



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

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FRIDAY, MAY 3, 1929.

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creed or dogma can illumine your darkened way. Believe
that personality you loved so well has perished—or it has
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FRIDAY, MAY 3, 1929

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Evil.

By TUDOR A. MORGAN.

ACCORDING to the Darwinian theory of evolution raven-tooth and claw are the talismans. The strong rend the weak, and man emerges from this ancestry with the injunction, "Thou shalt not kill; thou shalt not steal, thou shalt not commit adultery." Yet all these things are done in nature. To be strictly logical, it seems that we must recast our ideas of nature.

What is evil? Human beings have the gift of free will, and theologians state that the Divine Monitor inspires in us the correct answer when we are tempted to err. The immediate retort is that evil was present to tempt us. The only answer theology can return is that through the sin of one man we inherit tendencies to evil. Therefore, as Adam was the first man, this is tantamount to saying that evil existed before man.

The evidence of the animal world confirms this view, and enquiries pursued into the world of organisms the same conclusions are inevitable.

When one views the minute forests and fairy parks revealed by the microscope in pond life, and observes some of the lake-dwellers, a veritable paradise is seen in miniature, but upon closer scrutiny 'the trail of the serpent' is soon tracked, and evil in its intuitive stage is manifest. The animals in the microscopic world, even as those higher in the scale of life, prey upon each other, and curious knowledge and wily action are employed in the furtherance of cannibalism and murder. If 'thou shalt not kill' is exact knowledge revealed to man, and manifest primarily in the animal world as intuitive knowledge, then 'thou shalt not kill' must be as binding upon the amoeba as upon man. That the amoeba is not answerable for its actions is at once admitted, but nature is responsible, and either the First Cause has erred in the breaking of laws predetermined and absolute, or else intelligences in the intermediate world are the culprits. Wheresoever the responsibility rests, nature is most cruel and unmoral."—(J. W. Thomas. "Intuitive Suggestion," p. 86.)

While Mr. Thomas's facts may be accepted, his riders may not. To attribute the denizens of the intermediate or animal world with the power to originate evil is simply another way of saying that the First Cause has erred.

Swedenborg's philosophy leads to the knowledge that evil exists in the spirit realms except as a result of the conjunction of spirit with matter; that its origin is in matter; that it is a fundamental principle inherent in matter; that in its origin evil is the feebleness of good.

Swedenborg maintains that the love of God is the dynamic force of the universe, directed by the Divine Wisdom. The love is separated into affections which seek the remoteness of objectivity. In other words, the forces in motion by the divine love travel from their point of origin—pure motion—to a point or state of inertia—matter. In inorganic matter love is at its feeblest, at zero. Although feeling, the inorganic world displays two particular characteristics, namely, a tendency to oppose manipulation and a tendency to perform uses. These tendencies cannot both be inherent. Love at zero is self-centredness, whereas the tendency to perform uses is plainly the working of the divine love, and is probably applied through the spiritual counterpart of each atom of matter.

Under the influence of the divine love, which maintains its creation by flux, matter performs uses, or useful

service, with only the opposition of inertness. In the second stage, that of intuitive life, inertness becomes apathy, and although the organisms acquit themselves of the duties urged upon them by divine influx through their spiritual counterparts, they do so, despite the tendency to self-centred living. In lowly sentient and higher animal life both good and evil tendencies are increased in scope and power, but are still unconscious. Evil, then, in the sub-human kingdoms, is nothing more than constitutional inertness and apathy towards goodness, and it is not until the birth of God-consciousness that it becomes a sin.

Man is a self-conscious being, conscious of others and God-conscious. In philosophies which place thought as the ultimate reality, consciousness is defined as "the ability to perceive what passes in one's own mind." But in Swedenborg's philosophy is the belief and knowledge that love is the ultimate reality, is life itself. Consciousness, in this light, becomes the cognisance of and response to love. Self-consciousness is more than self-perception; it is the realisation of one's self as a fountain of love from which arise a multiplicity of affections, intimate and remote. Consciousness of others is resolved into the quality and quantity of the affection we inspire in others, and they in us. This evidences that as God is love, man is an agent for the utilisation and dissemination of that love.

In considering the working of the two opposing principles of natural life, the power and purpose behind evolution become increasingly apparent. The divine love desires to be of service. It may only become so, to the degree of satisfaction, by creating instruments able to react to the divine inspiration to the extent of entire self-sacrifice, of displaying pure love. That such an instrument could be created, and the form in which it should be, is demonstrated by Christ. He performed the highest possible service, rendered entire satisfaction to the Father, and called forth the divine benediction. Humanity in the aggregate must rise to equal heights.

Beginning with the lowest organisms, the spiritual influx has been concerned with the development, step by step, of forms rising higher and higher in the scale of uses. Stage by stage physical and mental development progressed. Reproduction in the lower organisms, colonisation and form-building in the higher organisms, independent bodies in vermes, spinal column in fish, land locomotion in reptiles, poise in the bird kingdom, muscular development, lithe-ness, endurance, placentation in the animal kingdom, erect posture in the apes, are the progressive cumulative developments which were finally incorporated and concentrated into the final physical form—man.

Romanes traced a mental evolution from the lowest forms to the highest, and by including emotional states he unwittingly demonstrated the spiritual growth. All this has been accomplished, despite the fact that the substance used bore a natural tendency towards inertia, rectilinear motion, unbending self-will. This tendency has expressed itself in all grades as the gratification of needs irrespective of the claims of others. Thus selfishness is inherent.

The spiritual organisation which in lower forms of life has been intuitive assumes a controlling interest in man. And where in the inorganic and intuitive stages of being the conflict between goodness and evil, or in the power of love against the inertia and self-centredness of matter is waged by influx direct from God, in the human the gage is thrust into the hands of the spiritual man to do battle against the selfishness of the physical man. The form for the exercising

of the divine affections has been evolved, it is now necessary for man to raise it to the perfection of Christ.

In the human the desire to perform uses has penetrated to the consciousness, and man is aware of the two forces struggling for recognition and gratification. He knows intuitively that his spiritual side should be obeyed, and when he denies it, he sins. This is the only sin in the world. The rest are evils arising out of the one sin. Man will always strive to oppose his conscience till he understands, in the inmost recesses of his soul, that he has been created to do the service which will bring satisfaction to the love of God.

It occurs to very few that they are definitely and directly responsible for exercising one of the infinitude of affections of the divine love; that the spiritual joy they experience is a reflection of the happiness of God at the gratification of this affection; that the remorse a man feels is but a pale shadow of the disappointment and sorrow of the Father. Man is the arbiter, and although he has become civilised and intellectual, what progress he has made towards spirituality has been due to the spiritual laws by which he is ruled. By following the inherent tendencies of his physical nature, he breaks spiritual laws—to his own pain and discomfiture. It seems that Paul knew something of the true nature of evil when he exhorted his readers to mortify their members.

No direct action has been taken for the instantaneous removal of inherent evil, namely, the process of evolution. Creation and evolution do not proceed in a straight line, but in a curve made by the descent of spirit to matter and the ascent of matter to spirit. When the creative effort reaches the lowest point of the downward thrust, the tendency of the substance created—matter—is towards the rectilinear motion of inertia, to move permanently along a straight line. The directing spirit finds matter continually resisting its efforts, because their modes of motion are opposed.

An indication of the process prepared for the eradication of evil is given in the Bible by the statement that the spirit quickeneth the flesh. Mrs. Annie Besant, in her "Ancient Wisdom," gives an excellent exposition of the process:—

"Man's body is fine or coarse in its texture according to the materials drawn from the physical plane for its composition. Each sub-division of matter yields finer or coarser materials; compare the bodies of a butcher and a refined student; both have solids in them, but solids of such different qualities. Further, we know that a coarse body can be refined, a refined body coarsened. The body is constantly changing; each particle is a life, and the lives come and go." (Page 51.)

The instance afforded by Mrs. Besant covers more than this simple statement implies. In each example the degree of refinement is an index of the state and quality of the mind. The butcher is coarse of flesh by reason of continual contact with animal flesh, and usually through eating more heavily of meat than the average man. There is a demand for meat, and hence there is a butcher, but the individual fulfils the role because his mind is suitable for it. However great the demand for meat may be, the student does not become the butcher. Although the mind is credited with this responsibility, it must not be forgotten that the mind is the faculty which finds the circumstances for the expression of the affections of the ego. Thus the mind leads one man to his butchery, and the other to his studies, because the affections of the one are for the lower things of life, while the student desires the higher. The desires of the butcher are mainly physical; the student aspires to the spiritual, and the spiritual has quickened his flesh.

"Quickened" and "refined" seem to be synonymous terms in this connection. It is a generally accepted definition in spiritual science that refinement of substance occurs simultaneously with the increase in rapidity of motion of the particles of that substance. Refinement of flesh and dematerialisation are facts, and there are indications that a similar law operates in each.

An apt example of the entire spiritualisation of matter. Absolute refinement, or spiritualisation of the flesh, is displayed by the body of Christ. The inference

from the story surrounding the tomb is that Christ, as such, in the physical body, which he had refined, dematerialised, spiritualised, or glorified. The criticism that some removed the body, without disturbing shroud or head, in no way affects this inference, because at an earlier date, in the temple, when angry Jews would have laid hands on him, he disappeared from among them, reappearing some distance away. Spiritualisation of his flesh had occurred even at this date.

The Bible thus gives us a scientific law which shows only the heights to which man may soar, but that when he does so rise he will have removed evil from his body. Man gradually makes his flesh subject to his spirit, so that his flesh become refined. The particles of matter of which his flesh is composed will gradually accelerate their rectilinear motion, until it equals that of the particles of the spirit body. The substance of the human body will then no longer be inert; rectilinear motion and unbending self-will will oppose goodness no more. Evil will have ceased to be, and man's body will vibrate in harmony with the divine will.

A NUSSLEIN SITTING: THE EVOLUTION OF SPIRIT PAINTING.

THE luxurious salon is brilliantly lighted. Frau Nusslein is present, and, at her side, the beautiful Frau Marie. Herr Nusslein's niece. Herr Rettich-Haidy, editor of the local "8 o'clock News," and myself complete the circle.

A literary discussion is in progress: its theme is English poetry, and veers round to Coleridge. "His Kubla-Khan," it is stated, "the most euphonious poem in the English language, was a typical product of true inspiration."

A counter opinion avers that the poem was revealed to Coleridge in an opium dream; that he submitted its publication to a scientific journal as a "psychological curiosity" rather than as a work of creative art.

Nusslein is lost in meditation. He muses: "Coleridge's opium dream." Presently he approaches his easel. Does the spirit of the departed poet guide him?

His hand wanders over the face of the canvas, the back of one groping on the threshold of a mystic sphere. He turns to his palette, on which colours are arranged in readiness. Pigment is applied to canvas with the edge of the palm.

A sulphurous yellow light steals over the blank face—it deepens, changes, vibrates as the hand of the artist moves with rhythmic ease in ever-widening circles. A ghostly firmament appears, peopled with moving forms of rarest beauty.

The stillness is soothing as precious balm; the subtle fragrance of Eastern incense vies with the clouds of cheap tobacco smoke. The magic web of colour glows and dances under Nusslein's restless hand. A dark billowing sea heaves at the base of the picture. Does the sea give up the dead? Wandering forms float from out its depths toward the joyous sky above.

The stillness is dispersed by the editor's deep breathing: the grey African parrot rustles his wing; Frau Marie's glass resounds with a delicate clink.

Nusslein pauses.

The sitting is at an end. A superb painting, some three feet by four, graces his easel. It will be exhibited with others in New York, Chicago, and San Francisco during the coming year.

Its title will be "An Opium Dream."

PLAIN SPEAKING.—It has been remarked, "You may say anything to anybody, if you only know how to say it. That is, with kindness, good temper, and calm justice, without bumptiousness, and, above all, free from the smallest suspicion of envy, malice, and all uncharitableness. Under such conditions the act of speaking one's mind is usually so obnoxious, is shorn of much of its harmfulness, and fault-finding becomes less a weapon of offence than a surgeon's lancet, used not for injury, but cure."—MRS. CHADWICK.

Notable American Spiritualists.

Mrs. G. H. GARRAD, OF CALGARY, CANADA.

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



I LEFT Salt Lake City early in September last year for Calgary, Alberta, Canada, where I had an engagement with the Calgary First Spiritualist Church. The journey occupied two and a half days by train, every moment of which was interesting. Nevertheless, I was delighted on reaching my destination to be greeted by the party of friends the committee of the Church had appointed to welcome me at the railway station.

Among them was Mrs. G. H. Garrad, President of the Church, and a prominent worker in political and social affairs. I shall always remember Mrs. Garrad as one of the most charming ladies that I met during my travels in America, and one who left nothing untried to make my visit to Calgary happy and useful. This smart little woman, keen of eye and mind and strong of purpose, impressed me as being a natural organiser and leader, an impression amply born out by the important executive positions she holds in connection with Spiritualism and other movements.

To her activities and foresight must be attributed much of the success that attended the meetings I conducted in Calgary. Judicious advertising aroused the interest of many important citizens, and on each occasion that I lectured the Library Hall was filled, the Church building proving much too small to accommodate the large number that attended the meetings.

Mrs. Garrad is English by birth, and first became acquainted with Spiritualism at Gladstone Hall, Nottingham. Although a complete stranger to Spiritualism at the time, and in no way attracted by it, she was picked out by the medium, Miss Florence Morse, and told that she was destined, under the inspiration of the spirit world, to play a prominent part in the cause, and that wherever she did this work she would be successful. Surprised, but little impressed by this message, Mrs. Garrad felt her interest quickened, and began more seriously to investigate the subject.

From the first she met religious prejudice, mainly from her dear old grandmother, whose simple Christian faith led her to condemn everything which seemed to be related to the Witch of Endor. But one or two personal psychic experiences convinced Mrs. Garrad that her grandmother's well-meant warnings were ill-founded. The message Miss Morse had given had been accompanied by a vivid description of a dear friend who had been dead a long time, and in addition the spirit's name was correctly given. Mrs. Garrad had received this communication in a spirit of

healthy scepticism, which ceased only when she began to see and hear spirits herself.

In this respect her experiences have been truly remarkable. Three times has she been awakened from sleep to see and feel her father beside her, after he had been dead many years. An important feature of these manifestations has been their complete materialisation, for she has actually felt her father's form, and it has been to all intents and purposes composed of flesh and blood.

Mrs. Garrad has experienced what she calls "soul flights." This is a rather rare experience, although one occasionally meets people who have been fortunate enough to have had them. It takes the form of leaving the body and visiting either some other part of this globe or of the spirit world. Mrs. Garrad's case it has been to visit the spirit world. Such experiences are of enormous value to individuals who are anxious to receive confirmation that the work they are doing for the spirit people is worth while, and no doubt it has been the object of Mrs. Garrad's spirit helpers to give her by this means all the assurance in their power. Through these spiritual visits she has been better able to realise the nature of the next life and the relationship of this life to it.

Mrs. Garrad's grandmother was destined to be one of her greatest inspirers, notwithstanding her original prejudice. When about to depart from England for Canada, Mrs. Garrad made a compact with the old lady that whoever died first should, if possible, appear to the other. Eighteen months later, when in her home at Calgary, Mrs. Garrad saw an apparition walk into her bedroom and approach the bed. The form looked solid, but seemed unable to speak, and the face was obscured and unrecognisable, but the figure was sufficiently clear to enable Mrs. Garrad to conclude that it was her grandmother, who, as far as she knew, was quite well and alive. Later, at a public meeting in Winnipeg, a medium described the grandmother, who told her grand-daughter that it was really she who had appeared to her in Calgary. Normally the medium could have known nothing of the apparition seen by Mrs. Garrad. News arrived shortly after that Mrs. Garrad's grandmother had passed away a few days before the bedroom incident.

Spiritualism in Calgary is young. The first meetings date from 1911, but they were in no way public. A few enthusiasts got in touch with each other through the press and met, as so often is the case, in each others' homes. Various developing and experimental circles were held, until the timely arrival of Mrs. Duval, who took the Majestic Theatre and filled it to capacity Sunday after Sunday through her brilliant exposition of mediumship and spiritual philosophy. The First Spiritualist Church really developed out of these public meetings, at first as a Lyceum and then as a chartered church.

The Church was founded in 1916, and from the beginning Mrs. Garrad played a leading part. Her belief in the power of judicious combination has always made her a firm unionist, and affiliation with the B.S.N.U. and kindred organisations has been maintained since the beginning.

In small and isolated towns such as Calgary unity of effort is essential to success more than in larger cities. Spiritualism in Calgary has always suffered somewhat from the division of its forces, and against this Mrs. Garrad has strenuously fought. Not that there should not be as many Societies as the people may wish for, but that there should be any ill-feeling. Harmony and co-operation have been the motto of the President of the Calgary First Spiritualist Church. Her point of view has been favourably accepted, and loss through the dissipation of forces has been in consequence much less.

Mrs. Garrad is a hundred per cent. Spiritualist, and her children have accepted her point of view. Her daughter recently toured through Great Britain lecturing and demonstrating, and her son William is the beloved leader of Calgary First Church Lyceum. Recently she has played a part in the establishment of a Spiritualist Union of a national character for the purpose of binding Canadian Societies more effectively together, and to procure a greater measure of unity so essential in so large a country with so few large towns. Wherever the question of progress seriously arises

in connection with Canadian Spiritualism we may be sure to find Mrs. G. H. Garrad deeply concerned and actively helping.

Cerebral Operations.

By E. S. G. MAYO.

MR. HARVEY METCALFE has honoured me by disapproving of my recent remarks in the columns of *THE TWO WORLDS* on the above subject, and that in so courteous a manner that although pressed for time, I am tempted to indulge in a mild flirtation with my pen, now, alas! rusty with disuse.

I am not acquainted with the experiments to which he refers. Those I had in mind included excitement of the cerebral cortex by electrical and other stimuli, I admit; and, as Ferrier says, "the results have been that the indications furnished by the electrical irritations of the hemispheres have so guided and directed experimental and clinical research, that the physiology of the brain has made greater advances during the last ten years than in all the previous years of physiology and pathology together." ("Functions of the Brain," p. 223.)

The fact is, that whether we like it or not, our physiological knowledge is bound up in experimentation, for physiology deals with function, and function can only be studied as such during life. It is, of course, otherwise with anatomy, which, dealing with structure, can be studied in the dead state. Sir Charles Bell discovered the function of the spinal nerves by experiment—in fact, the function of nerves at all could only be determined by experiment. Huxley pointed out the indebtedness of physiology to experimentation in his lecture at St. Martin's Hall, London, on "The Relation of Physiological Science to Other Branches of Knowledge," as far back as 1859.

A sound knowledge of both physiology and anatomy must be obtained before a true conception of pathology is possible, for if we are not familiar with normal conditions we cannot determine the abnormal, and without such knowledge there can be no sound basis for the treatment of disease—no science of therapy. The brain and spinal cord are very closely related, and a study of the one very naturally involves the other, whether in health or disease, if a knowledge of nervous diseases is the ultimate aim. Sir W. Osler tells us that "the clinical studies of Hughlings Jackson, and the experiments of Hitzig and Fritsch, and of Ferrier, laid the foundation for the great mass of most excellent work which has been done upon this subject." ("The Principles and Practice of Medicine," p. 907.)

It happens that I am in very close touch with diseases of the nervous system almost daily, and with many other pathological conditions, and my heart has ached in sympathy with the sufferers. It may be that Mr. Metcalfe is, shall we say, more fortunately situated? Has he ever been in close touch with, say, splastic diplegia? I am not a vivisectionist, as that term is popularly understood, but I like fairness, and mental honesty. I dislike to view things through coloured glasses, or through lenses having spherical aberration, when the images thrown upon the retina are unfaithful.

It is difficult to carry one's sympathetic ideals to a logical conclusion. A man who eats meat causes the slaughter of animals; and if he uses articles of leather, their hides are used for his gratification. Suppose a man eats one pound of rock-cod for his dinner, it involves a tale of death and suffering. It takes ten pounds of whelk to make that pound of cod, for cod builds up its body on whelk. And whelk builds up its body on sea worms, and it takes ten pounds of worm to make one pound of whelk. The sea worms live on minute living organisms, and it takes ten pounds of these to make one pound of worm. Truly, "man cannot live unto himself alone." It takes all sorts of living things to make a man.

Suppose a man decides to live entirely upon vegetables, is he sure he is not causing pain? May not the cry of a plant be too small to set up vibrations capable of being received

by the human auditory apparatus? Prof. J. Arthur Thomson says: "A sixth sense is touch, and many plants it in a high degree. The tendril will respond to the touch of a thread, the stamens of the rock-rose to an insect's legs, the mouth-like stigma of the musk to a pollen-grain, the leaves of the sensitive plant to a sudden jar. It is interesting to find that there are, as in many animals, special 'réceptors,' which convey the stimulus of touch towards . . . on the movable stamens of the barberry there are touch-papillæ; on the leaf of Venus's Fly-trap and on the sensitive plant there are touch-hairs. A plant is very animal-like; there is receiving the message, passing it on, and there is answering back."

Sir Jagadis Bose is perhaps the greatest authority in plant experimentation. He is in charge of two research institutes, and from experiments conducted by him and his staff, he claims that trees have responded to his signals, written their life stories, and even shown a change in mood at the approach of certain individuals. "Hitherto," he says, "we have regarded trees and plants as not alive, because they are the voiceless of the world, but now show you that they are sensible creatures." The leaf of the mimosa drops when the plant receives a shock, and he has invented an apparatus by means of which this action can be converted into intelligible script—intelligible to the man of science. He proceeds: "Our hearing ranges through eleven octaves, but we can only see through one octave of light. Anything not ranging between red and violet we cannot see. Yet the plant actually sees the ultraviolet and even these ether waves that bring wireless communications." (Extracts from a lecture delivered, before the Indian Union in the hall of the Royal Society of London, July 7th, 1926.)

It is many years since Huxley said, "This, then, is the truth that which is true of every living form, from the lowest to the highest animal—to man himself. You might say that the life of every one in exactly the same terms as that which I have now used; the difference between the highest and the lowest being simply in the complexity of the developmental changes, the variety of the structural forms, the diversity of the physiological functions which are exerted by each."

How can one be true to one's sentiments when the end of life are as we find them? Life depends on death, may regret this; but we cannot alter it.

Mr. Metcalfe tells us that "in no respect do animals differ more from human beings than in the brain." But the brain of the fish is remarkably unlike, and the brain of the reptilian is little less so; but the mammalian is decidedly nearer, for not only is there an increase both in proportion of volume and in complexity, but structural changes mark out an entirely new epoch in the story of life. Here, then, that the two cerebral hemispheres are closely knit together by that wonderful body the "corpus callosum," and the complexity and disproportionate development of cerebrum and cerebellum progresses rapidly as we ascend the scale until we reach the Primates. Here the bony septum between the two brains gives place to the "brain skins," which form the tentorium. Here the semblance of the animal to the human brain is very close indeed. In the case of the nearest apes the skull is bone for bone and suture for suture almost identical; and the frontal lobe for lobe and fissure for fissure almost the same. The hemispheric ventricles are found in both ape and man, together with the anterior and the descending cornua of the hippocampus major and the hippocampus minor appear in each. The difference in brain between ape and man is one of size of brain, depth of convolutions and extent of grey matter—and even in these respects there is greater difference between various members of the Simian Order than between the highest ape and the lowest man; and there is greater difference between the extremes of the human than between the lowest human and the highest animal. Surely, Mr. Metcalfe must have had in mind the difference in brain between man and worm.

A Hard-Working Healer.

THE day is intensely cold, and my partner suffering from "flu," so, putting faith to the test, I send for "Medicine Man" instead of the doctor. The medium, Mr. Jones, quick, alert man in the forties, arrives without an overcoat despite the biting wind, accompanied by his principal assistant, Mrs. Larkworthy, a kindly, happy soul. A few words to the patient, and the medium takes a seat. A jerk—the head has fallen sideways. A jerk—the medium springs smartly to his feet, and "Medicine Man" gives a rubbing. Advice and magnetic treatment follow, the seat assumed, the medium back as quick as he went out. A glass of water, and he is gone, the whole procedure occupying an exceedingly short space of time.

So from house to house, within a prescribed area each day go this wonderful pair in their errand of mercy, without demand and without question. This is their recreation, not their work: that starts when they deal with 50 to 60 patients who assemble at their house in Wimbledon for treatment—crowded in the afternoon, another in the evening, after a brief respite of often less than an hour.

It is bewildering to realise what life means lived at such a rate. The comfortable and the poor alike, without distinction, receive first the appropriate treatment and advice, then a blessing, moving into and out of the chair in less than three minutes, except for new cases.

There is a small band of helpers, giving their magnetic aid that sufferers may benefit; tiring, tedious, unthankful work, hour after hour, day after day—their reward in this world to come—a wonderful band, a magnificent work.

"Ah!" the worldly wise will say, "but I expect they make a fine thing out of it." Do they. Listen! Mr. Jones is telling us with joy that after seven years of this work he is happy to say that the funds received have cleared off the accumulated debt for bare necessities, and there is now £4 in hand, although the need of a new motor car, if the daily visits are to continue, will tip the balance back heavily again.

I ask "Medicine Man" to tell me how this work started, and in his quaint broken English, translated at times by his helpers, I learned that healing circles commenced at Colliers Wood in 1921, under one of his Indian helpers, named "Quiverfoot." A year later the circles had grown to an average of 50 patients, so were transferred to the Broadway Hall at Wimbledon, the work often finishing at 11 p.m., rendering necessary another transfer to a private house, where the time difficulty could be more easily overcome.

This indefatigable worker also opened circles at Forest Hill, London; Stansted in Essex, Reading, and Woking, in addition to the daily private visits.

Finally "Medicine Man" himself took control, and sent his Indian helper, "Quiverfoot," to work in spirit on hospital patients and mental cases in asylums, receiving the reports and giving his instructions for treatment.

The average number of patients dealt with is 300 per week. Just think what this represents as an output in effort, and an input of comfort for so many sufferers.

"Medicine Man" told me he and his band had been watching and preparing the medium for many years so that they could use him for the work of healing the sick, as they knew of his earnest desire to be a servant of the Great Spirit. They had first to develop his clairvoyant powers, as he wanted to see his controls. As soon as the medium saw "Quiverfoot's" light, he agreed to give his body for the work proposed. It was explained that "Quiverfoot" was necessary in the first place, as he was closer than "Medicine Man" to the earth plane. A pact was made, the spirit promising that the physical needs of the medium would always be met if he would go forth in faith, as does the Indian brave who enters the prairie in search of the Happy Hunting Grounds, and his work would grow until it was known all over the earth plane.

The doorkeeper of the circles was a spirit named "Abilla," whose pupil, by name of "Unbraile," addresses a small gathering every Sunday evening at Wimbledon. All work, public and private, is done whilst Mr. Jones is in a state of complete trance. *You do not tell him a word of your*

troubles. It is *he who tells you*, and often the origin, which frequently dates back many years to an accident or a shock.

It is a thrilling experience to watch a man with firmly closed eyes carefully scrutinising the eyes of a man nearly blind, and pronouncing the sight of one as quite gone, and the other as capable of considerable improvement in so many moons; or watch him deal with a poor broken body, the result of a motor smash, steadily focussing with those closed eyes the clothing only, and minutely describing to the sufferer just what the internal state of the injured parts are, accurately detailing where pain is felt, and where it is not, in any movement made.—W. H. B.



Tools of the Potter.

Men, women and angels are the tools of the Great Potter of the Universe.

Dictated clairaudiently to V. MAY CORTRELL, Napier, New Zealand.

IN the world of sense perceptions human endeavour is the means whereby good ever becomes manifest. For good is brought into being and visibility through the activity of the human personality. All good is resident in human beings everywhere, but it is only as they are able to contact highly evolved spirit entities, through their own high aspirations and desires, that this good is brought to the surface of their minds and converted into definite and useful action.

Human minds and hearts are malleable material which the mighty Creator of the Universe works on and through, in order to achieve His high purpose for humanity.

The greater the individual unfoldment, the finer the evolution of character, the greater and more far-reaching the power and dominance of God—Good. For it is through this enrichment of character in His spiritual sons and daughters everywhere that the Kingdom of God is brought into being and visibility in the world. The Kingdom of God means a divine influx of good which shall banish evil from off the face of the earth. This can only come about in ever-increasing measure by the constant multiplication of those people whose spiritual sight and understanding keeps pace with their mental physical development.

It is to aid struggling human beings towards this desired end that God ever sends His ministering spirits to their assistance. When viewed from a spiritual standpoint, life resolves itself into an evolutionary process entirely. The higher our individual aspirations, the higher becomes the rate of our vibrations, thus automatically raising our status on the spiritual plane. It is the strength and quality of our own thoughts alone which raises us from one state of consciousness to another. Therein lies the only difference between heaven and hell and all intermediary states and conditions of mind.

Freedom from fear is entrance into heaven. For heaven is not a place, but a condition of mind. It simply means that true happiness and spiritual well-being which comes through the development within us of an overwhelming consciousness of good. When the evolving soul achieves this state of mental and spiritual purity, life becomes beautiful, harmonious and infinitely worth while. Once Good becomes the only reality of life to the individual spirit, it automatically creates for itself beautiful and wonderful surroundings on the spiritual plane.

The many marvellous edifices in which Good is ensnared in the after-life come into being through the spiritual strength, purity of thought and high endeavour of human beings.

Dominance by fear drags countless numbers of poor folk down into gloomy hells of their own making. When these people come over to the spirit side of life they are compelled to live in miserable hovels of their own devising, amid what appears to them to be barren and unlovely surroundings. This painful condition has its origin in a state of mental darkness and confusion wherein no light or hope is to be found. Only by a definite effort of will can the vic-

tims of this negative condition of mind escape from their sorrowful plight for even a brief space. When they do so escape from their mental bondage and become conscious, for the first time, of the beauties about them, their joy is wonderful to witness. Once these poor creatures have sensed the Good, even ever so briefly, they can never again become such helpless, hopeless victims of their own warped mentalities. It is to bring light and hope to such as these, wherever they may dwell, that we labour so continuously. Full well we know that, in helping these poor folk to a health of mind to which they have long been strangers, we are doing the will of the great compassionate God of Love who rules over all.—From the Zonia Script.

This Spiritualism.

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

VI.—THE SITTER.

THE average man or woman who seeks a sitting with a medium for psychic phenomena has but little idea of the importance of the sitter in securing success. Having paid their fee, they ring up the curtain and expect a performance. If they attend a seance it is all so simple to sit in a circle and wait for "the spirits" to do something; few appreciate that there is a miracle whenever there is a manifestation. When I say "a miracle" I mean that powers at present beyond our ken operate to contravene the laws of nature as we understand them. Presumably, at every seance, forces are at work to establish the possibility of doing the impossible for "the sitters" entertainment (sic)! That is what it comes to in many cases where the sceptic is enslaved of his unbelief, so that nothing can ever alter his opinion. There are people like that. They breed failure. And so we, who have had some success, can understand why such people fail to secure convincing evidence; they destroy the harmony and seem destined to provoke "tricks" which they religiously "expose." That they are responsible for the "tricks" would be entirely repudiated by them; yet that is the whole truth.

There is a philosophy in This Spiritualism, and it pays the student to give it some attention. You may, if you like, deem it the jargon of psychic literature to speak of affinities, to assert that "like attracts like," that the mind of the sitter is the main factor in determining the nature or quality of the phenomena secured. Yet the fact remains. And if you seek through the records of spirit-return in its many forms you will find, not only that "faith" has secured the highest, clearest evidences, not only that the religious atmosphere has evoked the most spiritual teachings and the home circle has brought the loved ones in their old familiar form and manner to the sitters, but also that the determination of the sceptic to discover fraud has been generously rewarded by mischief-makers on the other side. Let us consider why this is.

The Christ teaching "Seek and ye shall find" covers more than is implied in its usage by Christians. Concede for the moment that there is a realm of spirit life interpenetrating our physical world, and that it is peopled by all those who have "passed over." Concede also that "on the other side" there is no radical alteration in either knowledge, desire or character until "regeneration" is accomplished by whatsoever means you may care to postulate. The "asleep" hypothesis, of course, no longer obtains acceptance except among a rapidly dwindling few who are, as a spirit-friend terms them, "worshippers-of-the-world." The conception of an intelligent continuity after death embraces all this which I would have you concede, no matter what your religious belief may be, and it is a vision of the "hereafter" supported by "Holy Writ." I may add, further, that such personal revelations as have been made to me by various Teachers endorse this idea of continued imperfection of the individual soul until experience and increased knowledge makes good the deficiencies of character and permits further progress. Assuming this to be the case

you may readily appreciate that, considering our story, there must be on the other side a horde of ones, entities that are the counterpart of the very ones among us on earth to-day. Also we must agree that these are those who are our equals and superiors in whatever virtues or qualities we may possess. Further, as I have to know, there are those who are arisen to perfect character which enthrall all that we men conceive "Christ-like." Thus, is it not compatible with all evidence that the character of the sitter at a seance, the nature of his or her aspirations, nay the very life story of his or her earth-days, must form the focal point of all spirit-life vouchsafed to that individual. They must attract spirit-kindred. Inevitably they will find what they

On the physical plane man cannot avoid coming with this law of mutual attraction which each type follows. The jolly fellow finds jolly companions; the gloomy-minded one can weep in company. Every family and every church is a standing illustration of this universal law of affinity. Indeed, in the absence of "defiant" resistance to nature's law we inevitably gravitate towards in mental or spiritual appeal one to the other. Fools find fools, and wise men talk to wise men. Sinners reject the company of their fellows, and saints congregated together to adore God. It was ever thus. So it is in the life, with even greater facilities, and in our relation to the spirit world we have our reward or failure according to merits.

You will note that in the foregoing paragraph I mention the possibility of utilising "determined resistance" to the law of nature. Within a certain limit man has "freedom"; he is not enslaved of nature. For instance, the hungry may postpone satisfying his hunger or determine the time which shall appease his cravings—if he exercises his will. On the other hand, if he is the victim of his condition, he may disregard expediency or propriety, and rob another whose hunger may be equally urgent. That we do not succumb to the imperative demands of nature in all matters shows that the will is above the human need. And so, also, there are factors of restraint in spirit-intellect which inhibit the less desirable and enable us to come to terms with those on the plane of spirit better than ourselves.

If I have any mission in this movement it is to force in the mind of the Spiritualist some larger realisation of the possibilities of spiritual progress before him. The preacher in the pulpit extols "the good life" to the glory of God; he preaches a multiplicity of doctrine which in many ways appears superfluous to the object in view. But "This Spiritualism" is a path of progress that demands forthright as well as faith, courage as well as humility. It is a love-path without pretence of other than reality. The sham of simulated brotherhood is impossible where spirit meets spirit in co-equality. They know "you" who come to visit you from the realm of spirit. And just what your are is your credentials to enter their company; and because you are what you are, they enter yours.

The reader who terms himself a Spiritualist and has not yet realised that this earth-life is but the beginning of an ascent towards perfection, is but a dabbler in psychic phenomena and unworthy of the higher title. Immortality may be conceived under no other form than eternal progression. It is the Law—onwards and upwards: the Law which stagnates, retrogresses, and finally becomes extinct. Therefore, the real Spiritualist visualises a possible movement of being which uplifts him ever towards his Creator. He studies the Law of Life and determines thereby his path through the maze of the unreal we term reality. That which was, is now, and ever will be. The Reality is steadfast below as above: the appearance may change, but the Eternal never changes. Behind all psychic phenomena there is the same Law, the same Truth, the same Heaven and Hell as we have known on earth this long since. By virtue of spiritual understanding we may rise above the compelling necessities of our earth-being and attain fellowship with that which is greater than ourselves. Such is the true purpose of This Spiritualism.

Truly, as ye seek, ye shall find. And the whole future of the sitter is embraced in the query, "What seek ye?"

seek ye first the Kingdom of God, and all these others shall be added unto you." If your aspiration be high enough, and you so prepare yourself by prayer and holy living, you may enter into living communion with saints. But, you know the weakness of the flesh, and unwittingly you boast preference for the company of sinners. "The touch of a vanished hand and the sound of a voice that is still" were very enough for many.

But the spirit world will teach us to serve at the altar of love. The knowledge that is yours through This Spiritualism will enhance the need of better living, that we may make of the greater wisdom which comes from preparedness. Those we love "over there" do what they can to inspire us to better things over here. They will not wish us to forego the privileges of "good company." Already they commence to understand the greater truth, and their daily presence about us should be a sufficient inspiration to live a good life, so that when our time comes to "pass on" we may be ready for that greater work for which we are serving in apprentice time.

In conclusion, if you do not understand life or this present truth, it is your weakness, it is your incapacity. If you do not achieve great things, it is your inability, your lack of character. You, ever "you," are the all-important factor in the story of your successes and failures. Spiritual illumination reveals wonders to the discerning eye, but nothing more wonderful than that creation of God within, with its capacity for perfection. As ye aspire, so can ye attain. May your vision increase.

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 from the Spirit Kingdom," 1/-. "Here and Hereafter," 2/6. The three volumes are amalgamated under the title of "The Book of Spiritual Wisdom," 6/-.

The Up-to-date Gospel.

If you pick up a paper in order to acquaint yourself with the affairs of our nation or of other nations, you want that paper to be up-to-date. You want it to have the very latest news, just received from all over the world by radio or telegraph. If you look at the date-line of the paper and see that it was printed a year ago you impatiently toss it aside. Even yesterday's paper is too slow for you—you want a to-day paper, and that must be the last or final edition. That is how critical and particular you are about getting the news of this world. You want it to be the latest authentic news, sent in by trained and trustworthy correspondents.

Well, we Spiritualists are just as careful and exacting as that about news purporting to be from the spirit world. We ask that it shall be up-to-date, giving us knowledge of conditions as they actually are right now. We do not propose to pin our faith to ancient traditions or medieval guess-work and romancing. We demand first-hand and first-class news, transmitted to us direct from the spirit world in our day. Communications dated A.D. 30 or thereabouts are as poor and uncertain to hold much evidential value for us. But when we suggest such a thing to our good preachers in the orthodox churches they solemnly shake their heads and say there is no up-to-date proof to be had. They hand us the Bible, and tell us that is the latest word concerning conditions in the spirit world. Here, for instance, is what the Rev. Arno C. Gabelen said on Founders' Day at the Moody Bible Institute, Chicago, February, 1923:

"But when God completed His revelation it became an age of faith. The heavens became silent. No more revelations, no more visions, no more prophecies, no more angelic manifestations."

That is the answer given by the Christian church to those who ask for the latest tidings from the heavenly land. We are crisply told that the last came through almost two thousand years ago. Since then God has not spoken a word

to the human family, neither has He allowed a prophet, seer or angel to hold one moment of communication with His children on earth. And if we want to get any information about the beyond, about your spirit friends, consult the pages of the Bible.

Say! If you should go into a station and ask the agent for a time table, you would expect to receive one giving revised schedules of the arrival and departure of trains to-day. And if he handed you a yellow, faded, cheap and poorly-printed time table of 50 years ago you would regard it as a mighty poor joke, if not an actual insult. Well, that is about how a Spiritualist thinks of the attempt to pass the old book, called the Bible, to us as a source of information.

We agree cheerfully that the Bible contains a great amount of fine moral and spiritual instruction. As a guide to right living in this world it holds, and deserves to hold, a high place in the religious literature of all the ages—but as a chart or handbook to the conditions existing and awaiting us in the spirit world the Bible is hopelessly inadequate and even misleading. The Rev. Gabelen, from whom I quoted a little while ago, said: "But when God completed His word."

That statement is wholly untrue—God has never completed His word in the sense of ending all revelation. God has not completed His word if by that it is meant there shall be no more communication between this world and the spirit land. God has not (and never will) made the grave a boundary line beyond which a human spirit may pass, but can never return. If the spirit of man survives the death of the body, retaining its personal existence and conscious identity, we may be absolutely certain that in some way it will manage to get word back to those in earth life to comfort them. The process would be difficult, and only a fraction of the host of the departed would be able to make contact with this world in a definite and intelligible way.

But if there is a world of spirits near us and peopled with our own loved ones, then we may say with axiomatic certainty that spirit communication is possible. More than that, Spiritualism with its fully authenticated phenomena enables us to boldly affirm that it is not only possible but an established reality. So sure are we of this that in our Declaration of Principles we say to the world: "We affirm that communication with the so-called dead is a fact, scientifically proved by the phenomena of Spiritualism."

Here, then, is a certainty to which we invite your candid attention. It is the certainty of life after death. It is the one great consoling thing about which the world has wanted certainty more than anything else. It is a positive, definite, scientific answer (in the affirmative) to the old, old question, "If a man die, shall he live again?" And is based on up-to-date last-minute communications from the spirit world.

The unique thing about Spiritualism is that you do not have to believe anybody or take anybody's word in our religion unless you want to. It is a personal religion, and you do not have to believe anybody only yourself—you do not need to trust anything but the evidence of your own senses. You believe yourself only.

To illustrate: I once heard a Christian minister preach a sermon on immortality, and he based our entire hope of a future life on the resurrection of Jesus. "If you believe the Bible," he began, and then he kept on by saying, "If we believe Jesus," "if we accept what Paul said," "if we believe the statement of Peter," and so on. According to him—and he represented the position of Christian teachers in general—our hope of a future life depends on believing those old writers of almost twenty centuries ago.

Spiritualists do not have to rely on that out of date kind of testimony. Instead of believing what Paul or Peter saw or heard we believe what we see and hear ourselves. We do not even have to depend on anything Jesus said. Through the gift of mediumship we are able to receive messages from our spirit friends, fresh and direct from the other world.—REV. H. W. B. MYRICK in "The Progressive Thinker."

An able man shows his spirit by gentle words and resolute actions: he is neither hot nor timid.—CHRISTOPHER MARSH.

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What Are We Fighting For?

INTEREST in our political campaign increases as the date of the Election grows nearer. We have been delighted to find that the daily press of the country has given a great deal of sympathetic publicity to our claim for recognition. Even the stately "Times" commented on our Manifesto in sympathetic tones, whilst a number of other papers have passed complimentary remarks. "The Newcastle Evening Chronicle" says: "No one can reasonably object to a movement amongst Spiritualists to use their votes in order to amend the law relating to belief in the state beyond the veil." Such an attitude has been practically adopted by all the daily press throughout the country.

There seems to be an idea, however, in the minds of some folk that there are greater issues than the cause we are espousing. Quite frankly we beg to differ. There is no element of selfishness in our campaign. We are not asking for privileges. We are not even seeking anything exclusively for ourselves. The fact is that Spiritualists are asking for the right which has been conceded to everybody else in the country, viz., the right to spiritual freedom. There can be no greater cause than this. At the International Congress held in London last September it was generally agreed by the delegates of all countries that the establishment of Spiritualism in every country in the world would give far greater security for the peace of the world than all the pacts, understandings, or Acts of Parliament which could be passed. It is the bringing of people together in a common bond of mutual interest, where all rivalries are sunk in the general good, that will establish the peace of the world. True peace can only be based upon confidence and mutual respect. There is no other foundation upon which it can be firmly established. It is the natural outgrowth of a spirit of brotherhood based on the principle of love.

But something else is true. For 1,500 years this world has been engaged in rivalries and disputations concerning the conditions of life both here and hereafter. The establishment of creeds and priesthoods 1,500 years ago most effectually closed the gates of communion between the physical and the spiritual worlds. There can be no Government worth the having in any country of the world unless it is guided and animated by spiritual ideals. The materialism which shuts out spiritual guidance is directly responsible for the chaos and disorder in which this world has been plunged for centuries. Had there been one scintilla of light from a higher spiritual world thrown upon the problems which perplex humanity, our differences would have been settled long ago. We affirm, and affirm with a deep sense of conviction, that there can be no real Government in this or any other country until the spirit world interblends consciously with this physical world. Whether men live in the body or in the spirit, they are parts of the same great

human family, and belong to the same eternal unity. Physical life is but a preparation for spiritual life, and now evident that every human soul must some day pass into the life beyond the grave. Whether he is aware or not does not make any difference to the fact that the transition to a spiritual world is an unavoidable event, is only in so far, then, as the greatest and wisest who have passed along the road of physical life, and gained the experience which spiritual life can give, are brought into consultation with us, that life here can appear in its true perspective. Materialistic politics can at most palliate our affairs. To-day only a spiritual idealism can bring permanent security to every human soul.

It is because we believe this to be an exact statement of the truth, that we are out to remove any barrier which prevents free and full intercommunion between the heads of the spirit world and the short-sighted policy of the world who would establish the Kingdom of God on earth, and realise that that kingdom extends beyond human boundaries. We Spiritualists and mediums are not fighting for ourselves. We are fighting for the right of the spirit world to be brought into direct consultation with men on earth, not merely to settle our religious differences, but to remove the imaginary political differences which the professional politician has hypnotised us into the conviction of. We have been told that we ought to vote for that party or those parties which are out to establish peace in industry, peace between the nations, and peace in a dozen other ways. There is no party that does not desire peace. The difference between them appears to us to be the method they would employ to ensure peace, and, viewed from the short-sighted view of the politician, no one can say with any degree of accuracy beforehand which policy is the most likely to be successful.

We believe, and believe conscientiously, that the only way to settle political differences, the only way to establish peace and prosperity in this country, the only way to banish the suspicions which exist between nation and nation, is to get closer to the spiritual world, and bring the counsels of that world to bear upon the affairs of this world. Spiritualism is not a matter of religion alone. It is a matter of science alone. It is a matter which has a direct bearing upon all human relationships, for the peace of the race of human souls, whether on this side of the grave or the other, are one human family, and their interests are indissolubly linked together.

The harmony of the spiritual worlds is dependent upon the class of people we send them from this world, and the conditions of life, social and industrial, have a very direct bearing upon that problem. Hence the spirit world is interested in them. It is also true that for many of our people here would be unendurable but for the sweet counsels which come to us from a spiritual world. What have been the "consolations of religion" (weak and watery though they have been for 1,500 years) have often buoyed up and supported the individual who would have gone under in the struggle, and a real live contact with the spirit world would mean fresh interest and fresh vigour imparted into the lives of millions of people in this country.

At present the law prohibits free access to the spirit world, or, at any rate, free access on the part of the people to commune with us. It is their liberty as we are our own that we are fighting for. Spiritual communion is an established fact in the laws of God and in the order of the universe, and it ought not to be within the power of ignorance of a past century to keep us longer in a bondage to materialism. The vast hosts of the spirit world are waiting and eager to commune with us: to strengthen our faith, to assure us of guidance from a larger world, and to help us to establish the kingdom of heaven on earth, as a prelude to its establishment in a larger world. We feel that it is a larger issue than any mere matter of party politics, which are largely dollar politics. The coming of the spirit world into closer contact with men will mean the humanising of our whole life, and when that takes place the wheels of industry and commerce and brotherhood will move more smoothly. We appeal to Spiritualists to take a larger view; the view of life as one tremendous whole.

not the petty view of what is the best thing for this year or next year. Life is an eternal journey, and success depends upon establishing it upon broad principles of justice and brotherhood.

CURRENT TOPICS.

MYSTERIOUS CURE.

"THE DAILY MAIL" of April 24th makes extended reference to the very remarkable cure of Mr. S. J. Sanderson, 20 years of age, of London Road, Ariesey, Bedfordshire. Mr. Sanderson had been helpless invalid for five years, suffering from valvular disease of the heart. For fifteen weeks his father had stayed by his bedside nearly every night. The villagers remember him as a pale, thin youth, whom they often have seen wheeled about in a bath-chair during the last five years, but for nearly four months he has hardly been able to move, and it was a generally-expressed opinion that he would never get up again. On the night of April 16th, however, he was suddenly cured in a remarkable fashion, as the result of a vision.

THE MAN'S OWN STORY.

Mr. SAUNDERSON told a reporter that on the night of April 16th, at 11 o'clock, he saw a cloud of steam come through the room door in the corner opposite to his bed. The cloud slowly advanced towards him, becoming more and more like a human figure as it advanced, until it stood beside the bedside, a dim figure, resembling a woman, whose head was bent forward, so that the face could not be seen. A hand was put upon his shoulder very gently, and a subdued voice (apparently that of a woman) said: "Do not be alarmed. Get out of bed, you will be all right." He groped for the matches, and struck one, and the vision disappeared as soon as there was a light. He lit the candle and got out of bed, feeling better than he had felt in his life. Despite the fact that during the past fifteen weeks he had had to be washed, moved, and even raised in bed, he dressed himself and walked quite easily upstairs, and since then has walked five or six miles every afternoon, and is capable of even running. The thinness and weakness which frightened his relatives has totally disappeared, and he claims that he now feels well for the first time in his life.

THE DOCTORS REASON.

The reporter examined the medical dossier which he has kept. He has been examined by sixteen doctors and a Harley Street specialist, and has been in two nursing homes, including one on the Duke of Bedford's estate. Inquiries at the village appear to show the story told by the young man to be in accordance with the facts. Of course, medical science has no explanation for such an incident, which is similar to the case of Dorothy Kerin of a few years ago. To the Spiritualist, however, there is something very pointed in the fact that these cases are accompanied by voices and actual appearances. We have no doubt that the psychologist and medical man could put forward a number of postulates with a view to explaining or excusing the phenomenon. It really does seem as though there is a definite trace of spirit visitation in such cases, but Mr. Sanderson claims that he knows nothing of Spiritualism.

THE VICAR OPPOSES TO COMPETITION.

The Rev. G. D. Rosenthal, of St. Agatha's Church, Sparkbrook, Birmingham, refers to the complaints of the Churches concerning the decline in their attendances. He attributes such decline in considerable measure to the influence of broadcasting, and stated

that he had resigned from the Broadcasting Committee, and definitely resolved that he would not broadcast again. In his opinion the broadcasting of services was wholly disastrous, as it was in competition with the ordinary Church services. Just precisely what this means it is difficult to say. The B.B.C. do not broadcast during the usual time of Church worship. This is due to ecclesiastical influence, and is unfair to the public. Many listeners consider it a short-sighted policy which launches them into the middle of another Church service the moment they arrive home from their usual place of worship. If the broadcasting of services is helping the decline in Church attendance, it is probably due to the fact that the services broadcasted are of such a type that no one has any further desire to go to Church after listening to them. The fact is that from the early days of the B.B.C. the secretary has done his best to capture the machinery of the B.B.C., and because there are so many conflicting creeds it has been considered wise to establish a Committee consisting of many denominations, and as each denomination is prone to regard the teachings of other denominations as un-Christian, we can understand the irritation which arises.

POOR STUFF.

Mr. ROSENTHAL goes on to say: "A sermon carefully dissected of doctrine so as not to offend anyone can do nobody any good." There is much in the statement with which we agree, and we think that if the B.B.C. definitely dropped all its religious services, receiving sets would be used more often and people would find more entertainment in static music than they do in listening to the wispy-waspy stuff which is too often poured over the air under the name of Church services. The fact is that the quicker the religionists release their hold upon a public monopoly intended for the entertainment of the people, the better for the whole community. Some of the sermons we have had to listen to have created more amusement than many of the so-called comedians, whilst others of them have made us wish we could slap the speakers who indulge in colourless platitudes, and imagine they are talking morality.

TRUTH OR LARGE BATTALIONS?

AS A PROTEST against Dr. Barnes (Bishop of Birmingham) stigmatising the "real presence in the Blessed Sacrament" as a form of paganism, the Birmingham Roman Catholic Young Men's Society recently held a demonstration at St. Chad's Cathedral. Last year the attendance was 1,500, and this year Monsignor Wheatley asked that the audience be increased to 2,000, as a protest against Dr. Barnes. There are some people who imagine that truth can be determined by a show of hands, or by the counting of noses, but it is too often true that truth is only found amongst minorities. Numbers may coerce, but they do not demonstrate truth. God is not always on the side of the large battalions.

TOWARDS METHODIST UNION.

THE Select Committee of the House of Lords have been considering the Methodist Church Union Bill, and Lord Darling (the Chairman) was anxious to discover the true definition of what is a Methodist. The deed poll which set out the basis of the constitution of the Wesleyan Methodist Church was produced, as also was the actual document signed by John Wesley. Lord Darling was very much puzzled by the language of the deed poll, "because," he said, "it is very bad grammar." Sir Lynden Macassey, who appeared for the promoters, suggested that it was very good theology, but not very good grammar; but Lord Darling was evidently puzzled, and alluded to the fact that it was very obscure. It very often happens that an unwritten constitution is far better for practical purposes than carefully-drawn definitions. The weakness of a deed poll or definition is that, like the rubrics of the Church of England, it ties one down to limited conceptions, which become a hindrance to progress. There is a lesson here which modern movements might very well consider.

SPECIAL NOTICE.

Owing to Whitsuntide Holidays, will Advertisers please send in copy for issues of May 24th and 31st NOT LATER THAN WEDNESDAY, MAY 15th.

THE MEDIUMSHIP OF RUDI SCHNEIDER.

RUDI SCHNEIDER, the young Austrian medium, who has been under examination at the National Laboratory of Psychological Research, has now returned to Munich. Mr. Price, Secretary of the Laboratory, claims that they had a most successful series of seances, and there was not the slightest evidence of trickery in any of the phenomena produced. During the whole of the sittings Schneider was held by two persons, and there were four electrical devices to betray whether he left his place. Amongst the manifestations were the inexplicable movement of a waste paper basket, the appearance of a floating hand, the writing of a message, etc., but the most striking incident of the sitting was the materialisation of a small child, dressed in white, who attempted to push itself into the circle through the curtains. Despite the critics and the newspapers, Mr. Schneider's visit seems to have been well worth while.

The Political Situation.

THE Council of the S.N.U. considered the political situation on Saturday, April 27th. Mr. Oaten reported the negotiations which had taken place with the leaders of the various Parliamentary parties, from which it would appear that our disabilities are acknowledged by the leaders of both the Liberal and Labour parties, and are being sympathetically considered, while the official attitude of the Conservative party appeared to assume that no interference had ever taken place with psychic investigation. This, as our readers know, is very far from being the truth. We still await, however, definite pledges of support from all parties, and negotiations are still proceeding.

It appears, however, that an agreement has been come to between all political parties that candidates for Parliamentary honours shall not give attention to manifestoes and questionnaires sent out by the official headquarters of any organisation, but will deal only with their constituents. There is much to be said for such an attitude, as during elections hundreds of supposed organisations come into existence with very impressive titles and no representation, in order to bring pressure to bear upon candidates. The position is, then, that the united Spiritualist bodies will continue their negotiations with the LEADERS of all parties: but candidates can only be approached through their constituents: (a) by deputation, (b) by letter, or (c) by questions put to the candidates at public meetings. We suggest that every Spiritualist Church in the kingdom officially approach all candidates within their constituencies, either by deputation, by letter, or by questions at public meetings, and endeavour to get a definite statement of policy on the part of the candidate.

Study the Manifesto, and make yourself master of your case.

While it is true that Members of Parliament are powerless to introduce legislation without the goodwill of the sitting Government, yet it is also true that any Government is only likely to introduce legislation if its members in Parliament evince an interest in the subject. We suggest that every Church in the kingdom shall form a deputation to those candidates who are standing for Parliamentary honours in the area where the Church members reside. Failing an interview, let there be an official letter from the Church, with the view to getting a definite answer in writing. Do not leave it to someone else. IT IS YOUR BUSINESS, and it is far better to duplicate interviews with Parliamentary candidates than not to do it at all. It is a matter in which the Churches must be alive to their responsibilities. It is not merely freedom for Spiritualists which we require. It is freedom for the spirit world to walk and talk with men:

WE are never rendered so ridiculous by qualities which we possess as by those which we aim at or affect to have.

AFFECTION or love is what constitutes the life of every person; for whatever the affection is, such is the whole man.

Rudi Schneider and the "Daily News" Report.

I TRUST you will allow me to amplify your remarks on Mr. Clephan Palmer's account of his seance with Rudi Schneider. What Mr. Palmer said was not nearly so interesting as what he left unsaid.

In the first place, you make Mr. Palmer say: "No phenomena occurred until the room was in total darkness." What the "Daily News" reporter said was: "Until the room was in practically total darkness." Actually there were ALWAYS six red indicator lights burning, and usually another red lamp was employed. All the major effects such as materialised "hands," the mass of luminous substance that looked like a young child, the levitations, etc., took place in a red light sufficiently powerful to witness the phenomena, which took place several feet away from the medium.

In his article the "Daily News" reporter did NOT tell that he was requested to leave the seance by "Olga," the trance personality. I hope it is only a coincidence that the only breakdown—instantly detected by means of the indicator light failing—which occurred to the control installation during the whole series of experiments was when Mr. Palmer was present, and the broken wire was found near him. When we were wondering where the break was, "Olga" at once informed us that the fractured wire was by Mr. Palmer. At the end of that session "Olga" suggested that the "Daily News" reporter should retire, which he did. Then came his article.

Mr. Palmer did NOT tell his readers that, although a complete stranger to me, I allowed him to accompany me to Austria three years ago in order that he might see Rudi. He was absolutely convinced of the genuineness of the phenomena, and says as much in his articles which afterwards appeared in the "Daily News" and in his little book on Spiritualism. But perhaps the attitude of the "Daily News" towards psychic research has now changed.

Though Mr. Palmer pretends to criticise the electrical control, neither he nor anyone else can find a flaw in it. It not only prevents the medium cheating, but it also prevents biased persons playing tricks on the medium and sitters. All the scientists and others who have examined it are enthusiastic about it. The medium, controlled by four separate circuits, and held by two persons, is quite immobilised, but absolutely comfortable. The sitters are controlled in the same way. And yet we witnessed the following effects: Many materialisations, including that of a young child; many levitations and telekinetic movements of tables, basket, etc.; a handkerchief tied into a tight knot; a piece of paper written upon; cold breezes; a steady drop of temperature, 1.5 Fahr., INSIDE the cabinet, with a normal rise shown by the check thermograph in another part of the room. Not a single person, conjurers included, have even a suggestion of a theory as to how the effects can be produced normally, under the same conditions. Lord Rayleigh had a bad sitting the night he saw Rudi. Prof. E. O. Rankine, Prof. A. M. Low, etc., etc., saw brilliant effects and materialisations for which they could supply no normal explanation.

Finally, illustrating Palmer's article in the "Daily News" is a photograph of Rudi, with the caption, "Rudi Schneider with the electrical apparatus used in controlling the medium." Actually, the photograph is of the Crookes tube which I used in X-raying Joanna Southcott's box, and has NEVER been in the seance room. So much for the accuracy of the information which the "Daily News" supplies to its readers!

HARRY PRIOR

THE joys of meeting pay the pangs of absence, else who could bear it.—ROWE.

BROAD CHURCHMEN.—In his annual report the Vicar of St. Margaret's, Leicester, says: "The re-garbing of some of the choirmen has not been without its difficulties, but we have succeeded at last in getting suitable cassocks for these broad churchmen, whose latitude is just exceeded by their longitude."

CORRESPONDENCE.

THANKS.

SIR,—May I ask you to express my thanks in *The Two Worlds* for all the loving sympathy extended to me during my illness. I have been helped more than I can tell by the helpful thoughts of friends in and out of the flesh. I cannot write to all, or I would do so. I also wish to say that I am now resuming my platform work. Will Secretaries please note?
A. PENTER.

SOCIETY ADVERTISEMENTS.

SIR,—It has occurred to me that the value of the Society advertisements in *The Two Worlds* would be considerably increased if the speakers were given for the Sunday week following the date of publication. Many readers do not receive their *Two Worlds* till the Sunday, and perhaps not till the evening, so that the opportunity of hearing a particular speaker is lost. Any such change made in your columns would naturally be much better if all the Churches who advertise were to do the same.
H. GORFREY.

BIRMINGHAM SPIRITUALISM.

SIR,—On page 235 Mr. W. Robinson, Hon. Sec. of the Midlands District Council, says he is "afraid," and then at the end of his letter that he feels "sure" that I "have got a little mixed with the two Societies." However hard one may labour to be clear, direct, to the point, that is no protection against a liberal misunderstanding or mis-reading. There are still in this district a number of young fellows (myself included) whose knowledge of Spiritualistic activities in this area goes further back than the particulars quoted by Mr. Robinson, which he appears to regard as ancient history; and that any one of those young people would be on perfectly safe ground when referring to the New Street meeting place.

Mr. Robinson does not appear to know that the body of people who succeeded the R.S.U. made use of a double-barrelled title. It would seem to most Spiritualists a strange way of procedure to seek to advance Spiritualist evidences by forbidding clairvoyance. I thank Mr. Thos. Timson for the explanation and correction re Victor Wyldes. May I add a final reference to my old friend? It was, I believe, in 1894 that a working-man who was out of employment at the time was advised by Wyldes to start in business for himself, and where to start. Friends helped with capital, and the man—a personal friend of mine—eventually became the head of one of the most successful businesses in South Birmingham: the business to-day is going strong.

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

CHESTERFIELD TRANSITIONS.

On March 26th Mrs. Cowling, wife of Mr. Cowling, was interred at Boythorpe Cemetery. Service was held at the home, Mrs. Liddelow, President of No. 1 Church, officiating. Appropriate hymns were sung.

On March 27th the body of Mr. H. Briggs was interred at Spital Cemetery. Service was held in the No. 1 Church, Low Pavement, Mr. Percival officiating. Mrs. Briggs is a platform worker, and though deceased had been a long sufferer, she was ever ready to answer the call of duty when it came.

Other old members who have passed to the Higher Life are Mr. Bowmer and Mr. Reaton.

The remains of Mr. G. Bown, senr., were interred at Spital Cemetery. Deceased was one of the founders of the first Spiritualist Church in Chesterfield and was an ardent worker. Though not actively engaged in church work for a number of years recently, he never forgot his old associations, and he was interred with a Spiritualist service. The first part of the service was held at the home, Mr. Percival officiating. The memorial service was taken by Mr. J. Gates, of Attercliffe Church, one of the first to introduce Spiritualism to deceased. The choir sang the anthem "The

Radiant Morn Hath Passed Away." Mrs. Shaw, of Sheffield, daughter of deceased, very ably conducted the after-meeting. Much sympathy is extended to all from members and friends.

"WHERE THY TREASURE IS, THERE WILL THY HEART BE ALSO."

ONE of the greatest—if not the greatest of all—blessings Spiritualism has been to me is the loving, devoted guidance and guardianship I have received all my life from my dear friends over the border.

Although nearing fifty when our truth dawned upon me, I can see now, looking back, that spiritual guidance was with me from childhood.

The human race, as a whole, seems to desire money more than anything else. The better ones for what it is capable of doing, and the rest for their own selfish purposes and desires. What a mistake they are making! If they only knew the truths of Spiritualism they would realise the far superior advantages of owning treasure in the eternal heavenly life than in this one. And all the crime and wrongdoing that is degrading humanity would disappear, leaving merely a few dregs of weak-minded fools. Thinking over this, it dawned upon me that according to the text, where my heart is there also is my treasure, and then the realisation grew up that our treasures over there are full of divine spiritual gold and pearls and brilliant gems, surpassing anything known on earth, which finally led to the conclusion that those thus situated are, or rather shall be, millionaires mated to multi-millionaires, or billionnaires.

Man considers gold and gems to be the most valuable of all things, but spiritual things are far more precious than material ones, for moth and rust cannot touch them, nor thieves steal them, and they are permanent, and not even stationary, but ever growing and expanding in brilliance. The most precious of heavenly treasures is Love, which is chiefly born of unselfish service to others, and spiritual love approaches afar off the love of God, and is little known on earth, where Divine Love is inconceivable.—A. K. V.

WISDOM.

God's second attribute is wisdom. The feminine-masculine Deity—the One Absolute, Infinite, Self-existent, Unchangeable Reality, functions as Love and Wisdom. Love far surpassing anything we on earth are capable of conceiving, and Wisdom able to conceive and create the wonders of the universe and cosmos, and all its inhabitants, from amoeba to man and seraphs.

The Infinite Mind—Reason—Intelligence—that lives and evolves behind all creative Nature, and all its intricate marvels of developing and evolving organisms governed by intelligent purpose, is only a medium for the expression of Divine Wisdom, supplemented by Divine Love, its feminine counterpart.

Both these qualities or properties are inherent in all nature, underlying its expression and being, and not extraneous to it, as a human builder is an intelligent cause outside what he builds.

Wisdom cannot be learned like knowledge, pressed into the mind, but is intuitional or inspired. Spinoza defined God as substance consisting of infinite attributes, whereof every one expresses eternal and infinite being. Of these Wisdom could not exist without Love, and Love would be empty and futile without Wisdom. They mingle and absorb each other, and generate Truth.

The Peace pact signed to-day is evidence that mankind has its feet on the upward highway of love and wisdom. With the brotherhood of man established, Love will germinate, and Wisdom take root and spring up and multiply, and then the longed-for peace and harmony will reign in this old world, and mankind's great error—selfishness—which leads to the great stupidity of crime and war, will be banished for good. Bless the day!—A. K. VENNING.

STRONG reasons make strong actions.

REPORTS OF SOCIETY WORK.

SPECIAL REPORTS.

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

BRADFORD DISTRICT COMMITTEE.

The monthly meeting was held at Batley Carr, Mr. Nixon (President) in the chair. Mrs. Harrison (Morley) gave the invocation, and a few minutes were spent in spirit communion, which created a feeling of sympathy which was sustained throughout the day. Mr. Smith (President of Batley Carr) welcomed the conference. Mr. Nixon, in returning thanks, said that he was very pleased to see in our meeting the wife of one of our late Presidents (Mr. Colbeck). Roll call was responded to by four officials, nine churches represented by twelve delegates, and five associate members. Minutes, correspondence, and finance were carefully attended to and disposed of. Plans for a stationary A.G.M. were discussed, and it was agreed that all A.G.M.'s be held at Birstall N.S.C. The monthly plans were quickly drawn up, and the Secretary was instructed to send a copy to all churches. The question of church visiting was again brought into discussion. Mrs. Harrison (Morley, Queen St.) gave a hearty invitation to officers to visit them at their business meetings. This brought the business to a close.

A propaganda meeting was held in the evening, Mr. Nixon in the chair. Addresses were given by Mr. Williamson on "A new carpet," Mr. T. Plumb on "The earth with its store of wonders untold," and Mr. Clarke on "Life is on, on, on." Mr. Sutcliffe gave clairvoyance. Mr. Leng returned thanks to the workers and friends of Batley Carr.

LEEDS DISTRICT COMMITTEE.

THE conference was held at Normanton, Watson Street N.S. Church, on Sunday, April 11th, the President (Alderman Brewer) in the chair. A hymn was sung and invocation given. A vote of sympathy was accorded the Secretary and Mr. Rethery in the physical loss of their wives. A few minutes were spent in spirit communion, Mr. Crabtree and Mrs. Bastain giving evidence of spirit presence. Welcome to conference was given by Mr. Hall, the President of Normanton, and was acknowledged by our President. Roll was called, and was responded to by seven churches, represented by seven delegates, with two associate members and three officers. The small attendance at conferences of late was deplored, and it was decided to make a special appeal to speakers and churches for greater interest in the future. Minutes, correspondence, and financial statement were adopted. Church reports, Y.D.C. report, and a report of the President's visit to Featherstone were given, and accepted with thanks. It was decided to give Featherstone all the help possible until they become better organised. It was also decided to formulate a system of wayside pulpits, a committee being formed for that purpose. It was agreed to adopt a system of supplying churches with speakers, speakers and churches to be written on this question.

In the afternoon a well-attended Lyceum session was conducted by Mr. W. Smith, of Wakefield, and in the evening a good meeting was presided over by our President, who was supported by the Secretary, Treasurer, and the newly-elected Vice-President. Mr. W. Smith and Mr. Crabtree very ably expounded the principles of Spiritualism.

MARGATE.

On April 20th our week-end services were taken by Mr. Harry Boddington, who gave us three inspiring addresses relating to "Prophecy," "A reality in everyday life," and "The evidences for spirit return." There were good audiences. On the Monday a very successful display of Dr. Kilner's "auroscopes" was given, which met with very definite results. Mr. Boddington kindly gave this service free as a help to our church, which was very acceptable.

EALING.

On Saturday, April 20th, the Lyceum of the Ealing Spiritualist Church gave a most successful dramatic entertainment. The first part of the performance was a farce by Mr. Dey, in which he and his three sisters took part. The second part was taken up by a play entitled "Faith," by Miss Leonard, conductress of the Lyceum. The cast consisted of Misses N. and E. Hewitt, S. Smith and Mrs. Langham, Messrs. W. and F. Langham, K. Leonard, D. Serjeant, and A. Forder, and the following children: Misses S. Forder, A. Baker, M. Dey, B. Godfrey, P. and M. Felgate, Masters A. and L. Dey and D. Forder. There was also a concert given by the elder members, to which Mr. and Mrs. Leonard, Mr. and Mrs. Picknell, Miss Muir and Mr. Serjeant contributed. The applause testified as to the high standard of excellence which the whole show reached.

OLD FOLKS' TREAT AT BRADFORD.

RECENTLY, under the auspices of the National Spiritualist Church, Bankfoot, Bradford, fifty aged people were given a special ham tea. The oldest gentlemen (Mr. Priestley and Mr. Northrop) were given special money prizes presented by Coun. Wood, candidate for the West Bowling Ward, and introduced by Mr. R. England (President). Mr. Wood addressed the aged pilgrims and visitors, saying that he looked forward to earlier retirement for aged people, and also congratulated the Spiritualist friends on their hospitality.

All the old men were presented with an ounce of tobacco and the ladies with four ounces of tea.

Votes of thanks were accorded the following artistes who took part in the entertainment: Miss Alwyn Jeanne Hodgson, Mr. Wilson, Mr. Thring, Mr. J. Lightowler, Mr. R. England, Miss Whitam, Mr. Conlan, Miss A. Popplewell and Mr. Yeadon. A vote of thanks was also accorded the ladies who served the tea.

LONDON: ROCHESTER SQUARE.

On Sunday, April 21st, sixty-seven Lyceumists, delegates and friends attended the inauguration of a Lyceum at the Rochester Square Spiritualist Temple, London. In no small measure did the President of the L.L.D.C. and his colleagues contribute to the instruction and delight of their audience; while the welcome professed by the President of the church was most cordial. The latter emphasised the fact that the young mind was not faced with the problem of eradicating preconceived theological notions. On these grounds, he stated, the Lyceum, with its constructive teaching, furnished the best material for the Spiritualist church of the future.

Everyone present agreed upon the necessity of harmonious co-operation between young and old, between Society and Lyceum, and the preservation of a democratic unity between

themselves and their respective unions. The many friends of the late Mr. Ellis will be gratified at the realisation of his ideal, and it is that in the dedication of this Lyceum to his memory no greater tribute could be paid to his pioneer activities.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 5TH, at 6-30 and 8-15, MRS. LANGFORD.

MONDAY, at 3, MRS. GRESHAM.

THURSDAY, at 3 and 8, MISS BARTON.

FRIDAY, at 8, WHIST DRIVE.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SATURDAY, MAY 4TH, SOCIAL DANCE 1/3 inclusive.

SUNDAY, MAY 5TH, at 10-30, LYCEUM.

At 3 and 6-30, MRS. FERGUSON.

MONDAY, at 8, SERVICE.

TUESDAY, WHIST DRIVE. Admission 1/3.

WEDNESDAY, 3 & 8, MRS. LANGFORD.

SUNDAY, MAY 12TH, LYCEUM SESSION.

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

SUNDAY, MAY 5TH, at 6-30,
MR. A. W. WHYMAN.

SUNDAY, MAY 12TH, MR. E. W. OATES.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, MAY 5TH, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30 and 8-15, MRS. FELLOWS.

MONDAY, at 3 and 8, MRS. PITT.

WEDNESDAY, at 3 and 8, MRS. RYDE.

SUNDAY, MAY 12TH, MISS GOODWIN.

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

SUNDAY, MAY 5TH, at 2-30 and 6-30,
LYCEUM SESSIONS.

At 8-15, MRS. WOLFENDALE.

MONDAY, at 8-15, OPEN CIRCLE.

HEALING and CLAIRVOYANCE.

TUESDAY, at 8-15, MRS. PITT.

THURSDAY, at 8-15, MR. R. MOSS.

SATURDAY, at 8-15, OPEN CIRCLE.

SUNDAY, MAY 12TH, MRS. ENTWISTLE.

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

SUNDAY, MAY 5TH, at 2-30, LYCEUM.

At 6-30 and 8, MRS. GRAYSON.

MONDAY, at 3, SERVICE; at 8, MR. HALL.

TUESDAY and SATURDAY, at 8, PUBLIC CIRCLE.

THURSDAY, at 3 and 8, MR. MUDGLEY.

SUNDAY, MAY 12TH, MR. OODEN.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, MAY 5TH, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, MR. DRANSFIELD.

MONDAY, at 8, SPECIAL MEETING.

of Building Fund. Speaker, Mr. EARLEM.

Subject: "Occultism and Christianity."

WEDNESDAY, at 8, MISS H. WATSON.

Newton Heath Spiritual Church
ALLEN STREET, MANCHESTER.

SUNDAY, MAY 5TH, at 2-30, LYCEUM.

At 6-30 and 8, MRS. SMITHURST.

MONDAY, at 3 and 8, MRS. PEARSON.

THURSDAY, at 8, MISS WITTER.

SATURDAY, at 8, OPEN CIRCLE.

BURTONWOOD.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 5TH, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, MISS HALL.
MONDAY, at 3, MISS M. SMITH. At 8,
OPEN CIRCLE.
TUESDAY, at 8, MISS MILES.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, MRS. BRIDGE.
SATURDAY, at 8, OPEN CIRCLE.

Moss Side Progressive Lyceum Church
STANLEY GROVE, MOSS LANE WEST

SUNDAY, MAY 5TH, at 2-30, LYCEUM.
At 6-30 and 8, MRS. SKEER.
THURSDAY, at 8-15, OPEN CIRCLE.
MRS. R. DAVIES.
SUNDAY, MAY 12TH, MR. TINKER.

Pendleton Spiritualist Church.
New Address:

24, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, MAY 5TH, at 6-30,
MR. C. TIMMS.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MRS. KNOWLES.
THURSDAY, at 8, MISS SANDIFORD.
FRIDAY, at 8, OPEN CIRCLE.
SUNDAY, MAY 12TH, MR. G. MAYHEW.
LYCEUM every SUNDAY at 2-30.

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

SATURDAY, MAY 4TH, LYCEUM TEA
PARTY & SOCIAL at 5 p.m. Admission
1/3. Children 9d. After Tea. 9d.

SUNDAY, MAY 5TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, LYCEUM SESSIONS.

MONDAY, at 3 and 8, MRS. DOHERTY.
TUESDAY, at 8, CIRCLE, MR. MORRIS.
WEDNESDAY, at 3 & 8, MRS. FERGUSON.
SUNDAY, MAY 12TH, MR. BOOTH.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, MAY 5TH, at 11, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, MRS. THORNTON.
MONDAY, at 3 and 8, MR. WHITING.
TUESDAY, at 7-30, PSYCHOMETRY,
MRS. EATON.
WEDNESDAY, at 3 and 8, MRS. SKEER.
SATURDAY, at 8, OPEN CIRCLE,
MRS. LANGFORD.

**Blackpool National Spiritualist Church
and Lyceum,**
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM at 9-30
and 1-45. SERVICE, 3 and 6-30.
MAY 5TH.—LYCEUM. MR. KNOTT,
Secretary, B.S.L.U.
MAY 12TH.—MR. MAXFIELD.
MAY 19TH.—MR. HUBBINS, B.Sc., Eng.
MAY 26TH.—MR. LOTE, D.N.U.

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

SUNDAY, MAY 5TH, at 11-15 and 7,
MR. NICKELS.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church.
MIGHELL STREET HALL.

SUNDAY, MAY 5TH, at 11-15 and 7,
MRS. E. A. CANNOK, D.N.U.
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

SOCIETY ADVERTISEMENTS.

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

SUNDAYS, at 11 and 6-30,
ADDRESS AND CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.

Local Clairvoyant: MRS. W. G. HAYTER

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

SATURDAY, MAY 4TH, at 8, and
SUNDAY, MAY 5TH, at 11 and 6-30,
MISS WHITE,
Address and Clairvoyance.
SUNDAY, MAY 12TH, MRS. V. CROXFORD

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, MAY 5TH, at 3-30, PUBLIC
CIRCLE.
At 6-45, SERVICE AS USUAL.
SUNDAY, MAY 12TH, SERVICE.

Hastings Christian Spiritualist Church
CLAREMONT.

SATURDAY, MAY 4TH, at 7, MISS JOAN
PROUD, Psychometry.
SUNDAY, MAY 5TH, at 11 and 6-30,
MISS JOAN PROUD.
MONDAY, at 3, MISS J. PROUD,
Psychometry.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, MAY 4TH, at 7, and
SUNDAY, MAY 5TH, at 3 and 6-30,
MRS. MOTE.

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

SUNDAY, MAY 5TH, at 7,
MRS. W. HINCHLIFFE, Address.
WEDNESDAY, at 7-30, MISS F. MORSE.
Address and Clairvoyance.

Isle of Wight.

Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE ST.,
RYDE, I.O.W.

SERVICES EVERY SUNDAY at 6-30.
THURSDAYS at 7.
A Hearty Welcome to All.
Hon. Sec., MRS. D. PERKIS, 78, Well
Street, Ryde.

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

SUNDAY, MAY 5TH, at 11, and 6-30
MRS. M. CROWDER.
THURSDAY, at 8, MRS. CLEGHORN.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, MAY 5TH, at 6-30,
MR. ERNEST MEADS, Address.
SUNDAY, MAY 12TH, MR. HORACE LEAF
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, MAY 5TH, at 11 and 6-30,
MR. GLOVER BOTHAM.
THURSDAY, at 3, MEMBERS' ONLY.
At 6-30, MRS. CROXFORD.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 5TH, at 6-30,
MRS. RAYFIELD.
Circle follows Service.
MONDAY, at 3, MISS L. GEORGE.
WEDNESDAY, at 8, MR. W. D. WILDE.

Barnsbury Spiritual Church,
Temporary Address: 50, HILLMARTON
ROAD, near CALEDONIAN ROAD, N.7.

SUNDAY, MAY 5TH, at 7,
MR. BERT BEARE.
Address and Clairvoyance
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, MAY 12TH, MR. MARISINI.

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

THURSDAY, MAY 2ND, Clairvoyance
Meeting by MRS. G. COOKE.
SUNDAY, MAY 5TH, at 3, LYCEUM.
At 11 and 6-30, Address and Clairvoy-
ance by MRS. L. CLEGHORN.
MONDAY, Meeting for Members and
Friends conducted by MRS. EDEY.
THURSDAY, Clairvoyance Meeting by
MRS. EDEY.

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

SUNDAY, MAY 5TH, at 11, CIRCLE. At
6-30, MRS. WM. EDWARDS, Address
and Clairvoyance.
SUNDAY, MAY 12TH, MR. COLEMAN.

**Bounds Green Christian Spiritualist
Church,**

CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, MAY 5TH, at 6-30,
MRS. GRACE COOKE,
Address and Clairvoyance.
MUSIC BY ORCHESTRA.

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

SUNDAY, MAY 5TH, at 11,
MISS F. FALLOWS.
At 7, MRS. F. ARNOLD.
WEDNESDAY, at 8, MR. C. ANTEN,
at Shaftesbury Hall, adjoining Bowes
Park Station.

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

SUNDAY, MAY 5TH, at 11-15, SERVICE
At 3, LYCEUM.
At 7, MISS V. THORNDICK, Address
and Clairvoyance.
MONDAY, at 7-30, Ladies' Public Circle
TUESDAY, at 8, Members' Circle.
THURSDAY, at 8-15, Public Circle.
SUNDAY, MAY 12TH, MISS M. BARBER.

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

SUNDAY, MAY 5TH, at 11,
MR. MURRAY NASH, Address.
At 6-45, MRS. JARMAN.
WEDNESDAY, at 7-45, MR. BURTENSHAW
Psychometry.

TO SPIRITUALISTS IN SOUTH-WEST
LONDON.—Lady and Gentleman
(mediums) require bed-sitting-room or
bedroom and sitting room and board.
Address offers to J. Rorley, Acre Lane
Post Office, Brixton, S.W.2.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 5TH, at 11, MR. W. A. CODD.
At 6-30, MRS. L. CAMPBELL.
Soloist: MISS LOUISE MURRAY.

At 55, STATION ROAD.
MONDAY, at 2-45, Ladies' Public Circle.
WEDNESDAY, at 7-30, MRS. E. BALL.

SUNDAY, MAY 12TH, MR. W. A. CODD.

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

FRIDAY, MAY 3RD, at 7-30, MRS. B. STOCK.

SUNDAY, MAY 5TH, at 7, MRS. NUTLAND.

FRIDAY, MAY 10TH, at 7-30, MRS. E. EDEY.

SUNDAY, MAY 12TH, at 7, MRS. B. STOCKWELL.

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

SUNDAY, MAY 5TH, at 11, OPEN CIRCLE
At 3, LYCEUM.

At 6-45 for 7, ALD. D. J. DAVIS, J.P.,
Address and Clairvoyance.

FRIDAY, at 8, CLAIRVOYANCE.

SUNDAY, MAY 12TH, MRS. CROWDER.

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

SUNDAY, MAY 5TH, at 6-30,
MR. EDWARD KEITH.
Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE; at 8,
MRS. E. SMITH, Clairvoyance.

THURSDAY, at 3, WHIST DRIVE; at 8,
FREE HEALING.

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

SUNDAY, MAY 5TH, at 7, MRS. LUCAS
(Brighton).

At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, MR. H. BODDINGTON.

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

SUNDAY, MAY 5TH, at 3, LYCEUM.
At 6-30, MDE. ESTA CASSEL.

Address and Clairvoyance.

WEDNESDAY, at 7-45, MADAME ESTA
CASSEL.

SUNDAY, MAY 12TH, MR. RICHARD
BODDINGTON.

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

SUNDAY, MAY 5TH, at 11-15,
MRS. LEONARD.

At 3, LYCEUM.

At 7, MR. H. BODDINGTON.

WEDNESDAY, at 8, MISS MARY MILLS.

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

SUNDAY, MAY 5TH, at 7, SERVICE.

SUNDAY, MAY 12TH, SERVICE.

WIDOW; Medium, 42, educated and
refined, desires re-engagement. House-
keeper or Companion. Knowledge of
nursing and children. Small salary,
comfortable home. — Box H.L.D.,
Two Worlds Office, Manchester.

SOCIETY DVERTISEMENTS.

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

SUNDAY, MAY 5TH, at 7, MR. J. G.
POLLARD.

THURSDAY, at 3 and 8, CLAIRVOYANCE.

SUNDAY, MAY 12TH, MRS. GEORGE.

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

SUNDAY, MAY 5TH, at 7,
MISS MARY MILLS,
Address and Clairvoyance.

THURSDAY, at 8, MRS. V. REDFERN,
Flower Psychometry.

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

SUNDAY, MAY 5TH, at 11-15, CIRCLE.
At 3, LYCEUM.

At 7, MR. H. J. OSBORN.

TUESDAY, at 3, MRS. FILLMORE. At
7-30, HEALING CIRCLE.

THURSDAY, at 8, DISCUSSION GROUP.

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

SUNDAY, MAY 5TH, at 7, MR. DIMS-
DALE STOCKER, Lyceum Anniver-
sary.

SERVICE, 11-30. LYCEUM, 3.

THURSDAY, at 8, REV. G. NASH.

SUNDAY, MAY 12TH, MRS. E. EDEY.

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

SUNDAY, MAY 5TH, at 3, LYCEUM.
At 7, MR. M. BARBANELL.

MONDAY, at 3, MRS. STOCKWELL.

At 8, MRS. A. RADLEY.

TUESDAY, at 8, MEMBERS ONLY.

THURSDAY, at 8, OPEN CIRCLE.

FRIDAY, at 8, LYCEUM MEETING.

SATURDAY, at 8, LYCEUM SOCIAL, 6d.

SUNDAY, MAY 12TH, MR. H. BOLTON

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

SUNDAY, MAY 5TH, at 3, LYCEUM.
At 6-30, MRS. CORNWALL,

Address and Clairvoyance.

CIRCLE held after service open to all.

SUNDAY, MAY 12TH, MISS GOLDSMITH.

Winner of Stop-Watch Competition :
MRS. PARKHURST, 192, Lyham Road,
Brixton. Watch stopped at 14 minutes,
39 seconds after 11 o'clock.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, MAY 5TH, at 3, LYCEUM.
At 7, Service at Grand Theatre, Han-
well Broadway. An Address will be
given by "ZODIAC." Medium Miss

WINIFRED MOYES. Silver Collec-
tion to defray expenses.

WEDNESDAY, at 3, PSYCHOMETRY.

THURSDAY, at 8, MR. F. H. WALL.

FRIDAY, at 8, FREE HEALING CIRCLE.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, MAY 5TH, at 7, MISS REY
DARBY, Address. COUNT HAMIL-
TON. (Clairvoyance).

THURSDAY, at 3, Ladies' Meeting, MRS.
NUTLAND.

FRIDAY, at 8, MRS. M. CROWDER.

SUNDAY, MAY 12TH, at 7, MR. HUNT.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 5TH, at 11, SERVICE.
At 7, MRS. CHESTERMAN.

TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMMINGS in attendance.

WEDNESDAY, at 8, MRS. GRAHAM.

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

SUNDAY, MAY 5TH, at 6-30,
MR. H. CARPENTER, Address.

WEDNESDAY, at 8, MISS WYNN,
Psychometry.

SUNDAY, MAY 12TH, MRS. M. MORRIS.

Hendon Spiritualist Fellowship,
(Please Note New Address)
THE LIBERAL ROOM, 1, BELL TERRACE,
HENDON.

(Opposite "The Bell" Bus Stop).

SUNDAY, MAY 5TH, at 6-45,
MISS FALLOWS.

At 8, HEALING CIRCLE.

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

SUNDAY, MAY 5TH, at 6-45,
MR. LANE and MRS. LADLEY.

WEDNESDAY, at 3, Ladies' Guild, MR.
MOORE. At 8, SERVICE.

LYCEUM every SUNDAY at 3.

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

SUNDAY, MAY 5TH, at 6-45,
MRS. H. V. PRIOR,

Address and Clairvoyance.

THURSDAY, at 8, LOCAL WORKERS.

SUNDAY, MAY 12TH, MDE. E. CASSELL.

Address and Clairvoyance.

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

SUNDAY, MAY 5TH, at 6-30,
MISS MARION MORETON.

MONDAY, at 8, in Small Hall,
MRS. G. ELLIOTT.

Kingston Spiritualist Church
VILLIERS ROAD, KINGSTON.

SUNDAY, MAY 5TH, at 11, HEALING
SERVICE. At 3, LYCEUM.

At 6-30, MR. H. LEAF.

WEDNESDAY, at 7-30, MISS M. MORRIS.

FRIDAY, at 8, HEALING CIRCLE and
MEMBERS' CIRCLE.

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

SUNDAY, MAY 5TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.

At 6-30, MRS. EDEY, Address and
Clairvoyance.

MONDAY, at 3, LADIES' OWN.

To be arranged.

At 8, PUBLIC HEALING CIRCLE.

TUESDAY, at 8, STUDY GROUP.

WEDNESDAY, at 8, MRS. FILLMORE.

Address and Clairvoyance.

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

SUNDAY, MAY 5TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.

At 6-30, MR. A. WILLIAMS.

THURSDAY, at 3, SERVICE. At 8,
MRS. D. C. WILLIAMS.

SUNDAY, MAY 12TH, MR. G. POLLARD.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SATURDAY, MAY 4TH, at 3 to 10 p.m.,
HOUSEHOLD SALE. Good mediums present. Readings all day.
SUNDAY, MAY 5TH, at 7, MR. S. FOSTER, Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING.
TUESDAY, at 8, Healing Service. MISS MARION MORETON.
WEDNESDAY, at 8, ALD. D. J. DAVIS, Address and Clairvoyance.
THURSDAY, at 3-30, Investigators' Circle. Conductor: MISS DYKE.
SATURDAY, MAY 11TH, DANCE.
LYCEUM EVERY SUNDAY at 3.

Stratford Spiritualist Church,

WIMSTON ROAD (Sixth Turning down Forest Lane, going from Maryland Point Station).

SUNDAY, MAY 5TH, at 11, ALD. DAVIS and MR. T. GROVES, M.P.
At 3, LYCEUM OPEN SESSION.
At 6-30, MRS. CARRIE YOUNG.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, LADIES' MEETING, MRS. STRONG.
THURSDAY, at 8, USUAL SERVICE.
SATURDAY, 7-30, FANCY DRESS DANCE.
SUNDAY, MAY 12TH, MISS LILY THOMAS.

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

SUNDAY, MAY 5TH, at 11, CIRCLE.
At 3, HEALING CIRCLE.
At 6-30, MRS. A. De BEAUREPAIRE, Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 8, MISS JOAN PROUD, Address and Clairvoyance.
MONDAY and WEDNESDAY MEETINGS, SILVER COLLECTION.

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

SUNDAY, MAY 5TH, at 11, OPEN CIRCLE.
At 6-30, MISS A. WHITE, Address.
THURSDAY, at 8, OPEN CIRCLE.

Worlington Christian Spiritualist Church,
MAPLE ROAD, SUREBITON.

SUNDAY, MAY 5TH, at 3, LYCEUM SESSION.
At 6-30, MRS. BEAUMONT-SIGALL, Address and Clairvoyance.
WEDNESDAY, at 3, PSYCHOMETRY.
At 7-30, MRS. S. D. KENT, Address and Clairvoyance.

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

SUNDAY, MAY 5TH, at 11 and 6-30, MR. PERCY O. SCHOLEY.
WEDNESDAY, at 8, MR. P. O. SCHOLEY, Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, MAY 5TH, at 6-15, MISS HELEN WRIGHT, Address and Clairvoyance.
WEDNESDAY, at 7-35, MR. F. WALL, Address and Clairvoyance.

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

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