

# The TWO WORLDS

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RELIGION and REFORM.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

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## Buddhism and Spiritualism.

By A. L. WAREHAM.

AUTHORITIES: Ency. Brit.; Ency. Religion and Ethics; Buddhism (Mrs. Rhys Davids); Buddha the Atheist (Upasaka); Faiths of Man (Forlong).

### II.

THE psychic or mental side of our nature is never at rest for an instant. The soul, ego, or "I" is never exactly the same for two consecutive moments. It is like the successive pictures of a cinematograph film, none of which is exactly like the others, but all of them join with each other in intimate relation, and, moving with great rapidity, produce the appearance of a connected story. The ego or soul is exactly the same; one experience following another so rapidly, and changing the soul ever so little, yet sufficiently to make it different. So that none of us can truthfully say, "I am exactly the same as I was one second ago."

Up to the prime of life our mental powers usually increase; after that period they usually diminish in some respects, until they finally disappear from the physical plane on the decease of the physical body. But in the spiritual bodies the soul should be gaining experience, and increasing its powers during the time of physical decline, so that in a rightly-spent life there will be a speedy restoration of the mental faculties on the individual passing into the spirit spheres. The spirit body also quickly takes on the appearance, not of old age, but of vigorous maturity. Authorities say that the Buddha did not believe in a soul which existed apart from the material body; he seems to have known nothing about a spiritual body as described by Paul, nor about the re-birth doctrine taught by Jesus. These things are now demonstrated and explained by Spiritualism. Some metaphysicians talk about a soul which can exist without a body of any sort, independent of matter and substance. The Buddha considered this idea to be absurd, as it is. Spiritualism and Christianity are agreed in teaching that there is a spiritual body, in which the mind, soul or ego lives and functions after the death of the physical body. It may seem strange that, although Buddha denied the existence of a soul apart from the material body, yet he taught a doctrine of reincarnation.

He did not, however, teach that the same soul or ego is born again and again. His precise words, it is claimed, were "It is not he, yet it is not another." To assist in understanding this we may consider the case of a primitive single cell animal becoming two separate animals by division; we might say of each of the new animals, "It is not he (the parent), yet it is not another."

Buddha's law of "Karma" or "Cause and Effect" would not allow that the effects of a man's conduct could be destroyed at his death, but rather that they would be continued and worked out in the future. Each birth is not a new creation, but the continuing of a long line of sequences, which reach back into infinity. Every feeling, thought and action, as well as being the result of previous causes, is itself the cause of other conditions and effects in the future, reaching to infinity.

The modern theory of evolution supports this, and the laws of heredity, similarity, and variation afford proof of its truth. The being that is born is not the same being as lived and died before; it is a consequence of all the "karma" (cause and effect) which gave rise to it in the infinite past. All this is, of course, perfectly true, but it is

very different from the claims made and the theories propounded by others, including many professing Buddhists.

Buddha taught that "desire" and a "craving for sensate existence" were the root cause of all the troubles of life; but what produced "desire" and "craving" he did not know; the cause was lost in infinity. It is "desire" and the law of "cause and effect" which have produced the infinite differences and variations existent, moral, mental and physical, of all human beings. Each ancient speck of protoplasm, hundreds of millions of years ago, and its descendants, have pursued different lines of evolution, and have gone through different experiences. Each existing individual is the final result up to date of all his past "karma" or "causation." He is one of the links in the chain of past and future. At death Buddha taught that, in a sense, he was truly dead; but that the long line of accumulated karma or causation continued to exist, and to function, and organs would be born into the conditions which would be their karma, and so on.

Although the Buddha disbelieved in the continued life of the human soul in a spiritual body, and made light of the various personal gods of his country, he taught the supremacy of "Law," Infinite Eternal Law, and the need for right conduct. He taught that if we conduct ourselves in such and such a way, then such and such consequences will follow as a natural process of cause and effect. This is however, not only the conduct of our own ancestors which has alone produced our present conditions and environment, for there have been many other causes.

In place of the continued life of the soul after the decease of the body the Buddha taught that the results of all the thoughts, deeds and experiences of the person remained, and were the "karma" and "self" or "ego," and that this "ego-continuum" would find its re-expression. In the case of a well-spent life of high endeavour and aspiration the "ego-continuum" would find its re-expression under more favourable circumstances, mental, moral and material. We may all agree that the conduct of one generation affects succeeding generations; the conduct of parents affects succeeding generations; the conduct of parents affects their descendants; but Spiritualists also know that conduct in this life builds up the spirit body and soul, which continue and persist in the spirit spheres and the after-life. The Buddha based his philosophy on the experiences of the material life, and while there was much truth in his conclusions, they cannot be of so much value as the knowledge gained by experiences of the spiritual body and the spiritual world by our spiritual faculties and the revelations of departed spirits.

Buddhism claims to be a religion of conduct rather than of creeds, and it is laid down that one "should honour other religions, for whatsoever in them is worthy of honour." This does not mean that we must never criticise them nor expose what is fallacy or imposture. One cannot be too outspoken in dealing with ideas which are productive of mental confusion and error.

It is claimed that through all its 2,500 years of history Buddhism has never persecuted. Not one drop of blood has been shed in the name of the Buddha. Alone of all the great religions Buddhism claims that no life has ever been taken by it, no mind has been darkened, no fanatical hatred engendered. No human being has ever had reason to curse its influence. If this claim be justified, Christianity in its history compares very unfavourably. By Christianity we do not mean the religion of Jesus of Nazareth, though even that brought about the loss of a man's ear by the sword of Peter, and the death of Jesus himself.

Buddhism has always laid stress on the importance of knowledge and education. We are speaking of the purer school of Buddhism, that of Ceylon and Burmah. In China and Thibet the religion is now very different from the original. Buddhism teaches that "desire" with "cause and effect" has produced all the variations in the universe. But it is not in agreement with the doctrine of "free will," as it has been taught by many Christian theologians. The "will" is not independent of "universal law." We all have the power of choice between one course of action and another, but it is claimed that the choice is determined by many causes never completely understood by us, some of which are physiological and psychological. Only in as far as we understand and comply with the laws of our being and of the universe can we attain to freedom.

Buddhism regards wrong-doing, evil, vice, crime as the outcome of ignorance or stupidity. If a man were able fully to realise the results of his wrong-doing, not only upon others, but upon himself, he would be so utterly appalled that he would cease from such evil. Buddhism seeks to bring this realisation home, and to replace ignorance by knowledge. There is no appeal to supernatural authority. Buddhism says, "Such and such a course of action leads to such and such results." It is left to the individual to decide whether he will follow it or not. Morals, ethics are a social matter. Spiritualists know them to be also a spiritual matter. They have their existence and their applications in human society, and to some extent in sub-human. They do not exist merely because laws have been made by legislators. Their standards vary at different times and in different places.

The ethical teaching of Buddhism is briefly as follows. Every thought, word and deed of every person, whether accompanied by knowledge or not, is a cause, having its effects upon others and upon himself. It is also the effect of previous and similar causes. It produces results or reactions which go to form his character. It shapes his mind and body and his environment. The sum total of all such reactions is his "karma," it is himself. The process continues and determines his future. Therefore, take heed what you feel, think and do, for as you sow, so shall you reap. There is no power that can prevent the noble, beneficent thoughts, words, and deeds from producing results in the way of happiness and well-being to those who cultivate them. There is no power that can save anyone from the consequences of low, sordid, bad thoughts, words and deeds in the way of intensified suffering. All this happens by "natural law."

The aim of Buddhism is the advancement of happiness in this world first of all. As regards the future, it is taught that as the result of the "karma" or consequences of a well-spent life of high endeavour and aspiration the "ego-continuum" will find its re-expression under more favourable circumstances, mental, moral and material. Spiritualists, however, know that the ego, self, soul is continued in the spirit body, in the spirit spheres. This knowledge settles the question of the future destiny of the ego for many people, for there is ample opportunity for progress and atonement in the spiritual life. But there are others, and among them many Buddhists, who have confused and blended the theory of the Buddha with the Spiritualists' knowledge of the after-life of the soul in a spirit body. There is at least one Buddhist temple in Colombo—where Buddhism is purest—on the walls of which are pictures depicting the after-life in the spirit world—these pictures I have myself seen. It is claimed that after spending some time in the spirit spheres the soul returns to earth, and re-enters another body, human or animal. There are varying theories and assertions regarding this reincarnation, which usually lead to much confusion of mind.

The question of the origin of souls is, however, best answered by the modern sciences of embryology and cytology, which deal with the development and evolution of life and living forms, from the simple cell to complex bodies, having complex organs, faculties and minds; the souls and bodies develop together inseparably. A human being may be said, in a sense, to originate from the coalescing and blending of a germ cell from the father with a germ cell or egg of the mother. This may be called the beginning of

a new human individual, although really the origin goes back through the ancestors, and before, to infinity and beyond. The "life" or "karma" of the father and his ancestors united with the "life" or "karma" of the mother and her ancestors, and so we get a continuation of "karma" in a blended "ego" or "soul" of the child. There is no room for any foreign soul wishing to reincarnate; the utmost that can be done in this way is to obsess, overshadow, inspire, control. The parents are the real parents; the child is genuinely theirs, body and soul. The child may be said to be a continuation of its parents' lives, and yet it is distinct. The words of the Buddha respecting the "ego-continuum" may be applied to the child with modification: "It is not he, yet it is no other" may be rendered "It is not the parents—yet it is no other."

The "karma" then is now seen to be continued in three ways: First, as the soul of the individual in its continuing life in the spirit body and the spirit world; second, in the lives of offspring. It is also continued in a third way, in the effects on the people and world outside the self. These effects, instead of remaining as a unity, are spread out, and become more and more diffused and extended as time goes on, but they are never entirely destroyed, although it may be beyond human capacity to trace them. This "karma" is being continually re-expressed in combinations with other "karma" or effects, but not as the original unity, but as the old "ego-continuum," soul, or individual life. Yet it remains related to the "ego," and in one aspect may be moving in a cycle or spiral, to return to the ego.

(TO BE CONTINUED.)

## A Great Medium and Her Work.\*

MRS. PIPER'S LIFE AND GIFTS.

CAREER OF A PSYCHIC.

FORTUNATE it is that Mrs. Piper should have possessed a daughter of such marked literary ability as has been demonstrated in this work. Alta L. Piper has written a book which should be read with no little interest by every one connected with psychical investigation. She has set down much which has been previously unrecorded concerning her mother's valued life and gifts, and the style in which the volume has been written is such that it will constitute a historic document. Even the non-Spiritualist will enjoy this book, and (who knows?) there may be many who, prompted by its contents, will find themselves stimulated to a study of psychical matters.

This biography of the famous medium gives a new insight to her life and character. Commencing with her early "Childhood Experiences," we are led through her life to a consideration of "Recent Phenomena." We are told of the tests to which she was subjected, of the scientists and psychologists who directed the experiments, and of the outstanding results which subsequently accrued. Here, indeed, is a lightly-written introduction, not only to the study of the particular phenomena demonstrated through Mrs. Piper's instrumentality, but to the study of psychical problems and methods of research at large.

In Mrs. Piper we are, however, mainly interested. We are told by her daughter that when only eight years old she was playing alone in her garden one evening when she suddenly felt "a sharp blow on her right ear, accompanied by a prolonged sibilant sound. This gradually resolved itself into the letter 's,' which was then followed by the words 'Aunt Sara, not dead, but with you still.'" The child was, of course, terrified, but her mother took a careful note of the day and time upon which the incident had occurred, and, to her surprise, discovered subsequently that her sister had died at the hour and date. Phenomena were, however, rather isolated in these early days, and neither the parents nor the child herself dreamed that they were the fore-shadowings of a wonderful psychical career.

\* "The Life and Work of Mrs. Piper." By Alta L. Piper. London: Kegan Paul. 204 pp. 7s. 6d. net.



We have space to briefly mention Mrs. Piper's first spirit message. This was received when she visited a meeting which a local clairvoyant held weekly in his home. Mrs. Piper records: "At the meeting which my mother and grandfather attended on this particular Sunday evening those present seated themselves in the form of a circle around which the clairvoyant then passed, placing his hands on the head of each person in turn. When he reached my mother, hardly had he put his hand on her head before she felt what she describes as 'chills,' and saw in front of her 'a flood of light in which many faces appeared,' while 'a hand seemed to pass to and fro before my face.' She then rose from her chair, and, unaided, walked to a table in the centre of the room, on which writing material had previously been placed. Picking up a pencil and paper, and writing rapidly for a few minutes, she then handed the written paper to a member of the circle, and returned to her seat. Recovering consciousness in a few minutes, but retaining no recollection of what had transpired, Mrs. Piper was considerably surprised on being approached a little later by an elderly gentleman, who, after introducing himself, said in substance, 'Young woman, I have been a Spiritualist for over thirty years, but the message you have just given me is the most remarkable I have ever received. It has given me fresh courage to go on, for I know now that my boy lives.' This man, it may be mentioned incidentally was Judge Frost, of Cambridge, and he had just suffered the physical severance of a much loved companionship.

#### SEVERE TESTS.

It was not, however, until the Autumn of 1885 that Mrs. Piper came under the attention of a well-known psychologist, Professor James, of Harvard, who commenced the study of her powers. Owing to the increasing calls on his attention in other directions Prof. James had soon, however, to relinquish much of his association with Mrs. Piper, and it was then that Richard Hodgson, L.L.D., became interested in the phenomena which the medium was producing. Dr. Hodgson, we have ample reason to believe, undertook his investigations with a decided belief that, if the phenomena produced by Mrs. Piper were not fraudulent, then they had a very natural origin. Dr. Hodgson, however, was not destined to hold this theory long, for, in consequence of the strict and very frequently severe tests to which he subjected Mrs. Piper, he had eventually to declare that the only hypothesis which could be assumed in keeping with the facts was that of the Spiritualist.

We have, however, to remember that at the time when Mrs. Piper was being tested Spiritualism had been rather debased by the open exploitation of some fearless rogues and charlatans. It is therefore easily understood that Dr. Hodgson deemed it necessary at one period of his investigation to have a strict watch kept on Mrs. Piper's family and close acquaintances, although it is needless to add that the agent employed always reported that no member of the household, to use his own words, "questioned anyone indiscreetly, made any suspicious journey, visited cemeteries in order to obtain names, dates, or other information from tombstones, or employed agents to act in this capacity for them."

Mrs. Piper was unaware of this close scrutiny on herself and household, and when she later discovered the step that had been taken, she was very much surprised.

#### IN ENGLAND.

The outcome of Dr. Hodgson's early investigation was an invitation to Mrs. Piper to visit England, so that she might be tested under even more scientific conditions, being at the same time away from her home and acquaintances, and although loth to leave her husband and home, it can be said to the medium's credit that, after a little persuasion, she consented to make the necessary sacrifices. On Nov. 9th, 1889, accompanied by her two children—Alta, the writer of the volume, was one—she set sail for England, to find herself landing in a strange country, and later, so severe were the conditions laid down by the investigators, to be separated for a time from her own children. Even the servant who attended her while she was under Mr. F. W. H. Myers' observation was specially chosen.

Despite, however, the strict precautions taken against possible fraud, phenomena continued to be demonstrated;

indeed, so surprising was some of the information received, that Sir (then Professor) Oliver Lodge sent a professional inquiry agent to the scenes with which some of her messages dealt, and he failed to obtain many of the facts given through Mrs. Piper, even after the most extensive inquiries. No material explanation could account for the phenomena.

These were not the only tests which the investigators employed. We read that during trance Prof. James found Mrs. Piper's lips and tongue insensible to pain. "Pinching" and incising experiments were sometimes employed, and on one occasion Dr. Hodgson suddenly placed a lighted match against the medium's forearm. The trance was undoubtedly genuine, and there is little wonder that Hodgson, Lodge and Myers were all later converted to the Spiritualists' explanation of the phenomena.

Alta L. Piper has presented us with a remarkable psychical record. We are given a clear insight of the life of its central character, of her examination by the Society for Psychical Research, and of the wonderful phases of mediumship she so evidentially demonstrated. All the time Mrs. Piper bore her sufferings bravely—indeed, the debt which psychic science owes her may never be repaid.

We feel bound to agree, on the whole, with Sir Oliver Lodge, who, in the concluding paragraph of a valuable foreword to the book, says: "A better day is dawning, though progress is slow. The facts are too strong much longer to be resisted; and this conscientious and careful volume may be of some assistance as well as of considerable interest, inasmuch as it publishes, and republishes, some of the facts, and at the same time displays to the world the private history of one of the most famous mediums of our own day."

Everyone will profit by reading this book.—J. I.

## The "Ghost" of "T.P."

### A REMINISCENCE.

THE transition of Mr. T. P. O'Connor, the famous Irish journalist and Member of Parliament, recalls an interesting story of psychic interest which concerned "T.P." at an early stage of his wonderful career.

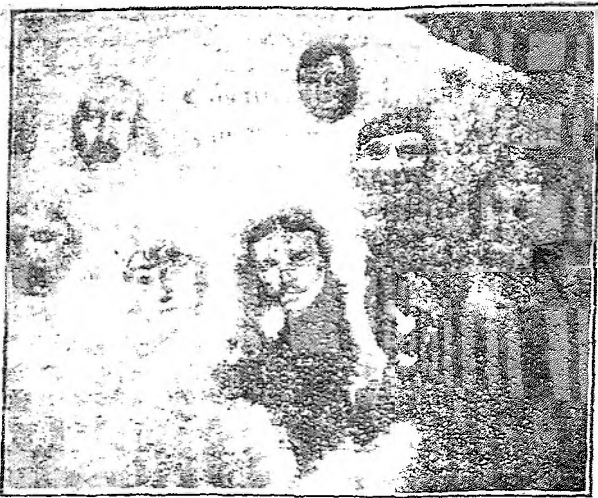
On Wednesday, April 27th, 1897, Mr. O'Connor was apprised of the serious illness of his father, who then resided in Athlone, Ireland, and on the following day left at an early hour to make a speedy visit to his father's home. At Holyhead a telegram was placed in his hands stating that his father had died early that morning. On the same afternoon the Chancellor of the Exchequer introduced his Budget, and Sir William Harcourt, who followed the Chancellor, made a vigorous attack on the policy of the South African Government and, incidentally, came into collision with Mr. Chamberlain. While the latter was speaking, Mr. P. McDermott came into the House, and moving up to the fourth bench on the Opposition side, spoke to a gentleman sitting immediately below him who, he was confident, was "T.P." Mr. McDermott afterwards said that "T.P." turned round to him and remarked that Chamberlain was taking Sir William Harcourt to task. "T.P." shortly afterwards left the House.

Mr. McDermott, on going into the lobby afterwards, met another M.P., who happened to remark that "T.P." had left suddenly for Ireland. Mr. McDermott was considerably surprised, and stated that he had just seen "T.P." in the House, and spoken to him. He searched everywhere for "T.P." later, but without success. Stranger still, Mr. Tubby, the London Correspondent of the "Freeman's Journal," also stated that he had seen "T.P." while Mr. Chamberlain was speaking. Another witness was Mr. Swift McNeill, who also vouched to having seen "T.P." in his seat while Mr. Chamberlain was speaking, Mr. Chamberlain was only speaking between 6 and 6-30 p.m., but at that time Mr. T. P. O'Connor (the original) had arrived in Dublin, and was on his way to Athlone.

MILLIONS of spirits walk the earth unseen,  
Both when we wake and when we sleep.

—MILTON.

## Psychic Extra of "Walter" Recognised.



DURING the visit of my wife and self in September last to Dr. Crandon and "Margery" at Boston, we had occasion to show them some of our collection of psychic photographs. Amongst them was one taken by Mrs. Deane whilst Miss Stead was speaking at Bromley Town Hall on Sunday, Nov. 18th, 1927. On it, in addition to a number of faces, appeared the words "Sanctus. Sanctus. Sanctus." A copy of this photograph had been sent to us by Miss Stead during our stay at Hong Kong.

"Margery" on examining it exclaimed, "Why, here is a picture of 'Walter'!" and at once took it to show to her mother, who also recognised it. On her return she showed us a normal photograph of "Walter" for comparison, and we were able to see the close resemblance. We left the copy with her, and she showed it later to her sister, who also confirmed the fact.

I have since written to Dr. Crandon on the subject, and he has given me permission to make the circumstances public. I accordingly do so, in justice to the mediumship of Mrs. Deane, who certainly could have had no access to any existing photograph of "Walter," and it is in no way a copy of any such, although the likeness is most marked.—  
E. A. HAYWARD, O.B.E.

HUCKNALL.—The Derbyshire Lane Church celebrated on Nov. 16th its fourth anniversary of inauguration by a social evening. On Sunday, Nov. 17th, special services were addressed by Mr. Barrett, of Nottingham.

MILLOM.—An interesting event took place recently at the Millom Spiritualist Church when the President, Mr. Constable, unveiled a clock in memory of the late Mrs. H. E. Cairns, who passed to the higher life in March last. Mrs. Cairns and all her family have been hard workers in the cause for many years, and her transition deprives the church of the physical services of a useful and willing worker. Mr. Chadwick was the speaker for the day, and made reference to Mrs. Cairns' long association with the Lyceum, which she had attended from childhood. Miss Tyson and Mr. Chadwick gave clairvoyance to a large congregation.

AN INTERNATIONAL DIRECTORY.—We understand that Mr. William C. Hartman, the compiler of Hartman's Psychic and Occult "Who's Who," is issuing early in 1930 a special directory of psychic science in addition to his ordinary year book. In previous years "Who's Who" contained in addition to autobiographies information of the various organisations, newspapers and societies connected with Spiritualism and Occultism, but this latter will be now divorced from the publication and issued in the new "Psychic Directory." Both books, which will be on sale early in January, are world-embracing in their character, and as they will contain information which has only been collected after exhaustive inquiries, they should be of considerable value to the Spiritualistic movement internationally.

## Rev. Arthur Ford in Canada.

The Spiritualist National Union of Canada, organised less than a year, has just ended its first effort to place the movement before the general public in a favourable light (writes Mrs. Steer McGuire, President of the S.N.U. of Canada). The Rev. Arthur Ford, of New York, was engaged as lecturer and message bearer for a series of meetings in Toronto and adjacent cities. The success of this celebration was phenomenal, and the response from both Spiritualists and the public overwhelming. Britten Memorial Church, which seats nearly a thousand people, was packed for eight nights, and hundreds turned away at every service. On the last night in Toronto hundreds of people, unable to crowd into the auditorium, stood for two hours in the street refusing to disperse until they had caught a glimpse of the noted young psychic. On this occasion Mr. Ford in an hour and-a-half seance gave correctly the Christian and surname of one hundred and forty-three spirits, named the person to whom they came, and gave an evidential message. Dates, methods of passing and relationship were correctly given in a majority of the cases. Several well-known non-Spiritualists testified that they had never been at a similar meeting, and that their messages were correct in every detail.

Each night, following a lecture on Spiritualism, Mr. Ford gave seances lasting from thirty minutes to an hour. His remarkable ability to receive clairaudiently the full names of the spirits was a revelation to both Spiritualists and those attending for the first time. In Hamilton and London Mr. Ford repeated his Toronto success. In Hamilton the "Spectator" devoted three columns to a review of his meeting, and referring to his public seance said: "In full light and under conditions which seemingly allowed of no trickery, Mr. Ford performed almost incredible feats." The press here, which has not been too friendly to our movement because of the activity of certain irresponsible persons in the past, gave a great deal of space to Mr. Ford's work, and in every case handled the matter fairly and at times enthusiastically.

While in Toronto Mr. Ford was invited to address an assembly of students in Hart House of the University of Toronto. This was a great victory for the cause, and for nearly two hours the students plied the speaker with questions, and displayed a genuine interest. Another notable thing about the series of meetings was the fact that numbers of clergymen were to be seen at every service.

The S.N.U. of Canada is a rapidly growing organisation of the leading Societies in the Dominion, and plans to bring the leading speakers and mediums before the public. Recognising the opportunities of the new day, the Union has adopted a very high standard, and frankly avows its purpose of appealing to the more cultured and intelligent classes. It has as one of its objects the elimination of undeveloped and illiterate platform workers, and to this end only exceptional speakers and mediums are being permitted to tour the country. A return visit of Mr. Ford is likely.

"PSYCHIC LIGHT."—A welcome is extended to "Psychic Light," a new Spiritualistic periodical which, edited by Prof. C. W. Callaway, A.M., aspires to bring the true facts of immortality and religion generally before the people of California. The review is published monthly.

THE West Riding of Yorkshire Psychical Society, which has its headquarters at 96, Tennyson Place, Bradford, continues to evidence signs of activity, and on Monday, Tuesday and Thursday last engaged the Rev. G. Vale Owen to address special meetings at the Mechanics' Institute, Bradford, and the Temperance Halls at Keighley and Huddersfield respectively.

SPIRITUAL HEALING.—A committee appointed in 1927 by the Spiritualist Association of America to form a definition of "Spiritual Healing," formulated the following, which was adopted at the recent National Convention: "Spiritual healing is the act of imparting vital curative force to disease, which may be exercised by means of mediumship, or by the inherent powers of the individual healer."



## Random Thoughts on Vitamins and Spiritualism.

By TUDOR A. MORGAN.

THE connection between vitamins and Spiritualism is obvious. Vitamins are defined as "groups of substances present in various foods, and indispensable to health and growth." Although this definition gives the impression that one can extract, say, vitamin B as one may separate bran from wholemeal flour, actually the vitamin is as elusive as the electron. It is known to exist more by what it does than by what it is.

The human body is an assemblage of organs, the limbs are merely adjuncts. Each organ is a colony of cells, and each cell an aggregation of atoms; each atom is composed of electrons with a nucleus of protons. Any physical object is resolvable into electrons and protons which move, not haphazardly, but in accordance with stimuli received from external sources.

Metabolism is thus resolved into the absorption of foods that undergo chemical disintegration and re-combinations which cause an expulsion of electrons in the body below a certain rate of vibration, and stimulate the remainder to a higher rate. Incidentally, this is a pretty pass to which we have reduced a hungry man and a seven course dinner.

As an illustration of this principle the common instance of constipation is apt. This sluggishness of peristaltic motion is caused by the assimilation of foods which liberate chaperones instead of hormones into the blood stream, with the result that the rate of motion of the electrons is lowered. Suitable irradiation by an ultra-violet lamp quickens the vibrations, and peristaltic action is restored. Irradiated ergosterol produces vitamin D, and when a suitable preparation is administered internally, a similar stimulation of bowel action results.

Certain forms of food seem to be so arranged, chemically, that they respond to and liberate the stimuli of the short wave group of the spectrum. These rates of motion, when liberated, are the vitamins which are passed into the blood stream in which, "like a Yale key seeking its appropriate lock," they seek the glands, having particles vibrating at rates harmonious with their own, increasing the production of hormones such as the pancreatic insulin, the adrenalin of the suprarenals, the thyroxin of the thyroid gland, the pitocin and pitressin of the pituitary glands, the somatic and sexual hormones of the pineal gland.

Incidentally this key and lock principle urges us to seek the cause of the attraction, which appears to be gravitational, and gravitation seems to be a vexed question. In considering gravity conflicting opinions have arisen. One school considers that electrons have weight, and another that it is the proton. Sir Oliver Lodge in his "Ether and Reality" suggests that it seems as though the electrons were hollow, and that the abstracted ether is added to the proton. This, of course, is only a figure of speech. The abstraction of ether from the electron would leave the abhorred vacuum, and the addition of ether to the proton may not necessarily increase its weight. Weight is gravity exerting its influence upon some portion of matter which responds. The response may well come from the electrons, in view of the fact that the force of gravity is considered to be magnetic.

The core of the earth is a molten mass of extremely high temperature caused by high molecular and consequently high electronic motion. The higher motion, generating more heat, more magnetism, exerts a dominating influence on all lesser forms of electric motion. Then there is the gravitative pull of the sun; what effect this has upon the individual electrons of matter would form an interesting field of speculation.

A body falls to earth with a perfect uniformity of its parts. This property is termed cohesion, and is attributed to the etheric portion of the body. Cohesion is notably less in liquids and gases than in solids; it is a peculiar coincidence that the number of electrons decreases with the lessening of the property of cohesion and weight. It

is a further noticeable fact that the greater the electronic energy, the greater are the protons, and the greater the cohesion. The atoms of the denser solids differ from those of liquids and gases in size of protons and number of electrons, and this seems to indicate that the electrons generate the power of the protons.

The selectivity of atoms, molecules and aggregations of molecules seems to be a gravitative force exerted by the protons. Electrons are the offspring of protons; protons, in the light of Swedenborg's analysis of matter, are the result of the interaction of still smaller points of motion with the ether. These points of motion make a spiral movement, a form of motion which he terms "first finites." These finites, pressing one upon another by contact form the "materia prima," the "first aura of the world"—the ether—analogue to the "field" of a magnet. Interaction of the points of motion across the field of ether results in the formation by aggregates of a second finite, a passive—the proton. Then out of the free motion amongst themselves arise the third, active, finite—the electron.

The great point of interest to Spiritualism is that the points of motion, which cause the formation of the first finites, are the electrons of ectoplasm. Their motion is dictated by the protons of ectoplasm. The points of motion of ectoplasm are the electrons of spirit substance, controlled, again, by the protons of spirit substance. Thus is matter controlled by spirit. The spiritual spheres are the realms of love, and the chemical affinities of the atoms of its substance are affinities of affections. The spiritual proton responds to the magnetic force of Love, the electron to the electric force of Wisdom. The Love has an affinity of affections, particles responding to each shade of affection automatically respond to the force from the affection, and group together, ultimately producing the form which does a service representative of the affection. From the spiritual protons and electrons issue the forces which reproduce the object in ectoplasm, and through ectoplasm, in matter, where the form is stable and not changed by any passing extraneous forces of emotions.

This is mysticism, but only the mystic can harmonize religious and scientific truths. Science sees in matter nothing but its motion. In our hearts we know of the mystical implications of the physical world, but we put the idea on one side as impractical, and amuse ourselves watching the motion, and vaguely wondering why it moves. The same attitude is remarked in our acceptance of religion as a matter fenced off for Sunday, and taking no part in our finance, commerce and industry.

True religion is scientific living. Good spiritual motives "rev. up" the particles of the astral and physical bodies, stimulating the release of vitamins and hormones, and generally keeping the organs functioning properly. Perverted emotions place us in a degree of hell. They create a lower rate of motion than the true affection, and this lower rate hells us off from the full benefit of the inflowing life. The greater the range of perverted emotions, the more completely are we helled, or walled-in. The result is that the vitamins and hormones do not receive suitable stimulation, and the organs drop into disrepair and disease.

Vitamins and hormones, ranking as rates of motion, are capable of stimulation from the spiritual world as easily as from the waves of the ultra-violet group. If healing is to be received from the physical sun the patient must expose himself under specific conditions; and if from the spiritual sun, he must prepare for himself suitable spiritual conditions. Artificially, the healing rays of the sun may be applied by the use of a suitable lamp, and similarly spiritual power may be projected by a spiritual healer working through a suitable medium.

An interesting question arises. Are we mentally witnessing the spectacle of spiritual power being reduced to the relatively long waves and slow frequency of the ultra-violet group by passage through the ectoplasmic body of the medium? In the burning of iron or tungsten cored carbons we see the dissipation of coarser materials into a high state of radiation, a high rate of motion. It is possible that we are witnessing the merging of matter into the next degree of substance—ectoplasm—the meeting place of spirit and matter.

## The Vale Owen Fund.

A meeting of the subscribers to the above fund was held at the Golden Cross Hotel, Charing Cross, on Thursday, Nov. 14th. In the unavoidable absence of Sir Robert McAlpine, the chair was taken by Mr. John Engledow, who referred to the circumstances which had brought about the establishment of the Vale Owen Fund. He said that in December, 1922, Mr. Vale Owen, in order that he might be able to devote the whole of his time to the cause of Spiritualism, resigned his living at Orford, Lancashire, but not, as is sometimes supposed, his "Holy Orders." He still continues a full member of the ministry of the Church of England.

From January, 1923, to April, 1924, he undertook lecturing tours, first in the United States, and then in the British Isles. At the instance of Mr. Fred Barlow, of Birmingham, and Sir Arthur Conan Doyle, the Vale Owen Fund was then established to guarantee a stipend for a period of three years. At the expiration of that period the original committee was dissolved and the balance of the fund was transferred to Mr. Alfred Morris, of Whitstable, who acted as sole trustee from June, 1927, to April, 1929. It was then decided to place the fund on a broader basis, and its administration has now been transferred to the present trustees: Sir Robert McAlpine, Bart., Mr. H. H. Hitchcock and Mr. John Engledow.

Apart from a full list of engagements to speak at services and meetings to the end of 1930, Mr. Vale Owen is in constant demand for what may perhaps be termed the "parochial" duties of an ever-growing Spiritualist congregation, such as the celebration of the Holy Communion, consecration of new premises, interviews and also a voluminous correspondence from all parts of the world. In addition to the publication of some fifteen well-known books on Spiritualism, the first of what, in general terms, may be called a new series has just been published, viz., "Jesus the Christ." This book has already met with a most favourable reception. Mr. Vale Owen's illuminating interpretation of the Bible records the trustees feel will meet a long-felt need. Given the opportunity of leisure and freedom from financial cares, it is hoped that he may be able to concentrate upon what many regard as the most important aspect of his work.

The Vale Owen Fund has hitherto been loyally supported by a limited number of subscribers. It is with the object of consolidating Mr. Vale Owen's position and extending his activities and work that the trustees are now endeavouring to establish the fund on a much wider basis.

The accounts to the end of October, 1929, and the draft of a Trust Deed were presented to the meeting by Mr. H. H. Hitchcock and approved. A hearty vote of thanks was accorded to Mr. Morris for his splendid work during the period of his trusteeship. This was proposed by the Rev. C. Drayton Thomas and seconded by the Rev. Dr. Lamond.

At the conclusion of the business of the meeting Mr. Vale Owen expressed in cordial terms his appreciation, not only of the practical support given to the fund, but also of the generous encouragement which had been extended personally to him in his work.

In conclusion, will readers please note that all correspondence should be addressed to the Trustees of the Vale Owen Fund, 4, London Wall Buildings, London, E.C.2., who will be happy to supply any further information desired.

"THE PROGRESSIVE THINKER," of America, will on Nov. 30th celebrate its fortieth anniversary. Mrs. M. E. Cadwallader has been associated with the paper in an editorial capacity for nineteen years, and "The Progressive Thinker" claims to be the largest weekly Spiritualist paper now published in America.

Mr. WILL GOLDSTON, President of the Magicians' Club, contributed a striking article on Spiritualism to the last issue of the "Sunday Graphic" in support of Mrs. Ch. de Crespigny and Mr. Shaw Desmond, both of whom had contributed previous articles to the series. He expressed his belief that the phenomena of Spiritualism demonstrated human survival beyond all doubt.

## NEWSY NOTES.

### "THE MEANING OF LIFE."

Despite the efforts of great thinkers of past and modern times, the age-worn problem, "What is the meaning of life?" still remains unsolved. Many attempts have been made to form an answer, but who yet has compiled one sufficiently comprehensive and all-embracing in its character as to merit the classification of a complete solution to the whole? We have only guessed, and that but haphazardly; still, we have the feeling that were such an answer obtainable we would find therein the kernel to all those lesser problems which still confound mankind. In the current number of "The Realist" Mr. H. Wildon Carr contributes an essay which touches the point, and ventures to explain our unfruitful guesses on the ground that we can only know life in the degree that we live it. "We could not ask the question, 'What is Life?' did we not already know, in the fact of living, what life is." In confronting the problem, modern science has before it several theories, but the two which now appear to be most prominent are the mechanistic and the vitalistic. The first view admits matter but not life. It sees the universe as but lifeless matter. The alternative theory holds that life not only does exist, but that life was original and matter a subsequent derivation. Indeed, it would now almost appear that life is something more than itself. It may be IMMORTALITY, and Modern Spiritualistic evidence certainly supports this latter view.

### DREAM OR REALITY?

Some have been optimistic enough to claim that the teachings of Spiritualism have solved all these queries about life. At least, they have contributed some enlightenment. In the December "Occult Digest" Effa Dannelsop asks: "How can we define 'Life?' Is it the seed that germinates within the soil, bringing forth the plant? The light in the eyes which illuminates the body cannot be called Life, although when the light is gone out of the body it withers away and dies." Quite so! One cannot look upon a lifeless, prostrate form without realising that something has gone. When there is no force emanating from the body and no intelligence there to command it, we speak of "Death," for there is SOMETHING absent. Sometimes we feel inclined to question whether life here is not, after all, a mere dream. Still, it is a poor dream which has no awakening, and we have very real testimony that there is a re-birth. To a degree life is elastic, and it is a question, therefore, for the individual to decide as to whether he will waken in a fairer land. There are those who talk of the "fight" of life; there are those who talk of the "game" of life. We have thought enough upon what life is: is not the time now ripe to think of its purpose? Christianity has explained life so much that it has almost explained it away. Spiritualism has at least hinted at its purpose—mutual betterment, peace and progression.

### IN DEFENCE OF THEOLOGY.

It is surprising how even theologians can at times display signs of progress, so far as their connection with Spiritualism is concerned. Writing in the Nov. 23rd issue of "The Spectator" the Bishop of Gloucester makes some remarkable pronouncements. He says: "If the universe is so mysterious, if it is so different in reality, to anything which the eye can see or the senses convey to us, so far from science presenting us with a closed system of time and space where the spiritual can have no play, it is rather that the wonderful universe suggests to us the supremacy of spirit, and the endless possibilities of a spirit world." We congratulate the Bishop on his courage—so far as it goes. But does the belief in a spirit world rest on the "wonder of the universe"? If it did we do not think that the materialistic and agnostic schools would have much difficulty in disposing of the Bishop, and, incidentally, his church. It has, however, been a constant principle of the priest since the reign of Constantine to discourage psychical phenomena of every nature, whether it proves human survival or not. This would be all very well were the church able to provide a substitute. It has never done so, and there appears no



alternative evidence of the reality of a spirit world to that offered by the people who come back from it. The Bishop is appealing to sentiment, as is usual with theologians. The "wonderful universe" can prove nothing; the phrase however appealing in its sound can only cover rather awkwardly a yawning gap in the Bishop's theological vocabulary.

#### THEOLOGY AND THE BIBLE.

"There was a time when theologians argued as if they had a perfectly certain and definite series of rules out of which, as from a legal code, they could build up their theological system," says the Bishop of Gloucester, referring to the altered view of the Bible. "It never really worked, because people found that by using your texts in different ways you could build up a good many logical systems." This is quite so, for the different sayings of Christ, as the Bishop later admits, were reported in many different languages; they were spoken in relation to particular problems of the time, and can only be interpreted in the light of the then conditions. The new theology cannot therefore be reasonably constructed upon a series of ancient texts; but upon those facts which modern research shows to have been eternally existent. The Bishop says: "It is somewhat difficult to estimate the present position of the study of theology, for there are many cross currents in modern thought." But there is also widespread difference in attitude. Formerly the theologian met with stubborn opposition; now, the attitude, so far as society is concerned, is mainly one of indifference. The Bishop attributes this loss of interest to the increasing "study of the world." We hardly think so. The strong opposition with which theologians once met has subsided simply because the public have failed so frequently in their attempts to waken him, that they have given up the task, and are now apparently prepared to let him sleep quietly.

#### CONGREGATIONAL "SPIRITUALIST."

We have been privileged to see in the "Wallasey News" the report of an excellent Spiritualistic address by the Rev. Ian Darke, at Seacombe Congregational Church on Armistice Sunday evening. "Mr. Darke approached the mystic frontier of occultism and Spiritualism in such a manner that made the resurrection not some distant future and material event, but a present and accomplished fact." Referring to the Scriptures, the Rev. Darke indicated how meaningless, hopeless and confused much of it became without the light of resurrection as a present, living reality. "In point of fact we are in eternity now," continued Rev. Darke. "Mortality and immortality are merely relative terms, having no spiritual meaning. The spirit man knows no definition of time or place before or after death." It is always pleasing to see the growth of Spiritualism in the sermons of many parsons throughout the country. Few, it is true, admit the source of their teachings. It is, however, the teachings which matter most, not the name under which they are presented. Men have realised that religion has too often developed into a matter of "labels," and as it is the aim of their movement to attend to the world's spiritual welfare, it matters little to them whether it does so behind the scenes of a Congregational pulpit or from one of their own platforms.

#### THE PRESS.

The suing of a tenant by a Berlin landlord for lowering the reputation of his house by "harbouring a ghost" recalls another novel "Spiritualistic" action which came before the German courts a few years ago. On this occasion a miller who had lost a belt went to a seance to inquire of the spirits who was the thief. He alleged to have secured their co-operation in tracing the culprit, whom he indicated to be a local butcher. The latter, when accused, immediately brought libel actions against the miller and the spirit, the case coming before the Bavarian High Court. At the trial the judge decided that the miller was quite entitled to question anybody—incarnate or discarnate—in order to find his belt, and there were therefore no grounds for libel. So far as the spirit was concerned it was ruled that the

butcher had not proved that it was a subject for the jurisdiction of the court, and it was impossible therefore to pass any judgment. It was certainly a very "spirited" trial, even although the butcher failed to convict the spirit.

#### Sir Arthur Indisposed.

WE very much regret to hear that Sir Arthur Conan Doyle is at the moment suffering from "angina," and is under considerable pain. Severe as his ailment is, however, we cannot but admire his courage in continuing his work on behalf of Spiritualism, and in the last issue of the "Sunday Graphic" contributed an article on "The Rift in the Veil of Death," written since his return to England. Sir Arthur says:—

"There is a marked relaxation in the attitude of contempt which was adopted towards us. There are too many great names in our ranks and our cause has been too thoroughly ventilated. When a cause can point to such names as Crookes, Lodge, Wallace and Barrett in science, and to Marshall Hall, Victor Hugo, Thiers, Sardou and Stead amongst men of note, it cannot be waived aside.

"I do not think that the enormous, the transcendental importance of the movement has been generally realised. The widening rift in the veil of death is the most amazing and hopeful thing ever seen by mankind.

"If M. Clemenceau had the definite certainty which I possess, he would not sit in the shadow of death with that sad reflection that he was about to bid eternal farewell to his own complex and magnificent personality.

"God does not so casually throw us upon the scrap-heap."

We feel confident that all our readers will join us in our hope for Sir Arthur's early recovery, and we extend to him and his family our sympathies in their trying period.

#### PASSING OF MRS. M. HARWOOD (DARWEN).

It is with regret that we record the passing to the Higher Life, on Friday, Nov. 22nd, of Mrs. Harwood, at the age of 78, widow of Mr. Michael Harwood. President for a goodly number of years of the Darwen National Spiritualists' Church and Lyceum, and also a Director of THE TWO WORLDS Publishing Co. Ltd. Mrs. Harwood was a well-known worker, and up to a few years ago rendered valuable service locally. Her passing occurred at the residence of her daughter, and she carries the best wishes of her many acquaintances on her forward march.

ROCHESTER Square Spiritualist Temple held a special "Healing Sunday" on Nov. 10th, both morning and evening services being well attended. The services were addressed by the Temple healers.

SALFORD CENTRAL SPIRITUALIST CHURCH.—A letter of thanks has been received from the British Legion, Earl Haig's Fund for Disabled Soldiers, for our Remembrance Service Collection, sent as in previous years, and we in turn thank Mrs. Spencer for her services so freely given on that occasion.—E. ROBERTS.

A SUCCESSFUL PROPAGANDA MISSION.—Under the auspices of the District Area Group, Mrs. Dan Griffiths, of Barrow, accompanied by Mrs. Hornby (Dalton-in-Furness), Mr. Roy Brown (Barrow), and selected Group mediums, visited Carnforth on Sunday, Nov. 17th, for the purpose of founding a Spiritualist Society. Mrs. Griffiths presided at a public meeting in the Co-operative Hall, and explained the object of the meeting. Inspiring addresses by the two mediums afterwards followed by clairvoyance were subsequently given. Afterwards a meeting of those interested was held, and officers and committee were elected.

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# THE TWO WORLDS.

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FRIDAY, NOVEMBER 29, 1929.

## After Death—What?

THE passing of M. Clemenceau has called the attention of the daily press to the calm and resolution with which an atheist can face the last phase of earth life. It has been the custom of credalists to suppose that the consolations of religion alone enable men to approach the final scene with some degree of confidence and even of happiness, and the steady and unflinching assurance with which the great French statesman approached the inevitable close of earthly existence seems to have occasioned an amount of surprise. The fact is that the meeting of such a crisis is very largely a matter of temperament. We have seen more than one faithful Christian express doubts as to the certainty of the future as he approached the "Great Divide," just as there have doubtless been others who professed no belief who have at such a moment found themselves with nothing to cling to. We have even known a minister who, when approaching death, assured us that it was "all dark," and that he could only hope that beyond the darkness there was light. On the other hand, we have heard more than one individual express the opinion that weariness of earth was like weariness after a day's toil, in which sweet and dreamless sleep would be welcomed, and if there was no awakening, what matter, since the sleep would be dreamless.

The state of mind in which any man approaches such a crisis is very largely one of temperament and training, and experience goes to show that there is as much steadiness and resolution in the case of the philosopher as in that of the religionist. The fear of death and the terror of the grave is a very real thing to some people, whether they hold a creed or whether they do not; and, after all, men's creeds or opinions have very little to do with the facts. It is only the facts that count.

We have heard men ridicule the life beyond death as described by the Spiritualist. They claim they had no desire to live such a life as is described in spirit communications; but we have also heard equally strong statements made concerning the heaven which has been pictured by Christian theology. To engage in a continual round of song and praise, to indulge in the singing of "Hosannas" for evermore, has no appeal to many sensible and practical men, while the dreamless sleep of the atheist and agnostic has been equally a matter for ridicule.

The fact is that it is easy to criticise and to make fun of the opinions of other people, but there is one thing of which the Spiritualist is certain. On the morrow after death no one will be asked whether they want to live, or whether they like the life into which they have been ushered. In the course of a life-time's experience it is questionable whether the majority of men would have chosen to come to this world had they been offered the choice previous to

their birth, but the fact is we were all born apparently without our consent being asked, and it is equally certain that we shall pass through the gates of death whether we want or not. Some of us know that it is just as true that we shall all emerge through the gates of death into a larger life. Whether the change will mean happiness for us or misery will depend very largely upon ourselves. Since we are none of us perfect beings when living here, we ought none of us to expect a perfect life in the beyond. The fact is that we take our heaven or our hell with us, written in the terms of the character we have built and the service we have rendered.

Since our own consciousness accuses us of errors and ills as well as of virtues and of kindnesses, it will probably be true that all of us will have some cause for congratulation interblended with many regrets. Psychological investigation has provided abundant evidence that man must live beyond the grave whether he desires it or not, and that the state of happiness or misery in which he finds himself is a matter of his own choice because it is of his own making. He enters into the enjoyment of the loves he has earned, the friendships he has made, while he still has to meet the consequences of the errors he has made and the enmities which have resulted from his earth life.

Such a man as M. Clemenceau made both friends and enemies, but, generally speaking, the latter entertained for him a warm admiration, even when they differed from him. He laboured and suffered for the ideals he loved, for the country which was his fatherland, and for the people whom he lived to serve, and throughout a long life, whatever man have been his personal differences with men, his labours for humanity were honest, fearless, and unflinching.

We can imagine the surprise of such a man when he opens his eyes to find that life still affords him an opportunity of labouring in the common cause, of using his indomitable will and his wide experience for the benefit of his fellows, and though his rugged features will be invisible to the masses of the people of France we believe that his wonderful mentality and fixed determination will still be directed to the land he loved and the people who were dear to his heart. Death works no change in personality, and until the sores of France are healed and the happiness of her people assured, we could not imagine M. Clemenceau even considering his own happiness as against that of his country. There are some men who are content to live their individual lives, to grow and flourish in the narrow lot in which they are born. There are others who consider themselves general servants of their fellow-men, and whose greatest pleasure it is to labour not for themselves, but for others. For such men death must necessarily mean resurrection into a fuller life, and it is difficult to visualise the glory of the reception of such a man who steps out from a life of limitation into the life abundant; a life in which creeds are relegated to an infinitesimal corner, and in which the accomplishments of one's life are one's sole passport to happiness and peace.

There is only one important thing about life, and THAT IS THE LIVING OF IT, and such men as this have helped and served their fellows during their days on earth. Such service counts. The atheist and the credalists alike enter a common life in the great beyond, and neither appears to have any great advantage over the other. Imagination has to be checked by the facts of experience, whilst those in whom spiritual idealism was overshadowed by the density of material things will find the incubus of the flesh abandoned and the spiritual vision awakened.

LIFE.—The hill we all have to climb—it is a long steep hill, rugged and changeful—requires much hard work and persevering energy to reach the top. There are many who never attain the summit in this life, too tired and worn out to endure the strain; but those who do will be blinded and dazzled by the glory and beauty of the superb view that greets their eyes on reaching the heights. And there the truth may flash upon them that the steep ascent they have conquered is after all but a mole hill on the foothills of the Himalayas.—A. K. VENNING.



CURRENT TOPICS.

SCANDALOUS  
PROCEDURE.

ANOTHER alleged fortune-telling case comes to us from Leicester, and is reported very fully in the "Leicester Mercury" and the "Leicester Mail." Bad as the law is in such cases, it should be possible at least to administer it humanely. In the Leicester case, however, it appears that the police have adopted the most brutal methods they possibly could in taking action. The case is one in which Edith Mary Spurway (37), of 145, Queen's Road, Leicester, was arrested for pretending to tell fortunes. Mr. Loseby, who appeared for the defence, raised a very vigorous protest against the methods employed by the police. His client was a householder, and lived two doors from the police station, so that the police had full knowledge of everything that was transpiring. They knew she was a respectable householder, and could have issued a summons against her. Instead of that they arrested her. She was hauled through the streets and into a tramcar. She was taken to a cell and locked up like the veriest criminal, and was kept there for three hours before she was bailed out. Even to-day he found her in the dock with a wardress by her side, and although he was her solicitor he was not allowed to speak to her. He asked the bench to allow his client to leave the dock and sit near him. The request was granted. Sir Jonathan North, the Chairman of the bench, in listening to the protest, said that it was a matter for the Watch Committee to deal with, but the Chief Constable claimed that there was no irregularity. The police had power under the Vagrancy Act to take the action they had. While it is true that the police have power to arrest anyone in the street upon suspicion, there is such a thing as using common sense and common humanity in administering the law, and we do not hesitate to say that the methods of the Leicester police appear to have been offensively brutal, and imply a desire to cause the maximum of inconvenience to Mrs. Spurway. The merits or demerits of her offence have nothing to do with the case. The police often have difficult tasks to perform, but ratepayers have a right to expect that they shall be performed with humanity and decency, and the Spurway case, judged by the reports in the papers, is a disgrace to the Leicester authorities.

DISRESPECT.  
EVERY IN COURT.

MR. LOSEBY, who spoke for three-quarters of an hour, claimed that it was no more a crime to be clairvoyant than to have acute eyesight. He claimed that several chief justices in this country and many great scientists are interested in psychical research, and added: "If Mrs. Spurway is a rogue and a vagabond because she believes certain things, then I am a rogue and a vagabond too. I believe there is no field of scientific research in which greater developments are expected shortly than in this." Mr. Loseby had to stop in the middle of his address to complain that the clerk to the magistrates was smiling all the time he was speaking, and was fidgeting in front of him. The magistrates retired, and on their return Sir Jonathan North said they were unanimous in their decision to convict, and added: "They don't want to be vindictive, but in order to get the case recorded there would be a fine of 20s. and three guineas costs."

FORMS WHICH  
DON'T PROTECT.

MANY correspondents have suggested that if those consulting a medium can be induced to sign a form containing a certain form of words, the clairvoyant would thereby be protected. It is interesting to note that in this case Mrs. Spurway had printed forms which the police witnesses signed. Those forms distinctly said that she did not "profess to tell fortunes." Despite the signatures of the police witnesses the forms proved (as THE TWO WORLDS has always said they would) to be waste paper. We cannot but regard recent actions of the police as unnecessarily offensive. In one case in the Midlands, to which we drew attention, a man was arrested on a fortune-telling charge, lodged in the cells, although he had not been in the town half-an-hour. He appeared before the

magistrates, no evidence was offered against him, and he was discharged. The only reason for the arrest seemed to be that the police knew he was a clairvoyant. We ourselves placed the facts before Mr. Clynes, the Home Secretary. He appears to have called for a report from the local police, who, of course, told their own side of the story, and we were informed that the facts were not as we stated. The accused man insists that the full facts were as stated in our letter to the Home Secretary, but if the Home Office is prepared to accept ex-parte statements made by the police, who are guilty of offensive acts, and to fight shy of all other evidences, we are, of course, powerless to move them at present.

THE LAW  
IS NOT  
EVENLY  
ADMINISTERED!

IT is all very well for the police to say that the sort of practices indulged in by Mrs. Spurway are doing an amount of harm. They have never produced the slightest evidence that any harm has been done, and we very much doubt their ability to do so. Even the magistrates who sit on the bench take the chair at church bazaars and act as openers of church bazaars where clairvoyance and palmistry are indulged in, and even pay their shilling or half-crown to get their readings; but as soon as they get upon the bench and find they have a Spiritualist to deal with they become vindictive. It is time this pretty game ceased. We hope that peaceful and constitutional methods will enable Spiritualists to get the rights to which in common humanity they are entitled, but there is such a thing as exhausting the patience even of peaceful citizens.

THE "DAILY  
EXPRESS" DOES  
NOT KNOW:

WE smiled at a recent volte face on the part of the "Daily Express." In reporting the Armistice Service at the Royal Albert Hall, London, they claimed that it was an amazing thing to see seven thousand people stand to testify to the fact that they had personally received communications from the spirit world, but a day or two later they ask, "Has the aftermath of the Armistice celebration of this week supplied the usual stimulus to the Spiritualist movement? Apparently not. That strange and controversial cult seems to be receding as a proselytising force. It still has its sincere adherents and its martyrs." Evidently the "Express" does not know that new Spiritualist Societies are being started month by month, and within the past few months we have received information of the opening of five new Spiritualist Churches in a county which hitherto has not known public Spiritualistic activities. When Spiritualism can fill the Albert Hall on a Sunday morning and the Queen's Hall in the evening, in addition to another half-dozen smaller halls in London on the same day, and when the Manchester Propaganda Committee can after ten years still secure an audience of two thousand at its monthly meetings, it is difficult to determine where the lack of interest is apparent. We shall have to provide the editor of the "Express" with a pair of spectacles.

MR. RUDI  
SCHNEIDER.

THE "Daily Mail" has been giving a great deal of publicity to Mr. Rudi Schneider, with whom experiments are being conducted at the Laboratory of Psychological Research, South Kensington, and we congratulate Mr. Harry Price upon the publicity attained. We are particularly gratified to note that at last the critics are beginning to perceive that the investigators as well as the medium need watching. The "Mail" says "Many of the people who have sat with Rudi Schneider have found two weaknesses during his seances. They are the Secretary, who walks round the room, and the elaborate system of electrical appliances which prevents anyone from moving a fraction of an inch." We have criticised the supposed electrical control on several occasions. An electric current may be maintained a any time by a few inches of copper wire, while the fastening down of the observers to an unbroken circuit has always seemed to us to be a method which restricts rather than fosters investigation.

**WHAT DOES  
MR. PRICE  
MEAN?**

WE are a bit puzzled, however, at the "Daily Mail" reports. In one article we are told that Olga (Rudi's control) was a Spanish dancer. In another report we are assured that Olga is a piece of the subconscious personality of Rudi himself. Mr. Price says: "Olga is a figment of Rudi's subconsciousness." We are rather amused too at Mr. Price's statement that 90 per cent. of the whole business is due to conscious or subconscious fraud. It is difficult to know what Mr. Price means by the term. Who is guilty of the fraud if it is subconscious or unconscious? The usual method is, of course, to claim that the medium is a fraud, but if there is an untraceable fraudulent subconsciousness, we are wondering if it is that of the medium or of the individuals who are there to invent explanations or make excuses as the case may be, especially as we are told that "Olga may draw all the power she can from the sitters." We are all in favour of complete and thorough scientific investigation under the strictest test conditions, but we cannot agree that conditions are scientific because a ton of machinery is employed which needs more watching than the medium himself, and are inclined to suggest that the unnamed scientists call to their aid some of the business men and women who have witnessed psychical phenomena under conditions of light and freedom, where exact observation was possible. You do not simplify matters by making them as complex as the Sphinx.

\*  
CORRESPONDENCE.

**RESIDENT SPEAKERS, THE ONE MAN CHURCH,  
AND RESTRICTION OF SPEAKERS.**

Sir,—The letter signed "Maurice Barbanell" in a recent issue calls for an immediate reply, for he has deliberately gone outside the matter under discussion, bringing various items not relative to the purpose of the writer (Mr. W. H. Evans) when he introduced the above subjects.

I am not in the habit of dealing in "veiled statements." More often do I find trouble through speaking my mind, and the suggestion is not worthy of the intelligence and development of Mr. Barbanell.

My original letter did not mention the S.N.U., but our esteemed Editor, exercising his legitimate privilege, did not publish all of it. I was not attacking the S.N.U. or any other body. I am only concerned with the best means of reaching and bringing comfort to the greatest number of sorrowing souls on this earth. Should I attempt to tackle the S.N.U., and our friend the Editor granted sufficient space, there would be many surprises, but such action does not commend itself to me, or lead to any ultimate good. I have the greatest respect and admiration for the self-sacrificing men and women who have worked for the cause of the S.N.U., but this attitude of mind does not commit their most ardent well-wishers to blindly support their every action.

My statement that "Misfortunes," etc., etc., was made in general terms, and applies to all efforts, whether now existing or operating in centuries to come. We Spiritualists are not concerned only with such periods of time as our civilisation. We think and talk and build in terms of eternity.

There is one point re the S.N.U. and its assumption of power to which I should like to refer. Spiritualism has blazed a trail for many years, preaching death to creed and dogma, yet lying in front of me at the moment is an example of the essence of this system sponsored by the S.N.U. It is a list of rules for a church, which includes:—

PRINCIPLES.—The Seven Principles laid down in the Constitution of the S.N.U., namely:

1. The Fatherhood of God.
2. The Brotherhood of Man, etc., etc.

CONSTITUTION.

1. The church SHALL be composed of an unlimited number of members.
2. Members MUST accept the Seven Principles set out above, and subscribe thereto by signing the Roll Book of Members.

Does the true interpretation of the "shall" and "must" savour of power and coercion? What would the powers that be do with myself and others who think that the "brotherhood of man" theory, and all the sloppy slush and tosh that has been written in its favour, is the most nauseous nonsense?

Such emanations do not glorify the dignity of Spiritualism, or speak well of an intelligence that presumes to criticise the knowledge of one over 50 years of age, who has walked and talked with spirit entities from youth up. The more one learns from the spirit world, the more one realises how much there is to learn and how very little any one of us does actually know. In all earnestness I am ever ready to learn from anyone, provided they are fully qualified to teach. History not only proves that contact with the world from the spirit is the result of carefully planned organisation (not "all" the efforts, as Mr. Barbanell says), but it also teaches very plainly that all organised effort in spiritual affairs does eventually evolve into a priesthood who destroy or strangle all spirituality from its teachings and practices. The one man church question, to my mind, is one that will ultimately settle itself. If they are good they will prosper as they deserve; if not, they will in the course of time die away from lack of support.

Human nature does not support a bad tradesman if there is a good one within reach, and if our organised movements will only offer the world some of the great mediums we do meet outside their efforts, we shall have less of the prostitution of psychic gifts for the sole purpose of making money, and more of the phrase that every worker is worthy of his hire.

Mr. Barbanell says "Union is strength" is far more than a platitude. I agree, it is. It is a splendid copy book maxim for children, but as a "fundamental truth" it is the biggest fallacy and fraud ever invented and designed to mislead mankind. Nine-tenths of our troubles in this age are the effects of "union is strength" schemes developing into the "autocratic autocrats" of Executive Committees.

Now, Mr. Barbanell, let's have a jolly good laugh together, shake hands, drop personalities, and get on with the work.

C. J. STOCKWELL,  
Vice-President, Central London Society.

**HARALDUR WILSON AND MAN'S SURVIVAL AFTER  
DEATH.**

Sir,—In your recent review of Haraldur Wilson's book, while mention is made that he recommends the writings of several others, no mention is made of the fact that he translated my book, "Man's Survival After Death" into Icelandic, and that the book was duly published at Reykjavik for the benefit of Scandinavians generally. A copy of this book is now on my shelves. C. L. TWEEDEALE.

**THE BODY OF JESUS.**

Sir,—It may interest your readers to know that the two questions raised in your issue of Oct. 25th are both answered in the Stainton Moses automatic script. With regard to the disappearance of the body of Jesus, the communicator says: "The three archangels who were concerned in governing the life removed the body—Gabriel, who announced the birth, and Michael and Raphael, aided by spiritual power, removed the body of Jesus, even as before they had removed the body of Moses." In "Spirit Teachings," page 202, "Imperator," who claimed to have been Malachi the Prophet, and much associated with Nehemiah, states that the Pentateuch was the compilation by Ezra of legends and traditions which had been orally handed down from generation to generation, and which were collected by him to prevent their loss. C. GRVLLS.

**MALVERN HOUSE HEALING CLINIC.—MAGNETIC HEALING.** Advice Free. Treatment by appointment. Phone: Chorlton 393. Call or write to JAMES KLEE, N.A.T.M. and M.N.Ch.A., 105, WITHINGTON ROAD, WINDLEY RANGE, MANCHESTER. Free Treatment to the Needy on Wednesday, 2 to 5, Massage and Electrical; 6 to 8, Chiropody. Voluntary contributions towards expenses.



**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, DEC. 1ST, at 2-30 and 6-30,  
LYCEUM OPEN SESSION.  
At 8-15, Usual After Meeting.  
MONDAY, at 2-30, An "At Home." At  
8, MEMBERS' CLASS.  
TUESDAY, at 8, OPEN CIRCLE.  
THURSDAY, at 3 and 8, MRS. SHAW.  
FRIDAY, at 8, WHIST DRIVE. 1/-.  
SUNDAY, DEC. 8TH, MR. L. GEE.

**Manchester Society of Spiritualists,**  
38, MASKELL STREET.

SUNDAY, DEC. 1ST, at 10-30, LYCEUM.  
At 6-30, MRS. E. HINCHLIFFE at  
ARDWICK PICTURE THEATRE.  
MONDAY, at 8, MR. ELY.  
TUESDAY, WHIST DRIVE. Admission 6d.  
WEDNESDAY, 3 & 8, MRS. FERGUSON.  
THURSDAY, DEC. 7TH, at 7-30, DANCE.  
NEMO FIVE BAND. 1/3 inclusive.  
SUNDAY, DEC. 8TH, LYCEUM OPEN  
SESSION.

**Manchester Central Spiritualist Church**  
PARSONAGE, BLACKFRIARS STREET

SUNDAY, DEC. 1ST, at 11,  
MR. C. E. TIMMS.  
At 3, OPEN PUBLIC CIRCLE.  
At 8, MEETING at ARDWICK PICTURE  
THEATRE.  
MONDAY, at 8, MRS. LANGFORD,  
Clairvoyance.  
WEDNESDAY, at 8, MR. E. W. OATEN.  
Jesus, the Historical and Mythical  
Aspects."  
Questions and Discussion Invited.  
SATURDAY, at 3, SALE OF WORK.  
SUNDAY, DEC. 8TH, REV. GEO. COLE.

**Collyhurst National Spiritualist Church**  
COLLYHURST ST., MANCHESTER.

SUNDAY, DEC. 1ST, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30 and 8-15, MR. ARSTALL.  
MONDAY, at 3 and 8, MISS P. GOODWIN.  
WEDNESDAY, at 3 and 8, MRS. DAVIES.  
SUNDAY, DEC. 8TH, MRS. MEAKIN.

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

SUNDAY, DEC. 1ST, at 2-30, LYCEUM.  
At 6-45 and 8, MR. ELY.  
MONDAY, at 8, OPEN CIRCLE FOR  
HEALING and CLAIRVOYANCE.  
TUESDAY, at 8, MR. ENTWISTLE.  
WEDNESDAY, at 8, MRS. ROBERTS,  
Flower Service. Silver Collection.  
THURSDAY, at 8, MRS. WOLFENDALE.  
SATURDAY, at 8, OPEN CIRCLE.  
SUNDAY, DEC. 8TH, MRS. A. SPENCER  
(S.N.U. South Africa).

**Miss Platting Progressive Spiritualist Church,**  
COGLAN STREET, LODGE STREET.

SUNDAY, DEC. 1ST, at 6-30 and 8,  
LOCALS.  
MONDAY, at 3, SERVICE at MR. LANE'S.  
WED & SAT., at 8, PUBLIC CIRCLE.  
THURSDAY, at 3 and 8, MISS GOODWIN.  
SUNDAY, DEC. 8TH, MR. WHITELEGG.

**Moston Spiritualist Church and Lyceum**  
CHURCH LANE, MOSTON.

SUNDAY, DEC. 1ST, at 10-30, LYCEUM.  
At 6-30, OPEN CIRCLE, MISS RICHARDSON.  
At 8-30, MR. MINNERY.  
WEDNESDAY, at 8, OPEN CIRCLE, MR.  
ROY MORGAN.

WANTED, by Lady Medium, Unfur-  
nished One or Two Rooms and Kitchen.  
The enclosing full particulars, A.F.M.  
2, Calthorpe Street, W.C.1.

**SOCIETY ADVERTISEMENTS.**

**Moss Side Progressive Lyceum Church**  
1, BUCKINGHAM STREET  
(64A, GT. WESTERN ST.), MOSS SIDE.

SUNDAY, DEC. 1ST, at 2-30, LYCEUM.  
At 6-30 and 8-15, MRS. CROMPTON.  
TUESDAY, at 8, OPEN CIRCLE.  
THURSDAY, at 3 and 8, MRS. SKEER.  
SUNDAY, DEC. 8TH, MRS. WORTHINGTON

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

SUNDAY, DEC. 1ST, at 10-30 and 2-30,  
LYCEUM.  
At 6-30 and 8, MISS P. GOODWIN.  
MONDAY, at 3, MRS. RYDER. At 8,  
OPEN CIRCLE.  
TUESDAY, at 8, MRS. HOLT.  
WEDNESDAY, at 8, MEMBERS' CLASS.  
THURSDAY, at 3 and 8, MISS M. SMITH.  
SATURDAY, at 8, WHIST DRIVE. 9d.

**Pendleton Spiritualist Church,**  
94, HIGHFIELD CHAMBERS, BROAD ST.

SATURDAY, NOV. 30TH, TEA PARTY &  
GATHERING for Mrs. Moulden's 80th  
Birthday. All Friends are welcome.  
Tickets 1/3 each. Tea on Table at 5.  
SUNDAY, DEC. 1ST, at 6-30,  
MR. J. CHAMBERLAIN.  
MONDAY, at 3, OPEN CIRCLE.  
At 8, MRS. DAVIES.  
WEDNESDAY, at 3, MRS. WOOLFENDEN.  
At 7-30, HEALING CIRCLE.  
At 8-30, MEMBERS' DEVELOPING CIRCLE  
THURSDAY, at 8, MRS. LANGFORD.  
FRIDAY, at 8, OPEN CIRCLE.  
MRS. WOOLFENDEN.  
LYCEUM every SUNDAY at 2-30.

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

SUNDAY, DEC. 1ST, at 2, LYCEUM.  
At 3-15, CIRCLE, MR. BOLD.  
At 6-30 and 8, MR. T. CONNOR.

MONDAY, 3 and 8, MRS. WOOLFENDEN.  
TUESDAY, at 8, CIRCLE, MR. MORRIS.  
WEDNESDAY, 3 and 8, MISS A. BARTON.  
FRIDAY, NOV. 29TH, at 8, MR. TINKER.  
Lecture on "Mediumship" and Answers  
to Questions.  
SUNDAY, DEC. 8TH, MR. KNOTT.  
Every SATURDAY, at 7-30, SOCIAL.  
1/-, Refreshments included.

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

SUNDAYS, at 1P 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

**Bournemouth Spiritualist Church,**  
(Affiliated to the S.N.U.)  
16, BATH ROAD.

Resident Minister, MR. FRANK T. BLAKE  
SUNDAY SERVICES at 11 and 6-30.  
TUESDAY, at 8, PHENOMENA.  
THURSDAY, at 3, PHENOMENA.  
At 8, EDUCATIVE LECTURE and  
DISCUSSION.  
FRIDAY, at 6, HEALING. Guild in at-  
tendance to give treatment to sufferer.

**Isle of Wight!**  
**Ryde National Spiritualist Church,**  
BELVEDERE HALL, BELVEDERE ST.,  
RYDE, I.O.W.

SERVICES EVERY SUNDAY at 6-30.  
At 3, LYCEUM.  
THURSDAY, at 7.  
Hon. Sec., MRS. D. PERKINS, 78, Well  
Street, Ryde.

**SOCIETY ADVERTISEMENTS.**

**Brighton Central Spiritualist Church**  
CENTRAL HALL, 147, NORTH STREET  
(Facing Ship Street).

SUNDAY, DEC. 1ST, at 11-15 and 7,  
MRS. MATTHEWS,  
Address and Clairvoyance.  
MONDAY, at 8, HEALING CIRCLE.  
THURSDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

**Brighton Spiritualist Church,**  
MIGHELL STREET HALL.

SUNDAY, DEC. 1ST, at 11-15 and 7,  
MRS. M. MAUNDER.  
Address and Clairvoyance.  
MONDAY, at 7-45, PUBLIC HEALING  
CIRCLE.  
WEDNESDAY, at 8, PUBLIC MEETING.

**Eastbourne Spiritualist Society,**  
DICKENS FELLOWSHIP HALL,  
UPPERTON ROAD,

SUNDAY, DEC. 1ST, at 3-30, OPEN  
CIRCLE.  
At 6-30, SERVICE.  
After-Circle at 8.  
WEDNESDAY, at 8, OPEN CIRCLE.  
Mediums present.

**Kenton Spiritualist Church,**  
NORTHWICK PARK HALL  
(Stations: Northwick Park (Met.) and  
Kenton (Bakerloo).

SUNDAY, DEC. 1ST, at 6-30,  
MRS. E. CLEMENTS, Dipl. S.N.U.,  
Address and Clairvoyance.  
TUESDAY, at 3, WEEKLY MEETING for  
LADIES ONLY.  
THURSDAY, at 8, MRS. OGDEN, Psycho-  
metry.

**Ramsgate National Spiritualist Church**  
CHATHAM STREET, RAMSGATE.

SATURDAY, NOV. 30TH, at 7, and  
SUNDAY, DEC. 1ST, at 3 and 6-30,  
MR. ELLA.

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

SUNDAY, DEC. 1ST, at 7,  
MISS MOORE,  
Address and Clairvoyance.  
WEDNESDAY, at 7-30, MRS. HOLLOWAY  
Address and Clairvoyance.

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

SUNDAY, DEC. 1ST, at 11 and 6-30,  
MRS. D. C. WILLIAMS.  
THURSDAY, at 8, MRS. MAUNDER.

**Sutton Spiritualist Society,**  
CO-OPERATIVE HALL, BENUILL STREET

SUNDAY, DEC. 1ST, at 6-30,  
MRS. GRACE COOKE,  
Address and Clairvoyance.  
SUNDAY, DEC. 8TH, ALD. D. J. DAVIS,  
J.P.

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, DEC. 1ST, at 11 and 6-30,  
MRS. V. CROXFORD.  
THURSDAY, at 3, MEMBERS ONLY.  
At 6-30, for Public, MADAME ESTA-  
CASSEL.

**MR. ROY-MORGAN**  
WILL HOLD A  
SEANCE on FRIDAY, DEC. 6TH,  
at 8 p.m., at  
Mrs. FLORA AMES, 20, St. Ann's Sq.,  
Manchester (Top Floor), next to Bees.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, DEC. 1ST, at 6-30.  
MISS JESSIE MCKAY.  
Address and Clairvoyance.  
CIRCLE follows Service.

MONDAY, at 3, LADIES' OWN,  
MRS. CLARKE.

WEDNESDAY, at 8, MRS. FILLMORE.

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

SUNDAY, DEC. 1ST, at 11 and 6-30.  
MRS. E. EDEY.  
At 3, LYCEUM.

MONDAY, at 3, MRS. EDEY.

THURSDAY, at 8, MRS. S. D. KENT,  
Clairvoyance.

**Battersea Christian Spiritualist Church,**  
Removed to 193, LAVENDER HILL,  
S.W. (opp. Battersea Town Hall).

SUNDAY, DEC. 1ST, at 11, CIRCLE.  
At 6-30, MRS. FLORENCE LANE.  
Address and Clairvoyance.

SATURDAYS, at 7-30, Healing Circle,  
Clairvoyance or Psychometry.

SUNDAY, DEC. 8TH, MISS L. WHITE.

**Bowes Park and Palmer's Green,  
Spiritualist Church,**  
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, DEC. 1ST, at 11,  
MISS JOAN PROUD.  
At 7, MR. R. BRAILLEY.

WEDNESDAY, at 8, MRS. E. NEVILLE,  
at Shaftesbury Hall, adjoining Bowes  
Park Station.

LYCEUM every SUNDAY at 3.

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

SUNDAY, DEC. 1ST, at 11-15,  
OPEN SERVICE.  
At 3, LYCEUM.

At 7, MRS. S. D. KENT,  
Address and Clairvoyance.

MONDAY, at 7-30, LADIES' PUBLIC CH.

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8-15, PUBLIC CIRCLE.

SUNDAY, DEC. 8TH, MRS. H. PRIOR.

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

SUNDAY, DEC. 1ST, at 6-30,  
MR. and MRS. BILLET,.  
Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE. At 8,  
MRS. ETHEL HINES.

**Central London Spiritualist Society,**  
MINERVA ROOMS, 141, HIGH HOLBORN,  
W.C.1. (Corner of Bury Street),  
Entrance at Rear.

FRIDAY, NOV. 29TH, at 7-30,  
MISS V. M. THORNDICK.

SUNDAY, DEC. 1ST, at 7,  
MR. BANCROFT.

FRIDAY, DEC. 6TH, at 7-30, MR. A.  
BERNARD.

SUNDAY, DEC. 8TH, at 7, MRS. M.  
CROWDER.

AFTER CIRCLE follows Sunday's Service

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

SUNDAY, DEC. 1ST, at 11, OPEN CIRCLE.  
At 3, LYCEUM.

At 6-45 for 7, MRS. B. PETZ,  
Address, Clairvoyance and Spirit Draw-  
ings.

FRIDAY, at 8, Psychometry.

SUNDAY, DEC. 8TH, MRS. AIGER DE  
BEAUREPAIRE.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, DEC. 1ST, at 11, MRS. HAM-  
MERTON. At 6-45, MRS. HOLLOWAY.  
WEDNESDAY, DEC. 4TH, at 6, XMAS  
SALE. Suitable goods for Xmas Pre-  
sents, 1/- and 2/-. Nothing over 2/-.  
At 8, CONCERT and SOCIAL EVENING.  
Silver Collection in aid of New Organ.

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

SUNDAY, DEC. 1ST, at 3-15, LYCEUM.  
At 6-30, MR. H. J. HITCHCOCK.  
WEDNESDAY, at 7-15, MR. AARON  
WILKINSON, Address and Clairvoyance.  
SUNDAY, DEC. 8TH, MRS. NYLDA BALL.

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

SUNDAY, DEC. 1ST, at 7,  
MISS EVA CLARK.

At 8-15, OPEN DEVELOPING CIRCLE.

THURSDAY, at 3, SOCIAL.

At 8, MRS. PODMORE.

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

SUNDAY, DEC. 1ST, at 11-15, MR.  
WHITMARSH. At 3, LYCEUM.  
At 7, MISS LEONARD.

WEDNESDAY, at 8, MISS LILY THOMAS.

SATURDAY, DEC. 7TH, at 3, BAZAAR.  
Admission 1/-, including Tea.

SUNDAY, DEC. 8TH, MRS. E. CLEMENTS

**Finchley Spiritual Mission,**  
FERNBANK HALL, GRAVEL HILL,  
HENDON LANE, CHURCH END, N.3.  
Trams and Buses to "Queen's Head"

SUNDAY, DEC. 1ST, at 7,  
MADAME ESTA CASSEL,  
Address and Clairvoyance.

THURSDAY, at 8, MISS JOAN PROUD,  
Psychometry.

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

SUNDAY, DEC. 1ST, at 11-15, PUBLIC  
CIRCLE. At 3, LYCEUM.

At 7, MR. H. BODDINGTON.

MONDAY, at 7-30, HEALING CIRCLE.

TUESDAY, at 3, MRS. FILLMORE.

THURSDAY, FRIDAY and SATURDAY,  
DEC. 5TH, 6TH and 7TH, A GRAND  
BAZAAR AND SALE OF WORK. Opening  
Ceremony by MRS. A. BODDINGTON on

THURSDAY, DEC. 5TH, at 3 p.m.

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

SUNDAY, DEC. 1ST, at 8,  
MR. POLLARD.

CIRCLE, 11-30. LYCEUM, 3.

THURSDAY, at 8, MRS. E. CLEMENTS.

SUNDAY, DEC. 8TH, DR. VANSTONE.

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

SUNDAY, DEC. 1ST, at 3, LYCEUM.  
At 7, MRS. N. MELLOU.

MONDAY, at 3, MISS J. PROUD. At 8,  
MRS. DUNN.

TUESDAY, at 8, MEMBERS ONLY.

THURSDAY, at 8, PUBLIC CIRCLE.  
Silver Collection.

FRIDAY, at 8, LYCEUM MEETING.

SUNDAY, DEC. 8TH, at 7, MRS. GOODE.

**Hanwell Spiritualist Church,**  
120, UNBRIDGE ROAD.

SUNDAY, DEC. 1ST, at 3, LYCEUM.  
At 7, MR. APPLEBY.

WEDNESDAY, at 3, PSYCHOMETRY.

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

**SOCIETY ADVERTISEMENTS.**

**Hackney Independent Lyceum Church**  
41, PEMBRURY ROAD (Second Gateway  
on left in Downs Park Road).

SUNDAY, DEC. 1ST, at 3, LYCEUM.  
At 6-30, MR. SAMUELS & MR. LLOYD.  
Address and Clairvoyance.

OPEN CIRCLE after Service.

THURSDAY, at 8, DISCUSSION. At 9:15,  
HEALING CIRCLE.

SUNDAY, DEC. 8TH, MRS. BARLTROP.

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

SUNDAY, DEC. 1ST, at 11, SERVICE.  
At 7, MRS. BARLTROP.

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

WEDNESDAY, at 8, MRS. C. YOUNG.

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

SUNDAY, DEC. 1ST, at 6-30,  
MR. H. E. HUNT,  
Address and Questions.

WEDNESDAY, at 8, MR. H. BODDINGTON.  
Address and Questions.

SUNDAY, DEC. 8TH, MISS LILY THOMAS.

**Hendon Spiritualist Fellowship,**  
THE LIBERAL ROOM, 1, BELL TERRACE,  
HENDON  
(Opposite "The Bell" bus stop).

SUNDAY, DEC. 1ST, at 6-45,  
SERVICE.

Address and Clairvoyance.  
At 8, HEALING CIRCLE.

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

SUNDAY, DEC. 1ST, at 6-45,  
MRS. BROWNJOHN.

WEDNESDAY, at 3, LADIES' GUILD,  
MRS. MOTE. At 8, SERVICE.

**Ilford Psychical Research Society,**  
CLEMENTS ROAD, ILFORD.

SUNDAY, DEC. 1ST, at 7,  
DR. W. J. VANSTONE.

DEC. 5TH and 6TH, ANNUAL HOUSE-  
HOLD SALE in aid of the Building Fund.  
Opening each day at 3 p.m. All kinds  
of Stalls and Side Shows.

DEC. 8TH, at 7, MR. R. BODDINGTON.  
Address and Answers to Questions.

**Independent Spiritualist Church,**  
79, BEDFORD ROAD, CLAPHAM, N.

SUNDAY, DEC. 1ST, at 6-45,  
MRS. RAYFIELD,  
Address and Clairvoyance.

THURSDAY, at 7-45, MRS. DONALDSON,  
Psychometry.

SATURDAY, DEC. 7TH, at 4, BAZAAR,  
Fancy and Household Stalls. Border-  
land, Refreshments, Concert, Dancing.

SUNDAY, DEC. 8TH, Address and Clair-  
voyance.

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

SUNDAY, DEC. 1ST, at 11-15, CIRCLE.  
At 2-45, LYCEUM.

At 6-30, MRS. E. ROBERTS,  
Address and Clairvoyance.

MONDAY, at 3, LADIES' OWN,  
MRS. PRINCE,  
Address and Clairvoyance.

At 8, PUBLIC HEALING CIRCLE.

TUESDAY, at 8, STUDY CLASS.

WEDNESDAY, at 8, MISS MARY MILES,  
Address and Clairvoyance.

FRIDAY, at 8, MEMBERS' DEVELOPING  
CIRCLE.



**SOCIETY ADVERTISEMENTS.**

**Kensington Spiritualist Church,**  
BRINDSAY HALL, THE MALL, NOTTING  
HILL GATE.

SUNDAY, DEC. 1ST, at 6-30,  
MRS. BROOKMAN.

MONDAY, at 8, in Small Hall, MR. A.  
DEARNEY, SERJEANT, Psychometry.  
THURSDAY, at 8, in Small Hall,  
MR. E. SPENCER,  
Clairvoyance.

**25 Kingston Spiritualist Church,**  
VILLIERS ROAD, KINGSTON.

SUNDAY, DEC. 1ST, at 11, HEALING  
SERVICE. At 3, LYCEUM,  
at 6-30, MR. E. MEADS.

WEDNESDAY, at 7-30, MISS D. MOORE.  
FRIDAY, at 8, MEMBERS' CIRCLE and  
HEALING.

SUNDAY, DEC. 8TH, MISS FORD.

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

SUNDAY, DEC. 1ST, at 7,  
MR. P. W. WYATT,  
Address and Clairvoyance.

MONDAY, at 3, MRS. MURRAY.  
TUESDAY, at 8, HEALING SERVICE.  
WEDNESDAY, at 8, MRS. NUTLAND.  
THURSDAY, at 3-30, INVESTIGATORS'  
CIRCLE.

SUNDAY, DEC. 8TH, MRS. F. F. FLORE.  
**London District Council of the S.N.U.  
Discussion Group.**

Meetings held at MINERVA ROOMS, 144,  
HIGH HOBORN, W.C., at 8 p.m.  
MONDAY, DEC. 2ND, BOOK DISCUSSION  
"Spirit Teachings" read by MR. F.  
WHITMARSH (PRES. L.D.C.).  
Everybody welcome.

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

SUNDAY, DEC. 1ST, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, MR. D. J. DAVIS.  
THURSDAY, at 3, SERVICE.  
At 8, MR. T. W. ELLA.

SUNDAY, DEC. 8TH, MISS THORNDICK

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

SUNDAY, DEC. 1ST, at 11,  
OPEN CIRCLE.

At 6-30, MR. R. H. STURDY,  
Address and Clairvoyance.  
THURSDAY, at 8, OPEN CIRCLE.

**South London Spiritualist Mission,**  
LAUSANNE HALL, LAUSANNE ROAD,  
PECKHAM, S.E.15.

SUNDAY, DEC. 1ST, at 11-30, CIRCLE.  
At 7, MISS L. GEORGE,  
Address and Clairvoyance.

THURSDAY, at 8-15, MISS G. ELLIOTT,  
Address and Clairvoyance.

SUNDAY, DEC. 8TH, at 7, MRS. MARY  
CLEMPSON.

SATURDAY, DEC. 14TH, at 7-30, SOCIAL  
EVENING.

HEALING CIRCLE, TUESDAYS, at 8.  
LYCEUM every SUNDAY at 3.

**Surrebiton Christian Spiritualist Church,**  
MAPLE ROAD, SURREBITON.

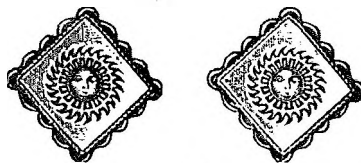
SUNDAY, DEC. 1ST, at 3,  
MR. WALTERS, Address and Psycho-  
metry.

At 6-30, MR. MILLS-TANNER,  
Address and Clairvoyance.

WEDNESDAY, at 3, PSYCHOMETRY. At  
7-30, MRS. MAUNDAY, Address and Psy-  
chometry.



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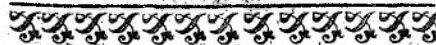
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25, CRESSWELL RD., TWICKENHAM, MIDDLESEX.  
NO. 1 FOOT OF REINHOLD BRIDGE

SUNDAY, DEC. 1ST, at 7,  
MR. A. MASON.  
WEDNESDAY, DEC. 4TH, at 7-30,  
MRS. EVA CLARK.  
After Circles at close of services.  
HEALING & DEVELOPING CLASSES.  
SATURDAY EVENING  
HOME CIRCLES at 7.15 p.m.  
Ask for Monthly Programme.

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

SUNDAY, DEC. 1ST, at 11,  
MR. MCPHIE.  
At 3, LYCEUM OPEN SESSIONS,  
At 6-30, MRS. E. PRINCE.

TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3, Ladies Meeting,  
MRS. MEYERS.

THURSDAY, MR. H. J. OSBORN, Lantern  
Lectures.

SUNDAY, DEC. 8TH, MRS. E. NEVILLE.  
GRAND BAZAAR on THURSDAY and FRI-  
DAY, Dec. 13th and 14th. Donations  
and Gifts welcomed.

**Streatham Spiritual Brotherhood** On the  
MURRAY'S CAPE, 109, STREATHAM HILL,  
S.W. (Directly opp. Streatham Hill Sta)

SUNDAY, DEC. 1ST, at 6-30,  
MRS. F. KINGSTONE.  
Address and Clairvoyance.  
All are welcome. Silver collection

**The Church of the Spirit,**  
21A, CHURCH ROAD, CROYDON.

SUNDAY, DEC. 1ST, at 11, MR. PERC  
O. SCHOLEY.

At 6-30, MR. PERCY O. SCHOLEY.  
WEDNESDAY, at 8, MR. P. O. SCHOLEY,  
Address and Clairvoyance.

FRIDAY, at 8, MR. PERCY O. SCHOLEY,  
Psychometry.

**The Spiritualist Meeting House,**  
ADULT SCHOOL HALL, PALMER'S ROAD,  
NEW SOUTHGATE, N.11.

SUNDAY, DEC. 1ST, at 7,  
MISS EDDISON and MRS. BAXTER.

SUNDAY, DEC. 8TH, MRS. W. EDWARDS.

**West Ealing Spiritualist Church,**  
HESSEL ROAD.

SUNDAY, DEC. 1ST, at 6-45,  
MR. F. H. WALL, Address.

WEDNESDAY, at 7-45, MRS. WIRDNAI,  
Psychometry.

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

SUNDAY, DEC. 1ST, at 11-15, SERVICE.  
At 7, REV. JOSIAH WELCH.  
WEDNESDAY, at 8, MISS JOAN PROUD,  
LYCEUM every SUNDAY at 3.

**Jewish Spiritualist Centre,**  
75, HANBURY ST., COMMERCIAL ST., E. 1

Sunday - - Dec. 1st - - at 8-30,  
Circle for Subscribers only.

Monday - - Dec. 2nd - - at 8-30,  
Clairvoyance - Mr. ISTEDE.

Thursday - - Dec. 5th - - at 8-30,  
Open Circle.

**Miscellaneous Advertisements.**

**Prospective Announcements, Speakers' Open Dates, Wanted, For Sale, To Let:—20 Words, 2/- Every additional 5 Words, 4d.**

RONALD BRAILEY, Clairvoyant, Psychometrist. Circles: Tuesdays and Fridays at 8.—90, Sunny Gardens. Bus 605 Golders Green. Phone: Hendon 1888.

A DRAWING-ROOM SEANCE will be held every Sunday at 7, at 15, Sandmere Road, Clapham, N. Mrs. IRWIN will give Psychometry and Clairvoyance

A DRAWING-ROOM DEVELOPING CLASS will be held every Monday at 7-30 p.m. at "Holly Bush," 81, Maybank Road, Sth. Woodford, E., commencing Nov. 4th. Psychometry-Clairvoyant Medium takes circle.

CHARLES A. SIMPSON, the Healer (control, "Dr. Lascelles"), receives Patients Daily by Appointment at 29, Queen's Gate, Kensington, S.W.7.

MARIAN MORETON, Clairvoyant. At Home, 1 to 5, except Saturday and Sunday. Circles: Tuesday at 3. Friday at 6-30.—64, Newman Street, Oxford Street, W.1.

MISS DAUNTON, Psychometrist and Clairvoyant, holds Circles for Psychometry on Mondays and Saturdays at 8. Developing Class, Fridays, at 8.—94, Crowther Road, South Norwood Junction.

MR. F. ANDERTON-HULME, Psychologist and Healer, 37, Upper Gloucester Place, Baker Street, N.W.1. Free healing, Thursday, 7 to 9.

MR. WATSON, the Healer (Control, "YARA"), receives patients daily by appointment at 140, Regents Park Rd. N.W.1. Phone: Primrose Hill 0772. Healing Circle every Wednesday at 7-30

MRS. E. A. CANNOCK, 56, Barrowgate Road, Chiswick, holds an At Home every Thursday at 3. Mornings reserved for Diagnosis and Treatment. Phone: Chiswick 1184.

MRS. B. HAMILTON holds Public Developing Classes every Monday and Friday at 8. Saturdays at 8. Circle for Psychometry, Sundays at 7. Short address and Psychometry.—60, Westbourne Grove, Bayswater, London, W.2. (exactly opposite Post Office).

MRS. LILLY, East End Healer, has removed to 19, Stourcliffe Street, Edgware Road, W.2. (near Marble Arch). Receives patients daily for treatment. Miraculous cures effected. Trance diagnosis by spirit doctor. Many successful absent treatment cases. Write for appointment. Fees very moderate.

MRS. HUGHES holds Spiritual Services (Trance) Sundays at 7, Tuesdays and Fridays at 8.—311, King Street (side door), Hammersmith, nr. Ravenscourt Park.

MRS. MAYES, 7, Fairmile Avenue, Gleneagle Road, Streatham, holds Circles on Sundays and Tuesdays. At home after 5 p.m.

MRS. WILLIAM EDWARDS, Trance Speaker, Clairvoyant, Psychometrist, At Home, Tuesdays and Fridays, 3 to 5.—15, Champion Grove, Denmark Hill, S.E.5.

MRS. MOSS, Mondays, at 8, Developing Circle—Thursdays at 7-30, Readings, 38, Tytherton Road, Tuffnell Park, N.19. Phone: Archway 3394.

SPIRITUAL HEALING.—The Kenton Healing Centre, 61, Crofts Road, open 7-30 to 9-30, Saturdays and Sundays excepted. Voluntary contributions.

VERA MERVYN, Renowned Trance Medium. Sunday, 7 p.m. Psychometry. Thursday, 3-30, "At Home." Tuesday and Friday, Developing Classes, 8 p.m. 52, Pennard Road, Shepherds Bush, London, W.22.

**IMPORTANT RE-ISSUE.**

THIRD EDITION.

# Objections to Spiritualism Answered.

BY  
H. A. DALLAS.

STIFF FANCY PAPER. 103pp.

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FRIDAYS, at 3, MRS. AYLIFFE, and MRS. SPARROW, FREE HEALING AND DIAGNOSIS.  
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