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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,193—Vol. XLII.

FRIDAY, DECEMBER 6, 1929

PRICE TWOPENCE.

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).

III.

THE Buddha left no writings; we can only depend on the writings of his disciples. Many of these were very learned men, whose minds had received good training in philosophical modes of thought; yet there may always remain some doubt as to what the great master actually taught. It is claimed by many that "karma" is held suspended in the ether, as vibrations, waiting for re-expression. This idea is quite in harmony with modern scientific knowledge and theory. Such "karma" or etheric vibrations would be expressed both on the physical and psychic planes of existence. Physicists tell us that energy is being dissipated from the sun and stars, and is accumulating in other parts of the universe, for conversion into electricity and matter. Vibrations and auras are continuously given off by minerals, plants, animals and human beings, and gravitate to spheres around the earth, manifesting or expressing themselves in those spirit spheres. Our feelings and thoughts generate vibrations, colours and auras which cannot be annihilated, but which continue until transformed or expressed.

Buddhists teach that "life" and "matter" are always associated, and that there is no "life" or "mind" apart from "substance"; neither is there "matter" without "life." Spiritualists know that "life" exists associated with "Primal Spirit," and also with "derived spirit," which are substantial, though not material. We agree that everything is alive, and modern science is demonstrating this very important truth, although people, including scientists, are very slow in grasping the fact.

Buddhism teaches that nothing can be destroyed, but only transformed or absorbed into the formless. Modern science and Spiritualism are both in agreement with this statement.

The Buddha did not claim to know of a supreme personal God, and he made light of the numerous gods of India, but he taught the "supremacy and permanence of law," which produces continuous change and variation. "Becoming," rather than "Being," is the aspect recognised by Buddhists; it is more obvious. Spiritualists are inclined to emphasise the aspect of the "Eternal Unchangeableness of the Supreme Law," which produces continuous change, and to identify that "Supreme Law" with "Divine Mind," inseparable from "Universal Spirit," "Fundamental Living Substance," which expresses the universe within its Infinite Self.

The Buddha taught of the eightfold path to salvation. We cannot be saved by the sacrifice of animals or human beings, but by our own efforts. What is necessary is—

1. Right belief as to cause and effect.
2. Right thoughts and feelings.
3. Right speech.
4. Right action.
5. Right ways of living.
6. Right effort.
7. Right control of self.
8. Right meditation, concentration and direction of mind.

No appeal is made to any infallible book, priest or church. The great authority is the common sense of rational human beings. If one is without it, he should be taught; if he be incapable of learning, he should be placed where he cannot be a nuisance to other people. There are no dogmas, creeds or articles of belief to be subscribed to in Buddhism, but one must observe the following five precepts:—

- Abstinence from the taking of life.
- Abstinence from theft.
- Abstinence from lust and incontinence.
- Abstinence from lying and slandering.
- Abstinence from intoxicating drinks and drugs.

The first of these bears not only on murder, but upon war and cruel sports. Theft involves more than pilfering; it applies also to operations that are regarded in many countries as legitimate business. Lust and incontinence may affect both married and single life; promiscuity is condemned. Lying and slandering are regarded as mean and cowardly in the extreme. Drink and drugs are condemned because they injure the physical organism, impair the mind, and are the cause of offences and crimes, as well as of foolish and irrational behaviour.

The following extract from "Buddha the Atheist" by Upasaka presents a good view of Buddhist thought regarding "salvation."

"Buddhism has recourse to meditation, to the cultivation in this way of the higher mental and moral nature and faculties. Such meditation, quiet introspective thought, upon the eight categories of 'the path' leads to 'enlightenment,' to the realisation that the 'self' is really non-existent, a transitory phenomenon, and that selfishness is the outcome of ignorance. Buddhism seeks to displace this by 'enlightenment.' This 'enlightenment' begins to dawn at the very entry of 'the path,' and it increases as one proceeds, until the 'Light of Liberation' shows beyond, namely 'Nirvana.'

"It has been said that 'desire,' craving for SENSATE existence, is the cause of self-conscious being. It is also the energy which persists in causing the constant re-expression of the 'ego.' When, as the result of enlightenment, one realises that this is unsatisfactory, tedious, fraught with ever-recurring suffering and sorrow, then he aspires to escape from it.

"The way out is Nirvana which is a state of the highest mental and moral perfection attainable in this life. It is NOT the extinction of consciousness. But, having realised Nirvana, the 'ego' ceases, with the cessation of its cause, 'desire.' Then the karmic chain comes to an end, for the reason that no new links are forged, and the perfect man or woman enters into the ulterior state known as 'Parinirvana.' This is the infinite and eternal peace, beyond all understanding by the finite mind. This is salvation from the Buddhist point of view."

This is very beautiful on the whole, and has much in common with what we know of "Mysticism." But there are weak points which the "common sense" invoked fails to explain, such as 'the ego ceases, but the consciousness continues.' This is paralleled by some Western claims of immortality for the soul that is swallowed up in the Infinite. Parinirvana seems to be a positive state, condition or reality, and not a negative. But it is said that this has been a much disputed question with learned Buddhists.

Buddhism teaches that law, mind and the ether are permanent and enduring, and that all things are potential in them; they are the Infinite Eternal Reality, but they are not called God.

Buddhism could be much improved if its scholars were willing to forsake some of its tenets and to learn from the experiences of Spiritualists something of the facts regarding spirits and the spirit spheres. It is in many ways undoubtedly an admirable philosophy and religion. The Buddhists of Southern Asia are comparatively free from crime, and are amongst the happiest people in the world.

Kindness and goodwill towards mankind and animals are universal. Buddha taught the supremacy of law and the primacy of mind, the conquering of desire, and the aspiration towards purity and peace. Life as it is is a thing to escape from. Jesus taught us to love God above all, and to love mankind. Loving God includes obedience to His will; that is, obeying the Eternal Law which was the teaching of Buddha. Jesus urged us to overcome the lower desires. This also is what the Buddha intended, for he advocated "aspiration," and aspiration is the desire for higher things, actually spiritual realities, though the Buddha did not understand our spiritual natures. Jesus knew, and advised the cultivation of the spiritual side of our being; his message on the subject, including the birth within of a spiritual body of light, was additional to the teaching of the Buddha, although the Buddha's method would actually bring about much the same results. But the teaching of Jesus and of Modern Spiritualism on this question is necessary to a true reconstruction of the Buddhist philosophy.

Spiritualism teaches of the spiritual nature of the universe as being spirit manifesting, thus agreeing with Buddhism that the ether is the source of all material expressions, and that mind is fundamental and inseparable from the ether and matter. Both are more or less in agreement with Jesus that God is our Father, for God is spirit, though the Buddha did not say so or think so, and we agree that everything is derived from the ether or primal spirit.

Spiritualism is confirming and demonstrating the truth of Jesus' teaching about the rebirth of the spiritual body, and is revealing much about our spiritual natures, and the future life, which is supplementary to the teaching of Jesus as recorded.

Rather than condemn "desire" completely we look upon it as necessary for the production of higher and higher forms of life. Desire is good on its various planes for its proper purposes, but we should desire and choose the higher in preference to the lower, and avoid all excess, thus mounting the ladder of life, which leads to the highest spiritual development and manifestation. Life is a thing not to escape from, but to prize, to purify, to increase, to work for. We have to travel away from the lower life to the higher. Jesus taught this, Paul taught it, and Spiritualism teaches it. We believe in a future life of activity, usefulness, progress, and happiness. Whether the human soul will continue to exist and function through all the infinite succession of cycles as a human soul we do not know, although it is usually taught that the soul is immortal. Life is eternal and indestructible, like force and substance. If the human soul with its spiritual body is ultimately disintegrated, dissipated and re-absorbed into primal spirit, its life, force and substance will be available for re-expression, fresh manifestation, possibly reincarnation. This description of reincarnation, however, is very distant; we have had human spirits communicating, who claim to have been on the spirit side for thousands of years. This is very little when compared with the claim made for other spirits that they were brought into being on worlds which existed before our solar system existed.

The life of plants, animals and minerals is never destroyed at so-called death, but along with its associated force and matter re-expresses itself in other forms. Re-expression is often a more suitable word than reincarnate; it is much wider and more embracing.

There is but one vast ocean of life, and we are all manifestations, expressions or re-expressions of that one life. Some people speak of the one life as the one soul; in this sense, taking the one soul as the only soul, we are all reincarnations of that one soul. The Osiris was the soul of each and all, continually reincarnating. To save confusion it is better to speak of individualised life only as a soul, to distinguish it from infinite life, of which it is a finite part and expression.

The Buddha has been called an atheist. He knew nothing positively of a personal God, but, on the other hand, he taught that nothing happened by mere chance. He believed in the Infinite, the Eternal, in life, mind and spirit or ether, in law or karma. These are all aspects or attributes of being or becoming or reality or God.

Spiritualism teaches that God is spirit, not a spirit, but universal, eternal spirit; also that God is law, mind, life, love, and much else; not one person or three persons, but the sum of all persons and personality, and much else. God cannot be limited. He is not an abstraction, but in a sense the sum of all abstractions. He is the One Permanent Reality, He is All in All. God is the great mystery, our parent, to be sought, to be meditated upon, to be obeyed, loved and worshipped. His aspects or attributes are many, some of them are the following:—

God is eternal, infinite spirit.

God is love, wisdom and power.

God is substance, energy and life.

God is truth, beauty and harmony.

God is law, justice and mercy.

God is being, I am, and becoming.

God is unchanging, yet producing constant change.

God is our source and sustenance, father-mother, preserver.

God is incomprehensible to man, as the infinitely small cannot contain the infinitely great.

God is made manifest in the material and spiritual worlds.

Everything is of Divine origin.

Mr. A. J. Edmunds, M.A., of the University of Pennsylvania, has made a great study of Buddhism, and differs somewhat from other authorities in his views. He says "The four great Nikayas—gospels—are full of spirit manifestations," and that Mrs. Rhys Davids is now proclaiming this fact. If so, it may be that the Buddha was in closer agreement with Jesus and with Spiritualism than has been represented. It is certain that the Buddhism of the present day has much in common with Spiritualism, but it has departed more or less from the teaching of the Master, and has become inconsistent and doubtful in some of its tenets. It would seem that both in the case of Jesus and in that of the Buddha there is uncertainty as to their actual doctrine on some points. It is certain, however, that the Buddha changed his views very considerably, and that what he believed in his younger days was very different from the teaching of his old age.

IS IT ILLEGAL TO CURE THE SICK?

THE Paris correspondent of the "Manchester City News" joins us in the protest against the unfair restrictions placed upon mediums and healers, which seem to be as bad in France as in England. He writes:—

"Before nearly 2,000 Parisians, the lady named Germaine of Rouen, condemned to a year's imprisonment and a fine of 1,500 francs (but remitted on appeal) for having illegally practised as a doctor, performed what seemed like a miracle. A person crippled with rheumatism in both legs and hitherto unable to walk found herself suddenly cured. It is a strange story and almost incredible, but I am assured it is true. The lady 'doctor' simply placed her foot upon that of the afflicted one. In a few seconds the invalid got up and started to walk. A few further touches from those mystic hands and she declared herself cured! Doctors and barristers immediately joined in a controversy. One of the pleaders urged that when a woman, whether she possessed a diploma or not, could cure organic lesions, it was an odious thing that she should be condemned by any tribunal. The entire audience applauded that view as being essentially just. And after all, is not that simple equity? We are not now in the Middle Ages when the workers of miracles were burnt at the stake. Let persons like Madame Germaine be watched and supervised, if you will, but do not prevent them from trying, in cases where the faculty has failed!"

Spiritualism and Modern Unbelief.

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

It seems as if Francis Bacon, perhaps the greatest of English philosophers, was wrong when he said that "a little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion." A great change has come about since he wrote his famous essays. He made it clear that he would rather believe in fables and legends than believe that "this universal frame is without a mind."

The fact is most philosophers do not feel this way. I once belonged to a University class of students of philosophy, and only two of us believed in the existence of a Creative Mind. The rest were crass materialists under a number of high-sounding names, and they apparently bored upon me and my friend as mentally unable to take an unbiased view of existence. My belief in Spiritualism was a source of amusement, until the professor one day explained that philosophy could never help a person to know what became of the soul after death, but Spiritualism could. It is putting it mildly to say those sceptical young men were astonished!

There lives within a stone's throw of where I am typing these lines a notable American philosopher, who has devoted all his life to the serious consideration of whether man is immortal and whether God lives, and the result is that he is an unrepentant materialist, who thinks that any ordinary man with half the power attributed to God could have made a better job of things.

He sees nothing but wear and tear in its worst form. Life seems purposeless, striving after nothing in particular, unless the happiness of the individual is of importance. Not for the individual, but for no one else. The result is struggle, vicious and unceasing. No form of life seems to escape this terrible strife—plant, animal or human. It all makes a dismal story, and inclines one to the opinion that the study of philosophy may be a bad thing, leading to pessimism. Is life really full of follies and defeats? Is death an end to misery?

For the average thinker the answer must alas! be Yes. Only an unreasonable apologist can say that there is no truth in the statement that life is on the whole a failure. No one, as far as I know, is very happy, unless he be an ecstatic or insane. All of us have periods of exquisite enjoyment, but they are far too brief, wedged in among a mass of dull moments or hours of disappointment.

A well-known millionaire said to me the other day that he was happy only when he forgot; yet he was fortunate. Most millionaires go, for he had more than a love of money. His tastes were excellent, and he was a Spiritualist.

We were walking in the beautiful grounds attached to his charming house, a standing testimony to the American love of the beautiful. It was all so attractive that I thought he must be a happy man. "No, he was happier when he was trying to get these things than when possessing them. Possessions bring responsibilities," he said. Then with a sweep of the hand he continued, "All these things cost money and a great deal of attention." Then came the tragic confession, "I am happy only when I forget."

I know a man who is voluntarily separated from his wife. Together they quarrel and misunderstand each other, far on each other, and are never very comfortable, so he decided to quit. "Let her feel what it is to be without me," was his sentiment, arising from injured pride. She was equally glad to let him realise what it meant to be without her. Neither thought they would mind the parting. I have seen their correspondence since he left home, and both are more miserable apart than when together!

"What are you going to do?" I asked the husband. "Send for my wife. I simply can't be happy without her." "And then?" "Oh, we shall just quarrel, but anything is better than being apart. I love her too much for that."

This is by no means an isolated instance, and might be paralleled in other walks of life. In its way it is as tragic as the fact that life lives upon life. It does seem as if things are run rather badly.

RELIGION AFFECTED.

The effect on religious thought has been drastic. Any religion will undertake to answer all important questions, such as why and how God acts, and proclaim Him to be omniscient, omnipotent, and omnipresent—words full of impressiveness, but with little to commend them to the fearless inquirer.

The truth is that, judged by human standards, the world seems cruel and unfeeling, and the "plan" of life little more than an unreasonable determination to propagate species without due regard to the individual. The whole scheme is shockingly wasteful. One tree may produce a million seeds, with the chance of perhaps not more than one surviving; a fish will produce hundreds of thousands of eggs, with only the remotest chance of more than a few of them growing sufficiently to make a square meal for an enemy fish. The human family is not exempt from the same uneconomical process. Nature fires at her bull's eyes with a blunderbuss, as if knowing full well that one or more of the shots must strike home.

What would we think of a man who endeavoured to run his business along such lines? Even if he had unlimited supplies we should condemn him as a wasteful fool, lacking in both feelings and intelligence. Yet we excuse Nature, and religions persist in teaching that God is all-good and all-wise. "If we believe in Him and accept the teachings of this or that church we shall be saved." The whole thing appears to the enlightened mind as utterly stupid, unjust, even unnatural. If God had not made us He would not have needed to redeem us—to fall back on so unjust and inadequate a scheme.

Modern belief inclines to favour a will-less mechanism with good reason, in view of these teachings. Much better be subject to the interplay of fortuitous atoms, much better that the human mind be the offspring of strange chemical reactions, than that a real live God be responsible for the unfortunate state of affairs.

If it were not for human kindness and optimism the God idea could not hope to flourish in the twentieth century in the face of modern scientific discoveries. "Cold reason" would freeze God out altogether. He does not help us to solve our problems, but rather intensifies them. We erect hospitals and asylums to succour the unfortunates who have fallen victims to the defects of Nature. We make eyeglasses to improve Nature's defective visions, crutches to support her faulty creations, radium to cure Nature's cancer. Viewed thus, Nature appears in a sorry light.

Our New York philosopher asserts that man fears above all things annihilation, which, however, he has inevitably to face. Mankind hates and fears death, not merely for each person, but much more for each person's friends; hates to think that the voice of a loved one must be stilled, that the warm hand must grow clammy and cold, and that the light of life must leave the smiling eye. To think that these things must be replaced by silence and absence is horribly distressing, and man tries to forget it, although Nature allows no real respite. Her manner of doing this is drastic: she simply makes the hand of some loved one cold, steals the smile from the lips, and dulls the erstwhile bright eye, and then makes the space which they occupied empty and the voice ceases to speak. Nor can her method of doing this be commended. The death of a soldier on the battlefield may be preferable to that of the sick-chamber in which the vast majority of people die!

No wonder the behaviourist believes that character is a purely mechanical expression, and the more "philosophical" philosopher, who hopes for some form of continuity of life, doubts whether that continuity can take place in individual form—that consciousness can survive.

WHERE SPIRITUALISM COMES IN.

For my part I appreciate these pessimistic views of all scientists and philosophers who base their conclusion on observations and experiments strictly limited to what is regarded as the "rational" field. Apart from the hope which burns so consistently in the human mind, there is little to support the belief in survival of death, unless the dead themselves can prove that they continue in a conscious state elsewhere.

This is where the modernist fails; he seldom takes any interest in Spiritualism or even psychical research. "Why should he interest himself in mediums, when everybody knows that they are the legitimate descendants of witches and wizards?" he asks. "Besides, they tend to support the main thesis of all religions by proclaiming that man has a spiritual part, and everybody ought to know that religions are mere guesses and bad ones at that." They confuse, do these modernists, religion with priestcraft and the Apostles' Creed. Neither Athanasius nor Arius have anything fundamental to survival; but the scientific critic does not realise that.

Science and philosophy both fail to realise the truth because they ignore the most important data regarding man's after-death state. Until they pay proper attention to supernatural phenomena they will be blind leaders of the blind. Spiritualism may not solve all mysteries, may be unable to account for the brutalities of the struggle for existence and the apparent uselessness of much pain and sorrow and sin, but it can show that man survives death. Let the dead talk, their authority is greater than our own, because they have a wider vision and a bigger environment.

It is not necessary to prolong this argument. Let us end it with a concrete case, then we may see what joy there is in the discovery that human life continues after death.

A few days ago some friends of mine were terribly bereaved. Their little son, a bonny boy of seven, had been playing in front of the house, hearty and apparently well, when, five minutes later, he collapsed, and was carried into the house a corpse! Little more than a year ago the parents had been brought to a knowledge of Spiritualism, and now it stood them in good stead. Without it they would have been hopelessly lost in sorrow.

Five days ago a mutual friend went to the Middle West, and this morning I received a letter stating that he had visited a voice medium, a complete stranger to him and the parents of the child, and one who knew absolutely nothing about the sitter's affairs. At this seance the spirit of the child manifested, talked about his mother and father and sisters, said he had fallen down in front of the house, and that he had been brought to "Uncle Francis," as he always called the sitter, by a certain spirit known to his parents. The parents have been notified of the facts. The child is obviously alive and well in a better land, and in due course will be reunited with the family.

Why, therefore, should people fear annihilation, and recoil hopelessly from death? Let science and philosophy take notice of the truths of Spiritualism, and life will become less perplexing, and more worth while.

Armistice Photographs.

THROUGH the kindness of Miss Estelle Stead, of the W. T. Stead Borderland Library, we have been permitted to examine photographs taken at the Royal Albert Hall on Sunday, Nov. 10th. Mrs. Deane did not take photographs in Whitehall, as she did not feel capable of the strain of a long stand in the inclement weather.

The plates used were taken from a box containing two plates which were specially packed and marked for the W. T. Stead Bureau by Messrs. Samuels, photographers, in the Strand. Two single slides were used, and both were loaded by Mrs. Deane in the presence of Miss Stead on Friday, Nov. 8th, the plates being initialled by Miss Stead. They were left in Miss Stead's possession until Nov. 10th, when she herself took the camera and slides to the Albert Hall. The camera was then handed to Mrs. Deane and focussed, and the slides were handed to her one at a time, immediately before the exposures were made. The first exposure was made during the "Silence." The other some minutes later, while Mrs. McKenzie was speaking. The slides were then returned to Miss Stead, who retained possession of them until they were developed by Mrs. Deane in her presence and in the presence of another observer at the Library.

Mrs. Deane had never handled the plates except during the process of loading the slides and making the exposure, and then only under the close supervision of Miss Stead.

One plate shows 39 faces and the other 44, but we must regret that they are not sufficiently distinct for clear reproduction in THE TWO WORLDS. The faces, however, are exactly identical in each case, and they are arranged in exactly the same positions on each plate. In fact, one seems to be a replica of the other, except that a few faces at the bottom of number one are not included on number two. It remains to be seen whether any of the faces are recognised by individuals who knew them.

A Spiritualist Looks at Suicide.

By ROBERT LANCASTER.

To commit suicide is not only hopelessly foolish, but also definitely wrong. A suicide is a deserter. The human family is here to make progress, to improve, to evolve, to develop the quality of love, and show it forth by serving one another. And it is by service, as Robert Browning saw ("Rabbi ben Ezra"), that souls are shaped on the wheel of life for higher purposes. Whatever these purposes may be, we are all members of the human family, and evolving towards them. The individual who "quits" or commits suicide is a deserter, and his action advertises his fear or unwillingness to bear his part.

Then again, suicide is necessarily a self-centred act, a selfish act directly opposed to the ideal of universal sympathy and brotherhood reflected in service, and it is, therefore, wrong. It is a direct revolt against life; it is unnatural. What if a flower were to turn away from the sun and seek no moisture with its roots? Yet such would be suicide.

Suicide is foolish, for it arises from a great delusion, the delusion that man can lay down his life. You can never stop living. It is not possible for life to cease; it only changes its form of expression or manifestation. Such is death. The caterpillar "dies," but the butterfly "survives." To try to destroy yourself or to desire self-obliteration is to essay what is absolutely impossible.

MISTAKEN ACTION.

Moreover, to a Spiritualist suicide is a dismally mistaken action, for it only accentuates the suffering, trouble or anguish which made life on this earth "unbearable." Without the "earth body" which has been wantonly laid aside, thought, emotion and feeling are found to have real power, and to strike much nearer and keener than when the "body terrestrial," to use St. Paul's expression, acted as a sort of cushion to protect the growing soul from the stabs and shafts of hate, cruelty, contempt, and all the host of mistaken forms of thought.

In his new environment the suicide finds himself more alive to his own misguided mental and spiritual condition which led him to kill his body.

I have spoken to various poor suicides, and the accounts they give are more than sufficient to deter any listener from harbouring the idea of self-destruction or self-escape. "I have been in hell," they often say. The length of their dreary sojourn in "darkness," as we call it, depends largely on themselves; for some it may be a very long time before they are ready to make a fresh start. Only when they are willing and resolved once more to take their places in the army of humanity, helping, serving, progressing towards good, can they glimpse any of the beauty, joy, and peace of the Summerland to which such a resolve would necessarily lead them.

To some people suicide is evidence of courage, and in some countries it has come to be regarded as an act of devotion, or even piety. To a Spiritualist it is wrong, and is an act of great folly, which defeats its intended purpose.

The British College of Psychic Science, Ltd. announces its change of address from Holland Park to 15, Queen's Gate, London, S.W.7. The new premises are situated convenient to the Royal Albert Hall.

An Evidential Seance.

I REEL in duty bound to give to all who may be interested an account of a (to me) remarkable experience. Through the kindness of Mr. Ben Carter, of Halifax, I was in touch with Mr. Jack Annable, of Belper, Derbyshire, who found was taking a service at Loughborough. I and my wife attended this meeting, and my wife, who is French, had her mother described to her in an unmistakable manner, for the first time after many months of seeking.

The death of my wife's mother had greatly upset her, and she said that she would have no peace until she heard of her mother and learned if she was happy in spirit life.

Mr. Annable had a vacant week-end recently, and he was good enough to spend it with us, bringing his dear wife with him. We had a sitting on the Saturday evening, when Mr. Annable's control, "Sambo," informed us that a funny man who could not speak English, and who kept shrugging her shoulders, wanted to control the medium. He did not seem pleased, but after a while allowed the woman to control, and the following took place: "Ma fille, ma fille, je suis contente, je suis contente. Ma fille, fais attention à ta tête, ta tête. Oh c'est difficile (all this was to my wife), (to me) Mon fils, mon garçon, c'est difficile, bon soir."

The following came through on the Sunday evening:—"C'est difficile, Je suis heureuse, si heureuse, n'oublie pas fais attention à ta tête, la nuit dernière tu n'as pas dormi d'un instant auprès de toi toute la nuit."

My wife then asked: "Chère maman, promets moi de venir nous écrire des messages quand Fred et moi sommes auprès du feu?"

The answer came: "Oui, Je viendrai encore."

My wife's next question was: "As-tu vu ton cher Georges que tu aimais tant?" (this refers to my wife's brother in spirit).

The answer came: "Avec moi toujours; je va venir maintenant, Je suis contente, mon garçon, mon fils, au revoir."

Georges then took control and welcomed us. The power then appeared to have become exhausted.

The above I suppose would be of little use in the ordinary way, the important point to my mind being the fact that Mr. Annable HAS NO KNOWLEDGE OF ANY FRENCH. And it must be remembered that this all came through in less than an hour. Mr. Annable has gifts far more valuable than the knowledge of languages, one of which is the spiritual inspiration that his presence imparts.

In these days, when spiritual gifts are being used for material ends, it is a great pleasure to record that Mr. Annable, although in no wise good circumstances, will not allow his gifts to become a commercial asset, believing that the Divine Spirit will take care of His own.—F.A.G.

BAZAAR AT KENTON.—On Saturday, Nov. 23rd, Mrs. Hinchliffe opened, in the Northwick Park Hall, Kenton, Middlesex, a successful bazaar and sale of work. An interesting address was given upon the occasion by Mr. Percy Beard, who was introduced by the President (Major D. D. Milne). Mrs. Hinchliffe referred in the course of her remarks to the circumstances which introduced her to Spiritualism. Thanks to the efforts of the various stall-holders and to the support given by the members and visitors a substantial sum was realised from the sale, which is to be devoted to the church building fund.

A BRISTOL WEDDING.—The Bristol United Spiritualist Church was well attended on Saturday, Nov. 16th, the occasion being the wedding of Mr. Henry Ernest Freckleton, of Palmer's Green, London, to Miss Elsie C. Orchard, of The Gables, Hannam. The bride was attired in charming dress of blue georgette, faced with silver, and carried a bouquet of lilies. The bridesmaid, Miss Constance Bowen, was dressed in pink silk, with a selye cap, and carried a bouquet of pink carnations. The service, which was a choral one, was conducted by the President (Mr. Bowen). After the ceremony the bride was presented with a silver horse-shoe by the local healers, and the happy couple subsequently left on their honeymoon.

Spiritualism and Its Problems.

REV. G. VALE OWEN, AT SHEFFIELD S.P.R.

THE Rev. George Vale Owen deeply interested a large audience on Friday, Nov. 22nd, at a meeting arranged by the Sheffield S.P.R. and held in the hall of the Builders' Exchange, when he took as the subject for his discourse "Modern Spiritualism and its Problems."

Mr. Owen asked: "What happens in the next life to those who love one another? Can they hope for re-union?" His daughter Ruby died in 1896, and found her sister on the other side to greet her. A girl, Florrie, at eleven turned idiot, and died at nineteen. She went over with a mentality of seven, but is now of a mentality of nineteen, for these years were not lost, as is sometimes the case here. A clairvoyant friend at Matlock station saw a lady and idiot son, and sent out a prayer that all might be made well. His spirit body was all right, but unable to express itself in his bad earth condition.

He had a friend Alfred, who had a brother Harry, a churchwarden and a flower gardener, who died. Alfred went to a seance, and Harry came to him. He asked Harry if he had come across Biddy, who weeded the fields. Harry replied, "Ah, I have, but she's far higher up than I am."

A friend, well to do, who sold his business for £70,000, had a sister who married a hairdresser, disgracing herself. The friend joined the Spiritualists, and realised all his wealth was no good to him. He "went over" penniless. Whatever they might say or do, there was only one religion (the worship of the Heavenly Father and the brotherhood of man). Parsees, Hindus, all joined in this prayer.

Questions were invited, and with the answers constituted a fitting sequel.

A vote of thanks was carried with enthusiastic acclamation.—WM. HARRISON BARWELL.

DID ROBERT LOUIS STEVENSON COMMUNICATE?

THE "Sunday Chronicle" asks "Is the Spirit of R. L. Stevenson Dictating Masterpieces from Beyond the Grave?" The "Chronicle" probably does not know that Stevenson had a deep interest in psychical subjects, and was the Secretary of the first Psychical Society formed in Edinburgh. The "Chronicle" says:—

"This amazing suggestion was made by Mr. Pat Baxter, an enthusiastic Aberdeen Spiritualist, in an interview. He said that except for the lack of shorthand he would now be in possession of a priceless poem that materialised at a seance. A few of us had met quite by chance at the house of a friend," said Mr. Baxter, who is an engineer's draughtsman, living at Dancing Cairns, Bucksburn, near Aberdeen. "A seance was suggested, and Mr. James Brown, of the Aberdeen Spiritualist Union, acted as medium. Presently he delivered a poem, the beauty and magic of which held us spellbound. I attempted to scribble down some of the passages in the darkness, but the unusual metre gave me little chance of success. When the poem was ended, the initials "R. L. S.," were repeated with a precision and clarity that removed any dubiety." Mr. Baxter has searched Stevenson's poems from beginning to end, but cannot trace anything that in any way resembles the poem in question. Moreover, Mr. Brown, the medium, is the first to admit that he does not possess any literary qualifications, and that it would be impossible for him to have been the author of either the poem or the beautiful literary passages which preceded it. There were several references in the poem to Spiritualism, and Mr. Pat Baxter is convinced that the poet, whether Stevenson or another, was anxious to prove that literary geniuses who have 'passed over' are still busily creating masterpieces."

Nor stony tower, nor walls of beaten brass,
Nor airless dungeon, nor links of iron,
Can be retentive to the strength of spirit.

—SHAKESPEARE.

NEWSY NOTES.

A CRITIC CRITICISED.

Someone who calls himself "Anti-Spook" has been rushing into a provincial newspaper with an attack on Spiritualism, and has found, in consequence, an avalanche of unexpected but nonetheless sensible criticism. "Anti-Spook" asks: "I should like to be enlightened as to what form of comfort and happiness 'Grateful' (a previous correspondent) has derived from his 16 years' association with Spiritualism. I have never attended a spiritual meeting myself, but I have met people who are connected with this crazy form of religion, and they all appear to me as being highly imaginative and superstitious. In my opinion Spiritualism is a mild form of insanity." It is, of course, true that a man sees only according to his vision, and when "Anti-Spook" visualises Spiritualism as "highly imaginative and superstitious" we find little difficulty in understanding his position. The fact that, however, he should condemn the whole movement without even having attended one of its services is going a little too far, and it is not surprising that many correspondents have noticeably taken "Anti-Spook" severely to task on this point. We wonder if "Anti-Spook" would venture similar statements concerning more FASHIONABLE religions, without having become acquainted with them? "Anti-Spook's" letter hardly needs answering—it answers itself.

ANOTHER PROSECUTION.

Another prosecution is reported from Birmingham, where a Mrs. Emily Geneva Vale, of 215, Bordesley Green, appeared before the Stipendiary on a charge of pretending to tell fortunes. Counsel for the prosecution said that two women went to the house on Nov. 11th, when Mrs. Vale produced a crystal and "told the visitors the usual nonsense." While looking into the crystal Mrs. Vale said that she was sure someone was going to fall into the hands of the police, and added that she could see in the glass two men who looked like policemen. This part of the reading appears to have been fulfilled, though not perhaps in the way which the accused anticipated, for waiting outside the house were Sergeant Evans and Constable Griffiths. After the women had left, the two officers summoned Mrs. Vale on a fortune-telling charge. In the witness-box the women admitted that they were deliberately acting for the police. The defendant had asked them for 1s. 6d. each, but only "if they were satisfied." Mr. Willison, who defended, asked why, if people had been deceived by the defendant, were they not called to give evidence. The only evidence before the Stipendiary was that of the two women who had gone to the defendant with the deliberate intention of securing a case, and were certainly not deceived. The Stipendiary decided to convict, and the defendant was fined 40s. and 20s. costs. This is but another illustration of the system of procuration adopted by the police of this country in order to stem the tide of research. At the same time we question whether the direct responsibility for the case is revealed. There appear to be other powers at work, and it is high time these scandals ceased. Magistrates should remember that their duty implies far more in these cases than testing the evidence of defendants—untrained women and paid police spies can lie, and their pretty stories should not be accepted without some attempt to ascertain their validity.

THE VIVISECTION SCOURGE.

The discussion on vivisection which has been proceeding in the August, September and October issues of "The Nineteenth Century" seems now to have been brought to a close, and in the current number Miss Beatrice E. Kidd, the Hon. Secretary of the British Union, contributes a rejoinder to the criticisms which her opening article called forth. Miss Kidd states that there is now a moral and scientific case against vivisection, and inasmuch as it is supported by many persons who cannot be termed sentimental or emotional, it should receive more serious attention than has hitherto been accorded it. She refers to the fact that the testimony of anti-vivisectionists is frequently received with

"opprobrious adjectives and accusations of untruth and scrupulousness." No one can therefore wonder why, as subsequently points out, medical students take their cue from the common attitude, and conclude that all opposition to experiments on animals is in reality groundless and to be ignored. Several cases where successful results to loved animal experiments were quoted by Miss Kidd's opponents. Prof. Dodds, a strong supporter of vivisection, cited the treatment of diabetes by insulin as an example and stated that upon its value there could be "no doubt whatsoever." Whereas in the old days nearly all cases of diabetes coma died, it is possible to-day to save a great number of patients." But the curious thing is that yearly more patients are dying from this dreaded disease, and it is questionable whether insulin treatment does more than prolong a life of suffering.

ARE THE RESULTS WORTH IT?

Reviewing the facts, we find that insulin was first introduced in 1922. "In that year," says Miss Kidd, "the deaths from diabetes in the United States rose from over 14,000 in each of the two previous years to over 17,000. In England and Wales the death rate per million, which for the previous five years had been 110 (only reached once) and 100, began in 1922 to assume a more serious aspect." The fact is, in the years following 1922 the diabetes death-rate rose from 119 to 131. Failure to demonstrate the "value" of insulin must therefore, upon statistical evidence, be admitted. Although insulin appears to benefit the patient by reducing the sugar contents of the blood, it cannot be described as a cure, for all the time the disease is progressing with its usual persistence. As a matter of fact, the medical profession has now been called upon to deal with another and quite as serious disease which arises from the administration of insulin in itself, and several deaths therefrom have taken place. The anti-vivisectionists' case seems to us to be a strong one, and is fully deserving of the support of every advocate of religious and social reform. Vivisection often consists of cruel experiments upon animals, so often referred to as the friends and companions of man.

AN ALTERNATIVE TO SPIRITUALISM.

In "Current Topics" recently criticism was directed on the various arguments formulated by vicars and others in opposition to psychical research, and the question was asked, since the phenomena are dismissed upon so loose and prejudiced grounds, what evidence alternative to that of Spiritualism could the clerics bring forward to support the idea of human survival? The Rev. L. E. Soal, one of the opponents of Spiritualism, has kindly consented to answer our question, and in the columns of the "Doncaster Gazette" he states in response to a personal approach: "It is my opinion that a belief in survival which rises from a strong consciousness of God's loving fatherhood is a much sturdier form of faith than any that depends upon doubtful visual or auditory fragments of evidence." We admire the Rev. Soal's courage in coming forward and stating his views, but frankly, we had expected something stronger. In an age of materialism human survival would be totally discounted upon such grounds: they would be dismissed as something much worse than "doubtful" probably as imagination. We are reminded in reading the Rev. Soal's statement of the time when deaths from the dreaded malaria were becoming seriously common. Certain sections of the Christian faith stood the trial bravely, it is true, believing that it was "God's will" that their loved ones should be smitten and brought to a premature death. Such was their faith. But what of the men who, instead of merely contemplating "God's" incomprehensible way, set out to meet the disease half-way, and eventually to overcome and stem its cruel surge? Which took the best course? We put the question to the Rev. Soal, believing that he will reconsider his position and not blindly dismiss a valuable ally, which is, in reality, a tremendous support to his own teaching. Had not Spiritualism, with its "visual or auditory fragments of evidence" been born to combat the materialistic wave which marked the last century, Chris-

humanity could never have faced its sweeping onslaught. Mere appeal to the sentiments, the Rev. Soal should remember, will convince few scientists or really serious thinkers that their souls are immortal. Let us have the facts!

OBSERVER.

MR. HORACE LEAF.

OWING to numerous invitations from various organisations in U.S.A. and Canada, Mr. Horace Leaf will be unable to resume his Spiritualistic activities in Great Britain before the beginning of March, 1930. Will those Societies with whom he has engagements during January and February, 1930, please note. Mr. Leaf is unable to write to each separately as he has not the necessary correspondence with him.

HULL DISTRICT COMMITTEE.

MENTION was made of the severe physical loss sustained by the district in the transition of Mrs. Longcake, an old worker, when at the monthly meeting of the Hull District Committee at Scunthorpe on Sunday, Nov. 24th, Mr. William Smith (President) occupied the chair.

Previous to the transaction of business ten minutes was spent in spirit communion, after which the minutes and correspondence received attention. It was decided to accept the transfer of Goole Society from the Sheffield D.C. Regarding the Scarborough National Church, however, the Secretary was instructed to write to the church with reference to the projected transfer.

It was pleasing to note that the Scunthorpe Church reported progress in numbers and finance, despite the recent loss of an active worker. In the case of a non-affiliated church it was decided to write to speakers offering information.

Propaganda meetings were held in the afternoon and evening, when Mrs. Barker, Mrs. Christmas, Mrs. Downs, and Mr. Smith addressed good congregations. A good day was, with thanks to the local society for the hospitality extended, thus brought to a close.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE annual general meeting was held at 21, Manor Street, Ardwick, Manchester, on Saturday, Nov. 23rd, at 7 p.m., Mr. Brady (President) in the chair. The minutes were passed as read, and confirmed, and correspondence dealt with. The Chairman made a few well-chosen remarks, which were much appreciated.

The Secretary gave his report on the year's working, and the Treasurer's report showed a steady improvement in the finances of the institute. Both reports were accepted with thanks, and the balance sheet passed.

The Propaganda Secretary gave his report, which revealed that 16 churches had been visited and much good work accomplished. He was thanked for his report and services, together with all who attended.

Mr. E. W. Oaten congratulated Mr. Hervey Carter upon his promotion to the higher life, which was endorsed by Mr. F. Barlow, and carried by a silent vote.

Mr. J. Barton was appointed trustee in the place of Mr. Hervey Carter (deceased) and Mr. F. W. Bacon trustee in the place of Mr. Joseph Shaw (resigned). The Committee were instructed to arrange for the panel of healers to be placed in a suitable position in the institute. Mrs. A. E. Oaten and Mrs. Davis were accepted into membership. It was resolved that the auditors get an inventory of the property of the Association for the next balance sheet.

The officers elected for the ensuing year were: President, Mr. Brady; vice-presidents, Mrs. Shakeshaft and Mrs. Donevin; secretary, Mr. F. W. Bacon; treasurer, Miss M. Wallwork; propaganda secretary Mrs. Howell; auditors, Messrs. Dixon and Umbers; committee, Messrs. Thorpe, Day, Grimshaw, Eastwood, Holden and Mills, Messdames Dixon, Renton, Wallwork, Davis, Weir and Marshall.

A vote of thanks was moved by Mr. E. W. Oaten, seconded by Mr. F. Barlow, to the officers and committee for their splendid work during the past year. This was carried, and brought a happy meeting to a close.

BRADFORD DISTRICT COMMITTEE.

THE President (Mr. Nixon), at the monthly meeting of the Bradford District Committee, held at Dewsbury National Church, Wellington Road, informed the delegates that he had withdrawn the evening propaganda meeting in favour of a memorial service for one of the old Dewsbury workers who had passed over in the person of Mrs. Jackson.

The business meeting was opened by a short period of spirit communion. The roll call was responded to by four officers, fifteen delegates, and seven associates, representing ten churches. Minutes, correspondence, and financial details were disposed of in turn, but regarding the questions of the status of Ossett and Horbury Churches the Secretary was instructed to write on the matter to the S.N.U. General Secretary. Mr. Williamson and Mrs. Harrison were appointed as representatives of the conference at the memorial service above mentioned.

TEMPLE'S "SHINING" EXAMPLE.

ON Thursday evening, Nov. 21st, all the electric lights failed in the neighbourhood of the Head Temple of Light at Southwark, with the exception of the electric light at the Temple. The road was in darkness, and the Temple was indeed a "shining light in a very dark spot," as Johannes said it would be.

Not long ago there was a somewhat similar coincidence when the first great water burst in Southwark plunged all the lamps in the vicinity of the Temple in darkness and broke all the electric cables, with the exception of the one feeding the Temple of Light.

E'EN your own Sage, whose monumental shield
Borne through the terrors of the Trojan field,
Proved that alone the mouldering body lies,
And souls immortal from our ashes rise.—HORACE.

BAZAAR AT WATFORD.—The Watford Spiritualist Mission held its third annual sale of work at the Halsey Masonic Hall on Nov. 23rd. Mrs. Vout Peters, who formally declared the bazaar open, was presented by Miss Margaret Blount, the President's daughter, with a bouquet of pink carnations. Among the many attractions an exhibition of dancing by the pupils of Miss Daniels was greatly appreciated. Just before the close the President (Mr. E. J. Blount) announced that as a result of their day's work they had secured £70 17s. 10d. The proceeds were allocated to the church building fund. The result of the sale is ample evidence of the good team work of the Watford Society.

A SERIES of articles on "The Attack on the Bible" is being published in the "Daily Mail," in which a "Friendly Layman," the Bishop of Norwich, Rev. James Adderley, and Dr. H. D. Major are taking part. In the first article the "Friendly Layman" says: "When we have reached a state of affairs in which practically every dogma of the ancient Catholic Church is denied, then truly does it seem to many that the time for PLAIN SPEAKING has come, and the Modernist must justify without delay his position in the Church of England."

MODERNISTS know that "God" means something different from what it has meant before. But they don't think God out of the scheme of things. They do not conceive of the scheme of things. They do not conceive of the world, or Nature, as orders or entities contrasted with God, nor of man in like manner. They do not bring in God just to bridge over gaps in knowledge. So many of the old gaps have been filled that we might wake one day to find that God has been crowded out of the world altogether.—PROF. BIRHUNE-BAKER in "John o' London's Weekly."

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return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, DECEMBER 6, 1929.

Owing to Xmas Holidays will Advertisers
please note that Advertisements for issues of
December 27th and January 3rd are wanted at
this office by First Post on December 18th.**"The Phantom Walls" of Sir Oliver Lodge**

"And we, the poor earth's dying race, and yet
No phantoms watching from a phantom shore,
Await the last and largest sense to make
The phantom walls of this illusion fade,
And show us that the world is wholly fair."

This extract from Tennyson's "Ancient Sage" forms the central conception upon which Sir Oliver Lodge has based his latest book. While the majority of men are prepared to view life as it appears to them through the avenue of the sense perceptions, the physicist has been compelled to take into consideration physical activities which exist beyond the range of such perception, as, for instance, in the analysis of the atom. The visible mechanics of physical life gradually shade into the invisible, and in something the same manner human activities, characterised as they are by intelligence, gradually shade into the realm of mind; and as sense perception reveals to us a limited field, bounded by the walls of our own ignorance, Sir Oliver considers these walls to be but phantoms, which must presently fall away, opening to us the world of reality.

"Phantom Walls," by Sir Oliver Lodge. 250pp.
Buckram, Hodder & Stoughton. 5/-

He views mind as something which transcends matter and is not of it. He says: "Mind animates matter. Its incarnate function is to interact and interfere with physical processes." He regards man not merely as a part of the physical universe, but rather as a part of the eternal realm of reality, having his root existence in something more enduring than matter and something greater than space and time.

Sir Oliver considers that our life on this earth is accidental or providential (we scarcely know which). "The marvel is that we are associated with matter at all. That is the peculiar thing." "The wonder is that we ever succeeded in entering a matter body at all. Many fail." And he adds: "No kind of life has been explained in terms of matter."

He says: "To suppose that mind cannot exist without matter is weak, gratuitous, and inconclusive, but to suppose that mind requires for its activity some physical vehicle, though it may be of an entirely supersensual kind, is in analogy and in accordance with the rest of our experience." "Mind may always require a body, or mode of manifestation, but that body need not be formed of matter." And again he says: "We never find things going out of existence, although we do find them going out of our ken."

Such considerations lead him to the conception that what men have called religion may be due to activities of the mind acting from its home behind the phantom walls, and influencing in some dim way men's conception of their relation to the universe. Sir Oliver argues that such an idea ought not to be dismissed "a priori," and offers us parallels in the realm of scientific attainment. Since the whole of science consists in the exploration of hitherto unknown realms, with the view of bringing them within the range of our knowledge, Sir Oliver argues that from the scientific standpoint there is no reason to suppose the impossibility of proving survival, and in an excellent chapter on the "Mechanism of Survival" he leads us into the realm of ether, and claims that matter is not the only entity. "There is another more universal, more continuous, and far more perfect mechanism" which it may be presumed that mind still inhabits and utilises; and he emphatically makes it clear that he is convinced of the existence of such a realm. He says: "I should not have known the truth about the friendly co-operation of a spiritual world, existing under conditions beyond our normal perception, had I not received indubitable proof of the persistent continuity of individual personal existence."

"While there is nothing contradictory to science in establishing the existence of survival on grounds of analogy or by arguments of probability, it must be proven by direct evidence. Individuals who have died must demonstrate their continued existence by trustworthy evidence. That may not be easy. It might not be possible. Experience must be the judge. We cannot decide what is possible or impossible except by trial. Those who have studied the matter consider that the evidence is good, and that some individuals have proved their survival."

and Sir Oliver leaves us in no doubt that as the result of experience and experiment he himself is satisfied that the evidence is amply sufficient to justify a belief in survival, but more than that. He says:

"Man's history shows the development of a progressive mind. In true evolution there need be no going back. Perfection in his case is not tested by reversibility. He is not a reversible machine. His body truly only lasts for a time, and then falls into decay, but the individuality, the personality, continues. The individual is more permanent than the race. I know for a fact that as individuals we survive the death of the body. The race cannot be expected to survive the death of the planet."

An interesting chapter is that dealing with "phenomena needing investigation," and Sir Oliver calls attention to the unfair handicaps under which psychical investigation is suffering. He says: "Unfortunately the inquiry is at present hampered by obsolete legislation. The common

sense of mankind has decided that the future is hopelessly inaccessible, but the common sense of mankind has before now decided many other things which have turned out wrong."

"In a final chapter Sir Oliver deals with the influence of demonstrated survival on science, philosophy, and religion, and shows that it would widen the range of science, and at the same time throw a useful light upon many of its problems, while the realm of philosophy would be extended to include forms of mentality or intelligence, occupying grades of existence, but still comprised within the same universe. "The universe," he says, "is more perfect than has been conceived even by our poets, and the enlargement of conception gained by emancipation from the material only leads to yet keener appreciation of the grandeur and beauty of existence"; while its effect upon religion would be to heighten the moral worth of life within the universe, since it would offer us a moral and spiritual world without limitation." He says:

"Our birth may be a sleep and a forgetting, but not our death. Death releases us from the burden of the flesh, introduces us to the glorious company of those who have gone before, and opens out a majestic panorama of love and service."

This volume is certainly one of the most valuable contributions which Sir Oliver has made to the subject, and if taken seriatim with his previous books, "Evolution and Creation," "Ether and Reality," and "Making of Man," they constitute a wide survey of a vast subject leading up step by step to a well-designed structure which is understandable and practical, whether the student be a mere student of psychical phenomena or of the problems of spiritual life. In his preface Sir Oliver says: "It is because a beneficent spiritual world has to me become the ultimate reality that I have composed this book." It is a book not merely to be read, but to be read a second and a third time. There is no padding. No time is wasted on idle words. Every page is filled with thought-provoking material, and it constitutes an illustration of the clarity of the mind of a great thinker bent upon a problem which is as old as man's mental strivings, and yet so new that it presents an illimitable field of research. Thoughtful men will be indebted to Sir Oliver for so clear a statement of a complex problem, while the individual of average attainment who is halting between the rival claims of science and religion will find the book invaluable. There are points of view expressed which we would like to contest. We doubt whether Sir Oliver is right when he suggests that survival is limited to personality, though it may well be that survival is only traceable where identity can be recognised, but such considerations are for the time being unnecessary complications. Sir Oliver has undoubtedly added a valuable link to the chain of thought which is gradually bringing science to respect the deeper meaning of religion, and bringing religion into conformity with modern scientific methods.



THERE has been a steady acceleration of the pace at which people are leaving the Church, and, so far as religion is concerned, things have been growing steadily worse during the last five years. These are the contentions put forward by Dr. Williams (Bishop of Carlisle) in the course of an article in the "Carlisle Diocesan Gazette."

"MARGERY" IN ENGLAND.—A reception to Dr. L. R. G. and Mrs. Crandon ("Margery"), of Boston, U.S.A., will be given in the Kensington Town Hall, on Tuesday, Dec. 10th, 1929, at 8-30 p.m. During the evening Dr. Crandon is expected to refer to his latest psychical research work. The reception is organised by the London Spiritualist Alliance, and admission will be by ticket only.

ARDWICK PICTURE THEATRE (Manchester) was packed to its fullest capacity, many people being turned away, on Sunday last, when Mrs. E. Hinchliffe (widow of the famous Hinchliffe's Return). The chairman was Clement Stott, Esq., J.P., and the soloist Miss Alice Colclough (contralto). A full report of the meeting will appear in our next issue.

CURRENT TOPICS.

RUDI SCHNEIDER.

MR. HARRY PRICE continues his seances with Rudi Schneider, which we understand are meeting with a measure of success, though we question whether

the investigation will carry us any farther than the work done by the late Dr. Schrenck-Notzing with this medium. While the scientist is inclined to regard a medium as a piece of laboratory apparatus, it must not be forgotten that a medium is a human being (and not a piece of inert machinery). He has likes and dislikes, and naturally works more comfortably in his normal surroundings than in those which are strange to him. It is hardly to be expected that a man can be taken from his normal surroundings, brought to a foreign country amongst people of different temperaments and characteristics to those he has been accustomed to, surrounded by a mass of bewildering machinery, and set to sit amongst a company of sceptics who are capable of springing surprises on him at a moment's notice, or laying traps for his discomfiture, and then be expected to produce the normal output of his mediumship. We should very much be surprised if any of the results approximate to those secured by Schneider in his normal surroundings. We have an analogy in the ordinary man in the street, who is taken from his normal surroundings and put in the witness-box in an important case. The surroundings are strange. The critical atmosphere is new to him. Confidence in himself is lacking, and the fear of making an honest mistake warps his judgment and testimony. It is, of course, well that comparison should be made between the effects produced in normal and abnormal circumstances, but psychical research has clearly demonstrated that the best results of mediumship are obtained when the investigators win the confidence of the medium and enable him to work in an atmosphere of friendship. Such friendship need not in any sense destroy the critical acumen which needs to be brought to bear upon the phenomena themselves.

THE "DAILY MAIL."

THE "Daily Mail" has been clamouring for admission to the seances, and issuing wild challenges of various sorts, obviously with the view of getting cheap copy. We need not apologise for stating that the average newspaper to-day is out for sensation. Investigations are viewed by the press, not from the standpoint of their usefulness, so much as that of their sensational nature. We live in an age when "thrills" are the things which count, but there is really nothing thrilling about scientific investigation. Quiet and constructive scientific work in the laboratory is not a matter for sensational paragraphs, and we hold the opinion that if the average reporter had access to the seance room, the type of publicity given might be as misleading and harmful in the case of a successful seance as in one which was unsuccessful, for it is the more serious things of life which are capable of the greatest ridicule. It would appear, however, that Mr. Price sought publicity in the interests of science. We think he is wise to ignore it if it is merely used in the interests of modern journalism.

MASKELYNE AGAIN.

It might have been expected that the conjuring fraternity would lose no opportunity of seeking the limelight, and Captain Noel Maskelyne has offered £100 to Charing Cross Hospital if Rudi Schneider can produce genuine spirit phenomena under test conditions imposed by himself. As it is the easiest thing in the world to cause discomfort to the medium, and so prevent phenomena occurring, Mr. Maskelyne is on pretty strong ground. More than one opponent of Spiritualism has found ways and means of inhibiting the psychic faculty. In one case we heard of, a so-called psychical researcher found that a medium had an antipathy to tobacco, the pungent fumes of which, when she was in a sensitive state, irritated and upset her, and so the researcher made it a point to enter the seance room smoking a cigar, and when asked to desist, threw it on to the hearth, allowing it to smoulder, until the medium lost her temper and trod on it. The medium's

state of irritation effectually destroyed the success of the seance. With most people it can be said that they are comfortable in the presence of some folk and uncomfortable in that of others. One of the things to be recognised is that a sensitive can feel to an abnormally acute degree, and probably Mr. Maskelyne is aware of this.

WHAT IS AN EXPOSURE?

MR. MASKELYNE states that his family have "exposed" many mediums. Conan Doyle, in a letter to the "Express," says: "I am fairly conversant with the history of Spiritualism, and I am not aware that the Maskelynes have at any time exposed any medium. The family has always been parasitic upon Spiritualism, and has gained money and advertisement by more or less clever imitations of real psychic phenomena. That was what the elder Maskelyne did to the Davenports, and the tradition has carried on." Sir Arthur's allusion to the Davenports recalls the fact that at Liverpool and other places the exposure of the Davenports took the form of smashing up the cabinet and the meeting BEFORE opportunity was given for phenomena to take place. A gang of rowdies engaged to break up a meeting is to be considered an exposure. It is safe to say that the conjuring fraternity have made hundreds of pounds out of so-called Spiritualistic exposures for every pound that honest mediums have received. Since conjurers are tricksters by profession, their trickery is anathema in a seance room. The farther mediums keep from conjurers the better, since mediumship has nothing whatever to do with conjuring. As the business of a conjurer is to deceive the public for his own gain, mediumship and conjuring are incompatible.

MR. HANNEN SWAFFER.

MR. HANNEN SWAFFER, writing in the "Daily Express," says: "The stupid excitement over the Schneider seances will soon be forgotten because of the forthcoming visit of the famous 'Margery' of Boston. When she comes with her husband, the brilliant Dr. Crandon, she will use for three or four seances the test room which she has had filled with appliances by the Society for Psychical Research." And Mr. Swaffer adds: "No! self-advertising conjurers will not be admitted. Dr. Crandon had enough of the bombastic lies of Houdini a few years ago." "Margery" is probably the most successful medium in the world. Her amateur status has saved her from a good many of the cheap accusations which it is customary to level at mediums who are asked to devote the whole of their time to satisfying the critic, but who are not expected to eat, drink or pay rent, while her temperament is such that criticism does not affect her comfort very much. She is one of the few sensitives who can assume an elephantine hide. It must be a difficult task for a sensitive, but she has been well protected by her husband, who is one of the finest minds in the United States. We hope her visit will be eminently successful.

THE "Isle of Wight Times" publishes a long account of a sermon by the Vicar of St. John's, Ryde, on "The Perils of Spiritualism." The vicar assumes that "we have no means of knowing what kind of spirits they may be—good, bad, or even non-human, and it is therefore terribly dangerous to open for them a door into our being." We might well reply that we have no means of knowing what sort of a parson we are dealing with. He might be sincere or insincere, speaking with his tongue in his cheek, or one with a "bee in his bonnet"; hence it is dangerous to take any notice of him. We assert that it is just as easy to know the spirits we are dealing with as it is to know the parsons we listen to. It is not always possible to determine whether a parson speaks with a mental reservation or not, but the student of Spiritualistic phenomena has certainly a clearer knowledge of the character of the individual he is dealing with than he has when he is dealing with an individual who has a physical body to hide behind. We are pleased to see that the "Isle of Wight Times" gave equal space to a studied and dignified reply by Miss Mary Mills. Miss Mills says: "There is a psychic sense which

enables you to distinguish very clearly between spirits who are undeveloped and those who are 'good,' but, of course, like everything else, this sense has to be cultivated." Unfortunately the average parson is a mere materialist, trusting only to the five senses of his physical body, even in spiritual matters. He sometimes assumes the possession of a spiritual sense, but we very seldom see it brought into manifestation, and it is perfectly true that not three per cent. of parsons would trust his spiritual senses to the extent of 1s. 6d. The difficulty with most of our critics is that they assume things which do not exist, while their lack of experience prohibits them from knowing how easy it is to develop a sixth sense, which is quite as certain in its activity as the use of the eyes, and far more exact than the average man's use of language. There seems quite a spate of sermons against Spiritualism of late, and we are very glad of it. Just as the persecution of the early Church was the secret of its success, since it weeded out the weaklings and strengthened the resolute, so will the denunciations of the creed-bound, who hate progress and despise anything new, only serve to stimulate on the part of the public a desire to know the truth.

London Societies' Progress.

ACTIVITIES IN THE CAPITAL.

FOR some time past we have been watching the forward march of the Marylebone Spiritualist Association, which, situated at 4, Tavistock Square, has been instrumental in considerably extending the movement in the world's capital.

Now we note with interest that, owing to the increasing activities associated with the Society, new premises have had to be looked for, and early in the New Year removal is to be made to 12, Russell Square, London, where accommodation will include a spacious lecture hall, library, studio and rooms for seances and members, in addition to the general offices. The building is situated in one of the most central London squares, adjacent to the British Museum, and within three minutes' walk from a tube station. "Our prospective programme provides for an extended syllabus of lectures, meetings for clairvoyance, classes for psychic photography, the study of varied phases of psychic phenomena, and the development of a well-organised healing centre," states Mr. George Craze in the course of a letter to Marylebone members.

The above society has organised a Christmas Bazaar to be held on Dec. 12th and 13th, in the Town Hall, Kensington. On Dec. 12th Sir Arthur and Lady Conan Doyle were to have opened the bazaar, but we regret that owing to Sir Arthur's indisposition he will be unable to fulfil this engagement. The Rev. G. and Mrs. Vale Owen have, however, kindly consented to act in Sir Arthur's regretted absence. Mr. and Mrs. Hannen Swaffer will open the bazaar on Friday, Dec. 13th, at 11 o'clock. Many well-known mediums will be present.

The work of the numerous smaller organisations is not to be belittled. Co-operation between the various societies is, however, important, and should contribute noticeably to the furtherance of the movement as a whole.

O may my Guardian while I sleep,
Close to my bed his vigils keep;
His love angelical instil—
Stop all the avenues of ill.

—KEN THOMAS (1680)

THE "Sunday Graphic" continued its series of articles on Spiritualism in its last issue (Dec. 1st), when Mr. Robert Blatchford was the contributor. Mr. Blatchford expressed the opinion that although he could not shake the evidence for survival, a lingering doubt still persisted in his mind. It was too good to be true! Mr. Blatchford's position in regard to Spiritualism is a very unsteady one. To doubt the validity of evidence because it is almost "too good to be true" seems illogical, and, coming from a writer of the type of Robert Blatchford, difficult to understand.

CORRESPONDENCE.

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

SIR,—Mr. Wood in his letter of Nov. 22nd supports the position taken up in my original article, and I thank him for proving that his former criticism was beside the point. May I ask a question? He says: "We are advised to keep to the point, and yet, under cover of discussing these matters, criticisms, manifestly unfair, have been launched against the leaders of the Spiritualistic movement." Will he be good enough to point out where I have criticised ANY of the leaders of our movement? W. H. EVANS.

THE TAROT CARDS: INFORMATION DESIRED.

SIR,—Recently I attended a lecture on the above subject, given by a Lancastrian gentleman, and was greatly interested, but not much enlightened, but in a short address everything cannot be detailed. A few questions failed to elicit satisfactory information, particularly relative to the dates of and the authority for the colours. The lecturer briefly referred to the cards' association with the cult of astrology, but here too was tantalisingly vague. As I have noticed occasional advertisements concerning them in your columns, perhaps some reader may be able and willing to give some definite information, for which I would be grateful, as for long I have wished for practical enlightenment. Replies could be addressed to myself or to your columns, so that other readers might benefit. JAMES LAWRENCE.

387, Shields Road, Newcastle-on-Tyne.

PUBLICITY NEEDED.

SIR,—One often wonders whether we are bringing our movement to the notice of the public as much and as often as we might do. Walking the streets of our towns are many who might be interested did they know that just off the main road, tucked away (as a rule) behind some other building, is a hall or hut in which Spiritualist services are held and clairvoyant messages given. Spiritualists are not rich, and few of the Societies can afford a large hall in a conspicuous position, with the result that many of the buildings we use ARE NOT EASY TO FIND FROM THE MAIN ROAD. If the name of the hall is painted on the lamp globe the chances are it is half obliterated. There may or may not be a small notice, "Spiritualist Church," but even if it exists, it is generally the sort of thing that is easily overlooked. When a Society thinks it cannot afford a large, arresting, "impossible-to-be-missed" notice, surely some member could be found with the imagination and artistic ability to manufacture one? Something that would hit the careless passer-by in the eye, so to speak, and wake him up to what is going forward a few yards away. On Sunday evenings boys and girls and older people drift through the streets, often aimlessly. Such a notice might easily be the first step towards a new conception of life for countless numbers. Car manufacturers and theatre proprietors use sandwich men. I sometimes wish I could be a sandwich woman—for our propaganda. Let us wake up ourselves and our neighbours, and see who can have the most arresting notice-board bearing its silent testimony all the week.

ANNA E. MENZIES.

SPIRITUALISM AND REINCARNATION.

SIR,—I agree with Mr. Whorlow, and think that Mr. W. J. Cook is a little unfortunate in his citations in your issue of Nov. 22nd. The Proverbs passage clearly has nothing to do with reincarnation. It is allegorical in character, and "Wisdom" speaks as if in person—but not a human individual. In any case, it could only indicate the EXISTENCE, which is another question altogether. That too is the explanation no doubt of Jeremiah i. 5. Might I suggest that the study of "The Process of Man's Becoming" by Quester Vitæ (Oswald Murray) would prove illuminating to Mr. Cook. As to the third passage (St. John viii. 54) here we have one of the more mystical utterances of our Lord, and he is referring to his place in the Godhead—a state of pre-existence if you like—but not the same as that

previously referred to, and certainly nothing to do with reincarnation.

J. D. TURNER.

SIR,—I much prefer the record of St. Matthew to the opinion of Mr. Whorlow. There is nothing in the chapters under consideration which could give rise to the idea that John the Baptist was a medium controlled by the Prophet Elias. Interpretation is only necessary when dealing with parables. Here we have a definite statement. The facetious remarks ament St. John ix. in no way alter the fact that the question asked by the disciples indicates their belief in reincarnation. To have sinned before birth necessitates a former existence. Evidently Mr. Whorlow is unacquainted with the teaching of the Theosophical Society upon the subject of reincarnation and karma, or deliberately mis-states it. Regarding his opinion that nothing in the Bible can substantiate a belief in reincarnation, I would say "Search the Scriptures," and you will find passages in both the Old and New Testaments unexplainable upon any other hypothesis. This doctrine was taught in the early Christian Church. Clement of Alexandria states that it is a Divine tradition authorised by Holy Writ, JOHN MONGER.

Transitions.

MRS. LONGCAKE (WEST RIDING).

THE interment took place on Friday, Nov. 15th, of Mrs. Longcake, who was an old worker in the cause of Spiritualism. Mrs. Winsor (late of Castleford) officiated at the church and the graveside. Special memorial services were conducted by Mrs. Winsor in the local church, and to Mr. Longcake and family the sympathy of their many acquaintances will be extended in their temporary and physical loss.

THE PASSING OF MR. ANDREW BASKERVILLE.

It is with the greatest regret that we have to record the death of Mr. Andrew Baskerville at Liverpool on Sunday, Nov. 17th. Mr. Baskerville, whilst alighting from a train at Liverpool on Saturday, Nov. 16th, missed his footing and pitched forward heavily upon his head on to the platform, thereby breaking a blood vessel. He was conveyed to the Great Northern Hospital, Liverpool, where he died without recovering consciousness from cerebral hemorrhage on Sunday, Nov. 17th, at 11 a.m. His funeral took place at Liverpool on Thursday, Nov. 21st, Mr. J. M. Wright attending on behalf of the Guild of Spiritual Healing.

Mr. Baskerville was associated with Mr. C. A. Simpson, President of the Guild, from the commencement of his career as a spiritual healer, being one of his first patients, and devoted all his energies and resources to furthering the activities of the Guild since its inception. As a spiritual healer he was most successful, and effected a great number of cures. He was possessed of a strong sense of justice and humour, had a winning personality and a cheery smile. These qualities won him many friends. He was a tower of strength to the Guild, and although we mourn his loss and shall miss his cheery smile, we can rest assured that he will continue to render service on a higher plane of life to the cause we all have at heart.—C. A. SIMPSON, President; F. W. POUPARD, Hon. Secretary.

'Tis sweet to think the pure ethereal being,
Whose mortal form reposes with the dead,
Still hovers round unseen, yet not unseeing,
Benignly smiling o'er the mourner's bed.

—BARHAM ("Ingoldsby").

A VERY successful bazaar, held by the South-Manchester National Spiritualist Church at Princess Hall, Moss Side, was opened on Thursday Friday and Saturday, Nov. 14th, 15th and 16th, by Councillor Matthewson Watson, J.P., G. F. Knott, Esq., and Sir Gerald B. Hirst, M.P., respectively. The youngest Lyceumists each day presented the openers with a rose. The bazaar was well organised, and the officers wish to convey to the workers and supporters their thanks for the services so willingly rendered.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 8TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. L. GEE.
MONDAY, at 3, Mrs. HOPE.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Mrs. PITT.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, DEC. 15TH, Mrs. IDA GLENN

Manchester Society of Spiritualists,
38, MASKELL STREET.

SATURDAY, DEC. 7TH, at 7-30, DANCE.
NEMO FIVE BAND, 1/3 inclusive.
SUNDAY, DEC. 8TH, at 10-30, LYCEUM.
At 3 and 6-30, LYCEUM OPEN SESSION.
MONDAY, at 8, Mr. R. LANE.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, at 3 & 8, Mrs. FELLOWS.
SUNDAY, DEC. 15TH, Mr. KNOTT.

Manchester Central Spiritualist Church,
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, DEC. 8TH, at 11 and 6-30,
REV. GEO. COLE, Dipl. S.N.U.
At 3, OPEN PUBLIC CIRCLE.
MONDAY, at 8, REV. GEO. COLE.
"Hypnotism," with Demonstrations.
WEDNESDAY, at 8, REV. GEO. COLE.
"Religion of Ancient Egypt."
Questions and Discussion Invited.
SATURDAY, at 7, WHIST DRIVE.
Subscription Tickets, 1/3 each.
Refreshments Included.
SUNDAY, DEC. 15TH, at 11 and 6-30,
MR. GEO. F. BERRY.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, DEC. 8TH, at 10-30, LYCEUM.
At 3 & 6-30 and 8, Mrs. MEAKIN.
MONDAY, at 3 and 8, Mrs. RYDER.
WEDNESDAY, at 3 and 8, Mrs. LYNCH.
SUNDAY, DEC. 15TH, LYCEUM OPEN
SESSION.

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

SUNDAY, DEC. 8TH, at 2-30, LYCEUM.
At 6-15 and 8, Mrs. A. SPENCER
(S.N.U., South Africa).
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mrs. GERSON.
THURSDAY, at 8, Mrs. ROYLE.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, DEC. 15TH, Mrs. BROMLEY.

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

SUNDAY, DEC. 8TH, at 6-30 and 8,
MR. WHITELEGG.
MONDAY, at 3 and 8, Miss STANDRING.
WED. & SAT. at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, Mr. MUDD.
SUNDAY, DEC. 15TH, Mr. J. HALLAS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, DEC. 8TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE, Mr. DAVIS.
At 6-30, Mr. MUDD.
WEDNESDAY, at 8, OPEN CIRCLE,
Miss HETTY WATSON.

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

SUNDAY, DEC. 8TH, at 10-30 and 2-30,
LYCEUM. At 6-30 and 8,
Mrs. BRIDGE.
MONDAY, at 3, Mrs. BATON.
At 8, OPEN CIRCLE.
TUESDAY, at 8, Mrs. M. M. BRUGGS.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, Mrs. SMITH.
SATURDAY, at 8, OPEN CIRCLE.

SOCIETY ADVERTISEMENTS.

Moss Side Progressive Lyceum Church
1, BUCKINGHAM STREET
(61A, GT. WESTERN ST.), MOSS SIDE.

SATURDAY, DEC. 7TH, at 7-30,
WHIST DRIVE. 1s. inclusive.
SUNDAY, DEC. 8TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. WORTHINGTON.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Mrs. RENTON.
SUNDAY, DEC. 15TH, Mr. HUGH DAVIES
(of Earlestown).

Pendleton Spiritualist Church,
41, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, DEC. 8TH, at 6-30,
MR. G. F. BERRY, S.N.U.
MONDAY, at 3, OPEN CIRCLE.
At 8, Mrs. DAVIES.
WEDNESDAY, at 3, Mrs. WOLFENDALE.
At 7-30, HEALING CIRCLE.
At 8-30, MEMBERS' DEVELOPING CIRCLE.
THURSDAY, at 8, Mrs. WHALLEY.
FRIDAY, at 8, OPEN CIRCLE,
Mrs. WOLFENDALE.
SUNDAY, DEC. 15TH, Mrs. MOULT.
LYCEUM every SUNDAY at 2-30.

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

SUNDAY, DEC. 8TH, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, Mr. KNOTT, B.S.L.U.
MONDAY, 3 & 8, Mrs. WOLFENDALE.
TUESDAY, at 8, CIRCLE, Mr. MORRIS.
WEDNESDAY, at 3 and 8, Mrs. BENSON.
SUNDAY, DEC. 15TH, Mrs. GERSON.
Every SATURDAY, at 7-30, SOCIAL.
1/-, Refreshments included.

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

SUNDAYS, at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant: Mrs. W. G. HAYTER.
SUNDAY, DEC. 8TH, at 11 and 6-30,
MR. C. GLOVER BOTHAM,
Address and Clairvoyance.

Bournemouth Spiritualist Church,
(Affiliated to the S.N.U.)
46, 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 sufferers.

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, W. H.
Street, Ryde.

SUNDAY at 7 p.m.
LECTURE AND CLAIRVOYANCE
given by
STEPHEN FOSTER.
At 55, LANCASTER GATE, LONDON, W.2.
Phone: Paddington 2312.
All welcome.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 8TH, at 11-15 and 7,
Mrs. PODMORE,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, DEC. 8TH, at 11-15 and 7,
Mrs. R. DARBY.
Address and Clairvoyance.
MONDAY, at 7-15, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, DEC. 8TH, at 3-30, OPEN
CIRCLE, Mrs. LUCAS.
At 6-30, Mrs. LUCAS.
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. 8TH, at 6-30,
MR. JOHN MENZIES, Address.
TUESDAY, NO WEEKLY MEETING for
LADIES.
THURSDAY, at 8, Mrs. BALMER,
Address.

Mitcham Spiritualist Church,
MEOPHAM ROAD, nr. STREATHAM PARK
CEMETERY.

SUNDAY, DEC. 8TH, at 6-30,
MR. and Mrs. BILLETTE.
SATURDAY, DEC. 14TH, 7-30 till 11-30,
SELECT DANCE.
Tickets, 1s; 6d. All welcome.

Ramsgate National Spiritualist Church.
CHATHAM STREET, RAMSGATE.

SATURDAY, DEC. 7TH, at 7, and
SUNDAY, DEC. 8TH, at 3 and 6-30,
MADAME B. ANDERSON.

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

SUNDAY, DEC. 8TH, at 7,
MR. H. J. OSBORN,
Address and Clairvoyance.
WEDNESDAY, at 7-30, Mrs. S. D. KENT,
Address and Clairvoyance.

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

SUNDAY, DEC. 8TH, at 11 and 6-30,
Mrs. E. A. CANNOCK.
THURSDAY, at 8, Mrs. THORNDICK.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, DEC. 8TH, at 7-30,
ALDERMAN D. J. DAVIS, J.P.
SUNDAY, DEC. 15TH, Mrs. NEVILLE.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, DEC. 8TH, at 11 and 7-30,
MR. G. PRIOR.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, Mrs. WILLIAMS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 8TH, at 6-30,
MISS L. GEORGE.
Address and Clairvoyance.
CIRCLE follows Service.

MONDAY, at 3, LADIES' OWN,
MISS THORNDICK.

WEDNESDAY, at 8, MR. THORNTON.

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

On SATURDAY, DEC. 7TH, we are holding
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SUNDAY, DEC. 8TH, at 11,
MR. BULTONSHAW.
At 3, LYCEUM.

At 6-30, Mrs. L. LILLY. Address and
Clairvoyance.

MONDAY, at 3, Mrs. THREADGOLD.

THURSDAY, at 8, Mrs. E. CLARKE.
Clairvoyance.

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

SUNDAY, DEC. 8TH, at 11, CIRCLE.
At 6-30, MISS L. WHITE.
Address and Clairvoyance.

SATURDAY, at 7-30, HEALING CIRCLE
and CLAIRVOYANCE.

SUNDAY, DEC. 15TH, MR. PETERS.

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

SUNDAY, DEC. 8TH, at 11,
MISS F. FALLOWS.

At 7, MISS C. PRESTON.

WEDNESDAY, at 8, Mrs. REDFERN,
at Shaftesbury Hall, adjoining Bowes
Park Station.

LYCEUM every SUNDAY at 3.

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

SUNDAY, DEC. 8TH, at 11-15, SERVICE.
At 3, LYCEUM.

At 7, MR. H. PRIOR,
Address and Clairvoyance.

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

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, DEC. 15TH, Mrs. REDFERN.

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

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

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

FRIDAY, DEC. 13TH, at 7-30, Mrs. M.
LINES.

SUNDAY, DEC. 15TH, at 7, Miss V. M.
THORNDICK.

AFTER CIRCLE follows Sunday's service.

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

SUNDAY, DEC. 8TH, at 3-15, LYCEUM.
At 6-30, DR. J. DEGRAFT JOHNSON.

WEDNESDAY, at 7-15, MR. E. SPENCER,
Address and Clairvoyance.

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ADAMS.

SUNDAY, DEC. 15TH, Mrs. SNOWDON
HALL.

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

SUNDAY, DEC. 8TH, at 11,
Mrs. LENNARD.

At 6-45, Mr. MARISINI.

WEDNESDAY, at 8, Miss HERBERT.

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

SUNDAY, DEC. 8TH, at 11, OPEN CIRCLE.
At 3, LYCEUM. At 6-15 for 7,
MME. DE BEAUREPAIRE.

Address and Clairvoyance.

FRIDAY, at 8, CLAIRVOYANCE.

SUNDAY, DEC. 15TH, REV. J. J. WELCH.

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

SUNDAY, DEC. 8TH, at 6-30,
Mrs. JONES.

Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE. At 8,
MR. STEPHEN POSTER.

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

SUNDAY, DEC. 8TH, at 7,
MISS JOAN PROUD.

At 8-45, OPEN DEVELOPING CIRCLE.

THURSDAY, at 8, Mr. W. WILDE.

SATURDAY, at 7-30, WHIST DRIVE. 2s.

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LEONARD. At 3, LYCEUM.

At 7, Mrs. EDITH CLEMENTS.

WEDNESDAY, at 8, Mrs. H. V. PRIOR.

SUNDAY, DEC. 15TH, Mrs. V. CROXFORD

East London Spiritualist Association,
EARLHAM HALL, FOREST GATE.

DEC. 1ST, Mrs. CALWAY.

" 8TH, Mr. MEAD.

" 15TH, MISS MARIAN MORETON.

" 22ND, Mr. G. TAYLER GWINN.

" 29TH, Mr. H. BRYCESON.

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THURSDAY, at 8, Mrs. RAYFIELD,

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Forest Gate Christian Spiritualist Church
228, ROMFORD RD., FOREST GATE, E.7

SUNDAY, DEC. 8TH, at 6-30,
REV. JOSIAH J. WELCH.

At 8, PUBLIC CIRCLE.

SUNDAY, DEC. 15TH, MISS M. BARBER.

SUNDAY, DEC. 22ND, MR. A. WILLIAMS.

Every WEDNESDAY, at 3, LADIES'

MEETING.

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

SUNDAY, DEC. 8TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.

At 7, Mr. COCKHILL, Address.

Mrs. BERNARD, Clairvoyance.

TUESDAY, at 3, Miss J. PROUD.

At 7-30, HEALING CIRCLE.

THURSDAY, at 8, PUBLIC CIRCLE.

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At 3, LYCEUM.

At 7, DR. VANSTONE.

THURSDAY, at 8, Mrs. PODMORE.

SUNDAY, DEC. 15TH, Mrs. A. BODDING-
TON.

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

SUNDAY, DEC. 8TH, at 3, LYCEUM,
At 7, Mrs. M. GOODE.

MONDAY, at 3, Mrs. MEURIG MORRIS.

At 8, Mrs. A. RADLEY.

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THURSDAY, at 8, Mr. M. CLEGG.

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At 7, Mrs. A. NUTLAND.

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THURSDAY, at 8, Mrs. CROXFORD.

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SUNDAY, DEC. 8TH, at 11, SERVICE.
At 7, Miss EVA CLARKE.

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

WEDNESDAY, at 8, Miss EVA CLARKE.

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

SUNDAY, DEC. 8TH, at 6-30,
Miss LILLY THOMAS.

Address and Clairvoyance.

WEDNESDAY, at 8, SOCIAL.

SUNDAY, DEC. 15TH, Mr. H. N. BOLTON.

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At 8, HEALING CIRCLE.

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CLEMENTS ROAD, ILFORD.

SUNDAY, DEC. 8TH, at 7,
MR. R. BODDINGTON.

THURSDAY, at 3, LADIES' MEETING.
Mrs. NUTLAND.

FRIDAY, at 8, TO BE ARRANGED.

SUNDAY, DEC. 15TH, Mr. J. POLLARD.
Address.

Mrs. CALWAY, Clairvoyance.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 8TH, at 6-45, MR.
TREADGOLD and Mrs. LADLEY.
WEDNESDAY, at 3, LADIES' GUILD,
MRS. MAUNDER. At 8, SERVICE.

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

SUNDAY, DEC. 8TH, at 6-45,
MR. KAHN, of Woking, Address.
MRS. DONALDSON, Clairvoyance.
THURSDAY, MR. & MRS. BILLETTE
Address and Clairvoyance.
SUNDAY, DEC. 14TH, MRS. KING.

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HILL GATE.

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MRS. FLORA MOTE.

MONDAY, at 8, MISS LILY THOMAS,
Psychometry.

THURSDAY, at 8, in Small Hall,
Clairvoyance.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, DEC. 8TH, at 11, MR. POST-
HUMUS. At 3, LYCEUM.
At 6-30, MISS FORD.

MONDAY, at 3-30, MRS. HUMPHRIES,
Psychometry.

WEDNESDAY, at 7-30, MRS. MAUNDERS.
FRIDAY, at 7-35, MEMBERS' CIRCLE
and HEALING.

SUNDAY, DEC. 15TH, MR. E. MEADS.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM
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SUNDAY, DEC. 8TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.

At 6-30, MRS. E. E. BALMERS,
Address and Questions.

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

Address and Clairvoyance.

At 8, PUBLIC HEALING CIRCLE.

TUESDAY, at 8, STUDY CLASS.

WEDNESDAY, at 8, MISS J. MACKAY,
Address and Clairvoyance.

FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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Church.**

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MRS. FILLMORE.

MONDAY, at 3, LADIES' MEETING,
MISS L. GEORGE.

At 7, CIRCLE FOR READINGS by MISS
JOAN PROUD.

TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, at 8, MRS. GEORGE.

THURSDAY, at 3-30, INVESTIGATORS'
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Address and Clairvoyance.

THURSDAY, at 8, OPEN CIRCLE.

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* Medium: MISS L. MANTLE. *
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THURSDAY, at 3, SERVICE.
At 8, MR. H. BODDINGTON.
SUNDAY, DEC. 15TH, MRS. NEVILLE.

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Address and Clairvoyance.
THURSDAY, at 8-15, MISS M. MILLS,
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SATURDAY, at 7-30, SOCIAL EVENING.
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At 6-30, MRS. E. NEVILLE.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, LADIES' MEETING,
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MISS DAUNTON.

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SUNDAY, DEC. 15TH, MISS CANNON.

West Ealing Spiritualist Church,
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SUNDAY, DEC. 8TH, at 6-45,
SERVICE.

WEDNESDAY, at 7-15, SERVICE.

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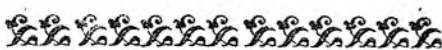
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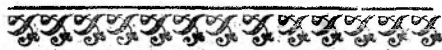
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