, and thank all inquiring friends for their interest on my behalf. I am out of hospital, but far from well, as I have lost so much blood. The doctor says I shall take some time to get my strength up.

ALBERT A. ELDER.

SPIRITUALISM AND JEWS.

SIR,—It may interest your many readers who are Jews, and others who have read the recent articles and correspondence in the "Jewish Chronicle," and those connected with Jewish Spiritualist Societies and Churches, that I am of Jewish extraction myself, and although I have no knowledge of the Hebrew language or script, have, through my spirit guide "Ebenezer" (a Jewish Rabbi and teacher of the 16th century), received messages and spoken pure Hebrew and written Hebrew script, to the astonishment of Jewish scholars, including the late Chief Rabbi, Dr. Hermann Adler.

ERNEST F. KING,

Speaker and Medium.

WANTED, A LEADER.

SIR,—As an earnest Spiritualist, I would like to call attention to the crying need of a Pope, Archbishop or General to lead this glorious rabble, which should be a dignified army—this Spiritualist movement of ours. This requisition will, beyond doubt, cause the wildest alarm, but as this alarm will be most noticeable in the ranks of those stodgy unambitious folk of which this movement seems to have more than a fair proportion, it can be safely disregarded. The time has arrived, and it is surely not unreasonable to ask, for a little discipline and dignity in our propagation of wonderful truths.

Mrs. — must not blossom out as a professional medium after one month's attendance at "after circles." Mr. — must not open a Spiritualist Church after six months' study at the same evening classes. The regrettable fact is, that one must carefully consider the list of speakers before one dare invite an intelligent friend to one of our services. Some may say at this point that the S.N.U. is strong enough to prevent this and other glaring errors, but I can assure you that it is not.

This matter will become more vitally important if we succeed in getting the Witchcraft Act repealed as the removal

of the fear of prosecution will cause thousands of "Spiritualist" fortune-tellers to spring up over night.

CLIFFORD T. DAWSON.

WATCHMAN! WHAT OF THE NIGHT?

SIR,—I have read THE TWO WORLDS for years, and must frankly admit that I am puzzled by the contradictory nature of its articles. Whilst the very essence of Christianity is based on immortality of the soul, we read many effusions maintaining this as though we denied it. I have some knowledge of comparative religion, and a working acquaintance with science and history. What puzzles me most is the talk about evolution and "primal substance." What is that, and how does it get there?

I have read Genesis more than once, and think the beginning—"in the beginning God created"—the only adequate postulate ever advanced. I know there are many like myself who would welcome a clear statement that will at once give us a beginning of things, and account for all that we know in nature. I shall be glad if some reader will give us facts and authorities in plain English, for it is the very biggest question of the day. FACTS, please, not words!

JOHN JAMESON.

A CORRECTION.

SIR,—The February "Journal" of the American Society for Psychical Research, in an article entitled "Psychics versus Mediums," mentions a report that Mrs. Osborné Leonard is giving as many as four sittings a day. This is quite false, and might seriously mislead young mediums into thinking that they can give both quantity and quality!

Having drawn Mrs. Leonard's attention to the erroneous statement, I have her express authority for contradicting it. Mrs. Leonard is steadily reducing the number of sittings per-week, and they now average less than two daily. The advantage of this is apparent in the quality of the mediumship, which, in my opinion, was never so good as now. It is Mrs. Leonard's hope to reduce sittings to an average of one daily.

C. DRAYTON THOMAS.

BIRMINGHAM SPIRITUALISM.

SIR,—I have been interested in the correspondence under the above heading, and would like to add a little more to the early activities in Birmingham. I am afraid that Mr. John G. Wood has got mixed up a little with the body known as the Spiritualist Evidence Society, Birmingham. The minutes of the first meeting of this Society are under the date of October 16th, 1895 (which I have in my keeping, having been entrusted to me by one of the oldest Spiritualists in Birmingham). Mr. C. Burton was the chairman of the above meeting, which refers to the severance from the Birmingham Spiritualist Union.

On March 30th, 1896, the first quarterly meeting was held, and the following is a paragraph taken from the first report given: "During the latter part of the last year (1895) eight of the members of the B.S.U., being highly dissatisfied with the method of procedure in that body, met to consider the formation of a new Society, upon principles that would constitute a distinct advance upon present institutions having the Spiritualist welfare of the human race at heart." Following on is a text of the full constitution, which I cannot give here, but which is very interesting reading.

At a meeting on July 14th, 1896, it was resolved Mrs. Emma Hardinge Britten be asked to take up the Presidency of the new Society, to which she acceded.

The inaugural meeting was held on September 22nd, 1896. The inaugural address by Mrs. Emma Hardinge Britten was given from the subject, "Life and Death: What Infallible Proof Have We of Life Beyond Death?" This meeting was held in the Masonic Hall, Birmingham, the chairman being Lieut-Gen. A. Phelps. The activities of this Society were many and varied, which I could relate in space would permit.

I have reports of many meetings under the Presidency of Mrs. Emma Hardinge Britten in connection with this Society, and I feel sure that our friend, Mr. John G. Wood, has got a little mixed with the two Societies.

W. ROBINSON, Hon. Sec.,
Midland District Council, Birmingham.

MATERIALISATION?

SIR,—Your correspondent, Mr. C. Williams, wonders why so few mediums to-day specialise in materialisation. I think there is more than one reason. First, of course, there is the law of cycles traceable through all existence. During the period mentioned by Mr. Williams (of Eglington, Florrie Cook and others), the public demanded something more materialistic than the mere knowledge of continuity of mind as expressed through a medium. The desire was or something excitable upon which the eye could cast and which could be talked over with bated breath at society gatherings. This, as with every phase with which fickle humanity is temporarily interested, was very quickly played out; in fact, the spiritual motive which attended these meetings at first soon disappeared; consequently fraud entered in, and good materialisation drifted out.

The period leading up to 1924, when the dogs of war were released, was one of very mixed endeavour. There was a tendency among the middle and working classes to return to the fold, as it were, of their Victorian parentage, and the various churches must have reaped a good harvest. We still, of course, had our mediums, but the majority were drawn from a sincere hard-working labour class, who rented small halls weekly for their places of worship, and often in face of direct antagonism succeeded in planting a real spiritual seed, which began to unfold in the early days of the war, and is still spreading very rapidly.

As an instance of this sincerity, perhaps I may mention the days of my childhood, when my father and a few more of this devoted band of workers used to hold forth from a portable platform in Battersea Park in face of opposition very much of such a sneering nature, that even my childhood sense of fairness was ruffled, and with tears in my eyes I would wander away to watch the birds in their aviary, and so forget my boiling indignation. But what mattered insults, so long as one stranger in that crowd was induced to visit the little tin hall near by in Henley Street for the evening service.

The passing of so many husbands and sons during the war caused many an orthodox churchgoer to seek relief in a visit to mediums and Spiritualist churches. The wounds were deep, and what cared these poor souls for materialistic phenomena? They were content, aye, more than content with a description of their loved one, with a message of Godliness and cheer, which eased a little the aching heart and brought a smile into sad eyes. How many benefited by these messages none can tell, but their number must be legion. The war ended over ten years ago, and already there is a tendency for something different. I am frequently being asked about materialisation, and in my inmost soul I feel a tinge of sadness. Well, it is the way of the world, and public demand will be satisfied; therefore, I do not think it will be many moons ere we read in the columns of this esteemed journal regular reports from many materialisation gatherings of wonderful happenings.

May the good work go on, and the eternal blessings of God rest with the seekers after truth.

H. T. H.

There is so much that is bad in the best of us,
And so much that is good in the worst of us,
That it doesn't behove any of us
To talk about the rest of us.

Each single struggle has its far vibration,
Working results that work results again;
Failure and death are not annihilation.
Our tears exhaled will make some future rain.

—R. A. VAUGHAN

The illuminated eye sees behind all life's expression
the glory of the eternal spirit.

Your Character, Faults and Virtues

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FREE PSYCHO-ANALYSIS CHART TO ALL WHO WRITE AT ONCE.

Marvellous Psychological Device Helps People to Become Better Acquainted with themselves: to Develop Mental Force, Power of Attraction and the Will to Achieve Success and Happiness.

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Among the many advantages of this Psycho-Analysis Chart and the advanced psychological system is the desirable feature of being able to use them privately and within the confines of one's own home during spare time. No previous knowledge is necessary for the successful application of the Chart and lessons, and reports from scores of new students show that amazing successes have been achieved in a comparatively short time.

The wonderful power of Influence and Personal Authority can surely be acquired by anyone of average intelligence, no matter what his personal



Franz Würz, Amy Brill and H. Bharucha, three enthusiastic students of the new system who relate how it aided in difficult undertakings and awakened the powers that compel real success.

attributes or lack of success may be, says Mr. Elmer E. Knowles, author of the new book entitled "The Key to the Development of the Inner Forces." The book lays bare many astounding facts concerning the practices of the Eastern Yoghis and explains a unique system for the Development of Personal Magnetism, Hypnotic and Telepathic powers, Memory, Concentration, Will-Power and the correction of undesirable habits through the wonder-science of Suggestion.

To ensure the wide and general use of its new system, the Foundation has adopted the plan of

sending out free Psycho-Analysis Charts. Each Chart is accompanied by a free copy of Professor Knowles' book: "The Key to the Development of the Inner Forces."

Readers of this paper can obtain a free Psycho-Analysis Chart, and a free copy of "The Key to the Development of the Inner Forces" upon request.

No money need be sent, but those who wish to do so may enclose 4d. stamps to cover postage, etc. All requests should be addressed to "PSYCHOLOGY FOUNDATION" (Free Distribution Dept. No. 528-D), rue de Londres, No. 18, Brussels, Belgium. Print your name and address clearly. Be sure to put sufficient postage on your letter. Postage to Belgium is 2½d.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 14TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. KIRK.
MONDAY, at 3, Miss SMITH.
TUESDAY, at 3, OPEN CIRCLE.
THURSDAY, 3 and 8, Mrs. LANGFORD.
Every Friday, 8, WILST DRIVE, 1/-.
SUNDAY, APRIL 28TH, Mrs. I. GLENN.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SATURDAY, APRIL 13TH, at 7, SOCIAL DANCE. 1/3 inclusive. Nemo Five Dance Band in attendance.
SUNDAY, APRIL 14TH, at 10-30, LYCEUM At 3 and 6-30, Mr. WILL JAMES.
MONDAY, at 8, Mr. R. LANE.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, at 3 and 8, SERVICE.
SUNDAY, APRIL 21ST, Mrs. YATES.
SATURDAY, APRIL 27TH, SOCIAL DANCE. 1/3 inclusive.

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

SUNDAY, APRIL 14TH, at 6-30, Mr. R. DARBY (Dipl. S.N.U.).
An OPEN CIRCLE (Public) will be held at 19, Atkinson Street, every Sunday at 3. Conductor: Mrs. A. BURNETT.
SUNDAY, APRIL 21ST, Mr. G. F. BERRY (Dipl. S.N.U.).

WANTED, to complete Voice Developing Circle (London) Two Regular Earnest Members (gentlemen). Singers preferred.—Write "MARGEL," Two Worlds Office, Manchester.

SOCIETY ADVERTISEMENTS.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, APRIL 14TH, at 10-30, LYCEUM AT 3, OPEN CIRCLE.
At 6-30 and 8-15, Mrs. MEAKIN.
MONDAY, at 3 and 8, Mrs. DAVIES.
WEDNESDAY, at 3 and 8, Miss LOMAS.
SUNDAY, APRIL 21ST, LYCEUM ANNIV'Y Mr. HART.

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

SUNDAY, APRIL 14TH, at 2-30 and 6-30, OPEN SESSIONS.
Naming Service by Mrs. SHEARSMITH.
At 8-15, Open Circle, Mrs. BENSON.
THURSDAY, at 8-15, Open Circle, Mrs. THORNTON.
SUNDAY, APRIL 21ST, Mrs. R. DAVIES.

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

EIGHT DAYS' MISSION, SATURDAY, APRIL 13TH, at APRIL 20TH.
SUNDAY, at 2-30, LYCEUM.
SATURDAY, APRIL 13TH, at 7-30, SUNDAY, APRIL 14TH, at 6-30 and 8, MONDAY, APRIL 15TH, at 3 and 7-30, Mr. R. ROBINSON, of Bradford, Yorks., Bone Setter, Healer, Lecturer and Clairvoyant.
TUESDAY, at 7-30, Mr. MUDD, Psychometrical Healing.
WEDNESDAY, at 7-30, Demonstrations by Members.
THURSDAY, at 3, Mrs. DOHERTY, Psychometry.
At 8, Mr. HEY (Oldham), Psychometry
FRIDAY, at 7-30, Mr. MUDD, Flower Seance.
SATURDAY, at 7-30, LOCALS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 14TH, at 2-30, LYCEUM At 6-15 and 8-15, Mr. R. MORGAN.
MONDAY, at 8-15, OPEN CIRCLE HEALING and CLAIRVOYANCE.
TUESDAY, at 8-15, Mrs. SMITH.
WEDNESDAY, at 8-15, FLOWER SERVICE Miss BARTON.
THURSDAY, at 8-15, Mr. C. H. ROACH.
SATURDAY, at 8-15, OPEN CIRCLE.
SUNDAY, APRIL 21ST, Mrs. BOLT.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, APRIL 14TH, at 10-30, LYCEUM At 3, OPEN CIRCLE.
At 6-30, Mr. YATES.
MONDAY, at 8, DEVELOPING CIRCLE Mrs. GIBSON.
WEDNESDAY, at 8, OPEN CIRCLE Mr. DOREA.
SATURDAY, at 7-30, SOCIAL, 6d. including Refreshments.

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

SUNDAY, APRIL 14TH, at 10-30 and 2-30, LYCEUM.
At 6-30 and 8, Mrs. KELLY.
MONDAY, at 3, Mrs. BUXTON. At 8, OPEN CIRCLE.
TUESDAY, at 8, Mr. J. SMITH.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, Mrs. WHALLEY.
SATURDAY, at 8, OPEN CIRCLE.

Newton Heath Spiritualist Church,
ALLEN STREET, MANCHESTER.

SUNDAY, APRIL 14TH, at 2-30, LYCEUM At 6-30 and 8, Mrs. PITT.
Monday, at 3 and 8, Mrs. HOLLAND.
THURSDAY, at 8, Mrs. FARRER.
SATURDAY, OPEN CIRCLE, Mr. R. LANE.

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

SUNDAY, APRIL 14TH, at 2-30 and 6-30, LYCEUM OPEN SESSIONS.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, Mrs. WOLFENDALE.
THURSDAY, at 8, Mrs. RUTTER.
FRIDAY, at 8, OPEN CIRCLE.
LYCEUM every SUNDAY at 2-30.

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

SUNDAY, APRIL 14TH, at 2, LYCEUM At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, Mrs. A. SPENCER.

MONDAY, at 3 and 8, Mrs. EDWARDS.
TUESDAY, at 3 and 8, Mr. RIDGWAY.
WEDNESDAY, at 3 and 8, Mrs. BURTONWOOD.

THURSDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, APRIL 21ST, Mr. T. CONNOR.
Every SATURDAY, at 7-30, SOCIAL 1/-, including Refreshments.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, APRIL 14TH, at 11, LYCEUM At 3, OPEN CIRCLE.
At 6-30 and 8, Mr. MOSS.
MONDAY, at 3 and 8, Mrs. RUTTER.
TUESDAY, at 7-30, PSYCHOMETRY Mr. TEAL.
WEDNESDAY, 3 & 8, Mrs. LANGFORD.
SATURDAY, at 8, OPEN CIRCLE.

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SOCIETY ADVERTISEMENTS.

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.
WEDNESDAYS 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
ATHENÆUM HALL, NORTH STREET.
(Opposite Ship Street.)

SUNDAY, APRIL 14TH, at 11-15.
MR. G. LLOYD WILLIAMS.
AT 7, REV. E. S. B. WHITEFIELD.
MONDAY, at 8. HEALING CIRCLE.
WEDNESDAY, at 8. ADDRESS AND CLAIRVOYANCE.

Brighton Spiritualist Church.
MICHELL STREET HALL

SUNDAY, APRIL 14TH, at 11-15 and 7.
MR. R. BODDINGTON.
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 14TH, at 11 and 7.
MRS. TINA TIMMS.
Address and Clairvoyance.
AT 3, LYCEUM.
THURSDAY, at 3 and 7-15, MRS. EDEY.

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

SATURDAY, APRIL 13TH, at 8, and
SUNDAY, APRIL 14TH, at 11 and 6-30,
MR. THORNTON,
Address and Clairvoyance.
SUNDAY, APRIL 21ST, MRS. B. STOCK.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, APRIL 14TH, at 3-30, PUBLIC CIRCLE.
AT 6-45, MRS. K. COOK.

Hastings Christian Spiritualist Church
CLAREMONT.

SATURDAY, APRIL 13TH, at 7, MRS. B. STANDAGE, Psychometry.
SUNDAY, APRIL 14TH, at 11 and 6-30,
MRS. B. STANDAGE.
MONDAY, APRIL 15TH, at 3, MRS. B. STANDAGE, Psychometry.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE

SATURDAY, APRIL 13TH, at 7, and
SUNDAY, APRIL 14TH, at 3 and 6-30,
MRS. CROWDER, S.N.U.

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SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 14TH, at 7.
MR. H. LEAF,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MRS. EDEY,
Address and Clairvoyance.

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

SUNDAY, APRIL 14TH, at 11 and 6-30,
DR. W. J. VANSTONE.
THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, APRIL 14TH, at 6-30,
MRS. G. COOKE.
Address and Clairvoyance.
SUNDAY, APRIL 21ST, MRS. K. FILMORE.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, APRIL 14TH, at 11 and 6-30,
MR. P. SCHOLEY.
THURSDAY, at 3, MEMBERS ONLY.
AT 6-30, MISS L. THOMAS.

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

SUNDAY, APRIL 14TH, at 6-30,
MISS L. GEORGE.
Circle follows Service.
MONDAY, at 3, MRS. GEORGE.
WEDNESDAY, at 8, MRS. PODMORE.

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

SUNDAY, APRIL 14TH, at 7, MRS. HINES
Address and Clairvoyance.
After Service, OPEN CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING CIRCLE.
SUNDAY, APRIL 21ST, MR. MILDETT.

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

SUNDAY, APRIL 14TH, at 11, MR.
BURTONSHAW.
AT 3, LYCEUM.
AT 6-30, MRS. S. D. KENT.
APRIL 15TH, at 3, Meeting for Members
and Friends, MRS. PHILLMORE.
THURSDAY, APRIL 18TH, at 8, Clairvoyance
Meeting by MRS. VERA CROXFORD.

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

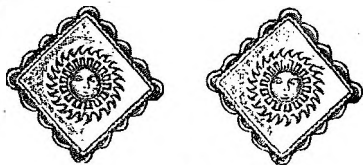
SUNDAY, APRIL 14TH, at 11, CIRCLE.
At 6-30, MRS. E. MORRIS, Address
and Clairvoyance.

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

SATURDAY, APRIL 13TH, SOCIAL AND
DANCE at Lausanne Hall. Silver Col-
lection.
SUNDAY, APRIL 14TH, at 11, OPEN
CIRCLE.
At 6-30, MRS. EVANS.

At 55, STATION ROAD.
MONDAY, at 2-45, LADIES' CIRCLE
WEDNESDAY, at 7-30, PUBLIC MEETING
SUNDAY, APRIL 21ST, MR. WOODLAND

**The International
Spiritualists'
Badge.**



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

**The Sunflower
Badge.**

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

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

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

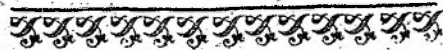


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Bounds Green Christian Spiritualist Church,
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, APRIL 14TH, at 6-30,
Mrs. REDFERN,
Address and Clairvoyance.
MUSIC BY ORCHESTRA.

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

SUNDAY, APRIL 14TH, at 11,
Mrs. CARRIE YOUNG.
At 7, Mrs. B. STOCK.
WEDNESDAY, at 8, Miss M. MORETON,
at Shaftesbury Hall, adjoining Bowes
Park Station.

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

SUNDAY, APRIL 14TH, at 11-15, Service.
At 3, LYCEUM.
At 7, Mrs. E. EDEY. Address and
Clairvoyance.
MONDAY, 7-30, Ladies' Public Circle.
TUESDAY, at 8, Members' Circle.
THURSDAY, at 8-15, Public Circle.

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

SUNDAY, APRIL 14TH, at 11,
MR. ELLA, Address.
Clairvoyance by Mrs. HAMMERTON.
At 6-45, Mrs. HINCHLIFFE.
WEDNESDAY, 7-45, Mrs. HAMMERTON,
Psychometry.

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

FRIDAY, APRIL 12TH, at 7-30, OPEN
CIRCLE.

SUNDAY, APRIL 14TH, at 7, Mrs. E.
BEAUMONT-SIGALL.

FRIDAY, APRIL 19TH, at 7-30, Mr. V.
KENNEDY.

SUNDAY, APRIL 21ST, at 7, Mr. C.
HALLIDAY.

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

SUNDAY, APRIL 14TH, at 6-45, Mr. A.
CLAYTON, the Blind Medium, Address
and Clairvoyance.

THURSDAY, at 7-45, Mrs. BRUCE, Psy-
chometry.

SUNDAY, APRIL 21ST, Mrs. RAYFIELD.

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

SUNDAY, APRIL 14TH, at 11, OPEN
CIRCLE. At 3, LYCEUM. At 6-45 for 7,
Mrs. H. V. PRIOR,
Address and Clairvoyance.

FRIDAY, at 8, PSYCHOMETRY.

SUNDAY, APRIL 21ST, Mrs. BEAUMONT
SIGALL.

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

SUNDAY, APRIL 14TH, at 7,
Miss-MARION MORETON.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, Mr. E. MEADS and
Mrs. LANE.

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

SUNDAY, APRIL 14TH, at 3, LYCEUM.
At 6-30, Mr. H. BODDINGTON,
Address.

SUNDAY, APRIL 21ST, Mrs. C. YOUNG.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 14TH, at 6-30,
Miss JOAN PROUD,
Trance Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE; at 8, Mrs.
V. CROXFORD (Southsea), Clairvoyance.
THURSDAY, at 3, WHIST DRIVE; at 8,
FREE HEALING.

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

SUNDAY, APRIL 14TH, at 11-15, Miss
G. LEONARD. At 3, LYCEUM.
At 7, Mr. STIRLING CAMPBELL.
WEDNESDAY, at 8, Mr. S. FOSTER.

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

SUNDAY, APRIL 14TH, at 7,
MR. T. W. ELLA.
SUNDAY, APRIL 21ST, Mr. & Mrs.
PULHAM.

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

SUNDAY, APRIL 14TH, at 7,
Mrs. E. A. CANNOCK,
Address and Clairvoyance.
THURSDAY, at 8, Miss EVA CLARK,
Address and Clairvoyance.

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

SUNDAY, APRIL 14TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, Mrs. ANNIE BODDINGTON.
TUESDAY, at 3, Miss L. THOMAS. At
7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, APRIL 14TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, Mrs. FILLMORE.
THURSDAY, at 8, Mr. H. BODDINGTON.
SUNDAY, APRIL 21ST, Mrs. KINGSTONE.

The Fellowship of Spiritualists,
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SUNDAY, APRIL 14TH, at 7, Mrs. H.
KING; Trance Address on "The Pro-
digal Son," with Lantern Slides.
SUNDAY, APRIL 21ST, Mr. THORNTON.

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

SUNDAY, APRIL 14TH, at 3, LYCEUM.
At 7, Mrs. MEURIG MORRIS.
MONDAY, at 3, Mrs. MAUNDER.
At 8, Mr. RADLEY.

TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN CIRCLE.
FRIDAY, at 8, LYCEUM.
SATURDAY, 7-30, SOCIAL & DANCE, 6d.

SUNDAY, APRIL 21ST, at 7,
Mrs. A. DE BEAUREPAIRE.

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

SUNDAY, APRIL 14TH, at 3, LYCEUM.
At 6-30, Mr. DEARNLEY SERGEANT
Open Circle will be held after service.
THURSDAY, at 8, OPEN NIGHT,
Discussion and Clairvoyance.
SUNDAY, APRIL 21ST, Mr. JOHN WAITE

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SOCIETY ADVERTISEMENTS.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, APRIL 14TH, at 3, LYCEUM.
At 6-30, Mr. STEPHEN FOSTER,
of Melbourne, Australia.
THURSDAY, at 8, Mrs. FOLLOWS.
FRIDAY, at 8, FREE HEALING CIRCLE.

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

SUNDAY, APRIL 14TH, at 11, SERVICE.
At 7, Mrs. GRAHAM.
TUESDAY, at 8, FREE HEALING CIRCLE.
Mr. CUMMINGS in attendance.
WEDNESDAY, at 8, Miss MADDISON.

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

SUNDAY, APRIL 14TH, at 3, OPEN CIRCLE
At 6-30, Mrs. PODMORE.
Address and Clairvoyance.
WEDNESDAY, at 7-30, SOCIAL.
SUNDAY, APRIL 21ST, Mrs. WORTH-
INGTON.

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

SUNDAY, APRIL 14TH, at 6-45,
Mrs. WIRDNAM.
At 8, HEALING CIRCLE.

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

SUNDAY, APRIL 14TH, at 6-15,
Miss FALLOWS.
WEDNESDAY, at 3, LADIES' GUILD.
Mrs. BOLAM. At 8, SERVICE.
LYCEUM every SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, APRIL 14TH, at 7, Mr. ERIC
SISSONS.

THURSDAY, at 3, Miss H. WRIGHT.
FRIDAY, at 8, Mrs. L. CAMPBELL.
SUNDAY, APRIL 21ST, Mr. H. LEA.

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

SUNDAY, APRIL 14TH, at 7,
Rev. G. VALE OWEN.
MONDAY, at 8, in Small Hall,
Miss L. THOMAS.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, APRIL 14TH, at 11, Address
and Clairvoyance.
At 6-30, Mr. M. BARBANELL.
WEDNESDAY, at 7-30, Miss CLARK.
Address and Clairvoyance.
FRIDAY, at 7-45, FREE HEALING CIRCLE.

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

SUNDAY, APRIL 14TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, Address by the President
Mr. T. E. CORIKHILL.

Clairvoyance by Miss F. CAMPBELL.
MONDAY, at 3, LADIES' OWN,
Mrs. CARRIE YOUNG,
Address and Clairvoyance.
At 8, PUBLIC HEALING CIRCLE.
WEDNESDAY, at 8, Mrs. REDFERN,
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

Little Ilford Christian Spiritualist Church,
 THIRD AVENUE, MANOR PARK, E.
 SATURDAY, APRIL 13TH, WHIST SOCIAL, 1/-.
 SUNDAY, APRIL 14TH, at 7, Miss V. THORNDICK.
 MONDAY, at 8, Mrs. TUFFNELL.
 TUESDAY, at 8, HEALING SERVICE.
 WEDNESDAY, at 8, Miss L. THOMAS.
 THURSDAY, at 3-30, Miss DYKE'S OPEN CIRCLE.
 SATURDAY, WHIST SOCIAL.
 SUNDAY, APRIL 21ST, Mr. and Mrs. KIRBY.

Manor Park Spiritualist Church,
 Corner of SHREWSBURY ROAD and STRONE ROAD.
 SUNDAY, APRIL 14TH, at 11, HEALING CIRCLE. At 3, LYCEUM.
 At 6-30, Mr. E. MEADS.
 THURSDAY, at 3, SERVICE.
 At 8, Mrs. STOCKWELL.
 SUNDAY, APRIL 21ST, Mrs. E. CLARKE.

Shepherd's Bush Spiritualist Society,
 78, BECKLOW RD., ASKEW RD., W.
 SUNDAY, APRIL 14TH, at 11, OPEN CIRCLE.
 At 6-30, Mrs. HOLLOWAY.
 THURSDAY, at 8, OPEN CIRCLE.

Stratford Spiritualist Church,
 EDMISTON ROAD (Sixth Turning down Forest Lane, going from Maryland Point Station).
 SUNDAY, APRIL 14TH, at 11, ALDERMAN D. J. DAVIS.
 At 6-30, Mr. G. W. MASON.
 TUESDAY, at 8, HEALING SERVICE.
 WEDNESDAY, at 3, Ladies' Meeting, Mrs. CONNOR.
 THURSDAY, Public Circle, Mrs. PRINCE
 SUNDAY, APRIL 21ST, Mrs. CROXFORD.

Streatham Christian Spiritualist Church
 MADEIRA HALL, MADEIRA ROAD, STREATHAM (opp. Streatham Station).
 SUNDAY, APRIL 14TH, at 11, CIRCLE. At 3, HEALING CIRCLE.
 At 6-30, Mr. G. T. GWINN; Address.
 MONDAY, at 3, Ladies' Meeting, Mrs. RAINBOW.
 WEDNESDAY, at 8, Mrs. W. EDWARDS.
 MONDAY and WEDNESDAY MEETINGS, SILVER COLLECTION.

Surbiton Christian Spiritualist Church,
 MAPLE ROAD, SURBITON.
 SUNDAY, APRIL 14TH, at 11-15, LYCEUM At 3, Mr. and Mrs. WALTERS.
 At 6-30, MADAME A. DE BEAUREPAIRE, Address.
 WEDNESDAY, at 3, PSYCHOMETRY. At 7-30, Rev. D. MILLS, Address; Mrs. STEPHENS, Psychometry.

West Ealing Spiritualist Church,
 HESSEL ROAD.
 SUNDAY, APRIL 14TH, at 6-15, Mr. J. KAHL, Address.
 WEDNESDAY, at 7-45, Miss RICHARDS, Address.

Wood Green Christian Spiritualist Church,
 BRADLEY HALL, BRADLEY ROAD, STATION ROAD.
 SUNDAY, APRIL 14TH, at 11-15, Service. At 7, Miss WINIFRED MOYES.
 WEDNESDAY, at 8, SERVICE.
 LYCEUM every SUNDAY at 3.

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 * WEDNESDAY, APRIL 17TH, at 7-30, *
 * Miss L. CORNWELL. *
 * After Circles at close of services. *
 * SATURDAYS, at 7-30, Psychometry *
 * or Clairvoyance. *
 * Every MONDAY, at 7-45, FREE *
 * HEALING. Leader: Mr. RICHARDS. *

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

SUNDAY, APRIL 14TH, at 11, Mr. P. J. HITCHCOCK.
 At 6-30, Lt. COLONEL PEACOCKE.
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