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RELIGION and REFORM.

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FRIDAY, DECEMBER 13, 1929

PRICE TWOPENCE.

Manchester Propaganda Meetings.



PERHAPS one of the most popular engagements on the syllabus of monthly meetings held in the Ardwick Picture Theatre was the one addressed on Sunday, Dec. 1st, by Mrs. E. Hinchliffe, widow of the "lost" airman. The hall was crowded with over 2,000 people.

The chairman was Mr. Clement Stott, J.P., who said that he was one of those, perhaps unfortunate, whose lot it had not been to discover complete conviction. He felt that the subject was one that must necessarily command from every thoughtful individual consideration, examination and determination to find whether truth lay that way or not. His Spiritualist friends had told him that he lacked the courage of his convictions, but if he had the courage of his inclinations perhaps he would be on the side of the Spiritualist movement. He felt that the organisation which could attract such an audience as this was able to present a case for examination. The evidence has often confounded me, and has much disturbed my balance of thought. Whilst, however, he felt the perturbation, he felt also the necessity to wait until full and complete conviction came. He wondered, however, noting such a considerable assembly, whether there was any other organisation that could call so vast a gathering. He had profound admiration for the pioneers of the movement. Fraudulent phenomena, he thought, presented the same aspect as a forged bank note: it was evidence that the sound article existed, but it was a veritable nuisance.

In her address, "Captain Hinchliffe's Return," Mrs. E. Hinchliffe said: Before telling you of his return, I must first say a few words about his departure. In the first place, I want to say that my husband was employed by Miss Elsie Mackay after she had applied to the Air Ministry for a pilot who would be willing and suitable to attempt an Atlantic flight. The reason that the flight was kept a secret was that we knew some German pilots were getting ready at the same time to make a similar flight, and we did not want them to get to America first.

STIRRING COMMUNICATIONS.

As perhaps you know, my husband and Miss Mackay left on their attempt on March 13th of last year, and no further news was received by me until just a month later. On April 13th I received a letter from a lady in London, whom I will call Mrs. Earl. The letter ran:—

"DEAR MRS. HINCHLIFFE,—Will you excuse a perfect stranger writing to you? I am supposing you are the wife of Mr. Hinchliffe, the airman lost the other

day. I get writing, and I had a communication from him that they came down into the sea off the Leeward Islands at night. His great anxiety is to communicate with you. Of course, you may not believe in the possibility of communication, but he has been so urgent three times that I must write direct to you and risk it.

Yours sincerely,

"BEATRICE EARL."

The reading of this letter distressed me very much. Although I did not know anything at all about a life after death, or even believe in the possibility of such, I felt that there might be something in it. The reason that the letter distressed me was that I had then been hoping for four weeks that perhaps my husband had been saved, or landed in a district from which it was impossible to communicate. And this letter somehow seemed to tell me that he was dead. I kept on thinking of this letter, but as I had often read in novels about mediums (who were usually frauds), I hesitated to reply. I did, however, retain it, and during the weeks that followed I showed it to several of my friends, and asked them if they knew anything about Spiritualism. But none of them knew, and, in fact, ridiculed the whole idea. But, strangely enough, and despite this discouragement, I felt that I had already made up my mind to call on the writer of the letter at an early opportunity. This I kept to myself. Soon afterwards I went away for a little holiday, and during that time I thought the matter over.

I had been brought up, as I suppose most of us have, in the belief that there was a heaven for some people after death, and for others perhaps a hell. But as I grew older I read some books on various religions, and almost lost completely my belief in anything. I did not believe in a life after death, and knew that my husband had been of exactly the same opinion, although we had never discussed the matter at all. On one occasion, a few years ago, after reading an article on Spiritualism I asked him, "Do you believe anything of this?" And his reply was, "No, of course not, it is all nonsense." (Without reading it, mind you!)

My determination to find out more had now been intensified. Before, however, the opportunity to call on this Mrs. Earl presented itself I received a letter from Sir Arthur Conan Doyle on May 15th, as follows:—

"DEAR MRS. HINCHLIFFE,—May I express my deep sympathy in your grief? I wonder if you received a letter from a Mrs. Earl. She has had what looks like a true message from your husband, sending his love and assurance that all was well with him. I have every reason to believe Mrs. Earl to be trustworthy. I think that the letter contained a correct address known to your husband and not to Mrs. Earl. She thinks you have a baby and another child. I should be interested to know if that is correct. If not, it does not affect the message of the first medium. I am acting on what appears to be your husband's request in bringing the message before you. The plane was driven far south."

FIRST MESSAGES.

After reading this letter, coming as it did from such a source, I decided not to lose any more time in calling on Mrs. Earl, and I visited her on the afternoon of May 19th. I found her kindness itself. She gave me all sorts of information about Spiritualism, and showed me my husband's messages as she had received them on the ouija board or planchette. She is not a professional medium, and therefore had no further interest in the matter at all. The first

message received by Mrs. Earl was on March 31st, eighteen days after my husband had left. It ran:—

"Can you help a man who was drowned?" Mrs. Earl asked "Who are you?" Then there seemed some difficulty in spelling his own name, and after trying several times, instead of his own name he wrote "I was drowned with Miss Mackay." Then Mrs. Earl knew who it was. She asked, "How did it happen?" The reply was, "Storm and winds; went straight down after flying at great height."

Mrs. Earl: "Where did it happen?" Reply: "Off Leeward Islands." Then, from being confused and overcome, he left two words out of a sentence. Later on it was explained to me by my husband that he meant some islands to leeward of his course.

The second message came on April 11th. My husband said, "Tell my wife I want to speak to her." Mrs. Earl asked, "Where did you say you went down?" "Off Leeward Islands. I must speak to my wife." Mrs. Earl asked, "But where shall I find her?" Answer: "Apply Drummond's, High Street, Croydon. Please find out. What I say is correct."

When Mrs. Earl gave me this last message to read I was very much surprised, because Drummond's is a firm of solicitors in High Street, Croydon, just as the message said, and were quite unknown to Mrs. Earl. She looked it up in the telephone directory, and found that such a firm existed at the address. The firm acted for my husband in a case a few years ago, and I am quite sure that if Mrs. Earl's letter had not reached me these solicitors would have known my address.

ADDRESSES AND PEOPLE LOCATED.

On April 12th a further message came: "Please let my wife know. I implore you." Mrs. Earl: "It is such a risk. She won't believe it perhaps." Reply: "Take the risk. My life was all risks. I must speak to her." After this message, and after having found the address in a former message correct, Mrs. Earl wrote her letter to me. Two days later the following came through: "Thank you for what you have done. My wife still hopes I am alive." That was quite correct, for April 14th was the day the Germans landed at Labrador after crossing the Atlantic, and I hoped and believed that my husband had been saved and landed somewhere off the track. Another message was: "Glad you have told Doyle." (Sir Arthur had then written his letter to me.)

All this was related to me by Mrs. Earl at tea. For about two hours she talked to me and told me some of her experiences, which had extended over twelve years, and also about the most wonderful experiences of other people. I felt then that although things might easily be true (I did not mistrust her), but I felt, too, that they might be caused by imagination or perhaps telepathy. But now I wanted to find out further, and see for myself. Mrs. Earl felt she was unable to receive further particulars about the flight as I wanted them, on the ouija board. It is very slow when there is a lot to tell, and she suggested that I should try a sitting with a trance medium.

Coming home that day I said to friends who were waiting for me: "What Mrs. Earl told me may be quite true, but I do not believe it, and I shall not believe in the possibility of communication with the dead until I get something that will absolutely convince me, and only then if my husband can tell me something that only he knows." I had not very long to wait, for on May 22nd I had my first sitting with a trance medium, Mrs. Garrett, at the London Spiritualist Alliance. I asked Mrs. Earl to come with me, as everything was so strange. I had never seen a medium before: what a trance medium would be like I could not imagine at all. And then, to be alone with a medium, in a trance—I felt a little afraid!

Mrs. Garrett had no idea who I was. I was not introduced to her. Mrs. Earl simply said, "This is a friend of mine." The following is an extract of my first sitting: (Mrs. Garrett has a guide or control, an Arab, Uvani.) He first described a little lady named Elizabeth, and I knew he was talking about my grandmother, and I was wondering all the time where this Uvani had suddenly sprung from. He described my husband perfectly. Then, through Uvani, I received things from my husband which were pri-

vate. The medium could not have known them, so I thought I was clever, and thought, "This is what they call our subconscious mind!"

DESCRIPTION OF THE LAST FLIGHT.

My husband went on giving messages. He described the last flight after he left the Irish coast. It appears that after leaving the Irish coast at 2 p.m., he flew in the north-west direction at 80 to 90 miles an hour till 10 p.m., having then done 700 miles. The weather was not bad, but there were dense clouds. "I altered my course to a little more north, reaching 100 miles an hour in the two hours from 10 o'clock to midnight, and flew, therefore, another 200 miles or nearly. I feel I had gone another 200 miles, roughly speaking, before I encountered bad weather." This can be proved from the time he left land, as I know the Meteorological Service have the weather charts in the Atlantic. (It was proved afterwards that bad weather started between 700 to 900 miles west of Ireland.) "We got right into the force of the storm, the gale was terrible, and broke a strut of the machine: the canvas was tearing and a plug of the engine was missing. The more I went on towards the North American Continent the more I got into the storm. I knew then it would be impossible to reach America. And then I thought of the leeward islands. Therefore, at midnight I deliberately changed my course to due south, for the more south the more I should be able to get out of the storm. I went south until 3 a.m. If you judge the speed of the machine during the three hours I flew south it will give you the distance directly south. At 3 o'clock the machine came down on the water, within sight of land, the outermost rocks of the Azores. I was hoping the tide would carry the machine on to the rocks, but it carried it further away. My intention was to reach the Azores. But it was impossible. I trust in the near future some parts of the machine will be found. I was between 400 to 500 miles out of my course to America, as I deliberately turned south in an attempt to reach the islands."

This description of the flight has been corroborated by three other mediums, independent of each other. I was questioned a little while ago as to whether the north-westerly course as given by my husband for the first part of the flight was correct, but I have since learned from him that he found it impossible to give the course with certainty, as they were so tossed about by whirlwinds into all directions that he often did not know himself on what course he was. You have heard just now that he said he hoped some parts of the machine would be found in the near future. I do not know if you remember just twelve months ago the under-carriage of an aeroplane was washed up on the west coast of Ireland, and it was then said it belonged to my husband's machine, "The Endeavour." I did not hear any more until last March when I had an official letter from the Ministry, which had been informed through the American Embassy, and through the makers of the tyres, that this wheel of the under-carriage had belonged to my husband's machine. I was ridiculed at first because I had maintained that he came down on the north-west coast of the Azores, and it was then suggested he had never got any further than the west coast of Ireland. On inquiry at the Air Ministry I found to my surprise that there is a Gulf stream which runs first north of the Azores, and then turns, and is called the North Atlantic Drift; turning north, it passes exactly the west coast of Ireland, so that it is not only possible, but very probable, that the wheel belonged to my husband's aeroplane. I wrote for it, and now have it at home.

FURTHER REMARKABLE MESSAGES.

In the end my husband said he wanted to speak to me alone. As Mrs. Earl was present at the time, I arranged for another sitting, which took place two days later. This time I was not afraid, and I went alone to the London Spiritualist Alliance. Mrs. Garrett still did not know who I was, but in case she should have found out the Secretary of the Alliance went into the room with Mrs. Garrett until she was in trance. The secretary then left the room, and I remained alone with Mrs. Garrett during the whole of my sitting. Before she came out of trance I left the room, and the secretary took my place. Therefore, Mrs. Garrett could only think she had given a sitting to the secretary. She never

knew I had been there until I told her very much later. My sitting was perfect. My husband again went into details about about his flight and further explained why he mentioned the "Leeward Islands." He had meant the Azores as being the islands to the leeward of his course. He then spoke of friends and relations who had passed over, and who he had met. After all, it had not been so bad, as he had met a lot of the old crowd again that were killed in the war. One thing he specially mentioned: "I was surprised to find myself alive. Have you told father and mother?" I said, "No, not yet." And he said, "Perhaps it is as well, because they would probably think that you had fallen into wrong hands, and they may not believe. As a matter of fact I would not have believed it myself. Do you know where my studs are? I know you have been looking for them, and you cannot find them. They are in a little box in my cupboard." I went to look in the place indicated, and found the studs, although I had been looking for them before, and had not found them. We so very often hear the complaint that nothing of any interest comes through from those who have passed on. Some may say, "What is the good of finding a pair of studs?" It is not so much that I wanted the studs, but the fact that I had been told something that I did not know previously.

"STILL VERY MUCH ALIVE."

In further messages, and also other messages received through Mrs. Earl, my husband has given me proof after proof that he is not dead, but still very much alive. At a later date Mrs. Earl asked him why, out of all people, had he come to her, a complete stranger. And he said it was her son and Mr. W. T. Stead who had taken him to her. Then he gave Mrs. Earl the following test: "When my wife comes ask her if she remembers the joke about the molar and the ring." Mrs. Earl could not understand it, and she asked for it over again. When she asked me if I knew, I knew at once what was meant. Before the war my husband was a medical student, and on one occasion he had had to make a gold crown for a tooth. He played about with the same gold and made it into a ring, which he wore for years. It was impossible for Mrs. Earl, a complete stranger, to know anything about this at all. I was not present at the time, so that there is no question of telepathy or the subconscious mind.

HELP FROM THE OTHER SIDE.

I had a third sitting on the 9th June. At that time Mrs. Garrett knew my name, but I was then so convinced that I felt it did not matter one way or the other. My conversation at this sitting with my husband was mostly about business. Amongst other things he suggested the name of a certain Mr. B. to whom I should write and that Mr. B. would be able to give me advice or help in a certain matter. He also said, "I have already impressed friend M. (a friend of his who used to help me writing business letters) to draft a letter for you to write to Mr. B." I found his friend M. very delighted because he had had a sudden idea to write a letter to Mr. B., and had already drafted it. I told him then what my husband had said, and I found he had been impressed! The letter was sent, but after a few days the reply came saying Mr. B. was very sorry, but could not help me or give me any advice. Please remember this Mr. B., because I will refer to him again. On the 9th June Uvani (now become a great friend) said, "You need not worry, because it will be all right. In fact, it will come right on July 25th." And at the next sitting on July 13th he said, "Do you remember July 25th?" "Yes," I said, "it was a date you gave me." He said again, "You need not worry, because the matter will be settled. There may be a little delay, and it may take a few days longer and may run until the last day in July, in the evening, but in any case it will be in July." It was absolutely fulfilled, as I received a telephone call at half-past eight in the evening of July 31st to tell me that this matter was settled.

The next day I went into London and met someone who did not know anything about any messages or my interests at all. And the person I spoke to mentioned that it was this Mr. B. who, after all, used his influence on my behalf. The same day I had arranged for a sitting, because I was anxious to see what would happen. My husband

said, "I told you so, but when I told you you would not believe it and if I had not known I would not have told you."

In further sittings my husband gave me proof after proof of his existence. In a recent communication on the ouija board with Mrs. Earl at my house he said that in his desk behind a drawer on the left was a certain piece of paper which might be useful to house agents. I found behind one drawer on the left, just as he had said, a blue print of a plot of land that he had owned. I had never seen this paper before, and did not know of its existence. There are many people who would still call this my subconscious mind. Scientists and others tell us that our mind is just like a little box; that every little happening and every little impression gets put there even unconsciously; and there are certain people who have a special power to extract anything that has been stored up for years. But I challenge anybody to take out of a box something that has never been in the box.

MORE PHENOMENA.

On another occasion three friends who were staying at my house were awakened very early by heavy footsteps proceeding along the corridor and down the stairs. At breakfast we all accused each other of walking in the house with heavy shoes early in the morning, and I am not so sure that we convinced each other of our respective innocence. At a subsequent sitting I mentioned this to my husband, and asked him if he knew anything about it, or if he had been present in the house. He said he had been there, and he wanted to give us the impression that he was leaving the house on early flight duty, as he used to do when on earth, and that he had his heavy flying boots on. Later I asked him to explain how that was possible, and he said one of my friends who stayed at the house that night was a medium, but did not know it, and because she was a powerful medium he was able to use up that power and to give us that impression.

Some time ago I was invited by Mr. Evan Powell to a seance at a house in Harrow. He was controlled, and as soon as we were seated. He told me to get a piece of paper and a pencil, and to blindfold him. He asked me to write a note to anybody whom I knew had passed over, just as I would write a note to anybody on this side. I addressed a note to my husband. The control then said "Hand him another piece of paper and a pencil," and he would try and write a reply just as it was told to him. He was still blindfold. He handed the note to me, and asked me if that was a reply. It was a direct reply to my note, and came undoubtedly from my husband. Mr. Powell then suggested another effort. This time I wrote a note to my husband, asking him to be present on a certain occasion in the near future. The control said I should write the reply myself, and he would try and dictate to me what was told him. I wrote, and again I can say it was a direct reply, and came from my husband. The actual notes to which I refer are as follows:—

First note: "I am so looking forward to meeting you to-night."

Answer: "I, too, am, and have been looking forward. It was a disappointment last Saturday evening, but it is made up this evening." (I was prevented from attending the seance on the Saturday.)

Second note: "Will you please come to Miss Stead's to-morrow, to have your photograph taken?"

Answer: "I will certainly be there. You shall not stand alone. I will endeavour to show myself to clear-seeing eyes. Be careful in marshalling your facts, because you will have to face two enemies: Morbid curiosity and a keen, scrutinising press, who will be glad to find pockets in the air. Do not be afraid. I will see you are assisted, and have already asked Miss Stead's father to be there with me, assisting you."

PROMISED MATERIALISATION.

Afterwards Mr. Powell gave a sitting to a party, including myself. Then my husband materialised, manifested himself in an unmistakeable manner to me. I saw his face as I last remember it. It appeared he held a kind of light, which shone on to his face. The control asked me was I certain I had seen my husband beyond any possible doubt. And I said, "I ought to know my own husband!" The

control said the same spirit would show himself to the lady who was sitting on my right, to make sure it was not my imagination. The light moved, and the lady sitting there saw my husband just as plainly as I did. Afterwards he showed himself to all the sitters in turn, and I have here a paper certifying to that effect. (The paper Mrs. Hinchliffe held before the audience. The certificate, she said, was the direct result of a request made by her husband before his three manifestations to those present, and was dated November 8th, 1928.)

"EXTRAS" ON THE PLATES.

Regarding the photographs I mentioned in the second note, during the few months that I had been interested in Spiritualism I had seen several psychic photographs, and I thought it would be rather nice if I could obtain such a photograph of my husband to be able to show on my lectures. I went to Miss Stead, and asked her what I had to do to obtain one. She told me to go and buy some plates, which I did. She then introduced me to a medium, Mrs. Dean. We went into the dark room, I unpacked my plates, took out two, initialled them, and put them in the slides myself, and went back into another room. I examined the camera, and put the plates in. Mrs. Dean then took these two photographs, and we went back into the dark room, and I watched her develop the plates. On one of the plates there was just myself, but on the other one an "extra," the face of an elderly lady, and I recognised it as a photograph of my grandmother. It was not exactly what I wanted. I was not thinking of my grandmother. I went the next day, and this time Mrs. Dean did not develop the plates. She did not touch them. I developed them under her instructions. The "extra" on one of the plates was the face of a young boy, and even when it was printed nobody could recognise it. I was the only one who thought there was a little likeness to my husband, but in any case it was the face of a young boy. I thought it was perhaps a relation, though I had not heard of anybody. About a fortnight later my husband's mother came to see me, and I showed her the two photographs. Then she showed me a little snapshot of my husband, taken at 16 or 17, and it was exactly the same face, but was not what I wanted. I wanted one of him to be recognised by everybody.

I asked him why he could not come on the plates, and he said he was too excited. (As a matter of fact, he always hated being photographed.) And he blamed me, and said I was probably too anxious. So he suggested that I should let my little girl, only five, sit for a photograph with Mrs. Dean, because she would not know what she was sitting for, and could not be too excited. This time we got a gentleman, but he had a beard, and was recognised as Mr. W. T. Stead. Next I called at Crewe (Mr. Hope), and got no fewer than three or four people. But I did not try again till yesterday, when coming through Crewe. I had another photograph taken, and I have every hope that my husband is actually on the plate, and that everybody will recognise him. I believe now it was all for the best, for suppose my husband had come on the plate the first time, I am sure many people would have said anybody could have got a photograph of Captain Hinchliffe. It could always be managed to get him on the plate somehow.

PLAIN STATEMENT OF FACTS.

In conclusion, I should like to say that it has been a real pleasure to have had the opportunity of telling you of my personal experience. If you asked me to explain these experiences you would find me unable, or at least unwilling, even to attempt to do so. But I must emphasise that what you have so patiently listened to is just a plain statement of fact, without any suggestion of embellishment or exaggeration. To such of my audience who have already achieved the knowledge that there is no death I will merely express a hope that convictions already held have been strengthened. To others who previously thought, like my kind chairman, that there may be something in it, I would add a prayer that my little address has carried conviction, and that their interest, as shown by their presence here, has been stimulated. I thank you for your very kind and courteous attention.

The songs, "Beyond the Darkness" and "The Lord is

My Light," were beautifully rendered by Miss Alice Colclough (contralto), and highly appreciated.

A Sitting With Mrs. Deane.

A STRIKING RESULT of the guidance of spirits is shown in the following incidents, which brought about my sitting with Mrs. Deane. Considering that the proof of survival is well established in most of our minds, it comes almost as a shock to realise that those we had once well known and have seemingly forgotten, yet work most mysteriously from beyond the veil to prove that they do not forget.

At the beginning of this year I had a message sent to me from a Birmingham friend, purporting to come from the spirit world. Friends were to go along to the Crewe Circle, and were promised evidence of survival. I was asked to write to Mr. Hope to arrange a sitting. My friends attended, and received proof of their little daughter's survival.

Later in the year my friends, Mr. and Mrs. Bennett, again wrote me, stating that the angels asked that I might go, and they promised I should get a "large psychic extra." As I was not present at the circle where the information was given, I did not trouble about it at the time.

Whilst speaking at the Birmingham Church during September I was once again told the angels had promised to give me an "extra." Try as I might, however, no suitable time could be fixed upon. I wrote to Mr. Hope and also sent a prepaid wire, but Mr. Hope failed to respond, being away from home.

After my failure to fix up with Mr. Hope, I was amazed to get another message, this time from the control of Mr. C. G. Botham, to the effect that I was going to receive from the spirit world a "big" picture. I had not the remotest idea of how it could be done. Yet October 7th saw me unexpectedly in London, with all recollection of the promise of the angels seemingly wiped out.

I had not the slightest idea of obtaining a sitting with Mrs. Deane, yet on Friday, October 11th, my friend, Mr. C. G. Botham, took me along to see and introduce me to Miss Stead. That interview was ample compensation for any work I may have been instrumental in doing. One meets within the hallowed precincts of the Stead Library all the glow of glorious work done by the great W. T. Stead. During our conversation Miss Stead asked Mr. Botham if he had ever had a sitting with Mr. Hope, and I casually mentioned I had tried to fix one up, but Mr. Hope was away from home when I was at liberty. Miss Stead asked Mr. Botham if he would accept a sitting with Mrs. Deane, with her compliments. We eagerly accepted. Miss Stead handed us the package with the plates still unopened, and Mr. Botham and I watched with intentness the usual procedure, and one must pay this tribute to Mrs. Deane—a honest, simple, faithful soul.

The result is a big "extra" of a man's face, just above my head, which I utterly failed to recognise when I received the completed photo. For two days I constantly studied it, when I received the "message" that I was to send it along to my mother (Mrs. Drayton) in Hull. Instantly my mother recognised it, and was amazed I had not done likewise.

Now, the spirits' purpose I cannot fathom, but I am convinced there is much more in the above account than we at present know. The "extra" face produced by the mediumship of Mrs. Deane is well known by scores of people still living in Hull and elsewhere—a Mr. Robert Hollingsworth, at one time President of the Hull Church. Many of our well-known speakers and pioneers were entertained at his home. He was a well-known Hull figure, being at one time engineer on the boats that ply between Hull and New Holland (Lincolnshire). He retired some years since, and lived for a few years at Barton-on-Humber.

It is strange that I could not remember who the "extra" face belonged to. For many years I was received at the home of the Hollingsworth's as a daughter, and treated as such, and they held a weekly home circle to help me with my psychic development. The only reason I can give for not remembering at the time is that I was washing

with all my soul and mind that if a psychic "extra" came upon the plate it might be that of my own father or sister, or either of my two brothers.

To any who might think my own loved ones might have shown, may I add that later on, on returning to London on November 11th, I received astounding proof, whilst sitting in Mr. Botham's physical seance, of my father's survival, and that after waiting over twenty years. I also received for the first time the name of my sister from the other world, who passed away forty years since. This through the mediumship of Mr. Botham. I would also like to state that the President of the Canadian S.N.U., Mrs. McGuire, Toronto, Canada, will be able to substantiate the above statement, as she was one of the mediums entertained by Mr. and Mrs. Robert Hollingsworth, and they were great friends. I consider the angels provided the "big" picture.—IDA GLENN.



Well Done ! "The Progressive Thinker."

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

The twentieth century may well be called the age of reading. No cause can now hope to succeed without efficient literary presentation, and although editors are less conspicuous than lecturers, they are much more influential, because they reach a larger public. This power makes the press a grave danger as well as a great force for good, and every honest citizen should rejoice when it works for the best interests of mankind.

Spiritualism is no exception to this rule; the various journals which uphold our truth therefore deserve the sincerest appreciation of all who see the necessity of informing the world of what is occurring in Spiritualism and psychic science. The editors responsible for these efforts usually receive little more than hard work, and often labour in obscurity, facing difficulties seldom realised by readers, unless the paper fails for want of financial support. In common with most other new and unpopular causes, the path of Modern Spiritualism is strewn with discarded journals which started out with laudable intentions, and failed through lack of sympathisers.

There is every reason to rejoice when a Spiritualist newspaper celebrates its fortieth birthday, and when it has been under the control and editorship of one person during a long period, unstinted praise is well deserved. The whole Spiritualist movement should, therefore, extend to Mrs. M. E. Cadwallader heartiest congratulations, not only on the fact that "The Progressive Thinker" has reached a healthy middle-age, but also for her own arduous and unstinted labour in keeping it alive.

The word "alive" here has a double meaning, for it is doubtful whether any other Spiritualist paper has maintained a more vigorous and thoroughgoing policy. Mrs. Cadwallader has been able to bring her own unprecedented knowledge of the cause which she espouses to the aid of her journal. No one knows more about Spiritualism in America than she. With characteristic energy she has kept in touch with the movement in Europe, and is, in consequence, a veritable encyclopædia of Spiritualism and psychic science. There seems to be no phase of American Spiritualism with which she is unacquainted. Those who heard her speech at Lily Dale in connection with its recent anniversary must have been astonished at her intimate knowledge of the history of that famous camp. No public worker in the cause should fail to seize an opportunity to talk with Mrs. Cadwallader, especially if interested in the course of events during the last generation or so. Her intimate knowledge of outstanding personalities, of the aims, objects and development of Spiritualism, the difficulties it has faced and overcome, and the way that lies ahead, is as interesting as it is astounding.

There is something extraordinarily vital about this lady which makes one realise how true it is that a person is as old as he feels. This vitality has enabled her to treat grave physical disabilities as if they were not there; she has never needed the waters of Lourdes because of the per-

petual flow of her own energies, which have beaten the doctors and retained for us her energetic presence.

A visit to the offices and workshops of "The Progressive Thinker" affords an excellent example of good organisation. Nothing is left to chance, and punctuality is so fixed a rule that nothing would be more astonishing than that the journal should be an hour late—an effective answer to those who think that women cannot be as businesslike as men. I shall always retain the pleasantest recollections of the visit I paid, and the great courtesy with which Mrs. Cadwallader and her staff showed how the paper was run.

Let us hope that these first forty years of "The Progressive Thinker" are but the beginning of its valuable life. No cause needs journalistic support more than Modern Spiritualism, and that support must be full, intelligent and enthusiastic, because of the attitude of the public press. Spiritualism has become a valuable journalistic topic, and is being exploited by scores of writers whose interests do not go beyond the fees they earn and the popularity they win. Even when well informed and sympathetic, they do not venture beyond the selling qualities of their work, and this means that Spiritualism and psychic science are often misrepresented.

Probably more harm is done by sympathetic prevaricators than by bitter opponents, as their work is usually subtle and disarming. An uncompromising enemy can be struck by a direct hit, but when the enemy means to be a friend it is not so easy to deal with him. The best way to counteract the evil thus done is by a constant and clear representation of what a cause stands for, and well-edited journals are needed for that. On the whole, Spiritualism is not too rich in representative literature, our journals are relatively few, and we need all that we have and more; therefore, when a journal such as "The Progressive Thinker" continues to strive, it is up to the supporters of Spiritualism to give it praise in the most influential way by subscribing to it: a method not only useful for the paper, but complimentary to the editor.



A PSYCHIC DIRECTORY.

A FEW YEARS ago Mr. Wm. C. Hartmann issued through the "Occult Press," New York, a "Who's Who" in occult, psychic and spiritual realms. It was a first attempt to undertake a very large task, and we rather criticised its arrangement at the time. Subjects which had little to do with one another appeared to us to be ill-arranged. However, the success which attended the venture has led to a re-arrangement of the whole of the material. Mr. Hartmann has now in preparation a "Directory of Psychic Science and Spiritualism." This will embrace the periodicals published concerning psychical research and Spiritualism in 23 different countries; an alphabetical list of the names and addresses of individuals identified with the movement; the principal societies engaged in psychic research and Spiritualism; a list of churches owning their own buildings; a bibliography of about two thousand books published on the subject; a list of libraries and different reading centres; a register of mediums, lecturers, etc., a register of churches and societies, together with names and addresses of publishers of books on psychic and Spiritualistic subjects. Such a compilation will certainly be a colossal task, and we shall view the venture with interest and sympathy. The published price will be one dollar (5s.) post free, and it is hoped the volume may be to hand early in the New Year.

Mr. Hartmann also hopes to issue the third edition of "Who's Who" in the old and new thought movements, further particulars of which will be published later.



Ever near us though unseen,
The dear immortal spirits tread;
For them the boundless universe
Is life—they are not dead!

They leave us, but to come again.

LORD LYTON.

NEWSY NOTES.

SOUTH SEA MEDIUMS.

We have frequently ventured the opinion that the practice of Spiritualism is far more widespread than even its most staunch supporters might feel inclined to claim. Now, in the December "Realist" comes evidence of the existence of Spiritualistic practices amongst the South Sea Islanders, who appear to possess some mediums of very remarkable power. "The distance between living men and ghosts is not so great in Melanesia as that which oversophisticated dogmatists and philosophers have put between us and our spirit world," says Mr. B. Malinowski in the course of his striking contribution. "To the Trobriand Islander the spirit world is quite near at hand." The native, it appears, seems to have an idea that the spirit world is located somewhere underneath the island of Tuma, and calls it by that name. "After death everybody, that is the spiritual part, goes there to lead a happy existence—not very edifying perhaps, but very much like life on earth," Mr. Malinowski says. "From there the spirits will easily and naturally return to earth on special occasions, visit their villages, mix with their friends and kinsfolk, watch festivities, and bestow benefit, or else play pranks and mete out punishment according to spiritual mood and earthly desert. You can even see them, if you know how." It is no unusual thing for the native mediums to indulge in psychic projection, and we read of them travelling in their psychic bodies to the other world, sometimes in the sleep state, and sometimes while entranced. Reincarnation, too, seems to have its followers, and there is amongst some the belief that spirits float around awaiting an opportunity to "enter a woman to be born again." It is, however, not difficult to understand why the native spirits describe their spirit world in terms very similar to earth. They have hardly had the same opportunity as more civilised races to evolve in intelligence, and the rush out of a savage village into a highly spiritualised—"other world" home would certainly not be in accordance with the Spiritualistic concept of gradual evolution. The South Sea Islander appears to look on spirit return as nothing extraordinary, and in this respect he is perhaps more logical than his Western civilised brother.

A NATIVE SEANCE.

Mr. Malinowski has had, during his researches, several opportunities to question the native mediums, and some of the answers to his questions show remarkable psychic knowledge. "I was interested," he says, "in what form the medium transported to the spirit world—or, in the sceptics' interpretation, how he imagined or invented that it appeared. I received the following answer: 'I yosewo, the fallow part of me remains here; I myself go out. I, the man, go away.' Many of our modern English psychic travellers give very similar answers. On one occasion, Mr. Malinowski relates, the chief of a tribe happened to die while he was in the vicinity, and when night came everyone (including the visitors) had to prepare to join in the vigil. He sat with a number of other travellers to overlook the scene, and near at hand was a reputed medium, of whom it was said "great things were expected that night." "I tried to exchange a few words with the medium, who was sitting next to me," states Mr. Malinowski, "but he was by no means talkative. He was not as himself, but was in a state of excitement, mumbling words, at times twitching, at times falling into a rigid trance, his eyes glistening and fixed."

DEAD CHIEFTAIN'S RETURN.

As the night bore on the natives became more and more excited, and the medium slowly went under control. "Suddenly he stood up, and with a powerful, full-throated voice I never expected him possessing, he began to intone the song," Mr. Malinowski resumes. "He paused, and then came an answer through the medium, spoken in an entirely different voice. At times there was a strange effect of several voices striving for an audience; his sentences became shorter, more and more jerky, ending in gasping, gurgling sounds, until at last he sank back on the platform,

evidently exhausted. Only afterwards did I learn that the dead man's spirit spoke through Tomwaya (the medium), and everyone present had unmistakably and unhesitatingly recognised his voice, although it was the spirit voice of the deceased—stronger and somewhat different, yet fundamentally the same." Mr. Malinowski's article is particularly interesting, and demonstrates remarkably well the extent of psychic experiences amongst these natives. It merits both study and investigation.

THE COMING CLIMAX.

We have had recently hurled upon us through the medium of the wireless, the newspapers, and other occasionally indispensable evils, the views of several well-known clerics on the coming of the end of the world. One of the latest to tackle the question is Mr. Desmond Morse-Boycott, who leaves the trace of his reverend pen upon the columns of the "Sunday Referee." "Whenever I read the cold words of the scientist predicting the end of the world I feel a shiver run down my back," he states. Coming from a cleric, whose job is chiefly to assure the righteous that they need not fear death or the hereafter, this statement is certainly suspicious. But Mr. Boycott has an alternative to science, and puts it forward without any indication of modesty: "Whenever I read the Christian description of the end of the world I feel happy," he submits. This, however, is not all. We read further on: "It is the function of science to say how a thing happens—why must it be left to religion?" Rarely have we seen such a conglomeration of prejudice and obfuscation in one article. Still, Mr. Boycott has a very agile pen, and might have been a good reporter had he not preferred to exploit the realms of theology. He has really nothing to say, but manages to occupy a column with saying it.

THE PLACE OF THE BIBLE.

The policy of the "Daily Mail" in publishing a series of articles on the position of the Bible is to be commended and appreciated. "A Layman," who opened the discussion, in which several authorities are taking part, has been instrumental in eliciting a masterly article on the question from the pen of Dr. H. D. A. Major, F.S.A., Principal of Ripon Hall, Oxford, where candidates for Holy Orders in the Church of England are trained. Dr. Major states the case on behalf of the Modernist. Referring indirectly to the psychical phenomena recorded in the Bible, Dr. Major states: "A pre-scientific age believes in miracles because it has no knowledge of scientific laws: the scientific mind cannot believe in miracles because it knows that progress in science has depended upon the constant character of those laws." Dr. Major holds that belief in the phenomena demonstrated through Christ and others is not essential to the Christian faith, and the Modernist demands of the Church authorities that they cease making that belief necessary for office in the Church. Were the Modernist to have his way Dr. Major believes that the Church of England would "become more truthful in its teachings, for it would bravely reject many things in its traditional doctrine which modern research has shown to be untrue." This is what most Spiritualists have been attempting to do for many years. There should, after all, be no need for a competitor to Christianity, but the short-sighted and stubborn attitude of its administrators has made such indispensable. When Dr. Major relieves Christianity of its drapings, we should not be surprised to find revealed there a movement closely akin to the much-buffed and ridiculed Spiritualism.

STOCK CRITICISMS.

The arguments most commonly used by opponents of Spiritualism in their unfruitful attempts to dishearten its followers might be briefly summed up as follows: All spirit phenomena is due to the working of the "subconscious mind," it is dangerous to establish communication with spirits; it is impossible to talk to spirits; spirits come back to talk nonsense; only evil spirits can "turn up" at seances; and there are no spirits to "turn up" at seances at all. When, therefore, we heard that Dr. Bernard Hollander was to attack Spiritualism in the Conway Hall, London, we had

anticipated having to add a few further "arguments" to our already insignificant list. Dr. Hollander is a well-known physician for mental and nervous diseases, and is the author of many works on mental and psychological subjects. In his lecture, however, he pointed a condemning finger to the nonsense which spirits talked at seances; to the frauds which were associated with seances; and to the dangers which attended seances. "Even when the phenomena are apparently genuine they are bound to rest upon purely personal belief and individual experience," we were told. "They might be accounted for on scientific principles outside the domain of the supernatural, namely, by the working of the subconscious mind." Dr. Hollander has disappointed us, for these stock criticisms are beginning to lose their effect. They are now really played out. What would otherwise have been an insignificant lecture was made significant only by the fact that Dr. Hollander—an eminent authority on the mind and its functions—failed to formulate any criticism of Spiritualism which might at least be a little convincing. But Modern Spiritualism has come to stay, and no silly recitations of its opponents—the stock criticisms have developed into such—will shake the firm foundation of facts upon which the structure is being built.

TALE-PIECE.

The following fable, from "John O'London," possesses a moral which Christians, Spiritualists and Christian Spiritualists might note with profit:—

"THE SAINT AND THE LION."

"Now, once upon a time a saint and a lion were rather friendly, and they used to go long tramps in the desert together. And everyone said, 'How very nice!' But, alas! one day the lion returned alone, with his waistcoat undone, and looking rather stout. And he rubbed his tummy and said, 'I'm very sorry in some ways, but you see he began to give me more and more, and still more good advice!'"

OBSERVER.

Jewish Researchers Discuss the Aura.

THE Council of the Jewish Society for Psychic Research are desirous of creating the opportunity of members meeting each other informally to exchange views and psychic experiences. For this purpose Mrs. Bromley Taylor, one of the Society's supporters, invited the members to meet at her house on Wednesday, Nov. 27th, when a most enthusiastic and encouraging evening was the result.

A short formal session, in which the members adopted the constitution and bye-laws as recommended by the Council having been dispensed with, Miss R. M. Bloch (the Chairman) welcomed Mr. Stirling Campbell, who, in his address, said: Every loving thought which for one moment only passed through our minds, every desire, wish and endeavour made for the good of others, will be waiting for us on the other side of the change mis-named death, as material out of which we are to build a joyous progression. He referred to the inferences to be derived from auric readings. There was a personal "atmosphere" or aura surrounding each individual. Just as the atmosphere of the earth changed, so is the aura subject to change by physical emotion. The atmosphere of earth is not questioned, but there are still some who question the aura. As proof of the existence of this aura he recommended those present to read Dr. Kilner's book on "Human Atmosphere." Dr. Kilner, of St. Thomas's Hospital, said he found by accident (?) that if glass is coated with a special coal-tar preparation the aura can be seen through it. In his book he gives examples of what he has seen in a patient's aura, and refers to cases he has diagnosed in this way. Mr. Campbell proceeded to elucidate his subject, interpreting the meaning of auric colours. He asked his listeners not to be satisfied with knowing that "the wheels go round," but to investigate and find out "why." The literature on the subject should be read and studied. In conclusion, he said: "We have not lost our loved ones, but we have lost the power to see them.

We should build up our qualities by right living and unselfish thinking, so that when our time comes to pass on we may have profited by our schooling."

Mr. Campbell then demonstrated some of his psychic gifts, and described several spirit forms in detail, as seen by him clairvoyantly, all of which were recognised. He gave spirit messages—heard clairaudiently—of a personal and convincing nature. One particularly convincing example was the manner of his passing, and a description of an airman who was lost in an attempt to fly the Atlantic. The message was given in this case to the wife of the airman, who was present, and was of such a nature as to leave no doubt of its genuineness.

The Chairman moved a vote of thanks to Mr. Stirling Campbell. She had been told by a Chinese doctor that Chinese physicians do not tell the condition of a patient by the pulse, but by the aura—in the case of a male from the knee, and of a female from the ankle. It is known that in normal health the aura is seen upright, and in ill-health it "droops." The symbolism of colour had a Blueish aspect, blue indicating the colour of the angels, etc. The Jew of to-day seemed to have lost the beautiful gifts he once possessed. With the movement promoted by their Society a means may be established whereby he may be blessed with their return. The vote was seconded by Mr. H. L. Solomon, and Mr. Campbell suitably responded.

AN EXPERIENCE.

I WAS standing in the tramcar, which was overcrowded, when the car arrived at the Ardwick Picture Theatre, where the Manchester Spiritualists were holding one of their special propaganda meetings. The man seated opposite me, observing the vast crowd waiting for admission, inquired of a lady sitting near him: "What is on at the Palace to-night to draw such a crowd of people?" "Oh," said the lady, "the Spiritualists are hold a meeting there to-night." The remark was greeted with loud laughter. The look on the man's face was one of humorous ridicule. I put my hand on his shoulder, and asked, "Do you know anything about Spiritualism?" "No," was his answer, to which I replied, "I thought so. Ignorance is always entitled to its laugh, but before you laugh again would it not be wise to get some knowledge concerning the subject you are laughing at. Believe me, if you would get to know something of the teachings of Spiritualism you would become a wiser and possibly better man." "Pass along there," said the guard, and we parted.

AN INSPIRED INVENTOR.

AN invention which consists of an attachable ribbon for all typewriters which, it is claimed, will eliminate the necessity of using carbon paper in making copies, has been patented by Miss B. L. Henry, an American woman, whom the New York press hail as the "Lady Edison." Although she states she knows nothing of mechanics, she has forty-three inventions to her credit. She believes that she has strong psychic powers, and that it is through the function of these that her inventions come to her. Some of these are "ingeniously constructed dolls and toys."

"The idea for an invention strikes me suddenly, and then it is as good as completed," she told a press representative. "I direct the construction through expert mechanics." Speaking of her toys she added, "I believe that the spirit of some little dead child communicates with me and suggests the ideas for these."

UPON the fleeces of the slaughtered sheep
By night the sacred priest dissolves in sleep,
When, in a train before his wondering eye,
The airy forms and wondrous visions fly.
He calls the powers who guard the infernal floods;
And talks, inspired, familiar with the gods.

—VIRGIL.

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FRIDAY, DECEMBER 13, 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 Dec. 18th.

Red Herrings on the Trail.

DR. AND MRS. CRANDON arrived in England on the 4th inst., and we extend to them a very hearty welcome to our shores. On the 10th inst. the London Spiritualist Alliance gives them a reception at the Kensington Town Hall. We sincerely hope that their visit, which is to extend over a fortnight, will be pleasurable and enjoyable. The chief object of their visit to England is a holiday and the pleasure of meeting old friends and workers in the movement of Spiritualism. One or two seances, however, have been arranged for groups of friends at the rooms of the Society for Psychical Research, Tavistock Square, which have been kindly loaned for the occasion, Dr. Crandon being a member of the S.P.R.

For six years Mrs. Crandon has been under very close observation and scrutiny by many of the leading scientists and psychical researchers of the United States. Some of the tests to which she has cheerfully submitted have been irksome and cumbersome, but without let or hindrance she has given the investigators a free hand. One would have thought that she was at least entitled to a fortnight's holiday, but we notice that the press are anxious to lure Mr. and Mrs. Crandon into the realm of controversy.

The "Daily Mail" especially is anxious to set itself up as the arbiter as to the genuineness of mediumship which has been established before experts who have been trained in psychic investigation for twenty and thirty years. The "Mail" is prepared to enrol a panel of prominent people to conduct a critical examination of the manifestations, and has very generously (?) offered to see that some Spiritualists were appointed on the commission. We remember one newspaper controversy of some years ago concerning spirit photography, in which an independent commission was set up to inquire into its validity. Not a single individual who had any familiarity with psychic investigation was appointed upon it. Not a single individual who knew anything of psychic photography was allowed to comprise part of the commission. The commission never tried an experiment, but its report was to the effect that it found no evidence for spirit photography. Newspaper tribunals on matters of scientific investigation are and must remain useless, and we admire the wisdom of Dr. Crandon in politely but very firmly turning the whole thing down.

Whether or not there is anything in Spiritualism can be settled in a few hours by any half-dozen sincere persons meeting in their own home, without the presence of any medium, any conjurer, or any newspaper reporter. Pub-

licity may have its value in a commercial sense, but Spiritualism is not a commercial speculation, but a matter of philosophical and scientific inquiry, and the last people in the world to whom we would trust an investigation are Messrs. Spool and Boom, the journalist and the advertising expert.

The time was when the followers of Spiritualism were few in number and unimportant. The day has come when they have become numerous, and occupy many of the leading places in every department of human activity, and Spiritualism's success does not depend upon sensational journalism, but upon quiet, patient inquiry in the seclusion of the seance room. We believe that if the "Daily Mail's" offer were accepted, and turned out to be 100 per cent. successful, it would merely convince the public that Spiritualism had captured the press, as it is so often captured for purposes of publicity, and we should soon hear of the subterranean influence which had been used in order to attain these results. If the truth of Spiritualism depended upon "Margery" or any of the great mediums of the world it would be a considerably less important thing than it actually is. To paraphrase the words of Sir William Crookes written fifty years ago, the strength of Spiritualism consists in the thousands of homes in this country where one or more members of the family are mediums, and where communication is regularly obtained from deceased members of the family.

Let us put it another way. There are hundreds of books which have been recently published by loving parents, who, after close examination, have been convinced that they have had messages from their boys who fell in the war. So overjoyed are they at the certainty of reunion that they rush into print with the good tidings, only to find that many of the books are left on booksellers' shelves. The public are not interested in their boys, since they never knew them. The phenomena which have occurred through "Margery" have shown beyond reasonable doubt that Walter Stinson still lives, and, of course, it is true that if it can be conclusively proved that one person survives the grave, man's outlook on the question of survival is changed from a theological to a scientific basis, but the average man in the street wants to know whether his particular friends survive, and millions of them have no interest whatever in Walter Stinson. They are interested in their own relatives, and there are tens of thousands of homes in England to-day where the weekly home circle puts them into communication with their own deceased relatives. Such communicating spirits do not talk science or philosophy. They do not assume the role of a President of the Royal Society or a Bishop of the Church of England. They retain their personalities as members of the family, and they talk of family affairs as only members of the family can do. Such home gossip may have no interest to those outside the homestead, but the persistent and regular use of pet names and pet phrases, which show an active and persistent memory of their lives on earth, constitute a body of evidence which no one outside a lunatic asylum can reject.

No one values more highly than ourselves the wonderful work of such mediums as Stainton Moses, D. D. Home, Florence Cook, and others, but at the most these have only added substantial stones to a movement which has been built by millions of contributions from those whose names are only remembered by the few. The inquiry of the Dialectical Society sixty years ago was thorough and systematic. The published report of the Committee appointed by that Society is still extant. It is positively certain that no body of prominent persons could do in a fortnight the extended and exhaustive work which was done by that Society's Committee. The findings of the Committee were positive and definite along certain lines, but they failed to convince the general public. It was quite right that they should fail. Their chief purpose—and a valued one it was—was to convince a number of independent thinkers that there was a case for investigation. We make bold to say that it will be a sorry day for Spiritualism when the general public decides this question of human survival on the authority of the "Daily Mail," or of the Royal Society, or of the S.P.R., or any other body of investigators. The evidence for Spiritualism is a matter for personal investigation.

If we may be allowed a personal word, we may express our indebtedness to Myers, Lodge, Barrett, and Russell Wallace for the help which their writings gave us in our own investigation, but the whole of their findings would have left us completely cold had it not been for the fact that in our own home, in the presence of no one but members of the family, we have held long and intimate conversations with our own relatives who have passed behind the veil. Whether a scientific committee approves of our opinions or not DOES NOT MATTER. Though a scientific committee came to the conclusion to-morrow that the whole of Spiritualism is a delusion, it could not change our opinions by one iota, because they are not based on mere reasoning or upon outside testimony or upon emotion, or even upon our desires and longings, but purely on the hard, bare, incontrovertible facts of our own experience. On that basis Spiritualism must rest. The positive affirmations of the "Daily Mail" even if they were made, ought not to bring conviction to a single individual on this important matter. It is essentially a matter for personal investigation and personal opinion, and the greatest dis-service which can be rendered to the cause is to bring it into the realm of controversial journalism, garbed in the highly-coloured robes of sensationalism.

When the general public requires a knowledge of Spiritualism there are always ways and means by which such can be obtained, but we think it is a pity for Spiritualists or anyone else to unduly force the fact of Spiritualism—for it is a fact—upon the hundreds of thousands of people who are more interested in football matches and "the latest winner" than in their eternal destiny. The attempt of the "Mail" to set up a scientific tribunal to put Spiritualism on trial is a piece of presumption born of commercial conceit, and its past and present attitude should be sufficient to warn Spiritualists that the most they could expect would be scare headlines and emotional appeal. We hope "Margery" will get on with her work. The question of spirit return and psychic phenomena has been settled long ago. What is wanted is careful scientific inquiry into the "how" and "why" of the phenomena. This is the work Dr. Cranston has been engaged upon. It is infinitely more important than noticing "red herrings."

CURRENT TOPICS.

SIR OLIVER
LODGE ON
REINCARNATION.

IN a thoughtful article in the "Daily Mail" Sir Oliver Lodge offers his opinions on reincarnation. Sir Oliver, of course, approaches the matter from the purely scientific standpoint, and finds that there is no evidence on the matter. This is not to suppose that he dismisses it. He recognises that there are certain intuitive forms of apprehension which cannot altogether be ignored, and claims that the persistence of the theory entitles it to examination and consideration. He quotes the opinion of F. W. H. Myers that the whole of the individual self is never incarnated, and hints that probably the most that happens is that some fragment of ourselves is connected with matter for a time, in order that experience may be gained, and that its memories may be co-ordinated in the self. He suggests that probably some other fragment of ourselves may sometime find material expression, but he does not think there is any evidence that the personality which dies ever assumes physical form a second time. The subject is always a fascinating one, as speculations concerning man's future always were and always will be; but we know so little of our real selves that it is often difficult to test the identity of an individual who goes out from this life retaining his memory of the incidents of earth. There must be correspondingly greater difficulty in tracing the identity of individuals who apparently leave their memories behind, and when they are reincarnated upon an earthly plane.

REINCARNATION.
OR AUTO-
SUGGESTION?

WE remember some years ago taking part in a long conversation and discussion with one of the world's leading reincarnationists. After the discussion had dragged on for many hours, we were told, "Of

course, there is no exact proof, but it is possible for a person to mentally grow until he knows the theory is true by a form of internal apprehension." Of course, it is true that one might dwell upon a theme and keep it continually in his thoughts until it becomes an auto-suggestion which comforts him by becoming a part of his mentality, but such a state of misapprehension is still very far from evidence on the point. Slowly our exploration of the other world is proceeding. Even scientific men are becoming satisfied of survival because they can trace the existence in another plane of being of an individual who once lived here. Someday perhaps we shall get sufficient knowledge of the spirit world to be enabled to trace the transference of someone who lives there to this physical plane, though in the absence of his memory it would still be difficult to reach a point of certainty.

ANOTHER
DISPLAY OF
IGNORANCE.

Dr. F. W. Norwood, in the "Sunday News," criticises Spiritualism and Spiritualists. He says: "I do not doubt the sincerity of Spiritualists, but the worst feature of their practice is that there seems no way by which their claims can be satisfactorily tested. Ordinary people have either got to believe or disbelieve." Such a statement involves a complete misunderstanding of what Spiritualism is, and we submit that there is not the slightest reason for ordinary people to believe or disbelieve anything in the matter which they cannot test for themselves. Tens of thousands of people have become Spiritualists without meeting a medium, or without sitting with a medium. A little company of four or five sceptical investigators have met in their own homes, and in a few months have tested the matter for themselves without relying upon the testimony of anyone. By such methods the writer himself obtained conviction. Of course, if people prefer to buy a ready-made article rather than hammer it out on the anvil of their experience, there is no reason why they should not do so. Thousands of people in this country have bought wireless sets ready to work, which only need switching on to the mains. Some have worked well, but many people find they have been fooled by the big claims which are not borne out in practice. Others have bought a few components, and in their own homes have experimented until they constructed a wireless set suited to their needs, power, position and pocket. The £50 set complete may give more power or may not, but it is safe to say that the individual who has personally experimented and built his own set knows more concerning the principles of a wireless set than a man who merely buys a box of machinery and puts it on his table.

PRACTICAL
INVESTIGATION
IS THE
BEST METHOD.

IT is so in psychic investigation. The individual who visits mediums may, and often does, get excellent results. Many of such experiments, however, are ignominious failures, and are not worth the time and trouble. But the individual who in his own home with his own friends hammers out his own conviction as the result of a mixture of successes and failures which gradually lead up to the point of absolute certainty, has a sounder knowledge of Spiritualism than the individuals who pay half-crowns and guineas can possibly do. There is more knowledge and information to be gained by personal investigation than there is by listening to other people's opinions. This is a commercial age. It is customary for folk to buy things ready made. They are sometimes good and valuable: they are often cheap and nasty. But in many cases the home-made article is the more enduring and the more nutritious. It is so with inquiries into Spiritualism, and we are afraid Dr. Norwood's article is based on a complete misapprehension of the position.

THE SUNDAY
PRESS AND
SPIRITUALISM.

THAT the daily and weekly newspapers are gradually assuming a fairer and less prejudiced attitude towards Spiritualism was again demonstrated on Sunday last, when many of the leading national journals published lengthy articles on the subject. Mr. F. Britten Austin, writing in the "Sunday Pictorial," said: "There is

reason to believe that the meetings of the Early Christians were at least in some cases Spiritualistic meetings. And, in the sixteenth century, was not Saint Theresa levitated—even as, in the nineteenth century, three aristocratic and certainly honest witnesses swore an affidavit that they had seen Daniel Dunglas Home levitated horizontally out of his third floor window in London and floated back through another? What is the occasional, if rare, reality behind all this mass of similar testimony?" The "Sunday Pictorial," however, vouchsafes no definite answer.

"MARGERY" ON HOLIDAY. The "Empire News," in a hastily compiled article, refers to the visit of "Margery" and Dr. Crandon, who are at the moment in London on holiday. The "News" says: "Margery will be one of London's great attractions these long dark afternoons and evenings, though she has come for a holiday with her husband, and says she may only give a few seances. She is a pleasant human woman, though the spirits of the dead speak through her."

WHY NOT TEST THE SPIRITS. DR. ANNIE BESANT contributes a lengthy article on reincarnation and spirit return to the "Sunday Graphic." The "Sunday Dispatch," in the course of a short leader, says: "No intelligent people can deny that there are phenomena that cannot be explained just as the alleged Fifth Dimension still eludes our grasp. Co-operation between believers and sceptics offers the best approach to so tremendous a question as to whether tangible demonstration can be obtained of the universal belief in man's existence after death. In other words, can the ghost survive a real and conclusive test?" Most daily newspapers at the moment, however, seem to prefer to test the medium.

STORIES OF APPARITIONS. IN the "Sunday Chronicle" is printed a page of true "Ghost Experiences" which have occurred to its readers. Mr. James Quinn, of Norwich, contributes the most remarkable experience, which occurred on Nov. 17th at the "Front" while a German battalion were attacking some Manchester troops. Mr. Quinn says that one of our lads had his foot blown off, and after medical attention was put to bed. After a short sleep, Mr. Quinn awoke to see a woman bending over the wounded man. She took him in her arms and the witness then fainted. When he recovered next morning he found that the wounded man had passed away during the night. About noon a runner arrived with a cable to say that the poor lad's mother had died the previous day. It is interesting to contrast the present attitude of the press towards Spiritualism with the time when Thackeray first published an article on psychical phenomena in the "Cornhill Magazine." His courage was only rewarded by a substantial decrease in the sale of his journal. To-day, however, the policy of publishing psychical experiences seems to have an opposite effect.

SOME high assurance hath possessed my mind,
After death a happier life to find.

All virtuous spirits some such hope attends,

Therefore the wise his days with pleasure ends.

—SIR J. DENHAM (1660).

MARVELS.—Astronomers tell us there are star clusters—spiral nebulae—which the new 200 inch telescope now being built at Pasadena will show to be four thousand million million miles from us, and the light now reaching us will have started a thousand million years ago, when our planet was still young. And this is only the beginning of scientific discoveries in this direction. What a stupendous marvel the cosmos is! And what a still greater marvel must be the intellect that created it! What an insignificant pigmy man appears in comparison with these wonders! And yet the Infinite, Omnipotent Principle of Love and Wisdom in creating man gave him a tiny seed of His own marvellous intellectual faculties; and so man—some few of the most advanced—has been able to reason out these abstruse facts. Perhaps this is the greatest marvel of all! —A. K. VENNING.

CORRESPONDENCE.

ARE THE SPIRITUAL WORLDS DEMOCRACIES?

SIR,—I have often read the contributions of Mr. A. K. Venning with pleasure and accord. In a recent issue of THE TWO WORLDS his letter headed "Demos" is frankly puzzling to me. "The trouble with democracy," he writes, "is that there is no ruling power strong enough to keep people from breaking loose and pleasing themselves. The spiritual realms are certainly not democracies." Mr. Venning may be right. But if they are not democracies, what are they? Autocracies? That may be the correct answer.

Would he agree that an autocracy should rule? Who would they be? How would they get power? Would they be worthy rulers, and what measures would they use to "keep people from breaking loose and pleasing themselves?" If the people vested power in them, it would not be an autocracy at all, unless they kept power by force against a change of mind by the people. If the autocracy kept power in these circumstances, will Mr. Venning tell us where the people would be wrong in "pleasing themselves" and dethroning their former gods?

Democracy, according to one definition, is "rule, broad based upon the people's will." The people in the spirit world have evolved a system of government which is only democratic in parts. The autocracy in the systems comes from God, together with His laws. We can easily visualise how management of affairs may be an integral duty of each sphere. But we can also see that direction and control of each sphere must come from the higher realms, together with the management of the machinery of promotion.

But under democracy on this side of life we have management of this earth's affairs (in Britain, at any rate) managed by persons delegated from the people. The direction and control come from local and national bodies. It is there that democracy breaks down. It is in the promotion of the right persons to positions of authority that democracy does not shine. But autocracy is worse still, for it keeps and holds power at times when changes are imperative, for benevolent autocracy in this life has been rare indeed. I fear that until we can all read auras and sense dispositions we shall have to rub along with the present political contrivances. JOHN G. POLLARD.

DEFINITIONS.

SIR,—I was much interested in reading Mr. Alfred Kitson's article, and hope that it will lead to something being done in the matter of properly defining our terms. There can be no doubt that our spirit friends should be called "souls," the spirit world the "soul world," and Spiritualism "Soulism." I believe I recommended this change some years ago, but I am getting old and my memory sometimes plays me tricks. At any rate, let us put our shoulders to the wheel, and work out something worthy of a world religion while the going is good. A. K. VENNING.

FROM ABOVE.—It will surely be most interesting to watch from the spirit side of life the progress being made by those we have left on the earth plane! What a different world it will be a hundred years hence, to say nothing of a thousand years! But apparently the spirit spheres are so full of amazing things and interests—glory unending and unlimited—that this world is unable to compete with them, and, I believe, most of those in the higher realms, barring a few whose duty it is to watch over mundane affairs, become indifferent, and forget all about it. Does not this seem to prove that the earth life, however important to the individual, is less significant than is generally supposed? —A. K. VENNING.

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Book Review.

"THE PROGRESS OF THE MARGERY MEDIUMSHIP." By Dr. L. R. G. Crandon, A.M., M.D., F.A.C.S. London: Spiritualist Alliance. 40pp. 8d. net.

The second annual memorial lecture in connection with the passing into spirit of the late Miss Felicia Scatterd, the well-known psychical investigator, is interesting from many points of view. It deals with a topic which is, perhaps, one of the foremost at present in the world of psychic investigation; for the progress of the mediumship of Mrs. L. R. G. Crandon, with which the paper deals, is one which is everywhere being followed with close attention. Mrs. Crandon, who is more popularly known as "Margery," has demonstrated many phases of psychical phenomena, and some remarkable instances of apparent spirit activity through her mediumship have been put on record. In 1923 her powers were demonstrated in a table seance held in the closing days of the month of May, when the table moved without apparent mechanical aid, and since then the phenomena produced have been both varied and evidential. Only a few months after the commencement of her mediumship voice phenomena were obtained through the instrumentality of "Margery"; later, thumb prints were constantly in evidence. Seventy-five of these latter have been obtained, and always the impression received has been of the same thumb, though never of one of the sitters. Communications have been received in Chinese, and there have also been some remarkable cases of perfect cross-correspondence. The Felicia Scatterd Memorial Lecture for 1929 gives an admirable summary of the mediumship, and should be in the hands of all interested in outstanding psychical phenomena.—J. L.

"BRIDGED." By A. Symonds. London: Anglo-American Publications. 79pp. 3s. 6d. net.

"Bridged" is certainly well written, and characterised by its bright, racy style. It is divided into two portions: "Outlines of Addresses," consisting of short articles, and "Communications from the Unseen." The contributions to the first part are very readable, if taken individually. As a collection, however, they lack sequence, and give one the impression of several articles dealing with varied topics, strung together and published in the form of a book, as, indeed, appears to be the case. The communications possess much of the same colour as the addresses, and here and there one catches the glimmer of some newly-born truth. At a lower price, the volume might have sold well, for the style in which it is written is certainly not too commonplace to the British public.—J. L.

"SONGS FROM SUMMERLAND." By "Eldora." Romford: The Romford Press. 31pp. 1s. net.

This booklet consists of twenty-five little poems which can be said to possess good versification. We had the impression in reading most of the poems, however, that they might have been much better said through the simpler medium of prose.—J. L.

"SUPERSTITIONS OF SAILORS." By Dr. A. S. Rappoport. London: Stanley Paul. 287pp. 15s. net.

Stories of haunted houses and grim spectres are always welcome to the English fireside, and if "Superstitions of Sailors" is, by virtue of its subject, different from the general style of these tales, it is all the more acceptable to the student of occult lore. Here is recorded much that tradition has associated with the sea: there are tales of enchanted islands and rocks, huge sea monsters, phantom ships and apparitions. Dr. Rappoport has paid much attention to superstitions still current amongst the seafaring community. These, he believes, originated from three main sources: the interpretation of numerous phenomena actually observed, but as to the cause of which the early mariner was really ignorant; man's characteristic of explaining strange occurrences in supernatural terms; and the love of those who have braved the deeps to tell of adventures never really experienced, or, if so, exaggerated beyond all reasonable measure. Some of the occurrences recorded might have actually happened, but the majority seem to have found birth

in the sailor's vivid imagination. There is the story of a giant ship which was so large that the captain had to ride about the deck on horseback for the purpose of supervision. "The sailors who climb up the rigging when young come down again stricken in years, with grey beards and hair." This monstrous vessel once steered its course into the English Channel, it is recorded, but was unable to proceed on its journey on account of the narrowness of the Dover-Calais Straits. What would have happened had the captain not had the bright thought of having the whole starboard side smeared with soap is not to be conjectured. "For the seaman the sea is not inanimate nature," says Dr. Rappoport, "but some living creature, which breathes and feels and is conscious of its existence." Those who have had any association with the sea or its wayfarers will probably have found this idea very common, and here may be found a reason for the mariner's superstitious nature. We can commend this book to all; its author has succeeded in portraying the sailor's lesser known nature. It is written in a very readable style, and some of the narratives have a particularly occult significance.—J. L.

"THE FOURTH MYSTERY." By C. G. Harrison. London: Rider & Co. 95pp. 2s. 6d. net.

This work deals solely with the problems of birth and death and concentrates on a purely occult attitude. Spiritualistic, Theosophic, and psychic theories the author rejects as unconvincing, although his conclusions are largely drawn therefrom. Some of his statements seem lacking in fundamental soundness, and most of the ideas expressed are of a purely speculative nature. He says: "It is difficult to say why so many people prefer to believe in the heathen doctrine of the immortality of the soul rather than the Christian one of the resurrection of the body, unless it is because the tendency to visualise the unseen leads them to think of the soul as having shape and consequently resembling a more or less stable form. In other words, they believe in the survival and persistence of a very unsatisfactory quasi-material body rather than the resurrection of a sensible and solid one." And again: "Even if we admit that the communicating intelligence is in any real sense the deceased person—and there are many reasons for doubting it—the information they give is of such a character as to make it difficult to believe in the continuity for any length of time of such a maimed and unsatisfactory existence." In contrast, however, it is stated: "If we could only rid ourselves of the idea that St. Paul was not only not a fool, but a poet and master of occult science into the bargain, we should not talk like fools ourselves, and perhaps incline to think over his words." But there is not much new in "The Fourth Mystery." The author purports to partially reveal some occult "secrets" between the lines of his later chapters, but we caught nothing bearing any significance. The author claims to have proved in this book that the revelations of psychic mediums are "nothing more than dreams of the deceased about their former earth life." Elsewhere, attacking Theosophy, he says: "It appears that such occult science as Mme. Blavatsky undoubtedly possessed died with her, and the Theosophists of the later period have been mainly occupied in raising imposing edifices of bricks without the occult scientific mortar required for binding them together." There is plenty of criticism and speculation in "The Fourth Mystery," but we cannot say that it has simplified the problems which it originally set out to expose, or added anything which is not purely speculative.—J. L.

"DREAM AND REALITY." By ———. London: Rider & Co. 220pp. 6s. net.

A "religio-psychological fantasy, imagined during dream consciousness," according to its jacket, "Dream and Reality" consists of a series of letters written by a clergyman to his mother. We did not like the clerical element in this volume, and, although tastefully produced and touching occasionally upon what to the Spiritualist are obvious truths, it does not seem a book which, to say the least, will receive its best reception in psychic circles.—J. L.

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Manchester Society of Spiritualists,
38, MASKELL STREET.

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Mr. GEO. P. BERRY, Dipl. S.N.U.
MONDAY, at 8, Mr. C. E. TIMMS,
Clairvoyance.
WEDNESDAY, at 8, LITERARY AND
DISCUSSION MEETING.
Speaker: Mr. A. MIDDLETON.
Subject: "Human Education."
SUNDAY, DEC. 22ND, Mr. A. WILKINSON

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TUESDAY, at 8, Mrs. B. ENTWISTLE.
THURSDAY, at 8, SERVICE.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, DEC. 22ND, Mrs. M. BRIGGS.

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

SUNDAY, DEC. 15TH, at 6-30 and 8,
Mr. J. HALLAS.
MONDAY, at 3 and 8, Miss L. BROMLEY.
WED. & SAT., at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, Mrs. MORGAN.
SUNDAY, DEC. 22ND, Mr. MUDD.

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

SUNDAY, DEC. 15TH, at 2-30, LYCEUM.
At 6-30 and 8-15.
Mr. HUGH DAVIES, of Earlestown.
TUESDAY, at 3 and 8, Miss L. WAINWRIGHT,
Psychometry.
THURSDAY, at 3 and 8, Miss A. TAYLOR,
SPECIAL SERVICES.
SUNDAY, DEC. 22ND, Mrs. SPENCER.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, DEC. 15TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE. Mrs. WALTON.
At 6-30, Mr. DOREA.
WEDNESDAY, at 8, OPEN CIRCLE,
Mrs. SHAW.

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

SUNDAY, DEC. 15TH, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, Mrs. SAVAGE.
MONDAY, at 3, Mrs. WILMOT.
At 8, OPEN CIRCLE.
TUESDAY, at 8, Mrs. HOET.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, Miss GOODWIN.
SATURDAY, at 8, OPEN CIRCLE.

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

SUNDAY, DEC. 15TH, at 6-30,
Mrs. MOULT.
MONDAY, at 3, OPEN CIRCLE.
At 8, Mrs. DAVIES.
WEDNESDAY, at 3, Mrs. DAVIES.
At 7-30, HEALING CIRCLE.
At 8-30, MEMBERS' DEVELOPING CIRCLE.
THURSDAY, at 8, Miss P. GOODWIN.
FRIDAY, at 8, OPEN CIRCLE,
Mrs. WOLFENDEN.
LYCEUM every SUNDAY at 2-30.

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

SUNDAY, DEC. 15TH, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, Mrs. GERSHON.

MONDAY, at 8, Mrs. EDWARDS.
TUESDAY, at 8, CIRCLE, Mr. MORRIS.
WEDNESDAY, at 8, SERVICE.
SUNDAY, DEC. 22ND, Mrs. CROMPTON.

Every SATURDAY, at 7-30, SOCIAL.
1/- Refreshments included.

WANTED, Cook-General. Good home,
and comfortable place for suitable
person. Small family. State terms and
reference to Mrs. CRABTREE, Woodside,
Hebden Bridge.

SOCIETY ADVERTISEMENTS.

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

SUNDAYS, at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant: Mrs. W. G. HAYTE.
SUNDAY, DEC. 15TH, at 11 and 6-30,
Mr. A. NICKELS, of Luton.
Address and Clairvoyance.

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

Resident Minister, Mr. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.
FRIDAY, at 6, HEALING. Guild in
attendance 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. PERKIS, 78, Wall
Street, Ryde.

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

SUNDAY, DEC. 15TH, at 11-15 and 7-15,
ALDERMAN D. J. DAVIS, J.P.,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, DEC. 15TH, at 11-15 and 7-15,
Miss B. HOGG,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, DEC. 15TH, at 3-30, OPEN
CIRCLE, Mr. C. AKERHURST.
At 6-30, Mr. J. P. S. RICHARDSON
After Circle at 8.
WEDNESDAY, at 8, OPEN CIRCLE.
Mediums Present.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, DEC. 14TH, at 7,
Mrs. TERRY.
SUNDAY, DEC. 15TH, at 3 and 6-30,
Mr. P. TURNER.

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

SUNDAY, DEC. 15TH, at 7, SERVICE.
WEDNESDAY, at 7-30, Mrs. FILLMORE.
Address and Clairvoyance.

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

SUNDAY, DEC. 15TH, at 11 and 6-30,
Miss D. MOORE.
THURSDAY, at 8, SERVICE.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 15TH, at 6-30,
MR. A. C. ISLIP, Address.
TUESDAY, at 3, WEEKLY MEETING for
LADIES ONLY.
THURSDAY, at 8, MISS MORETON,
Address and Clairvoyance.

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

SATURDAY, DEC. 14TH, 7-30 till 11-30,
SELECT DANCE.
Tickets 1s. 6d. each. All are welcome.
SUNDAY, DEC. 15TH, at 6-30,
Mrs. L. HART, Speaker and Clair-
voyant.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, DEC. 15TH, at 6-30,
Mrs. NEVILLE,
Address and Clairvoyance.
SUNDAY, DEC. 22ND, Mrs. K. JARMAN.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, DEC. 15TH, at 11 and 6-30,
Mrs. MEURIG MORRIS.
THURSDAY, at 3, MEMBERS ONLY.
6-30, for Public, Mrs. THOMPSON.

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

SUNDAY, DEC. 15TH, at 6-30,
Mrs. MOTE,
Address and Clairvoyance.
CIRCLE follows Service.
MONDAY, at 3, LADIES' OWN,
Mrs. GOODE.
WEDNESDAY, at 8, Mrs. GRAHAM.

Barnsbury Spiritual Church,
78, ROMAN ROAD, OP. CALEDONIAN RD.
TUBE STATION, N.7.

SUNDAY, DEC. 15TH, at 7,
Mr. A. SAMUEL,
Address and Clairvoyance.
After Service, OPEN CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY AFTERNOONS, from 3 to 5,
OPEN HEALING CIRCLE.
SUNDAY, DEC. 22ND, at 7, Mrs. YORKE.

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

SUNDAY, DEC. 15TH, at 11, Miss JOAN
PROUD. At 3, LYCEUM.
At 6-30, PROFESSOR RAY.
MONDAY, at 3, Mrs. B. STOCKS.
THURSDAY, at 8, Mrs. FILLMORE,
Clairvoyance.

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

SUNDAY, DEC. 15TH, at 11, CIRCLE.
At 6-30, Mr. PETERS,
Address and Clairvoyance.
SATURDAY, at 7-30, HEALING CIRCLE
and CLAIRVOYANCE.
SUNDAY, DEC. 22ND, Mr. W. L. WILDE.

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

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 15TH, at 11,
Mrs. C. YOUNG.
At 7, Miss EVA CLARKE.
WEDNESDAY, at 8, Miss EDDISON.
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

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

SUNDAY, DEC. 15TH, at 11-15, SERVICE.
At 3, LYCEUM.
At 7, Mrs. REDFERN.
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, DEC. 22ND, Mrs. M. MORRIS.

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

FRIDAY, DEC. 13TH, at 7-30,
Mrs. M. LINES.
SUNDAY, DEC. 15TH, at 7,
Miss V. M. THORNDICK.
FRIDAY, DEC. 20TH, Mrs. V. CROXFORD
SUNDAY, DEC. 22ND, Mrs. BODDINGTON
AFTER CIRCLE follows Sunday's service.

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

SUNDAY, DEC. 15TH, at 11,
Miss E. WHITE.
At 6-45, Mr. STEPHEN FOSTER.
WEDNESDAY, at 8, Mrs. J. HAMMERTON

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

SUNDAY, DEC. 15TH, at 11, OPEN CIRCLE
At 3, LYCEUM.
At 6-45 for 7, Rev. J. J. WELCH,
Address and Clairvoyance.
FRIDAY, at 8, Mrs. MEURIG MORRIS,
Clairvoyance.
SUNDAY, DEC. 22ND, Mrs. CLEMPSON.

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

SUNDAY, DEC. 15TH, at 6-30,
Mrs. BAXTER,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8,
Miss MADDISON.

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

SUNDAY, DEC. 15TH, at 7,
Mr. J. J. VERNON.
At 8-45, OPEN DEVELOPING CIRCLE,
Mrs. DUNN.
THURSDAY, at 8, Mrs. CHILPIN.
SATURDAY, DEC. 14TH, at 7, WHIST
DRIVE.

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

SUNDAY, DEC. 15TH, at 3-15, LYCEUM.
At 6-30, Mrs. SNOWDON HALL.
Clairvoyance by Miss F. DAUNTON.
WEDNESDAY, at 7-15, Mrs. RAYFIELD.
Address and Clairvoyance.
SUNDAY, DEC. 22ND, Mr. H. BOLTON.

LADY required as Paying Guest in
old-fashioned country house; semi-
invalid not objected to. Quiet, secluded
surroundings. Home comforts and com-
panionship offered.—Write "P." Rife
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SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 15TH, at 11-15, Mrs.
LANGHAM. At 3, LYCEUM.
At 7, Mrs. V. CROXFORD.
WEDNESDAY, at 8, Mrs. MAUNDER.
SUNDAY, DEC. 22ND, Mr. GODFREY.

The Spiritualist Fellowship,
(KENTISH TOWN),
"THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD.
Cars 7, 15, 25, Gordon House Stop.

SUNDAY, DEC. 15TH, at 7,
Mr. C. ANTIN.
THURSDAY, at 3 and 8, CLAIRVOYANCE.
SUNDAY, DEC. 22ND, Address and
CLAIRVOYANCE.

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

SUNDAY, DEC. 15TH, at 7,
Mrs. A. E. CANNOCK,
Address and Clairvoyance.
THURSDAY, at 8, Mr. Ed. SPENCER,
Address and Clairvoyance.

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

SUNDAY, DEC. 15TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, Rev. GEO. WARD, Address.
Mr. A. E. PAYNE, Symbols.
TUESDAY, at 3, Mrs. F. LANE.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, DISCUSSION GROUP.

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

SUNDAY, DEC. 15TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 8, Mrs. A. BODDINGTON.
THURSDAY, at 8, Mr. OSBORNE.
SUNDAY, DEC. 22ND, Mr. G. PRIOR.

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

SUNDAY, DEC. 15TH, at 3, LYCEUM.
At 7, Mrs. CHILPIN.
MONDAY, at 3, Mrs. PRINCE.
At 8, Mrs. DUNN.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, DEC. 22ND, Mrs. MAUNDER.

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

SUNDAY, DEC. 15TH, at 3, LYCEUM.
At 6-30, Mrs. HINES.
Address and Clairvoyance.
THURSDAY, at 8, DISCUSSION.
SUNDAY, DEC. 22ND, Mr. & Mrs. BAIN.

Hanwell Spiritualist Church,
120, UNBRIDGE ROAD.

SUNDAY, DEC. 15TH, at 3, LYCEUM.
At 7, Mr. W. D. WILDE.
WEDNESDAY, at 3, PSYCHOMETRY.
THURSDAY, at 8, Miss MADDISON.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, DEC. 15TH, at 7,
Mr. J. POLLARD, Address.
Mrs. CALWAY, Clairvoyance.
THURSDAY, at 3, LADIES' MEETING.
Speaker to be Arranged.
Address and Clairvoyance.
FRIDAY, at 8, SERVICE.
Speaker to be arranged.
SUNDAY, DEC. 22ND, Mr. E. MEADS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 15TH, at 11, SERVICE.
At 7, MRS. GRAHAM.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMMINGS in attendance.
WEDNESDAY, at 8, MISS M. MORETON.

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

SUNDAY, DEC. 15TH, at 6-30,
MR. H. N. BOLTON,
Address and Clairvoyance.
WEDNESDAY, at 8, MR. G. BOTHAM,
Clairvoyance.
SUNDAY, DEC. 22ND, MR. CARPENTER.

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

SUNDAY, DEC. 15TH, at 6-45,
MRS. M. STEBBING,
Address and Clairvoyance.
At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,
DOUGLAS ROAD, HANWORTH ROAD
(near Congregational Church).

SUNDAY, DEC. 15TH, at 6-45,
MRS. HOLLOWAY.
WEDNESDAY, at 3, LADIES' GUILD,
MRS. TREADGOLD. At 8, SERVICE.

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

SUNDAY, DEC. 15TH, at 6-45,
MRS. KING (Miss L. SMEDLEY).
THURSDAY, at 8, OPEN CIRCLE.
SUNDAY, DEC. 22ND, XMAS SERVICE
Special Music.

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

SUNDAY, DEC. 15TH, at 6-30,
Miss JOAN PROUD.
MONDAY, at 8, in Small Hall,
MRS. E. EDEY, Psychometry.
THURSDAY, at 8, in Small Hall,
Clairvoyance.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, DEC. 15TH, at 11, ADDRESS
and CLAIRVOYANCE. At 3, LYCEUM.
At 6-30, MR. E. MEADS.
WEDNESDAY, at 7-30, Miss MORRIS,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' CIRCLE and
HEALING.
SUNDAY, DEC. 22ND, MR. H. BODDING-
TON.

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

SUNDAY, DEC. 15TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, MRS. EDEY,
Address and Clairvoyance.
MONDAY, at 8, LADIES' OWN,
To be Arranged.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, MRS. CROXFORD,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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

SUNDAY, DEC. 15TH, at 7,
MRS. MIDDLETON-KENNEDY.
SUNDAY, DEC. 22ND, MR. G. WYATT.



THE
Official Badge
FOR ALL
Spiritualists.



The Council of the International
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Congress of 1925, adopted as its
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Badge.**

This has been used in the United
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The SUNFLOWER (which always
turns its face towards the light)
forms the centre of the design, and
is engraved with a human face.
This is super-imposed on a white
banner, and surrounded with a
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**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, DEC. 15TH, at 7,
MR. TOM ELLA.
MONDAY, at 3, MRS. TUFFNELL.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, MISS M. BARBER.
THURSDAY, at 3-30, INVESTIGATORS
CIRCLE.
SUNDAY, DEC. 22ND, MRS. C. YOUNG.
Every SUNDAY at 3, LYCEUM.

**London District Council of the S.N.U.
Discussion Group.**

Meetings held at MINERVA ROOMS, 11,
HIGH HOLBORN, W.C., at 8 pm.
MONDAY, DEC. 16TH, at 8, BOOK DIS-
CUSSION. "Spirit Teachings" read by
MR. F. WHITMARSH (Pres. L.D.).
Discussion invited. Everybody welcome.

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

SUNDAY, DEC. 15TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MR. A. WILLIAMS.
THURSDAY, at 3, SERVICE.
At 8, MR. H. BODDINGTON.
SUNDAY, DEC. 22ND, MRS. NEVILLE.

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

SUNDAY, DEC. 15TH, at 11,
OPEN CIRCLE.
At 6-30, MR. F. STEPHENS,
Address and Clairvoyance.
THURSDAY, at 8, MRS. HOLLOWAY.

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

SATURDAY, DEC. 14TH, at 7-30,
SOCIAL EVENING. Collection.
SUNDAY, DEC. 15TH, at 11-30, CIRCLE.
At 7, MRS. A. GREGG,
Address and Clairvoyance.
THURSDAY, at 8-15, MRS. A. MAUNDER,
Address and Clairvoyance.
SUNDAY, DEC. 22ND, MRS. CANNON,
Address and Clairvoyance.

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

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

SUNDAY, DEC. 15TH, at 11,
MR. OLEGG.
At 3, LYCEUM.
At 6-30, Miss L. K. WHITE.

TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING.
Mrs. STRONG.
THURSDAY, at 8, ALDERMAN DAVIS.
SUNDAY, DEC. 22ND, MR. MAX
GITTLESON.

Streatham Spiritual Brotherhood Church
LIBERAL CLUB, 10, MITCHAM LANE,
STREATHAM, S.W.

SUNDAY, DEC. 15TH, at 6-30,
MRS. BETTS,
Address and Clairvoyance.
THURSDAY, at 3, LADIES' MEETING.
PSYCHOMETRY.
At 8, CLAIRVOYANCE.
All are welcome. Silver Collection on
entering. Note Change of Address.

**Our New Pamphlet List sent post
free on receipt of post card.**

SOCIETY ADVERTISEMENTS.



SUNDAY, DEC. 5TH, at 7,
MR. H. J. OSBORN.
WEDNESDAY, DEC. 18TH, at 7-30,
MR. R. R. THORNTON.
After-Circles at close of services.
HEALING & DEVELOPING CLASSES.
SATURDAY EVENING—
HOME CIRCLES at 7-45 p.m.
Ask for Monthly Programme.

Streatham Christian Spiritualist Church
TUDOR HALL, PINFOLD ROAD
(Adjoining Streatham Library).

SUNDAY, DEC. 15TH, at 11, SERVICE and
CIRCLE. At 3, FREE HEALING SERVICE.
At 6-30, SERVICE and ADDRESS.
WEDNESDAY, at 3 and 8, MRS. REDFERN
Address and Clairvoyance.
SUNDAY, DEC. 22ND, MRS. STOCK.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, DEC. 15TH, at 3 and 6-30,
DR. VANSTONE.
WEDNESDAY, at 3, MRS. HINES,
Psychometry.
At 7-30, ALD. D. J. DAVIS, Address
and Clairvoyance.

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

SUNDAY, DEC. 15TH, at 11,
MR. PERCY O. SCHOLEY.
At 6-30, MR. P. J. HITCHCOCK.
WEDNESDAY, at 8, MRS. S. PODMORE.
Address and Clairvoyance.
FRIDAY, at 8, MR. PERCY O. SCHOLEY.
Psychometry.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, DEC. 15TH, at 6-45,
MR. LELLIOTT,
Address and Clairvoyance.
WEDNESDAY, at 7-45, MR. T. WALL,
Trance Address.

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

SUNDAY, DEC. 15TH, at 11-15, SERVICE.
At 7, MRS. A. TUFFNELL.
WEDNESDAY, at 8, MISS EVA CLARK.
LYCEUM every SUNDAY at 3.

London Psychic Educational Centre,
M. ASHMORE GROVE, BRIXTON, S.W.2.

SUNDAYS at 11-15, DISCUSSION (as per
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