



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

Entered as Second Class Matter, March 15th, 1929, at the Post Office at Boston, Mass., U.S.A.,
under the Act of March 3, 1879 (Sec. 397, P.L. and R.).

2198—Vol. XLIII.

FRIDAY, JANUARY 10, 1930.

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The Two Worlds

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1930—VOL. XLIII.

FRIDAY, JANUARY 10, 1930.

PRICE TWOPENCE

Temperamental Factor in the Bible.

By J. D. B. PLIMSOLL-MARCHETTI.

THE course of events in the momentous century, A.D. 150, has been described as the fusion of opposites into higher unity.

The Hegelian scheme of thesis, antithesis, and synthesis, had, in fact, some justification in the recognised phenomena of the development of Christianity. Christianity sprang from Judaism, overcoming the opposition of still national faith by the sense of its mission to the world.

A characteristic of the apostolic age was conflict—acknowledged and clearly reflected in the Pauline epistles to the Galatians, Corinthians, and Romans—a struggle between those who regarded Christianity as a universal religion, and those who looked upon it merely as a reformed, purified and perfected Judaism.

This background assists us to an appreciation of the differences in outlook and circumstance which are easily illustrated by a comparison of the gospels attributed to Matthew, St. Mark and St. Luke. What are known as the double traditions include the matter which is common to Mark and Matthew, Mark and Luke, and Matthew and Luke. The last of these is so much fuller than the first that it may well be called the double tradition.

Present-day criticism considers it to be an established fact that the gospel according to St. Mark is the oldest of the three. There is an almost equal unanimity in regard to the discourse material, common to the gospels attributed to St. Matthew and St. Luke, and variously combined with the substance of the gospel according to St. Mark, as independently drawn by each of them from the "Precepts of the Lord," reported by Papias having been compiled by Matthew in the Hebrew tongue. With regard to Luke, it is essential to remember that he was an educated man, and that he was influenced by Greek culture to a much greater extent than interpreters are to have realised. He probably had access to a tradition other than that which formed the foundation of the accounts of his fellow-biographers. An indication of the existence of such another tradition is to be found in Luke's omission of the long and continuous section from Mark vi. 1 to Mark vii. 21 including Christ's walking on the sea, the Sermon on the Mount, the things that defile, and concerning the children's crumbs, the feeding of the four thousand, a comparison between this and the feeding of the five thousand, and the dialogue following the doctrine of leaven.

We have a glimpse of the difference between the Judaic tradition and that of the Grecians in Mark vii. 3 and 4, where we read: "For the Pharisees and all the Jews except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables."

When it is remembered that at that time the Jews were the leaders of fashion, being more beautifully and fully dressed than any other people, that their table manners were also more refined, and that the fastidiousness which accompanied the ceremony of taking meals was associated in their minds with the highest conceptions of refinement and grace (having been so for many generations), it is easy to conceive that all the teaching of Jesus in connection with bread and meals, either literally or

metaphorically, would crystallise in their minds into pleasing and beautiful associations.

FORGOTTEN OR CHANGED.

Anything in our Lord's teaching which might contain ideas which were repugnant to their feelings—sensitive feelings, gradually evolving throughout the centuries—would be passed over by their peculiar mentality, and lose itself in forgetfulness. The Jewish mentality was such that only what was beautiful to them would remain clear in their minds. What was ugly to them would be forgotten or changed.

In Mark vi. 45-54, we have a striking example: After the feeding of the five thousand, Jesus sent His disciples to Bethsaida—on the other side of the lake of Galilee—by boat. Afterwards, in the darkness, He walked to them on the sea. They were amazed, and supposed Him to be a spirit, and they cried out.

The writer of Mark gives the explanation in v. 52: "For they considered not the miracle of the loaves, for their hearts were hardened."

Mark teaches that they had eaten the loaves, and were refreshed in body but not in spirit. They were unrefreshed on account of their breaking the rules of refinement. Unconsciously and instantaneously they associated and contrasted the feeding of the five thousand with the ritual which they had inherited from generations of their forefathers. They were unable to associate the miracle with the supernatural power of Jesus—therefore they feared when they encountered a second manifestation of that same power. When, later, they did learn the lesson, they subconsciously associated the power of God with the refinement and beauty of their earlier associations.

Jesus pointed out the things which defile (Mark vii. 21, 22, 23): "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." These things have nothing to do with the food we eat, but the Judaic tradition of Christ's teaching could not get away from it.

The same failing is again noticed by St. Mark in vii. 24-31. A Greek woman, a native of Phœnicia, approached Jesus. Jesus ignored her advances, and finally said: "It is not meet to take the children's bread and cast it to the dogs." St. Mark could not escape the idea, common to his compatriots, that those who were not Jews were to be regarded as worse than pariah dogs.

TEMPERAMENTAL DIFFICULTY.

Here we have an insight into the difficulty which troubled St. Peter—a difficulty which was removed only when he experienced the vision prior to his preaching to the household of Cornelius.

We must not forget, either, that Mark's work was done at Rome after the death of Peter, and that he merely reproduced his recollection of things either said or done by the Lord, as related from time to time by St. Peter.

The early Christians had a constant struggle against this native and temperamental difficulty. One other illustration is afforded when St. Mark tells of Jesus feeding four thousand people from a small quantity of food, and having seven baskets full left at the close of the feast. St. Mark is content to merely narrate this incident, and the absence of any comment or amplification is clear proof of the force of association which is here seen clearly at work.

St. Mark mentions in viii. 15 that Jesus said, "Take heed, and beware of the leaven of the Pharisees and of the

leaven of Herod." This advice the disciples could not understand. Jesus amplified this statement in the succeeding verses, and in v. 21 asks "How is that ye do not understand?" Neither they, nor Mark, nor any Christian of the Judaic cult could understand such teaching on account of their national outlook.

The peoples everywhere are very largely the result of their surroundings, and few there are among the multitudes who rise above circumstances. Heredity, too, has much to answer for as to what is accepted as truth or rejected as falsehood. The above few instances, culled at random from the pages of the New Testament, may help to illuminate this principle which has been a determining influence on the major currents of public opinion from the dawn of written speculation.



A Scientific Basis of Religion.

THE IMPORTANCE OF FACTS.

By H. TIDDIMAN.

OF all the outstanding features which have characterised the development of civilisation during the last few decades, the spread of knowledge and the progress of scientific research may be regarded as having been the most remarkable. The question might be asked: To what extent has this influenced religious thought? The answer would be found in the attitude of the masses towards the various systems of faith and their conflicting dogmas.

Modern teaching has instilled into the human mind the wisdom of accepting proven facts or statements supported by highly confirmatory evidence, rather than the taking of them for granted. The consequence is that certain of the older religions, many of whose tenets are utterly inconsistent with the most elementary principles of science, are not receiving the support which was formerly accorded to them. On the other hand, two of their basic or fundamental doctrines, viz., the existence of a Supreme Power, and of a life beyond the grave, are endorsed by some of the most learned of our modern savants.

It is an indisputable axiom that there can be no effect without a cause, therefore there must of necessity be a cause for the many and varied phenomena of Nature which we see around us. Theologians of every denomination are unanimous in ascribing their origin to a Deity or Almighty Power, and all our reasoning and discussions on the subject bring us back to the great First Cause whom we reverently term "God." Whilst some maintain that God is an almighty, abstract power or principle which pervades the whole universe, the majority of believers still regard Him as a glorified and radiant being in human form, the perfect embodiment of supremacy and omnipotence.

Seeing that we have no means of ascertaining the nature and characteristics of the Deity, this question must necessarily must be left open, but one of His attributes we must concede, that is, His infinitude, or existence, past, present and future through eternity. If we omit or refuse to do this, and merely affirm that God created all things, we are at once confronted with the question: Who created God? Obviously this admits of no answer, and therefore we are constrained to acknowledge His infinity.

The doctrine of a Supreme and Infinite Power as being the First Cause of the manifold effects familiar to us as natural phenomena has been taught by the various religions through the ages, and science does not deny it or offer any alternative theory.

NOTHING CAN BE DESTROYED.

Another well-established axiom is that nothing can be annihilated or utterly destroyed; we may by physical or chemical processes alter any substance completely, but it will still exist although perhaps in a widely different form. If we burn a lump of coal or wood, as such they will cease to be. They are, however, changed into ashes, soot and carbonic acid gas; nevertheless, they are only changed, not destroyed. When iron is exposed to wet or humidity, its chemical affinity for oxygen causes the red oxide (com-

monly called rust) to form on its surface, so that under such conditions the iron itself loses in bulk, and it is destroyed. It is simply converted into iron oxide. Examples of this kind might be multiplied indefinitely. Their fundamental principle exists throughout Nature, and it would be futile to suggest any exception.

The above-mentioned axiom confirms the doctrine of the immortality of the soul, for it is inconceivable that the ego, the man himself, the most sublime work of God—should alone be condemned to annihilation. The human body in which it functions whilst on the material plane is subject to the same natural laws as all else, and when consigned to mother earth it is destroyed, but only changed, being gradually disintegrated and absorbed by her. It is, therefore, only consistent and logical to assume that its life tenant—the ego—is not destroyed either, but merely undergoes a transition, taking a spiritual form and functioning on another and a higher plane. We have, moreover, indisputable evidence in support of this fact.

In addition to these two irrefutable doctrines, the existence of the Deity and the reality of the life hereafter, Spiritualism affirms the possibility of communication between the discarnate entities who exist in the Spirit Land beyond the grave, and those who are still in the flesh in this nether world. The correctness of this belief is abundantly confirmed by Bible testimony, requiring no scientific demonstration, corroborative evidence being overwhelming and such communications of ever increasing occurrence. As distinct from, and in addition to, the doctrine of ethics, which is practically identical with those of all religious systems, these three points of belief may be taken to constitute the basis of Spiritualistic teaching.

FACTS AND FABLES.

Whilst these three principles are in every way compatible with the dictates of reason, certain other tenets of faith include in their respective creeds various dogmas of which the same unfortunately cannot be said. For example, there may be mentioned the Romish doctrine of Transubstantiation and Papal Infallibility, the Calvinistic doctrine of Predestination, also that of Reincarnation, one of the tenets of Theosophy. In view of the fact that the knowledge of the average individual of to-day is in excess of that of his forefathers, it is not to be wondered at that he turns an unsympathetic ear to the teaching of this character. Those who preach such doctrines, without adducing any scientific arguments in their favour, make appeals for a blind unquestioning faith, often—especially in the case of dissenting churches—accompanied by emotionalism as lachrymose in nature as it is ineffective in its object with "the man in the street," although it must be admitted that the morbidly hysterical are thereby influenced to a greater or lesser extent. The latter, and certain members of the community who are religiously disposed by nature, together form the majority of the orthodox congregations at the present time.

It is a theme of almost universal complaint that the numbers of the members of the various churches and congregations, instead of increasing in their numbers, strength exhibit a tendency to diminish in a marked degree. Occasionally a gifted and brilliant preacher will enter the pastorate of a scantily attended place of worship, with the praiseworthy intention of increasing the size of its congregation. In this he may possibly be successful, but in attracting outsiders; the newcomers will simply be attracted by whom his eloquence has drawn from other churches and chapels. It is more than likely that the cause of the lamentable state of affairs lies in the irrational nature of the doctrines preached at these places, and vice versa, that the growing popularity of Spiritualism is the result of its teachings being conformable to reason, and their consequent appeal to the more level-headed and practical members of the public.

A VITAL MORAL.

These facts teach a very useful lesson which we should be well advised not to ignore. This is the danger of introducing any dogma such as that of Reincarnation and incorporating it with Spiritualistic doctrines when there is no scientific, or absolutely irrefutable, evidence in its favour.

could be fairly safe to predict that this procedure would see Spiritualism gradually to wane in popularity, and ultimately sink to the same moribund condition as that in which some of the older religions are to-day.

In this country perfect freedom of thought is permitted, therefore each of its inhabitants is entitled to his or her notions, however fantastic they may be, but to preach them as part of any particular faith or creed is a more serious matter.

If untampered with, Spiritualism is undoubtedly destined to play a very important part in the evolution of thought, and as a powerful factor in the advancement of civilisation. That it may fulfil that destiny unhampered by any retarding influence whatever is a consummation most justly to be desired.



Terms and Their Meaning.

A WORD IN SEASON.

How many otherwise good debates have been marred by the failure of contestants to understand one another's terms. The answer must be thousands. There are hundreds of words in use to-day used in several separate and distinct senses. This seems, as a matter of fact, especially in religion, and appears to be one of the greatest disabilities under which the newly-interested Spiritualist has to labour.

Glancing at some of the Biblical terms, for instance, we are confronted with a whole host of variously interpreted words. No student can, indeed, read the Bible intelligently without a clear understanding of some of the terms used. "D. G." touches this point in a recent issue of "Light," and, referring to the word "martyr," which is today used to describe someone who has suffered for holding an unpopular faith or opinion, points out that this term originally meant nothing more than a "witness."

The word "angel" really means a messenger and "demon" was originally used in a similar sense. Now, however, it is used to convey an "evil one," and is spoken with marked feelings of guilt.

We speak of a "prophet" to-day as someone who receives premonitions—who foretells the future—instead of referring a "forth-speaker." The term was, nevertheless, originally employed to denote someone who only "spoke forth," regardless of the good or negative effect his words might have. The phrase "the Word of God," seems more likely to mean a spirit revelation; a "man of God" is really no other than a medium. The word "Lord" seems often to have meant a high spirit when used in such phrases as "the Lord said."

But Bible terms are not the only ones which are nowadays read in different senses. If we ask, for instance, for a definition of religion, we shall be inundated by scores of varied interpretations. According to Max Muller, "Religion is a faculty of the mind which enables a man to grasp the infinite independently of sense and reason." According to Tolstoy, however, true religion "is the establishment of a man of such a relation to the Infinite life around him, as, while connecting his life with this Infinitude and directing his conduct, is also in agreement with his reason and with human knowledge." In the words of E. B. Taylor, it is "a belief in spiritual beings," and in those of J. G. Frazer "a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life." Where do we stand?

In France religion is more or less understood as the performance of certain ceremonies and ritual. It is distinct from ethics, and a man there may be truly religious without necessarily being spiritually minded or morally strong.

When we get down to terra firma again, and define our terms, or at least our individual conceptions of them, before we argue, we shall, I think, be able to better understand one another. Let us postpone argument till then.



To yearn for truth opens the way to knowledge.

The Bubble of Pleasure.

By F. BEACH.

WHAT is the matter with me? Why do I feel out of harmony with all the world? Why will not my troubled spirit allow me to rest? I have hitherto been contented with my lot, happy in my home, satisfied with my friends, seeking nothing more than to lead a quiet life, surrounded by my family. How poor this seems to me now, how trivial are the little things which claimed my attention in the past. How could I have been contented to walk thus narrowly through life.

Looking back, I feel as if I had never lived, and yet I am unhappy. For I have seen a bubble of wondrous colours, ever changing, which floats before my eyes, a bubble which I long to possess. I feel as if nothing matters but that this bubble shall radiate its colours for me. What must I do?

Musing on these things, I came to feel that I could not live the old life again; I must possess this which belongs to others. Better to end life altogether, I think, than to give up the thought of possessing this vision which has flashed across my sight. Feeling assured that this was the best way out, I fell asleep, but ever, as awake, the bubble floated before my eyes.

Methought I tried and tried to reach it, and it led me on, over rough and stony paths, till my feet were cut and bleeding; it led me down in dark chasms where the darkness could be felt; it led me into icy waters and burning fires, and always it shone before me in all its changing brilliance. At last, just as my strength was failing, I grasped the bubble in my hands, and lo! it was gone, leaving me weak, blinded and alone.

In my despair I cried out, "O that I could see," and presently a faint light appeared in the distance. It came nearer and nearer, and I found it was the steadfast light of my old life, shining into the darkness of my soul. Then I was uplifted on the wings of a great love which had never failed me; my wounds were healed by tears of forgiveness, and I found myself borne back into the bosom of my family.

Thus does mankind forsake that which is good and true for the bubble called "Pleasure," forgetting friends, home and family even, in pursuit of this glittering thing. Thus does mankind continue to strive after that which we think is happiness, resisting not temptation, heeding not our better selves, striving always after our desires, and forgetful of the blessings we have at hand. Just like the man who was told that if he could find a four-leaved shamrock he would find happiness. So he journeyed afar, suffering many hardships and disappointments, until at last, weary and sad, he returned home, only to find the four-leaved shamrock growing in the cabbage patch outside his back door.

Find your happiness in yourselves, in your homes and your home life; count the blessings which you possess, and covet no thing which is beyond your reach. So shall you lead a sensible, sober life, for the bubble called "Pleasure" will leave you sad and alone.

If you seek pleasure only you will be dazzled by its brilliant colours, only to find it empty. Life was given to you to live wisely and well, and if you forsake duty for pleasure, how shall you account for yourself. Think on this when you pray, "When in temptation leave us not," and so shall you be blessed.



REMEMBRANCE DAY MESSAGES.

MISS ESTELLE STEAD has done well to publish a series of Remembrance Day Messages which have been conveyed to her from her father over a period of several years. It forms a useful little pamphlet of 24 pages, and is obtainable from the Stead Bureau, 5, Smith Square, Westminster, at 6d. Though some of the messages have been previously printed, we believe that many admirers of Mr. W. T. Stead will be glad to have them in one collection.

Evolution as a Spiritualist Sees It.

By ROBERT LANCASTER.

A SPIRITUALIST looks at evolution in the light of all available knowledge, rejecting or consciously ignoring nothing which is really true. He seeks the aid of the latest discoveries about light, magnetism, the constitution of matter, he studies the modern presentation of Darwin's theory, biology, astronomy. But he does not stop there. Having surveyed, to the extent he is capable, the fields of learning on this earth which give him some data with which to answer the questions, Whence? How? he goes a bit further, and tackles Whither? He may, as others have done, speculate about Why? but at present that query seems impertinent.

Like other thinkers the Spiritualist looks back over the steady development and continuous improvement of material accomplishments. His survey ranges from the early progenitor in the dim past, who first picked up a stick or a stone with which to attain his purpose, instead of employing jaws or claws like those all around him, and so unconsciously pointed the way to tool-using and the development of a cunning, and later a reasoning and speculating, brain, to the labour-saving, time-saving, space-annihilating marvels of the present era. Man has accomplished it all by the power to think.

We may well be proud of this rapid progress made in a few hundred thousand years. As a result, man's wider range of thought; capable of considering the wonders all around him, of questioning beginnings, looking for ends, for causes and effects, formulating working hypotheses, reasons, methods, purposes, has given him a fuller, freer life than that of the animals, which merely express Nature. Man has greater powers, resulting from his development, which he uses both for good and for evil. His partial conquest of Nature has given him a much greater freedom of choice. He can acknowledge some Great First Cause and ally himself with, and attempt to further, the evolutionary plan which he postulates, by helping those around him, creating good, and trying to be good; or he may suppose that all is without purpose, chanceful, chaotic and unguided. This latter may even lead him while living on the earth into the error of pursuing a material, selfish role. In whatever way he reasons, however, he evolves a personality which, as will be seen later, itself forms the basis for further progressive evolution.

The man with spiritual understanding perceives this Larger Plan, which the materialist ignores. To the former, intellectual growth is no more than an expression and manifestation of a Great Universal, Unchanging Law—the Law of Evolution or Eternal Progress. He finds that this fundamental Law functions not only in the physical and intellectual realms, but in the moral and spiritual also.

Looking more closely at the ever onward-marching pageant, one sees during the last hundred years a tremendous and astonishing spurt in material achievements, beside which moral progress seems in comparison almost absent. In older civilisations the spiritual played a larger part in national thought and life than it is allowed in the world at present. In this unbalanced pursuit of material improvements and comparative neglect of the moral and spiritual the Spiritualist sees grave danger of widespread destruction, involving an unfortunate though necessarily temporary setback in Evolution. For only through a change of heart can the inevitable results of hatred, jealousy and fear, whether individual, racial or national, be avoided. There must be moral evolution as well as material, but, as has been said, man has a range of choice. There is little moral progress for any individual until he tries to help rather than to hinder his neighbour. He must choose, though often his "choice" is almost unconscious. Fortunately help is the rule and hindrance the exception; co-operation is practised increasingly, and mutual responsibility is recognised more and more. The unemployment payment points to this. Thus Evolution proceeds; but how much quicker would it be were the majority of mankind consciously to carry out this law, rather than to find

themselves haltingly led in the path of moral progress, the arduous "trial and error" process.

Now, the Spiritualist, by reason of psychic manifestations, sees farther along the progressive pathway humanity than the materialist does. He finds, for instance, that each individual willy-nilly survives the change of death; that his free will remains free or becomes free, and that he has continued opportunities for progressive evolution. And still moral progress is found in giving others and excluding or "losing" itself. Man's character grows and grows; sometimes slowly, but sometimes rapidly. Look at the growth that one short human life can contain. Are you the same person that you were years ago? Not altogether. Can you identify you with the self of your childhood? No, for now your character is quite changed through growth or evolution, and you can smile at your childhood's sayings as though they were the remarks of another person. You have developed, evolved, and so will you continue to progress. That is the Spiritualist's addition to man's view of Evolution.

What of the far distant future? We can glimpse the next step, but what of the remote Whither? Well, following Euclid's plan, let us produce the straight line of evolution indefinitely in the upward direction—towards God shall we say? Tremendous progress has been made. Evolution has gone on and on. Character has grown to an unknown grandeur, so that the man is not now recognizable in the Evolved, Powerful, Gracious Personality which to puny humanity appears as an "Angel of God," and perhaps, stupendous undertakings to direct, nation after nation, watch over, worlds to foster—for always responsibility grows with capability. From the "mustard seed" the human soul has grown the "spreading tree" of a Great Soul, an Angel of God. Is the Angel the man? No more than the man can be identified with the baby, but the baby preceded the man, so the man is the potential angel.

Such is the law of Evolution as a Spiritualist sees it.



A Christmas Tree for Spirit Children

By R. H. SAUNDERS.

SOME years ago a spirit child, who had often manifested to our circle, suggested we should dress a Christmas tree for the benefit of the children in the spheres, many of whom had never seen such a thing. It had not been attempted before, and was a happy thought of the child, and when subsequently held our little service, aided by Mrs. Cooper, the direct voice medium, the result was astonishing. The spirit children romped in, expressing their delight just as earth children would do at such a function, gave names, often the nature of the trouble that sent them to the spheres, and claimed the toys labelled with their names.

We repeated the festive gathering year after year, and Mrs. Blanche Cooper became ill, and we feared we should have to abandon the function, but our spirit friends, who were most reluctant to do so, asked us to apply to Mrs. Roberts Johnson, and this well-known voice medium consented, and for the past two years has kindly placed a wonderful gift at the disposal of these gatherings. The idea of the Christmas tree for the children of two worlds (for we send the tree and toys to a hospital for children) has been adopted during the past few years by others anxious to give pleasure to the little ones, and two such services were held at the offices of "The Open Door Library," Hand Court, Holborn, on December 18th, 1929, when Mrs. Roberts Johnson supplied that mysterious force which permits us to hear the voices of the spirit visitors. By the greater number of our little spirit friends were unknown to the sitters, and it was gathered that when on earth they lived in the Midlands and the North, and as THE TWO WORLDS circulates widely in these districts I send a record of the names given by the spirit children, in the hope that the Editor will find space for their insertion, and so demonstrate to their parents and relatives the fact of their continued survival. In most cases the child announced his

for herself, even spelling the names, and occasionally the name was given by an adult spirit. It is not always we get a Christian and surname at these sittings, yet nearly all use both names:—

Jessie Adams, Emily Barton, John Berry, Phyllis Cott, Joe Oliver, Ben Hammond, Ettie Mond, Harry Croft, Tommy Glover, Jock Macintyre, Alice Morgan, George Moger, Annie, Betty Holden, Tony Griffiths, David Ellis, Cyril Shaw, Jimmy Wilkinson, Peggy Mason, Edna, Cecil Mason, Aubrey Pattison, Ann Temple, Georgie Robinson, Jessie Baumer, Gerald Pyrah, Eric Pyrah, Dorreen Scott, Ivan Thomas, Minnie Wild, Lottie Megson, Wallie Megson, Annie Smith, Marian Young, Harold Drinkwater, Patricia White, Isabelle McClellan, Donald Gregg, Jack Napton, Emma Watson, Doris Clegg, Christina Bell, Walter Bell, Georgina Soutter, Douglas Andrews, Bobbie Armstrong, James Gordon, Daisy Entwistle, George Entwistle, Angus Calder, Barbara Wilson, Eddie Baker, Annie Whitehouse, Harold Imison, Matilda Whittaker, Baba (a baby who could only say "Baba" and "Mama"), Eva Eastwood, Ernie Underwood, Jessie Anderson, Cyril Wood, Teeny, Willie James, Elsie Kaye, Annie Whitehead, Charlie Brown, James Edward Hardcastle (announced with some pride!), Pauline Marshall, Isabel Moger, Walter Moger, Betty Bell, Athie Court, Sydney Court, Jane Carol (who sang three mes), John Brodie, Glory, Annette, Douglas Hunt.

There must have been nearly one hundred children who manifested, though many thousands were present, but the power which permitted so many to speak could not suffice for more.



Our Reviewer Chastised.

THE STARS AND 1930.

It is curious how many of us inwardly delight in having our fortunes told! Sometimes we are persuaded to consult a palmist or astrologer; sometimes he tells us something that is true. We are delighted very often with the results, and gladly pay for them; we feel we have earned something—something which was hitherto unknown to us. And yet, did we not already know our own characters, how could we judge as to the accuracy or otherwise of an astrologer's delineation?

However, it was with a sense of confident anticipation that I opened "Cheiro's" New Year Book.* I certainly found it interesting. There are several sections in this book, but the one which was headed "Character Readings for All" interested me most, chiefly because, I suppose, to happen to be human. The part which contained "Predictions of Vital Interest" did not attract me—not that it lacked vitality, but it had for me no personal touch. I turned little, running hastily through the volume, about the predictions concerning Russia or the Soviet Government, or, indeed, the War Debt Question. I was unconcerned about the chapter "Concerning the Moon," and I passed over the section on "Calculation of Planetary Hours" in a few moments.

Why? I hardly love my character, but I love to be told it. It was my fate to be born in the middle of the year, and coming across the "The Basic Traits of Character of People Born in June," I seemed to have reached my goal.

"Cheiro" is, I think, really a fine fellow. I was told that people born in June had brains which were "subtle, versatile and brilliant; that they were charming in society, and, if taken in their mood of the moment, the most delightful people possible to meet. Their personality is so fascinating that people leave their presence thinking what a delightful interview they have had. They generally become idolised by those under them." ("This is good!" thought I.)

But this "Cheiro" possesses a somewhat dual nature. I could hardly reject the above, but if he is right, I should be suffering from stammering of speech, affection of the

* "Cheiro's Year Book for 1930." London: The London Publishing Co. Pp. vii., 184. 5s. net.

tongue, and catalepsy. My lungs should be delicate, and I ought to be prone to eczema, scurvy, and diseases of the blood. (I made a note in my diary—"Saturday: See doctor.") I suppose, after quoting the above, it would be unfair to suppress the rest.

"In matters of affection they are the greatest puzzle of all. They can love passionately, and yet be unfaithful at the same time. They can often keep two homes going, and by their wonderful tact escape being found out."

I shall vouchsafe no opinion on the latter delineation. After all the good things he told me, I do not want to be unfair to "Cheiro"—or possibly to myself.

But, humour aside, "Cheiro's" book makes interesting reading, occasionally VERY interesting reading! It should, for sensitive people, be bought and read with great secrecy. For the unmindful it will be a highly entertaining companion. As regards the character readings, however, I would prefer the reader to judge the value of their contents for himself.—J. L.



TRANSITION OF MRS. ELLEN DAVIS (CARDIFF).

FOLLOWING declining health for several years past, her condition becoming more acute during the last five years, one of the early pioneer workers for Spiritualism in Cardiff—Mrs. Ellen Davis—passed to spirit life on Monday, December 16th, at the age of 76.

As Miss Ellen Woodman she will be remembered by those who were associated with the original Society's efforts here in the eighties and onwards as one of the most active workers in many ways which, in those days of rabid prejudice and opposition, called for the most courageous and devoted service. Eminently practical and clear-sighted, she enthusiastically gave unstinted service to the cause she held so dear, her devotion thereto becoming more deeply rooted with advancing years. In this she was very happily aided by her marriage in 1899 to Mr. A. F. Davis, also an earnest and devoted worker for the cause, but who passed on, while in the prime of life, in 1915. The marriage was a very happy one, and the passing of her husband was a heavy trial, which only the truths and consolations of Spiritualism enabled her to bear with fortitude.

In the later stage of her illness she lapsed much into semi-consciousness, and at the end appeared to have mercifully passed on during her sleep. By her own wish the funeral ceremony was conducted by Mr. Jas. Woodland at the Cardiff Cemetery on Saturday, December 21st, a number of floral tributes, including one from the members of the Cardiff (First) National Spiritualist Church, testifying to the affectionate regard in which her memory is held.



EVOLUTION may have helped to make us, but we are helping to make it. The end of evolution is not wholly outside of any one of us, but in part is realised in us. And it is just because the end is both within us and without us that we are bound up with our fellow-man and God.—PROF. JEVONS.

MRS. ANNIE BRITAIN, of the Psychosensic Institute, asks us to correct the rumour that she has retired from her Spiritualistic work. Recently Mrs. Britain decided to suspend all platform engagements in order to devote her time more fully to the Institute, but the statement that she has retired from actual psychic work is erroneous, and we should like it to be corrected.

MR. F. H. HAINES, F.C.I.B., has issued a useful little leaflet on "How to Investigate Spiritualism," in which he urges personal investigation, and recommends the student to take up a course of reading. He particularly mentions such books as "Man's Survival After Death," "Spiritualism," and "Psychic Philosophy," etc. The advice given is every-day commonsense advice, and there is a space at the bottom for a rubber stamp giving particulars of Society meetings. The leaflets are supplied to Societies at 100 for 1s. 9d., and constitute a cheap form of advertisement and propaganda.

NEWSY NOTES.

A RELIGIOUS REVIVAL?

An indication of the increasing interest of the American reading public in matters of religion is to be found in the statistics of books recently published in the United States, particulars of which have just come to hand. In 1918 504 religious books were published, but statistics for 1928 show that the number has now risen to 766, at which figure books dealing with religion now stand second in the list of titles published. Mary Spencer, commenting on the increase in the "New York World," points out that an indication of the use of books to strengthen the influence of the various churches is found in the number of book-sermons now being issued. On the other hand, the popularity of authors as speakers in churches is also becoming evident. While many religious books have been written by actual church workers, philosophers, scientists, and even popular authors now contribute considerably to the religious market. It is a welcome sign to see the increase in figures, for, provided the quality of the books is of a commendable standard, a good effect upon their readers should result.

CHRISTIANITY BEFORE CHRIST.

Writing on the above in a contemporary, Canon R. J. Campbell, D.D., refers to a tour through Egypt and Southern Europe, when he was struck by a "queer thing"—the worship of a Divine Child in the arms of its mother is thousands of years older than Christianity! This is by no means a new discovery, although Canon Campbell appears to regard it as such. He personally witnessed excavations of the remains of a city which perished long before the time of Christ, and saw taken therefrom figures almost exactly similar to that of the Virgin Mary and the child Jesus, seen in modern churches. "How is this to be explained?" asks Canon Campbell. "The answer is that the ancient world was looking and longing for what has come to pass in the birth of Jesus Christ." And so, according to Canon Campbell, they made these figures in hopeful anticipation of the coming of their Saviour! This "answer" will, however, hardly cover the facts. We much prefer the more scientific explanation that the Virgin Mother myth did not find birth in Christianity, but was a commonplace of early Paganism. The early Church borrowed it. The virgin birth had been a popular belief in India and Egypt for centuries, and was adopted as a sop to popular prejudice by the Church.

SPIRITUALISM OR SPIRIT RETURN?

Following the lead of the "Sunday Graphic," many of the Sunday newspapers have succeeded in inducing celebrities to state their opinions on the ever-entertaining journalistic topic, "Is Spiritualism True?" We read many of the articles with interest—some, indeed, were strikingly humorous—but in the end we were still left wondering how many of their writers really knew what Spiritualism is. Several authors, stating that they "believed in Spiritualism," related stories of phantom appearances and startling seances in proof. We read in vain, however, for any mention of the brotherhood of man, eternal progress, or personal responsibility. The editors of Sunday journals seem to us to be labouring under the delusion that Spiritualism is confined to the seance room and to communion with the dead. The fact is, nevertheless, a man who believes in immortality and yet does not accept the revelations of the spirit people, can hardly claim to be a Spiritualist, for he is only, at most, a "survivalist." Discussions in the press on the subject of Spiritualism may be occasionally helpful, and even humorous, but editors should have more sense than let their contributors invariably confuse them with the question of spirit return.

"PERILS OF HYPNOTISM."

Having discovered a half-truth, the "Daily Express" rather unwisely hands it over to "a special correspondent" for completion. The story deals with Hypnotism, which the "Express" has discovered to be invaluable as a means of

curing injurious habits. In order, however, to give a new point, the "Express" refers to the increasing "hypnotism craze amongst women." As characteristic of the article, we take the following excerpt: "After a moment, when the hypnotist awakes his subject, he exclaims that a miracle has been wrought; her eyes are sparkling, alert, and vivacious, her complexion clear, her poise assured. Some women, crazy to regain their youth and beauty, do try to hypnotise themselves." The "Express" solecism warns its readers against having any connection with hypnotists, a warning which, if applied to charlatans and unprincipled persons, we ourselves heartily approve. But regarding the statement that women, in order to regain youth and beauty, sometimes hypnotise themselves, we have heard this story before. It is even said that an ostrich, when in danger of being captured, buries its head in the sand, believing that if it cannot see, it cannot be caught. Those possessing uncomely features are following a somewhat similar principle if, as the "Express" suggests, they hypnotise themselves in order to regain lost beauty. We think it might be more practical to try the experiment on others.

TRANCE OR ECSTASY?

A correspondent has set us a somewhat troublesome task in asking for a definition of the term "trance." It is even more difficult question than "What is trance?" may be "WHEN is trance?" Certainly very few mediums enter anything like a real trance state, although the number who claim to do so is surprisingly large. We do not think that there is any evidence of intentional fraud, but there is such a thing as self-delusion. We have seen and heard many so-called "trance" mediums, but we have found very few who really attained any deeper type of "control" than that which is in evidence at revivalists' meetings. There are, of course, many degrees of entrancement. It may, for instance, evolve from the quick, persuasive influence which the "super"-salesman throws upon his customer, to a deep stage where, hypnotised by a discarnate spirit, a medium gives much of the control of his physical organism to an entirely new entity. Entrancement need not necessarily imply, as many still believe, that a spirit is in habitation of a medium's body. It may merely be the condition where the psychic's normal consciousness is suspended, so that his brain is left clear and distinct to follow the control's promptings—NOT his will.

IN CANADA.

Last week we reported the progress which Spiritualism is making in Ireland. Writing from Canada, our special correspondent tells us of the work being achieved there. Mr. James P. Skelton, who was, by the way, one of the pioneers of Irish Spiritualism, has been making an extensive tour of the country, and has just returned to the Toronto headquarters of the Spiritualists' National Union of Canada for which he acts as General Secretary. The difficulties to be met and overcome were many and varied, but Mr. Skelton has succeeded in cementing many of the long-affiliated churches, and secured, we are glad to hear, the co-operation of many more. Mr. Skelton's tour extended to 7,000 miles, his passage through the Rockies occupying two days alone. The difficulties of pioneer work are keenly felt by the local Union, but Mr. Skelton will have gained from his tour much valuable experience in organising work. We are glad to see the Canadian organisation is so successful.

AN OLD FRIEND REINCARNATED.

We are now well into what is popularly called the "New Year," and, as is usual when another season is welcomed, we look forward with renewed hope for further progress in the particular sphere of activity in which we are most interested. Those who have dissociated themselves from matter, and who can now view us apart from our physical environments, will, we think, have found little time to welcome in a "new" year. Time for them is not existent, and there is, therefore, no need to mark off special periods and occasions.

however men may stress its "newness." It is but an old friend reincarnated, not in actuality, but in the thoughts of benefactors. Old as 1930 may be, it is still young enough to offer fresh opportunities for mutual and self improvement. As Spiritualists, this new year brings forcibly to mind the responsibility placed on our shoulders, for though the "new" year will see our movement in a healthy position, there is still room, both inside and outside ourselves, for further research and improvement.

PICTURES IN SCHOOLS.

We are glad to see that a protest has at last been made against the disgraceful practice of displaying pictures of dashed and military action in schools. At a recent meeting of the Birmingham Education Committee the proposal was subjected to strong criticism. A councillor referred to one school where, in addition to war pictures, there was an array of press cuttings of "heroic deeds" decorating the rooms. It should be the aim of educational authorities to foster the "Peace Idea" in the minds of school children, rather than prompt idealism of military and so-called "heroic" action. Many of the pictures now hung on modern schools' walls would seem to be more appropriate in a recruiting office than to an institution which exists to educate those boys and girls upon whom the peace of the world to-morrow depend. OBSERVER.

Another Falsehood Scotched.

IN our issue of November 22nd we published extracts from an address by the Rev. Father Robert Stewart, S.J., delivered at the Holy Name Church, Manchester, in which he made a statement to the effect that "ten thousand uneducated persons were at that time confined in asylums on account of tampering with the supernatural," and a further statement that he could "detect the stench of hell in these Spiritualists say."

One of our correspondents (Mr. Alfred Cooper, of Crow) took up the case with Father Stewart, and politely asked for the authority upon which such a statement was made.

Father Stewart replied:—

"I quoted a statement from a book written by an authority on lunacy, to the effect that in 1877 ten thousand persons were . . . etc. I gave his exact words. I am not responsible for the figures, but I have no reason to doubt their accuracy—quite the contrary. Indeed, I have been informed that some years later they were quadrupled, but here the evidence is less reliable, and I did not mention this in my sermon."

Mr. Cooper replied, pointing out that the post-card was a distinct evasion, since the Rev. Father Stewart failed to give either the name of the book or the author, and expressed his surprise that this information should be withheld. Mr. Cooper again requested the name of the book and the author, as he wished to examine it and "see for himself" whether the quotation had been correctly made, seeing that it dated back fifty-two years."

To this letter the Rev. Father Stewart replied:—

"I found the quotation amongst notes taken by me a good many years ago. To the note is appended the name of Dr. Forbes Winslow, so I must have found it in one of his books or in a work by some reliable author citing him. My memory serves me no further, and I certainly do not propose to take the trouble to hunt it up now to satisfy an inquirer whose tone I find not a little offensive. Be so good as to grasp the fact that this correspondence is ended here and now. Any further communication you may choose to send me will remain unacknowledged and unread.—R. S."

This is just the type of letter which is often received from men who make quotations they cannot verify, and who resent any challenge as to the accuracy of such quotations. There is nothing so unreliable as a quotation

from memory. We wish Father Stewart had taken the trouble to hunt up his quotation in one of the books written by Dr. Forbes Winslow.

The facts are as follows: Dr. Forbes Winslow, with little knowledge of the subject, did make a hasty statement to the effect that ten thousand people were confined in asylums through dabbling with the supernatural. He was immediately challenged to verify his figures. As an honest man Dr. Winslow made an effort to ascertain the facts, in order that he might verify his statement. As a result of his investigations he found his statement untrue and unfounded, and was gentleman enough to make a COMPLETE RETRACTION of the statement. This took the form, first, of a public address at Merthyr Tydfil, in which he apologised for the statement and withdrew it. Second, a letter to the Spiritualists' National Union, in which he retracted the statement in writing, and a further statement made in his autobiography, in which he acknowledged that his accusation was unfounded.

We wish that Father Stewart had taken the trouble to look up Dr. Forbes Winslow's autobiography, as he would at least have found the retraction. It is not unusual for a GENTLEMAN to retract and apologise when he has made a mistake, but we hardly expect that from a Roman Catholic priest.

The investigation conducted by Mr. Osborn and THE TWO WORLDS shows that there is no record in any of the asylums of the United Kingdom of individuals who are detained through their connection with Spiritualism. The records, however, do show that ministers and clergy provide fifty-two cases per year for the English asylums. It would be as well if Father Stewart and his like swept their own doorstep before inferring that there is filth on the doorstep of others.

Our readers will remember a similar altercation some years ago between the Editor and the late Father Bernard Vaughan, in which that well-known priest used a similar falsehood. The injunction against "bearing false witness against one's neighbour" is customarily overlooked by narrow-minded sectarians, who seem to think it a virtue to lie and slander for the good of the Church and the supposed glory of God.

AN investigator in Seaforth, Liverpool, who has had some success with psychic photography, would like to meet some other student, with a view to pursuing experiments. Letters may be addressed to "Investigator," care of the Editor.

IN YORKSHIRE.—The West Riding of Yorkshire Psychical Society announces two entirely new lantern lectures on "Psychic Photography," to be delivered by Mr. William Hope, of Crewe, at the Mechanics' Institute, Bradford, on January 27th, at 7-45, and the Temperance Hall, Keighley, on January 28th, at 8 p.m. On Monday, January 6th, Mr. W. G. Hibbins, B.Sc., B.Eng., A.M.I.C.E., lectured on "The Phenomena of Life" at the Bradford Mechanics' Institute.

"THE OCCULT REVIEW" for January is again a useful number. A chatty review of Sir Oliver Lodge's "Phantom Walls," from the pen of the Editor, shows careful reading. Mr. Ernest G. Palmer writes on "The Date of the Great Pyramid." Mary Monteith contributes a thought-provoking article on "Dreams and Their Relation to Facts," while Mr. Frank Lind contributes a useful article on "What is Superstition?" Spiritualists in particular will be interested in a little article by Alta L. Piper (daughter of Mrs. Piper, the famous medium) on "The Neglected Factor in Psychical Research," in which she points out that in the realm of psychic investigation the individual who is most likely to be successful is he who accompanies his scepticism with what may be called a "sympathetic comprehension." She points out that simple scepticism, no matter how full-blooded it may be, never yet interfered with the production of psychical phenomena, but in dealing with human sensitives she claims that it is essential that a spirit of friendly and sympathetic humanism, which puts the medium at his ease, is invaluable.

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.
PRICE TWOPENCE. POSTAGE ONE HALFPENNY.

ISSUED EVERY WEEK BY
THE TWO WORLDS PUBLISHING COMPANY, LIMITED,
AT ITS REGISTERED OFFICE,
18, CORPORATION STREET, MANCHESTER,
Where all Business Communications should be addressed.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD:
One Year, 10/10; Six Months, 5/5; Three Months, 2/9 post free.

Editor and Secretary: ERNEST W. OATEN,

To whom all communications should be addressed.

Cheques and Drafts should be crossed "— & Co." and made payable to THE TWO WORLDS Publishing Company, Limited

Bankers: Williams Deacon's Bank (Corn Exchange Branch).

"The Two Worlds" can be obtained of all Newsgents.

The Editor will not undertake to be responsible for any rejected MS., nor to return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, JANUARY 10, 1930.

The Spirit World.

THE criticism is sometimes levelled at Spiritualism that no detailed information is given to the world concerning the life beyond the grave. The criticism is generally levelled by some individual who stands on the fringe of the movement; who does not himself attend seances, and makes no profession to have got into actual communication with dwellers in the spirit world. Any individual who has attended seances regularly knows that the statement is absolutely and totally unfounded.

Primarily, of course, the mere fact that the communications prove that there is another world is all-important. The demonstration of such a fact is a considerably greater service than has been done by any of the established religious organisations during the last fifteen or sixteen hundred years. They have preferred to profess a belief in a life beyond death, and in order to enforce their claims have reinforced them by threats of eternal punishment to all who refuse to believe it. While the masses of the people were ignorant and unlettered such a method answered very well, but in these days when education is abroad, people refuse to be terrorised by authority. Human authorities, whether in the nature of a Pope, a priest, or a book, are no longer conclusive. Men are asking what are the facts behind life, and the appeal to human credulity (for credulity always exists where ignorance reigns) is no longer sufficient. Hence, the lack of interest in organised religion.

To-day it can be said that to those who have spent time in its investigation, Spiritualism has proved beyond peradventure or doubt that there is a life beyond death. The question of survival is SETTLED ONCE AND FOR ALL, though it will still be true for many generations that every individual is entitled to first hand evidence on the subject. Just as it took centuries to impress the belief in survival upon the consciousness of the race, so it may well take generations to impress the evidence of demonstrated fact upon the subconscious minds of the people. Such ideas presently become part of the conscious heritage of the race by continual repetition.

The question arises: Can we go further, and claim some knowledge of the nature of the life beyond death? To the Spiritualist who has spent years in the seance room there is no question about the answer. We know quite as much concerning the nature of the life beyond death as we do concerning the continent of Africa. Certain points on its margin are well defined and elaborated, though there is a hinterland which needs further exploration, and which is still hidden in the mists of uncertainty. Civilised Europe, however, did not wait for full exploration of the whole of the continent of Africa before colonising the south, the east, and the west, or in running a Suez Canal across its northern extremity, and the individual who asks that the whole of the spirit world shall be explained to him in elementary terms before he accepts the fact of its existence, is as foolish

as the individual who refuses to believe in the existence of Africa until the whole of its interior is geographically charted. The fact is that we do know the general outline of the nature and location of the spirit world, and the conditions which the new adventurer arriving upon its shores will surely meet.

There is a class of mind which imagines that particular concerning the nature of the next state of life rest exclusively upon the testimony of those who dwell there. They expect the messages from the denizens of the other world to reveal the nature of that life in exhaustive detail. The fact that is too often overlooked is that all knowledge is comparative. It is when one places two pictures side by side that the difference between an artistic creation and a "smudge" is most clearly discernible, and the fact is too often overlooked that in the attempt to outline the spirit world by means of the messages received therefrom, one is asking for the explanation of one life in the terms of another. We maintain that the individual who has had actual experience of the seance room and has talked with the spirit people is in no doubt whatever as to the nature of the next life, and as to the best preparations to be made therefor. It must not be overlooked that in any court of law the value of the evidence given by any witness is determined as much by his demeanour and attitude as it is by the actual words used. It is so in our dealings with the spirit world. A man may read spirit communications for years, but let him get into personal touch with the individual who is delivering the communications: let him note the emphasis which is laid upon certain words, the emotional response to certain questions, and the general mannerisms of the communicator, and he learns quite as much therefrom as he does from the actual words used. Any judge upon the judicial bench would willingly agree that the manner in which the evidence is given is of greater value than the mere evidence itself, and this is so in our communications with the spirit world.

But another point arises. It is becoming quite possible for us to determine the nature of the life beyond without necessarily obtaining any messages therefrom at all. We are all possessed of a psychic nature and a psychic body, and when the material form is returned to mother earth it is this which will form the vehicle of the spirit. We each of us have what Paul calls a "spiritual body," and that body has forms of sense perception corresponding to those of the physical body. It is quite possible for an individual whose psychic senses have been awakened, to himself visit the spirit world, to move amongst the people who dwell there, and (though he generally has to act under some protection, and is not often allowed to roam at will), it is still true that he may have in his own actual experience a first-hand contact with the world into which he will presently emerge.

The messages received from the people in the spirit world can thereby be checked by the actual experience of people who visit the spirit world, and we have thus a means of comparison. The native may speak in the terms of his own world, but the visitor apprehends in the terms of the world in which he is accustomed to live, and we do not hesitate to say that the man who has spent a few years in the seance room, first in communication with the spirit people, and secondly in the development of his own faculties, is quite as familiar with the spirit world as he is with his neighbouring county into which he has occasionally indulged in rambles.

That this is so is evidenced by another series of facts. The average individual who passes into spirit life often needs a long period of rest and recuperation before he can at all enter into communication with the world he has left behind. On a number of occasions, however, we have received communications from people within an hour of their passing into spirit life. In our own personal experience there have been at least three people who have given us the first intimation of their own death, each of them within an hour of the event, though such deaths have occurred scores and even hundreds of miles away. They have not been mere visions or mere warnings. They have been distinct statements from the individuals in question that they have just passed into spirit life. Such people have been Spiritualists in each case. Such direct and deliberate com-

unication is only likely to be received from those who, before passing into spirit life, were familiar with the life which they were going, and were able immediately to adjust themselves to their new surroundings. After all, the value of any information may be determined by its practical application, and when an individual can step to the spirit world out of this life and be as perfectly at home and unmoved as if he had stepped from his home into his office, and can immediately set about his normal work, the question needs no further argument.

Mathematicians do not detail the results of complex mathematical problems to youngsters learning arithmetic in the elementary schools. The rule of life is first things first, and Spiritualists are not likely to pass on the details of spiritual life to people who think in terms of material values. The injunction re "pearls" still holds, and the most real and sacred things are those which are most easily ridiculed or caricatured by the "smart" mentality.



CURRENT TOPICS.

WHERE
IGNORANCE
BLISS."

MR. GERALD GOULD, in the "Sunday Chronicle," asks the question, "If there are really spirits—does it matter?" And again we are confronted with a man who does not seem to know very much about the subject upon which he is writing. He says he "has not investigated the phenomena at first hand, and has no intention of doing so." Therefore, we suppose he is qualified to write upon the subject. We suppose that the best qualification for writing an article on South Africa is bluntly to say that you have never been there, and are therefore unbiassed. When will the press wake up to the fact that it is making fools both of itself and the public? As long as professional journalists are paid their fees, they will write on anything, in any strain, from any point of view, which suits their fancy. They are in the same position as lawyers, who will take up either the prosecution or defence of any prisoner, and argue from either side as long as they are paid their fees. It was not always so with journalism, but every journalist deplors the fact that these are the days of decadence. Mr. Gould ventures to tell us that he "once spent a great deal of time analysing scores of cases submitted to and published by the Psychical Research Society. They contained much evidence of what is called telepathy, but they contained no evidence whatever of the survival of bodily death." Probably the cases submitted to Mr. Gould were carefully chosen because they contained no evidences upon which he could come to a conclusion. That is a method frequently invoked. Had he applied to any respectable Spiritualist Society he might easily have got some cases that would have made his apologies less obvious. Mr. Gould, however, seems proud of his ignorance.

A TRITE
REPLY.

MR. ALFRED KITSON, writing in the "Dewsbury Reporter," in reply to a clerical criticism, deals with Dr. Crandon's refusal to become the jest of the "Daily Mail," and says: "There is the same means of testing the phenomena of Spiritualism open to the Editor of the 'Daily Mail' and his friends as there was for Dr. Crandon and his friends, who about six years ago started in a very sceptical frame of mind. He and a group of friends endeavoured to follow the line of experiment of the late Dr. Crawford, of Belfast, and Mrs. Crandon was discovered to be a good medium. Her brother Walter, from the spirit side of life, was able to manifest his presence, and has continued to do so ever since. The group in Boston, which had undertaken the task of examination, have been sitting weekly under the most rigid conditions. Time after time new test methods were devised. No effort was spared to retain strictly scientific laboratory methods, and Mr. Cooper wishes to test the truth of Spiritualism I advise him to adopt a similar course. All who wish for proof of the truth of Spiritualism may do so in their own homes with their own families and friends, as did Dr.

Crandon and others too numerous to mention." Mr. Kitson's reply is the best method of dealing with that class of people who are merely anxious to use our mediums as a means of getting an evening's entertainment. Their talents and their time are too valuable to be wasted on people who have no sense of investigation, and who too often have made up their minds beforehand as to what their verdict will be.

PEACE
DEPENDS UPON
PROGRESS AND
UNDERSTANDING.

WRITING in "John Bull," the Bishop of London says that "Christmas came with a greater prospect of peace in the world and peace in the Church than we have had for a long time." Meanwhile, we notice that proceedings are being taken against Bishop Barnes for refusing to induct a new vicar. The Bishop of London must have written the article with his tongue in his cheek. He says: "I am a great believer in evolution in Nature. It is a great mistake to suppose that the slow evolution through Nature is against the Book of Genesis or is against the revelation of God contained in His Word." We can only say that there are none so blind as those who do not wish to see. If there is one thing sure, it is that the biblical writers had no idea of anything in the nature of evolution. They wrote what they believed, and considering the primitive times in which they lived, they wrote very well. The whole trouble arises from the misconception that the Bible is a divine and infallible revelation. It is nothing of the sort. It is a record of times and people, and as such is valuable. The Bishop of London says: "The Bible was never meant to teach us science, or astronomy, or history. It was meant to teach us goodness." We humbly submit that it was not meant to teach us anything. It was intended for the times in which it was written, and the last thing in the world which was in the mind of any of the writers was that their records would be considered valuable thousands of years after they were written. The Modernist movement is at least trying to teach the Bible from a rational standpoint, and it is simply folly for the Bishop to tell us that there is peace between the modernist and the evangelical. The most that one can hope is that peace MAY emerge in the distant future.

OUR GROWTH
IS STEADY
AND SURE.

WRITING in the "Manchester Evening Chronicle," Sir Arthur Conan Doyle says: "It is a common saying that nothing important comes from the other side. Of all the charges which we have to meet, that is the most false and foolish." "The mere fact that there is shown to be another side is in itself enormously important, but for the first time we learn at first hand what the other side is like, and have a clearer view of the destiny of man." Sir Arthur emphasises the three stages of investigation, which THE TWO WORLDS has frequently insisted upon. "First, there are the phenomena, which are mere signs and signals to draw our attention. The second stage is that of personal communion, which links us up with our own friends who have passed over. The third stage—the rarest and by far the most important—is the contact with high spirits and with angels who solve our religious difficulties and give us at least a perfectly clear and reasonable description of what lies before us." That is a clear statement of the position, and when the criticisms of our critics are analysed, it will generally be found that such criticisms depend upon the supposition that one section of the investigation constitutes the whole of Spiritualism. Sir Arthur concludes by saying that "the subject is so important that a line of cleavage between the dark ages of mankind and the time of real knowledge dates from the time of the first systematic communication between the two spheres of life." That is evidenced by the fact that since the advent of Modern Spiritualism the whole of the Churches have completely changed their philosophy regarding the states of life beyond death. We no longer hear of a "general resurrection." We no longer hear of a judgment seat and the trial of sheep and goats. Every parson who is entitled to be called up-to-date now talks of progressive life in the beyond.

It was difficult to find such views expressed previous to 1848. The world moves on, and the growth of Spiritualistic ideas is far more important and far more noticeable than the growth of the numbers embraced in Spiritualistic ranks, and, after all, it is not organisation that matters, but the growth of truth.

Periodicals of the Month.

AN occasional glance at the various periodicals specialising in Spiritualism and Psychic Science provides interesting reading, and, browsing through the current numbers of "our" journals—both of home and abroad—we found an unusually good display of articles on many psychic problems.

The current "Occult Review" is fertile with book reviews, and Sir Oliver Lodge's "Phantom Walls" and Dr. Corson's "Some Unpublished Letters of H. P. Blavatsky" are dealt with at considerable length.

A special article on "Margery's Mediumship" forms an important contribution to the January "Psychic Gazette." There is also contained in this journal an unusually interesting interview by the editor with Mr. H. Ernest Hunt. Monsieur Pascal Forthuny continues to contribute his "International Chronicle" with unabated enthusiasm, and this special feature lends considerable value to the paper. Mr. John Lewis's article on "Immortality" we found fascinating and thoughtful.

"The Occult Digest," which comes from Chicago, will appeal more strongly to American readers than those forming the English class. It is well produced and sensational in tone. The special departments include "Psychic Revelation," where readers' questions are answered, and "Your Dreams," where popular interpretations are given.

In New Zealand "The Message of Life" continues its work in the interests of Spiritualism. In California a new publication, called "Psychic Light," has been launched. The journal is well conducted, and the contents very readable. "Kalpaka," a psychic review of the East, is quite abreast of most English Spiritualistic activities, and unusually well informed. The journal inclines also to Hinduism.

Mrs. Hewat McKenzie writes in the current number of "Psychic Science" on the "Mediumship of Mrs. E. Mason." In the same issue Dr. T. Glen Hamilton deals with "Teleplasm Phenomena in Winnipeg," and there are seven plates illustrating this latter article. Mr. Stanley De Brath ventures "Some Thoughts on Reincarnation," and in the same number Mr. H. A. Dallas considers the problem of "Predictions."

"The Vegetarian Messenger" opens the new year with an exceptionally good article on "Vegetarianism as a Moral Duty," by Dorothy Chatterton, B.A. The food question, from the vegetarians' point of view, is, of course, also dealt with at length. "The Anti-Vivisection Journal" continues to report the progress of another progressive movement, and we were specially interested in its remarks on futile cancer research. "We would suggest that the moneys of the Imperial Cancer Research Fund be diverted to more profitable purposes, since no matter how long cancer research as at present practised continues, it must inevitably remain sterile," states the "Journal."

Amongst the foreign publications we have received are "La Idea" (Buenos Aires), "La Revue Spirit" (Paris), "La Revue Spirite Belge" (Liege), "Revue Metapsychique" (Paris), "Luce e Ombra" (Italy), and "Budbringeren" (Denmark). We are glad to note the healthy condition of the foreign psychic journals generally.

CHRISTMAS AT BRISTOL.—The annual Lyceum Christmas Party of the Bristol United Spiritualist Church took place on Saturday, December 28th, when over 70 children participated in a very enjoyable tea. At 7-30 Santa Claus duly arrived, and was accompanied by a Fairy Queen, and from a heavily-laden Christmas tree each child was given a present. A merry and seasonable spirit dominated the party.

Transitions.

MRS. RAMM (ROCHDALE).

WE regret to record the transition to the Higher Life on December 23rd, 1929, of Mrs. Ramm, of Rochdale. For many years she had devoted her time and psychic faculties to the public advocacy of our principles. She was very strenuous in her work for the cause, and Spiritualism was to her very real and sacred. From her early girlhood she was a normal clairvoyant. The mortal remains were consigned to mother earth on December 28th at the Wardle Church, Rochdale, the ceremony being conducted by her friend Mr. Rothwell, who also officiated at her marriage to Mr. Ramm in 1910. We extend our sympathy to her husband and family on their physical loss.

MR. JOSEPH LIGHTOWLER (BRADFORD).

WE have to record the passing to spirit life of Mr. J. Lightowler, of 82, Marsh Street, Bradford, who passed to the Higher Life very suddenly on December 31st, 1929. Mr. Lightowler was one of the stalwarts of Spiritualism in the Bradford district, and had served a number of years on the Yorkshire District Council. At the time of his passing he was President of the Bankfoot Spiritualist Church. A memorial service will be held on Sunday, January 19th, at 6-30 p.m. in the Ideal Picture House, Bankfoot, Bradford, when there is sure to be a large attendance. We offer the relatives and the Bankfoot Church our sincere condolences.

MR. ARTHUR POOLE (HARPURHEY).

WE have to record the death of Mr. Arthur Poole, of Mount Street, Harpurhey, aged 53 years, which occurred on Thursday, Dec. 12th. Mr. Poole was a well-known medium, and did good work as a healer. He had been discharged from the navy after twenty-four years' active service as medically unfit. Final services were conducted by Mr. F. Mudd, President of the Miles Platting Church, at the home and the graveside, and at the Miles Platting Church on Sunday, Dec. 22nd.

THE PURPOSE OF JUDAISM.

AN interesting symposium on three forms of Jewish faith was recently conducted in Manchester, Rabbi Dr. Epstein, the Rev. H. Rheinhart, and the Rev. M. L. Perizweig taking part.

Dr. Epstein challenged the opponents of orthodoxy to show how, believing the Jewish doctrines, they dare to tamper with passages in the Bible at the dictates of what might be merely æsthetic taste.

The Rev. Rheinhart spoke in defence of modern reform, while the Rev. Perizweig described the difference between reform and liberalism as being merely a matter of emphasis. We were, however, especially interested in Mr. Perizweig's closing remarks. "Israel was chosen for the purpose of wresting redemption in the spiritual world," he said.

HE that sees no beauty in the things of God's creation is not yet come to man's estate.—W. H. E.

IF you would be great, you must go down into the Valley of Humiliation and grapple with the Appolyon of the lesser self.—W. H. E.

WHEN a man goeth out into the world he taketh with him a lantern, and in the light of this he seeth things. Now, this lantern is the mind.—W. H. E.

WHEN your heart is heavy and sore troubled, seek Nature, and she will give thee of her secret balm. Her glory will fill your being with peace.—W. H. E.

THE first golden rule to be inscribed in the Book of Spiritual Progress is: Who seeks to serve God must worship Him alone and renounce the idol of self.—DWAJON.

MANY unlock the mystery of psychic power and develop faculties that mystify their fellow-men; they have no further object in view, and so remain stagnate spiritually, mere wonder-workers.—JUNUS.

CORRESPONDENCE.

SIR EDWARD PARRY'S ARTICLE.

SIR,—With reference to Sir E. Parry's article in the "Sunday Chronicle" concerning D. D. Home, I would call attention to a monograph written several years ago by Mr. Andrew Lang, in which he thoroughly and impartially examined the facts relating to D. D. Home's life and career as a medium, and completely exonerated him from the charges against his honour as a man and his bona fides as a medium, revived in Sir Edward's article. It should be noted that Home had no option but to defend the action brought by Mrs. Lyon, because had he not done so it would have been thought that he dared not go into Court, because he had something to conceal. Mr. Wilkinson, who, as Mrs. Lyon's solicitor, endeavoured unsuccessfully to dissuade her from "adopting" Home, became Home's legal adviser when she instituted proceedings. Further, none of Home's friends, who were all cognisant of the circumstances, withdrew their friendship from him.

Dame Ethel Smyth, the gifted musician, who was on terms of intimate friendship with the late ex-Empress Eugenie during her residence in Farnborough, relates in one of her books that on the occasion when Home visited Paris to give a seance at the request of the Emperor (Napoleon III.), the Empress gave instruction that it should not be held in the room selected for the purpose, but in another that was very seldom used, in order to frustrate any preparations for producing fraudulent manifestations, and she was satisfied that Home had no active connection with the occurrences that took place.

The ex-Empress related several remarkable psychic experiences that she had had on various occasions, which make very interesting reading.

A. W. ORR.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have great pleasure in reporting the following income for December:—

CHURCHES AND LYCEUMS.—Collyhurst, 10s.; Harpurley Lyceum, 5s.; Hounslow, 15s.; Kingston, £2; Rectory Hall, Gateshead, Lyceum, 5s.; Nuneaton, £1 1s.; Whitley Bay Lyceum, 10s.; Attercliffe, £3 3s.; Higher Broughton, 10s.; Crewe, 12s. 6d.; Winchester, 2s.; Warrington, £1; Halifax, Queen's Road, £1; Wolverhampton, £1 1s.; Eltham Lyceum, 5s.; Little Ilford Christian Society, £1 1s.; Hull, Holborn Hall, £2 2s.; Bolton, Bradford Street, £1 5s.; Hanley, £1 1s.; Nottingham Spiritual Evidence, £2 2s.; West Hartlepool, Musgrave Street, £1; Liverpool, Daulby Hall, £5 10s.; Coventry, Broadgate, £1; Parkgate, Ashwood Street, £1 10s.; Exeter, Market Hall, Proceeds of Sacred Concert arranged by Mrs. H. Grainger, £4 1s. 10d.; Churches in Northern District Area, per Mr. W. D. Todd, £10; Darven Church and Lyceum, £2; Manchester Central, £8 1s. 6d.; From the Scatcherd Memorial Fund, per Mr. D. Gow, £2 2s.; East London Association, £1 10s.; Eltham Church Sunshine Fund, 10s.; Poulton-le-Fylde Church, Special Meeting, Mrs. M. E. Pickles, £2 10s.; Bournemouth, Special Collection, £11 10s.; Second Donation per Mr. W. D. Todd, Churches in Northern D. C., £7 8s. 10d.

PERSONAL DONATIONS.—Mr. and Mrs. Bentley, 10s. 6d.; Mrs. B. Holden, 10s.; Mr. and Mrs. Summersgill, 10s.; Mr. and Mrs. Brown, Hull, £1 1s.; Johnninder, 10s. 6d.; Miss M. H. Newman, 3s. 6d.; T. H. W., 5s.; Mrs. R. E. Rice, Collected at Wednesday Circle, 10s.; Mrs. M. Crouch, 3; Jenkinstown, U.S.A., Mrs. Coleman, per Mrs. Cox's Circle, 10s.; Mrs. Stubbs and Sister, £2. Total for December, £88 6s. 2d.

The Committee again extend their grateful thanks to all who have contributed during the past year. The special appeal has realised £16 more than in the previous year. We recognise that donors have done their very best when the trade conditions of the country have been difficult. I wish to extend special thanks to the anonymous donor who sent me £20 as a New Year's gift to the fund, giving a splendid start to 1930.

If contributors to the fund could read some of the letters we have received from grateful workers who have been helped by the fund, they would feel amply repaid for

all their sacrifice. The Committee are encouraged to carry on the good work for the coming year, in the full assurance of the help and interest of every true Spiritualist, and I shall be glad to acknowledge donations, whether large or small, to enable the work to go forward.

With grateful thanks and fraternal greetings.

M. L. STAIR, Hon. Sec.

32b, North Street, Keighley, Yorks.

ERRATA.—In the November list I omitted to acknowledge the receipt of 10s. from Scarborough National Church and £1 10s. from the Saltley Church; whilst the tea-table collection of the Southern D.C. should read £2 2s. 6d., instead of £2 12s. 6d.—M. L. S.

ELIAS AND JOHN THE BAPTIST.

SIR,—In the Stainton Moses automatic script "Imperator" (Malachi), speaking of his great master, Elijah, says: "He, too, reappeared on earth in the days when I, 'Imperator,' wrought the work of God on earth. . . . I reappeared again in due time as the guide of John the Baptist, and through him proclaimed to those who would heed the coming of the Great Teacher." "S. M." asks who exactly was the guide of John the Baptist, and is told: "The voice of the wild prophet who cried in the wilderness of Judea was inspired by the voice of him not less wild and weird, whose favoured home was the desert of Carmel, and his place of communion the mountain top. Elijah reappeared in John. I, too, who had stood side by side with Israel's last reformer, I, even I, inspired the utterances of him who, a stern and ruthless critic, was the forerunner of the Man whose mission was pre-eminently one of social reform."

/ C. GRYLLES.

CHALLENGE THE DAILY PRESS.

SIR,—When one reviews the timidity with which Spiritualism is treated in the popular daily press, one smiles! Why is it, we ask, that we are given leaders on all topical subjects—Politics, Markets, Dress, Divorce,—whilst a subject which is burning itself into the lives of so many is seldom mentioned. One can only conjecture that in the minds of our worthy editors lurks the fear that mention of such a subject might jar the religious or moral susceptibilities of their readers!

True, a certain amount of publicity has, from time to time, been given to seances connected with research work, but invariably the journal publishing such daring material has excused itself in some way or another, usually by adopting the style used when criticising the theatre or promenade concert.

It was with surprise that I read a short while ago, from the pen of Mr. Geoffrey Gilbert, the "Daily Express" sporting writer, an article in that paper in which Mr. Gilbert recounted, to use his own words, "The Most Amazing Experience" of his life. The article referred to a sitting which the writer had with a medium to whom he was entirely unknown. He was astounded at the veracity with which the medium told him of intimate events in his life. "Surely," thought I, "the mind of the 'D. E.' broadens!" Anxiously, during the ensuing days, did I scan the readers' letters for comment upon this article. None appeared! I challenge the "Daily Express" to deny that any were ever received. Thus again we have the "so far and no further" spirit of journalism. It is like the nervous bather, who, having ventured so far as to wet his feet, rushes ashore and seeks the safety of his tent!

The press is the most powerful weapon of the day. Is not the pen mightier than the sword? It is the duty of every true Spiritualist to do his or her part in the broadcasting of our great knowledge to the world. Only a mass "attack" on the press can bring about the opening of its columns to the Spiritualist cause.

G. W. SHEPARD.

ALL religion has relation to life.

WHATEVER is may be translated unto service, favouring the higher purpose; or unto slavery, vassalage of evil. The transmutation is within the Soul.—DWAJON.

SPECIAL REPORTS.

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

PROMOTIONS AT PORTSMOUTH.

CHRISTMASTIDE has been one of bereavement for several members of the Portsmouth Temple, because of the physical loss of two of their number whose transitions took place during this period.

The first to receive promotion was Mr. Richardson, who has been ailing for some while from acute nerve trouble but who the week before Xmas had more violent attacks, which culminated in his passing on Friday, December 20th.

The funeral service was taken on Xmas Eve by Mr. A. G. Newton, D.N.U., the Southern District representative, at the Milton Cemetery, Portsmouth, where a very fair attendance of members and friends assembled to pay their last tribute to the memory of their arisen brother. Appropriate hymns were sung in the church and at the graveside, and as Bro. Richardson was a retired naval officer, a bugler accompanying the naval bearer party from the Royal Naval Barracks, sounded the Last Post at the conclusion of the committal service.

The second visitation of the Great Reaper was to the family of one of the very oldest members of the Temple, to gather to the Higher Life Mrs. Witts, who has been laid aside for many months, and whose transition took place on Xmas Eve after a long period of unconsciousness. Mr. and Mrs. Witts and their daughter, Mrs. Carnit, were three of the original members of Portsmouth Temple, and entertained many of the speakers, and also did much in its earlier days to mould and establish it on the secure foundation that has brought it to its present success, and all the older members feel in this transition that the arisen sister has gone to her reward for a duty nobly and courageously done. The funeral service was held on Saturday, December 28th, and was also taken by Mr. Newton, who journeyed to Portsmouth for the second time to perform the sacred duties involved in the bodily interment.

The ceremony was conducted on similar lines to the now familiar Hymn Book service, and in spite of a very heavy gale which raged unceasingly all the afternoon, several of the older members who had noted the account of the transition in the newspaper (the only means of notifying them because of the Xmas holidays) attended to pay homage to their arisen sister.

On Sunday evening, at the Portsmouth Temple, a very large number of members and others, as well as the immediate relatives of the two arisen friends, attended a special memorial service organised by the church officers to pay tribute to them. Hymns selected by the families were rendered, silent concentrated thought directed to the two promoted souls was lovingly given, and a sermon full of hope, consolation and comfort was given by Mrs. Hayward, who was the planned speaker for the occasion. The church organist rendered a special voluntary.

There were tears in the eyes of several, but these were more of thankfulness for the message of comfort brought by the assurance and knowledge than for the loss sustained in the removal of physical presences.

One and all felt that the realisation that "there is no death" was indeed a great sheet anchor of hope.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 12TH, at 2-30, LYCEUM.
At 6-30, Mr. G. E. KNOTT.
At 8-15, Mrs. B. SHERRAN.
MONDAY, at 3, Mrs. LANGFORD.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
WEDNESDAY, at 8, MEMBERS' ANNUAL MEETING.
THURSDAY, at 3 and 8, Miss BARTON.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, JAN. 19TH, Mrs. F. TAYLOR.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, JAN. 12TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, ANNUAL MEETING.
MONDAY, at 8, Mrs. WORTHINGTON.
TUESDAY, WHIST DRIVE, Admission 6d.
WEDNESDAY, at 3 & 8, Mr. PILKINGTON.
SATURDAY, JAN. 17TH, at 7-30, DANCE.
NEMO FIVE BAND. 1/3 inclusive.
SUNDAY, JAN. 19TH, Mrs. KELLY.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, JAN. 12TH, at 11, DEVOTIONAL MEETING. At 6-30, Mrs. GERSHON.
MONDAY, at 8, Clairvoyance, Mrs. GERSHON.
SUNDAY, JAN. 19TH, Mrs. LOMAS.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JAN. 12TH, at 10-30, LYCEUM.
At 3, 6-30 and 8-15, Mr. BRADY.
MONDAY, at 3 and 8, Mrs. KELLY.
WEDNESDAY, at 3 & 8, Mrs. HARTLEY.

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

SUNDAY, JAN. 12TH, at 2-30, LYCEUM.
At 6-45 and 8, Mrs. GRAYSON.
MONDAY, at 8, OPEN CIRCLE for HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mrs. SKEER.
THURSDAY, at 8, Mr. R. MOSS.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, JAN. 19TH, Mrs. WILMOTT.

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

SUNDAY, JAN. 12TH, at 6-30 and 8, Mr. MUDD.
MONDAY, at 3 and 8, Mrs. WILMOTT.
WED. & SAT., at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, Mrs. DOHERTY.
SUNDAY, JAN. 19TH, Mr. MINNERY.

Moss Side Progressive Lyceum Church,
ABOVE 64A, GT. WESTERN ST.

SUNDAY, JAN. 12TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Miss ADA TAYLOR.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8-15, Mrs. A. BURTONWOOD.

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

SUNDAY, JAN. 12TH, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, Mr. RIDGWAY.

MONDAY, at 8, Mrs. DOHERTY.
TUESDAY, at 8, CIRCLE.
WEDNESDAY, at 8, Mrs. HIBBERT.
THURSDAY, at 8, MEMBERS' CIRCLE.
SATURDAY, JAN. 18TH, at 2, JUMBLE SALE in aid of Lyceum.

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

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JAN. 12TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mr. WALTON.
MONDAY, JAN. 13TH, at 8, Mr. E. V. OATEN (Editor of THE TWO WORLDS).
Subject: Spiritual Visions. In aid of Building Fund.
WEDNESDAY, at 8, Miss MILES.

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

SUNDAY, JAN. 12TH, at 10-30 and 2-30, LYCEUM.
At 6-30 and 8, Mrs. BENSON.
MONDAY, at 3, Miss P. GOODWIN.
At 8, OPEN CIRCLE.
TUESDAY, at 8, Mr. DOREA.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, Mrs. HOLT.
SATURDAY, at 8, OPEN CIRCLE.

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

SUNDAY, JAN. 12TH, at 6-30, USUAL SERVICE.
MONDAY, at 3, OPEN CIRCLE.
At 8, Mrs. DAVIES.
WEDNESDAY, at 3, SERVICE.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8.
FRIDAY, at 8, OPEN CIRCLE, Mrs. WOLFENDEN.
LYCEUM every SUNDAY at 2-30.

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

SUNDAY, JAN. 12TH, at 11 and 6-30, Mr. A. NICKELS, of Luton.
TUESDAYS at 7-30 & THURSDAYS at CLAIRVOYANCE and SPIRIT MESSAGES by Mrs. W. G. HAYTER.
THURSDAYS, at 7-30, ADDRESS and CLAIRVOYANCE.

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

Resident Minister, Mr. FRANK T. BLAIR.

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, West Street, Ryde.

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

SUNDAY, JAN. 12TH, at 11-15 and Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, JAN. 12TH, at 11-15 and Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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

SOCIETY ADVERTISEMENTS.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD,

SUNDAY, JAN. 12TH, at 3-30, OPEN
CIRCLE.
At 6-30, SERVICE.
After Circle at 8.

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

SUNDAY, JAN. 12TH, at 6-30,
MR. PERCY BEARD,
Address and Questions.
TUESDAY, at 3, WEEKLY MEETING for
LADIES ONLY.
THURSDAY, at 8, MRS. NEVILLE,
Address and Clairvoyance.
SUNDAY, JAN. 19TH, MR. WHITMARSH
(L.D.C.), Address.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, JAN. 11TH, at 7, and
SUNDAY, JAN. 12TH, at 3 and 6-30,
MR. VERNON.

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

SUNDAY, JAN. 12TH, at 7,
MR. R. THORNTON,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MRS. E. SMITH,
Psychometry.

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

SUNDAY, JAN. 12TH, at 11 and 6-30,
SERVICE.
THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, JAN. 12TH, at 6-30,
MISS HELEN WRIGHT,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JAN. 12TH, at 11 and 6-30,
MRS. B. STOCK.

THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MRS. CLEGHORN.

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

SUNDAY, JAN. 12TH, at 6-30,
MR. O. G. TURPIN.
MONDAY, at 3, LADIES OWN,
MRS. PRINCE.
WEDNESDAY, at 8, MR. W. D. WILDE.

Barnsbury Spiritualist Church,
78, ROMAN ROAD, op. CALEDONIAN RD.
TUBE STATION, N.7.

SUNDAY, JAN. 12TH, at 7,
MR. JOHN WAITE,
Address and Clairvoyance.
After Service, OPEN CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.

SUNDAY AFTERNOONS, from 3 to 5,
OPEN HEALING CIRCLE.
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SOCIETY ADVERTISEMENTS.

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

SATURDAY, JAN. 11TH, at 7-30,
COMBINED CHURCH and LYCEUM
FANCY DRESS SOCIAL & DANCE.
Fancy Dress Optional. Tickets, 1s.
SUNDAY, JAN. 12TH, at 11, MRS. TYLER
At 3, LYCEUM.

At 6-30, MRS. S. D. KENT.
After Evening Service,
ANNUAL GENERAL MEETING.
MONDAY, JAN. 13TH, at 3,
AMERICAN TEA and READINGS.
Bring a pound, and buy a pound.
THURSDAY, at 8, MRS. MEURIG MORRIS,
Clairvoyance.
SATURDAY, JAN. 18TH, at 7-30 sharp,
WHIST DRIVE, in aid of Church
Building Fund. Tickets, 1s.

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

SUNDAY, JAN. 12TH, at 11, CIRCLE.
At 6-30, MRS. H. V. PRIOR, Address
and Clairvoyance.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, JAN. 19TH, MISS WINIFRED
MOYES (ZODIAC).

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

SUNDAY, JAN. 12TH, at 11, MRS.
ARNOLD. At 7, MRS. A. NUTLAND.
WEDNESDAY, at 8, MRS. C. YOUNG,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

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

SUNDAY, JAN. 12TH, at 11-15, SERVICE.
At 3, LYCEUM.
At 7, Miss F. CAMPBELL.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS.
THURSDAY, at 8, MRS. E. CLEMENTS.
SUNDAY, JAN. 19TH, MISS THORNDICK.

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MRS. V. CROXFORD.
SUNDAY, JAN. 12TH, at 7-30,
MISS V. THORNDICK.
FRIDAY, JAN. 17TH, MRS. EDEY.
SUNDAY, JAN. 19TH, MISS J. PROUD.
After Circle follows Sunday's Service.

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

SUNDAY, JAN. 12TH, at 7,
MRS. HINES.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, MRS. LANE.

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

SUNDAY, JAN. 12TH, at 3-15, LYCEUM.
At 6-30, MR. P. J. HITCHCOCK.
WEDNESDAY, at 7-15, MRS. RAYFIELD,
Clairvoyance.

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

SUNDAY, JAN. 12TH, at 11,
MR. BURTENSHAW.
At 6-45, MR. MURRAY NASH.
WEDNESDAY, at 8, SERVICE.

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

SUNDAY, JAN. 12TH, at 11, OPEN CIRCLE
At 6-45 for 7, MRS. V. CROXFORD,
Address and Clairvoyance.
FRIDAY, at 8, MRS. FRANCIS TYLER,
Psychometry.
SUNDAY, JAN. 19TH, DR. VANSTONE.

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

SUNDAY, JAN. 12TH, at 6-30,
MR. G. S. WYATT,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8,
MISS L. GEORGE.

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

SUNDAY, JAN. 12TH, at 11-15, MRS.
NEWCOMB. At 3, LYCEUM.
At 7, MR. STEPHEN FOSTER.
WEDNESDAY, at 8, MISS MARY MILLS.
SUNDAY, JAN. 19TH, MR. H. BODDING-
TON.

East London Spiritualist Association,
EARLAM HALL, FOREST GATE.

JAN. 12TH.—MR. H. S. JUSTICE.
JAN. 19TH.—MISS MARIAN MORETON.
JAN. 26TH.—MR. J. J. POLLARD.

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SUNDAY, JAN. 12TH, at 7,
MRS. K. FILLMORE.
THURSDAY, at 3 and 8, PHENOMENA.
SUNDAY, JAN. 19TH, at 7, MR. R. R.
THORNTON.

Finchley Spiritual Mission,
FERNBANK HALL, GRAVEL HILL,
HENDON LANE, CHURCH END, N.3.
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SUNDAY, JAN. 12TH, at 7,
MRS. E. A. CANNOCK,
Address and Clairvoyance.
THURSDAY, at 8, MRS. MINNIE LINES,
Address and Clairvoyance.

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

SUNDAY, JAN. 12TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MRS. REDFERN.
TUESDAY, at 3, MRS. F. LANE.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, JAN. 12TH, at 3, LYCEUM.
At 6, MR. GILBERT MANION,
Address and Clairvoyance.
Open Circle after Service.
THURSDAY, at 8, SPECIAL LECTURE by
MR. LEONARD BOSMAN on "Some
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TUESDAY, at 3, Mrs. F. E. SCOTT. From 6 to 8, Miss DAUNTON. At 7, Mr. E. KEITH.

WEDNESDAYS, at 3-15, Mrs. BETTS. At 7, Mr. E. KEITH.

THURSDAYS, 3 to 6, Mrs. GABRIEL. 6 to 8, Mrs. KENNEDY.

FRIDAYS, at 3, Mr. E. KEITH. At 7, STUDY GROUP, Mr. ANTEN.

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SUNDAY, JAN. 19TH, at 3-30 and 6-30, Mr. DEARNLEY SERJEANT.

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SATURDAY, JAN. 11TH, at 8, Mrs. F. E. BUTLER, Psychometry.

SUNDAY, JAN. 12TH, at 7, Mrs. C. M. DUNN, Address and Clairvoyance. At 8-45, After Circle and Healing.

MONDAYS, at 8, MEMBERS' DEVELOPING CIRCLE. THURSDAYS, at 8, OPEN CIRCLE.

SATURDAY, JAN. 18TH, Mr. R. R. THORNTON. SUNDAY, JAN. 19TH, Mrs. J. R. YORKE.

ALL MEETINGS EXCEPT MONDAY'S OPEN TO NON-MEMBERS.

BIRTHS, MARRIAGES AND TRANSITIONS.**TRANSITION.**

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