



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

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Thursday, Jan. 23rd, at 7-30, Clairvoyance, Mrs. E. NEVILLE

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

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FRIDAY, JANUARY 17, 1930.

PRICE TWOPENCE

Manchester Propaganda Meetings.

THE first of the meetings at Ardwick Picture Theatre on the New Year was held on Sunday, Jan. 5th, when Mr. George H. Lethem (of Leeds) delivered an address on "A Journalist Looks at Spiritualism." There was a good attendance.

Mr. Albert Wilkinson (a past President of the S.N.U.) was the chairman, and said he thought the opportunity would come to all to try and do something to help to make this world better. He hoped the shadows would be few—they had been very heavy during the past few weeks.

Mr. Wilkinson remarked upon the Paisley disaster, and upon the hearts which were broken just for the lack of the consoling word. The Spiritualists could give such a word, and he hoped something would be done in the district of Paisley to comfort the people. After the Great War, it must be admitted, the Spiritualists did a grand work among the people who were suffering. He thought that every minister of the gospel ought to know something concerning spiritualism, because it concerns the future life. By our united efforts for the movement 1930 would prove a blessing to each one.

INTERESTING NEWS FOR PAPERS.

At the outset of his address, Mr. Lethem said his task was not so much to expound or defend Spiritualism, but to try and give an idea of how Spiritualism appeared to a working journalist, the responsible journalist, the man inside the newspaper office.

He referred to the time when newspapers and journals were largely made up of opinions; when the "leaders," the special articles, told people what to do, what to think. There had been a great change, however, and though there were still papers which gave a good deal of space to the leading article, the papers that were principally read were specialised in NEWS. They wanted to give the people what to read which the people wanted to read, and consequently the journalist inside the office, whose job it was to make the newspaper, had to keep always in mind what the people were likely to want, and what they were not likely to want. And so it came about, he continued, that it was not the important things that got first place, but the interesting things. If a thing was both important and interesting, so much the better; if it was only important without being interesting, so much the worse for it. The League of Nations was an exceedingly important thing, but there was not often much about it in the newspapers unless something extraordinary in connection with it happened.

A story was told about the late Lord Northcliffe. When a new recruit came he had a chat about what he was expected to do. NEWS, said Lord Northcliffe, was the idea to be kept in mind. If a dog bit a man in the street, that could not be regarded as news, he said; but if a man bit a dog in the street, that would be news. If a bishop only delivered an orthodox sermon, nothing would be said about it in the papers; but on the other hand, if Dr. Barnes denounced the ritualistic practices of some of his vicars, that was news, and so it got into the papers.

SPIRITUALISM ALWAYS IMPORTANT.

Spiritualism, said the speaker, had always been important, but it was the war that made it "interesting" to the great body of readers. Up to that time Spiritualism to the great majority of readers of newspapers had been just something unpleasant, something that people did not care to talk about, and it was quite certain newspapers never noticed it, unless it was when a medium was sent to jail.

But when the war came along, and thousands of people were bereaved, then Spiritualism became interesting, and came within the range of live news. Lord Northcliffe it was who recognised that Spiritualism had become interesting, and he had the insight and courage to do what the majority of men in his position at that time were afraid to do, and that was to publish articles on Spiritualism.

In the "Weekly Dispatch" appeared the Vale Ower scripts. It was a great experiment, and it paid. The circulation of the "Weekly Dispatch" went up by hundreds of thousands, and so Spiritualism became of value as live news. Other newspaper proprietors and those responsible then tumbled over themselves to get articles on Spiritualism and everyone who could write articles upon it was called upon to do so. Mr. Lethem himself wrote some of them. One of the papers to which he contributed added thirty thousand copies to its sale the first week, and kept it up. For a time Spiritualism was well boomed. Then came the reaction. A great many people who did not like to have it spread in this way came along. Those who could write articles attacked it, and their articles were printed. They described Spiritualism as being utterly impossible. Clerics of various denominations denounced it as being from the devil.

That went on, but the curious discovery was made inside newspaper offices that whilst those articles condemning Spiritualism pleased a certain number of official people they did not enhance circulation. No extra copies were bought on account of the denouncement, whilst on the other hand, if an article appeared from Conan Doyle, or somebody else who knew what Spiritualism was, there was a rush on the paper. And that explains why during, say the last ten years, the attitude of newspapers has altered very considerably towards Spiritualism. Though they had come from condemnation to toleration, there was yet a long way to go.

It was only the popular papers, the popular magazines continued Mr. Lethem, who knew what it meant, and indulged from time to time in what inside offices were called "stunts," which gave Spiritualism quite a good show written up by somebody who understood it. It was still possible for a great Spiritualistic meeting of ten thousand people to be held in London and the "Times" would not have a word about it. That may seem extraordinary to many, but the explanation was simply that the people who read the "Times" were not supposed to take an interest in Spiritualism. That things would change further, he said, was fairly certain, because when a movement like that got going it was likely to continue. The chief consideration in a newspaper office was circulation. They might criticise that attitude, but let them consider.

First of all newspapers must be commercially a success. They were not run in these days either for philanthropy or to teach people how to vote or anything else. They were conducted to make money; they were as much money-making concerns as grocers' shops or any other business. The people who conducted them must keep in mind what was likely to pay.

PUBLICITY OF THE PRESS.

One of the big notices during the last month was in reference to Dr. Crandon and his wife, Margery, the medium in London. A number of newspapers were exceedingly anxious to rope them in. One newspaper provided a pane of supposed experts to hold several sittings with Margery and decide whether she was a medium or not. Wisely Dr. Crandon and Margery decided not to have anything to do with them. Another paper took the same line, and when Dr.

Crandon refused, something was written in this paper criticising the attitude, and suggesting that possibly the phenomena were not real. The result was an avalanche of letters from the readers of that paper assuring the editor that the phenomena were real, because the writers had had such experiences themselves. Then the paper invited its readers to send in their personal experiences, and so many letters were received that the paper went on publishing them a whole page every day for a fortnight. What publicity the press was giving in this way!

Mr. Lethem read several of the letters, which showed how remarkable evidence in the way of help from the spirit world, in all sorts of cases, was forthcoming from those who had actual experiences to relate.

TYPES OF EVIDENCE.

A short time ago a well-known novelist who did not believe in Spiritualism said that recently a friend came along and told him that a spirit had come back and told him where to find a lost will. There was evidence, but there were a certain number of people who simply would not believe it when the evidence was produced. That would always be so, said the speaker. Evidence would appeal to those who had an open mind, and on the others it would simply beat and bounce off again. There are certain critics who say if spirit people can come back and tell you things, said Mr. Lethem, why do they not come back and give tips for a race? The spirit people had something rather better to do, though Mr. Lethem gave an illustration from newspaper correspondence of a spirit who offered advice to a man on a racecourse, and saved him from great loss.

And another piece of evidence was given when the speaker described how a Roman Catholic was deterred from committing suicide by poison by the appearance of a nun at his side who took the phial out of his hand, leaving him too amazed to speak. She told him to go to confession, and the priest would tell him a better way out of his difficulties. The priest gave him excellent advice, he said, the cause of his worries ceased, and all turned out well. Seven years later, as he passed a hall in Wigmore Street, London, he noticed that a Spiritualist medium was in the hall conducting a meeting, and he entered. "Imagine my surprise," said the man, "when the medium told me a nun was standing by my side, and asked if her way was not the better way. I pretended I did not know to what she alluded. But the medium continued: 'She is telling me that she once took a bottle from you which she is still keeping, as it is safer in her hands than in yours!'"

That was the kind of thing being published in the ordinary course of business by newspapers up and down the country. The effect must be very great indeed. The centre of interest in all these stories and the centre of the NEWS interest was just this: Was it true? Was Spiritualism founded on fact, or was it illusion or trickery? These stories went to indicate that many of the readers, ordinary readers, not Spiritualists, were quite convinced that on particular occasions spirit people had been able to come back and tell them things which were not only true but exceedingly useful. And referring again to those who wrote concerning Spiritualism, saying that it was not good, that it was from the devil, Mr. Lethem said it would be interesting to know what kind of a devil impersonated the nun he had spoken of. If the devil was in the habit of sending nuns to prevent people from committing suicide, then "the devil did not know his own job." He was not supposed to go about doing good deeds, like a boy scout. It was too absurd for people to go on believing that the devil was behind these things, and it was not very much good to argue with such folk.

THOSE WHO DO NOT DENY—BUT—

Then there was another type of man who wrote articles, like Dr. Norwood, a good Congregationalist. He did not deny the possibility that there must be something behind Spiritualism. He even believed in survival (he would not be a Christian minister if he did not), and said he lived in hope that through psychical research (which, of course, was not Spiritualism!) (laughter) it would in course of time be found possible to demonstrate survival as a fact. If it ever did, that would only confirm what Spiritualists had been saying for a very long time. Dr. Norwood went on

to say that meanwhile Spiritualism was not good: it was a temptation to the unscrupulous and a peril to the credulous. And Mr. Lethem wondered if Dr. Norwood recalled that good and evil were mixed in most things. Science, for instance, had given them moving pictures, wireless, electricity, great numbers of good things: but it also gave poison gas and big guns to blow our boys to bits! How there not been evil mixed with Christianity? During the first 400 years of Christianity religious peoples had massacred each other because of their religious quarrels. There had been lots of evil in Christianity. Was it, therefore, to be denounced? Must we, therefore, ask people to stay away from Dr. Norwood's Temple? We must eliminate the evil and stimulate that which was good.

DISCOVERY OF PSYCHIC POWERS.

Mr. Lethem told of his conversations with a Congregational minister in Leeds. They had talked about Spiritualism, and he was sympathetic, but he also feared that there was something evil about it, and in particular he could not get over the idea of mediums. Why a medium, he would say, between himself and someone who wanted to talk to him? Mr. Lethem tried to explain. For instance, many people were mediums, and did not know it until something came along and brought about a development. The mediumship entered this minister's own family, for two of his daughters developed it, and he has been absolutely convinced of the truth of Spiritualism through the messages he has got through his own daughters. The husband of one of the daughters had collected a large number of messages, which he proposed to put in a book, to be named "The Wisdom of the Dead." There was certainly a good deal of interest and profit in the messages that have come through. A very interesting thing about the book, said Mr. Lethem, was the foreword, written by his old friend, the Congregational minister. It came as a direct answer to the article by Dr. Norwood:—

"About twelve months ago, in May, 1928, my two daughters discovered to their surprise that they possessed mediumistic powers." (Mr. Lethem said there was a description of how they accepted the gifts with prayer and reverence.) "Now through the automatic writing of my daughters (though frequently in the case of the elder, without writing) I have seen and heard the words of, my beloved father time after time again, and also had communications from my dear ones who have passed on: mother, brothers, sisters, nephews, and others related to us. The things they have said and say, are in full accord with my knowledge of them. In the course of my long and varied experience of religious services I have been blest and helped, highly exalted, and profoundly moved by these services, in many of which I have taken a leading part. But I do hereby declare that nothing has ever done me more good, nothing has ever made Heaven more of reality, nothing has ever made the Bible a more real and living power of mind and soul than has this latest and fullest exposition of the spiritual truth made to my heart, mind, and conscience by the spirit of my father. It is a new Pentecost."

That strikes me, said Mr. Lethem, as being very wonderful, and a very extraordinary statement, coming from the man who writes it. And I think it may fairly advanced against the challenge which Dr. Norwood threw down to Spiritualists, asserting that it is evil. Here is the answer: that, properly used, with reverence and with prayer, it is not only *not* evil, but distinctly good.

"DISTINCTLY GOOD, NOT EVIL."

There are those who say it is certainly not good for health, not good for the mind. When I hear that stated I think of my own experience. My first knowledge of Spiritualism came in a fairly ordinary way through my journalistic work. A book came for review, and I read it and was interested. I followed the matter up, read steadily for about eighteen months, and my conclusion was that this thing is proved. There I stayed. That was about the middle of the war. Then, like many other people, I suffered bereavement. It was a common lot, and I managed to stand up against it fairly well, but there was another who did not stand up against it so well.

My wife was dreadfully hurt, and it occurred to me after this, during which the ordinary consolations of religion not seem to have any effect at all, why should I not turn to Spiritualism? I was in Glasgow, and I got into touch with the President of the Spiritualist Association, who gave me the opportunity to find out. I got proof which was quite conclusive, and having got that for myself, I was enabled also to get it for my wife. The result was not what I expected. It was good. Consequently, when anybody tells me that Spiritualism is upsetting, that it racks the nerves, and disturbs the mind, I may not argue, but I do not agree. I know to the contrary, and so I dare say many of you know the same as well.

AND ITS SOCIAL EFFECTS.

Another criticism of Spiritualism very frequently appears in articles in Sunday papers. That is, that its social effects must be bad because it asks people to concentrate attention not on this life, but on the future life, and it is asserted that people will neglect their duties here. It seems to me to be rather a dangerous argument, because we know that, for instance, in Christianity, Mohammedanism, etc., it is often taught that the way to the highest heaven is to leave the world altogether, to go into a monastery or a monastery, to cut yourself from the rest of the world—"Come out from among them and be ye separate." Why do folk shut themselves from the rest of the world? Because they are taught that the way to happiness hereafter is not necessarily by works at all, but by faith. They must believe certain dogmas, must attend to Sacraments, perform ceremonials, and they will be saved. The Spiritualist does not believe that. If the Spiritualist believes the teaching that comes back through his messages, he gets something very different indeed—his position in a future life will be determined entirely by the use he makes of this life. The only things he will take with him, he learns, are his character and the knowledge he has gained. He is taught, for instance, that not to neglect of ceremonials and the sacraments are going to bring about unhappiness in the future life, but such sins as selfishness and cruelty.

These are the things which will land you into a real hell, not a fictitious hell, in which the full penalty must be paid before progress can be made. With teaching like that, is it possible for anyone to neglect their duties? If one should be a good citizen, it is a Spiritualist, because the whole of the teaching, the whole of the philosophy of Spiritualism calls for the faithful performance of duty in the home, the city, and the nation.

NO SUDDEN CHANGE AT DEATH.

I hope I have given you at least some insight as to how a working journalist may look at the subject, and how Spiritualists are compelled to look at it. For myself, as a Spiritualist, as a man, it seems that the Spiritualistic philosophy does provide a good working philosophy both for life and for death. Most of the dogmas, the Christian dogmas, are crumbling; the belief in the eternal hell, the belief that entrance to heaven was to be obtained straight away, not through any good on the part of the persons who entered heaven, simply by believing something—many of the things that were taught most emphatically are not taught now to the same extent, only by the extremely orthodox. The dogmas which are breaking away from that teaching is being done day by day, and in its place are being put exactly the opposite statements that Spiritualists have been preaching so long, such as that there will be no sudden change at death; that you are very much the same five minutes after death; that you do not become either a devil or an angel. The Spiritualistic philosophy is permeating the churches. Ministers and preachers are quietly appropriating the whole of Spiritualism, excepting its name, and excepting a declaration of its return.

In my own personal case I have difficulty in visualising God in the old-fashioned way, as a personal God. We may not be able to understand all the difficulties of life, why there is pain, why there is bereavement, but we can look forward, being assured that survival is a fact, and that we and those we love are going to pass on into a continuation of this life, with opportunities of going on from knowledge to knowledge. And when we get far enough up the steps we may

be able to form some idea of what God is and of what all life has meant.

During the evening Madame Margaret Walmsley (soprano) contributed solos, "Sincerity," "A Tiny Garden," and "My Task."



Little Powder-in-the-Jam Tales.

AFFABLE MR. CLIX.

LAST NIGHT I dreamt that I had become a Big Person. And as I sat pensively in my office at Manchester a knock came upon the door, and the office boy ushered in a gentleman. "The Home Secretary, sir," he announced.

I rose, beaming. Here, I felt, was the culmination of years of arduous effort. Doubtless the Home Secretary had come to consult ME with regard to those long overdue changes in the Vagrancy Act.

"Pray, sir, be seated," I said. "This is an honour, indeed! Charmed, I'm sure. May I offer you—oh, I see your S.N.U. cigar box is, as usual, empty. Perhaps that is just as well, as no doubt it is essential that you maintain perfect health for the efficient discharge of your official duties. Pray have one of my Woodbines. Now, sir—"

"I have given myself the honour," said the Home Secretary, "of coming to Manchester in order to consult you—"

I beamed again.

"The attitude of the Law to Spiritualism, the fact that we still employ police spies in order to hinder and embarrass your movement, is detestable to me. Therefore, I have come to ask you a few plain questions. Now, what I want to know is this: You Spiritualists, I take it, are quite prepared to establish and maintain order in your own ranks?"

"Quite," I said placidly.

"Your Union has already instituted, I understand, a scheme whereby all your healers, speakers and mediums will be educated, tested, and approved before being allowed to exercise their gifts?"

"Absolutely," I returned. "Have no qualms."

"Thank you (really, this is a delicious cigarette). Now, I take it there has been no holding back; there has been a whole-hearted rush to enrol; that your exponents' enthusiasm is unbounded with such an opportunity before them?"

"Er—well, you see, Mr. Clix . . . Er—"

"I am delighted to have your assurance, sir. That is settled then. Within a short time you will have all workers duly examined, and a certificate issued to each. How busy your examining staff must be! Now, one more point. If, sir, I say IF, certain clauses in this Act are repealed, can you be sure that your movement will not be exploited?"

"Well—er—you see—"

"Splendid! You are a wonderful people. What I had feared was that, if greater license were allowed, your movement would be faced with the problem of a horde of one-man shows springing up in all directions, existing for their owners' profit, and exploiting Spiritualism for their own ends. How will you keep the public from the fortune-teller, the sham clairvoyant, who will practise under the cloak of Spiritualism; how will you deal with those who will prostitute your message? Even with the safeguard of the Law as it stands to-day I am told that there are many such as these."

"Er—well—er—"

"Capital! All my doubts are now set at rest." And Mr. Clix rose.

"One moment," I said, "one moment. What about that deputation we want you to see?"

"A deputation, eh?" he answered. "Oh, that's all right. Send half-a-dozen if you like. We'll all have tea together on the Terrace. Good-bye."

"Good-bye," I cried, my finger on the bell. "THANK YOU SO VERY MUCH. Oh, boy (you have your umbrella, mackintosh and goloshes, Mr. Clix? Good!) take this gentleman around and show him the civic beauties of our noble city. Good morning, Mr. Clix."



I then woke up, feeling very much refreshed.—IVAN COOKE

Through America.

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

MY two months as pastor of The First Spiritualist Church, New York City, N.Y., were very pleasantly and usefully spent. There are some active and flourishing Spiritualist organisations in and around the great metropolis, notably The Spiritual and Ethical Society and the churches presided over by the Rev. Dortha Dencer and Mr. Diehl, of Newark, New Jersey. At Mrs. Dencer's church I had the pleasure of delivering a series of class lectures to some of the most attentive and interesting students I have had the task of instructing. They were equalled only by the two classes I conducted under the auspices of the First Spiritualist Church of New York City.

The orthodox medical faculty seems at last to be taking a serious interest in the forms of psycho-therapy favoured by Spiritualists, as I had some regular attendants from among this profession at my New York classes on mental spiritual and magnetic healing, one of them, a fully-qualified M.D., actually assisting me with some of the experiments. A number of cures were made among the company.

This method of healing is much appreciated, and there is no reason why Spiritualists should leave public demonstrations of healing to spiritual healers who occasionally traverse the country in the name of Christianity. I have never failed to get beneficial results in all parts of the world where I have treated this subject publicly.

I arrived in Buffalo, New York, on Sunday December 1st, at the invitation of the Church of Spirit Communion, and found it to be the largest and most impressive Spiritualist Church that I have visited in the United States. The splendid congregations speak amply of the remarkable ability of the young pastor, the Rev. Theodore Russell, one of the best platform mediums I have ever met. Not only does he read his sealed ballots with remarkable accuracy, he does so with what I can only designate as considerable charm. The four years he has officiated in Buffalo appear to have been the most prosperous from every point of view that the Church of Spirit Communion has experienced in its splendid history. Owing to repeated invitations I extended my previous four days engagement to December 9th, departing for Ashtabula in time to open my campaign on December 10th.

Here I found another healthy church under the pastorate of the Rev. Aurora Kline, one of the best beloved of Spiritualist ministers in America. The church was packed to capacity to hear my opening lecture and demonstrations, and they immediately invited me to remain at least the rest of the week. This I did, conducting class lectures with usual appropriate demonstrations, receiving further evidence that there are numerous Spiritualists and admirers who desire to become acquainted with the deeper, more practical and technical sides of Spiritualism and psychic science.

The press shows favour everywhere. A well-known University professor of psychology who attended my meetings in Buffalo told me that he believed there was a growing wave of public feeling for Spiritualism, and expressed the hope that those responsible for the public work would not fail to take advantage of it, leading it into the most valuable fields of thought.

IN CLEVELAND AND FLINT.

From Ashtabula to Cleveland is a short run, and Cleveland is one of the most attractive cities in the United States. When I arrived the city was covered with snow, and the roads were positively dangerous to cross; add to this the fact that Christmas was only a few days off, and it will be realised that the prospects of successful meetings were remote, especially as Spiritualism labours under the great disability of being boycotted by the press—one of the evil consequences of the late Harry Houdini's campaign against mediums.

My surprise was, therefore, great when hundreds of people practically filled the handsome ballroom of the Hotel Winton, one of the best establishments in Cleveland. This result was due to the splendid organising of the Rev. Joseph-

ine J. Raudenbush and her ever-popular husband. Determination and skill will do almost anything, so by writing to sympathisers, the Pastor of the Third Spiritualist Church succeeded in persuading nearly five hundred people to face the cold and wet and ice, to listen to the visitor from England lecture on the scientific significance of psychic science and Spiritualism.

There was a sincere demand for Class Lectures in relation to the development of mediumship and the art, magnetic, mental and spiritual healing, and I succeeded in effecting some instantaneous cures in public. This is an important aspect of the practical side of Spiritualism and should make an excellent offset against the claims of various religious bodies, antagonistic to our cause, that the power belongs only to them. If one understands a little of human psychology and a few technical therapeutic practices, cures can almost always be made in an incredibly short time.

There is, of course, much to be said for the general mental attitude which prevails in any organisation contributing towards any kind of psychological and psychic results. The general air of optimism and culture which one finds in connection with the Third Spiritualist Church of Cleveland is an excellent reflection on the temperament of Mrs. Josephine Raudenbush, its leader. A more cheerful and optimistic person it has never been my lot to meet in any part of the world, while her husband, unpretentious, firm and of sound judgment, complements her qualities perfectly. As long as these two are in charge of affairs, Cleveland need not fear for Spiritualism.

GOOD AND BAD TRANSPORT.

From Cleveland I went to Flint, Michigan, and shall remember this journey as long as I live. There had been very heavy snowstorms, and the railroad systems were thoroughly disorganised; no one seemed to know when a train would arrive or depart. The railroad station was literally packed with people patiently wondering when they would reach their destinations, if ever. It took fifteen hours to do a journey of about two hundred and fifty miles, arriving in Flint in the early hours of the morning. To make matters worse, my baggage was misplaced and I was obliged to appear on the platform of the church under whose auspices I was working in my travelling clothes. Fortunately, Americans do not sit on ceremony; it was obvious that the audience were content that the visitor had arrived, and we all settled down for a good time together.

My chairman, the Rev. John A. C. Menton, is one of the oldest Spiritualists in America. More than forty years have elapsed since he became converted to the truth of survival, and its effect on him is excellent, for he is one of those virile types who seem to grow younger the further they advance in years. He deserves the highest praise for building up and maintaining a strong church, distinguished in one respect, namely, that it has more members in its congregations in proportion to its size than any other church that I have visited in U.S.A. and Canada. This is a good sign, and shows that the church is not run merely on sentiment.

It has two other worthy features, one being its active Ladies' Guild, and the other its most accomplished orchestra, which is proudly considered to be the best in American Spiritualism. I can testify to its excellence, and can recall nothing better at any time during my long and varied experience in the cause. How much of this success is due to the pastor's wife I cannot say, but this kindly, understanding lady must always have been a tower of strength to her husband in all his undertakings.

I left Flint on Christmas Eve for Detroit, and from there I go to Sandusky, Ohio, and Columbus, to return to the "fourth largest city" in the United States for two weeks arduous campaign.



WITHIN the compass of Divine Love there is omnipotent protection for innocence, and no other warden is needed to ensure eternal safety for all those that serve God.—JUNIUS.

Book Review.

"PRE-EXISTENCE AND REINCARNATION." By W. Lutoslawski. London: George Allen & Urwin Ltd. 157 pp. 6s. net.

This book is not written for those who are unsatisfied that there is a life after death. It is intended to interest chiefly those who are convinced of life's continuity. It is hypothetical to a very marked degree, and yet persuasively so. It shows a wide field of investigation, although it must necessarily, by virtue of its subject, conjecture more often than satisfactorily prove its arguments. It is fascinating; it is often decidedly spiritistic in its tone; and although its author is of Polish origin, it is characterised by a clear, forceful English. The materialist and the agnostic will turn away with disdain, for no one will enjoy Prof. Lutoslawski's book who has not a wish and belief in immortality. Although there is much contained in it with which we disagree, yet on the whole the book is commendable, and the reader who surveys it from a critical standpoint will gain much from its perusal. Its readers will probably arrive at widely diverse conclusions on many of the points raised, yet they will benefit. It is a book for the student and the thinker.—J. L.

"SOUND AND NUMBER." By Mabel L. Ahmad. London: Rider & Co. Pp. 128. 7s. 6d. net

This volume constitutes another contribution to the research work and literature of Numerology and allied subjects. Mrs. Ahmad indulges at times in some rather speculative assertions, and as she is dealing with a rather "debated science" this is to be regretted. It is, for instance, submitted that the serious study of the particular system which she outlines will prove "the limitation of man's will and may lead to a better understanding of humanity." Upon the universe she appears to lay a background of Law—"if man's efforts do not produce the results which he calculates they should, then obviously there is some greater all-powerful ruling Intelligence and Wisdom which interferes." Those who are interested in matters of this nature may find this book valuable, but for the ordinary reader it is too speculative.—J. L.

"DEATH UNVEILED." By Anna Louise Fletcher. Washington: Mrs. D. N. Fletcher, The Valley Vista, Belmont Road. '93 pp. Price not stated.

This volume consists of a record of the author's association and views in connection with dreams, obsessions, haunted houses, and the like. A special section is devoted to personal experiences with some well-known mediums, in which George Valiantine, Etta Wriedt, and John Slater prominently figure. The book is brightly and entertainingly written, although the personal element is perhaps occasionally overworked.—J. L.

"ON, AWAY." By Florence O'Keefe. London: Arthur H. Stockwell. 23 pp. 1s. 6d. net.

Mrs. O'Keefe is, we think, a little premature in having her poems published. Here and there we caught occasional glimpses of originality, but the versification is strange and irregular. Had it been set out in the form of prose, the contents of the booklet would have read much better. The theme of the poem is essentially Spiritualistic, and, be it said to Mrs. O'Keefe's credit, she has displayed some knowledge of the subject in her work. Only in so far as this goes, however, can we commend the volume.—J. L.

"MAN MADE PERFECT." Automatic Script obtained through Mabel Beatty. London: Rider & Co. 254 pp. 8s 6d. net.

This is a book in which the Theosophist will revel, for it delves into nearly every aspect of Eastern lore. It is highly speculative in its character, and talks in turn of the magnetic, human, mental, astral, soul and etheric bodies of man. The occult significance of numbers is dealt with extensively, but here again speculation is predominant. It preaches, too, the doctrine of reincarnation, and claims that misery and poverty in one's environment are stimulants to progress. Some of the passages are extremely

beautiful, and should find marked support amongst the artistically minded. Much of the teaching appears to us rather impractical, however strongly it may appeal to our emotions. It is for this reason that we cannot say the book is valuable to a thinking Spiritualist. Amongst those, however, who place beauty before practical values, "Man Made Perfect" should find a ready sale, for its mystical tremour is certainly fascinating. The book, it is pleasing to note, stresses the value of soul-evolution, and it is quite possible that there may be some who, by treading the particular paths it points to, may attain this common goal and heritage of man.—J. L.

"THE MYSTERIES OF EGYPT; OR, THE SECRET RITES AND TRADITIONS OF THE NILE." By Lewis Spence. 16 illustrations. 285 pp. 8vo. Rider & Co. 15s.

Mr. Spence has added a very valuable volume to the accumulation of material dealing with the lore of Ancient Egypt. The book is characterised by a careful balance between a scientific anthropology and an illuminated inspiration, and is notable for the application of sound commonsense to the materials at his disposal. He curtly disposes of a good deal of the traditional rubbish which has too often been associated with the subject. Concerning the pyramids he says: "There is nothing occult about the manner in which the Egyptian pyramids or obelisks were built, and the methods employed are known absolutely to Egyptologists. This is not to say that these buildings may not have an occult or symbolical significance, but that is a world away from the belief or statement that they were raised by some unknown means." The author does not waste much time on the monuments, but endeavours to penetrate to the ancient beliefs and practices which lay behind the mysteries and ceremonies of Egyptian practice. At the zenith of Egyptian culture he claims that the whole system embodied "religion" in its highest sense, in that the ritual and ceremonies covered a body of real knowledge intended to prepare men for a more exalted spiritual existence after death, as a stage towards the attainment of oneness with the Divine. A careful comparison is made with the mysteries and practices of Greece and India, of the rites of Dionysus, etc., and Mr. Spence is convinced that the early Egyptians had a form of religion which was probably as pure and as high as anything in the history of the world. He ends his volume on the thought: "How serene was Egypt in her five thousand years of Empire—calm, dignified, aye, and prosperous and happy in her rapt contemplation of the Divine. No people were ever at once so pious and so contented as were her people, and not until a European hegemony of admittedly inferior type interrupted her visionary quietism was she confounded." The student of ancient lore will find this book a mine of information. It is a valuable contribution to a great subject.

"BEYOND A CONTINUATION OF 'THE SEEKERS'." By Dr. Lascelles. Edited by Rosa M. Barrett. London: C. W. Daniel Co. 128 pp. 3s. 6d.

"Beyond" consists of further talks by Dr. Lascelles, and is devoted partly to discussions on pertinent Spiritualistic questions and partly to discourses on healing. There are talks, questions and answers, and the volume is written largely in keeping with the companion book, "The Seekers." It is a fitting sequel.—J. L.

All books in print dealing with Spiritualism and allied subjects can be obtained from THE TWO WORLDS Offices, 18, Corporation Street, Manchester, on receipt of the published price, plus postage.

NEW BOOKS RECEIVED.

"Modern Psychic Mysteries." By G. K. Hack. Rider. 18s.

"Spiritual Adventures of a Business Man." By T. Q. R. Purchas. Psychic Press. 7s. 6d.

"Cheiro's Year Book for 1930, London Publishing Co. 5s.

"Leon Denis In Time." By Claire Baunard. Edition Jean Meyer. 8 francs.

"Prayers." By "Margery." London: Arthur H. Stockwell Ltd. 1s. 6d. net.

NEWSY NOTES.

THE VACCINATION SCANDAL.

Notwithstanding the recent vaccination modification order of Mr. Arthur Greenwood (Minister of Health) we regret to see that the practice still continues. From Highgate Hospital, St. Pancras, comes the sad news of the death of an aged man following vaccination. In October last the Ministry of Health referred to the mysterious new disease called post-vaccinal encephalitis, a type of brain inflammation, and a number of deaths traced to this ailment have considerably alarmed the medical profession. We recall the time, nearly seven years ago, when Prof. James Macintosh and Prof. Hubert Turnbull, two famous London doctors, examined seven cases of death following vaccination. They came to the conclusion that the disease in each case was entirely due to vaccination. The persons they examined were perfectly healthy until vaccine was injected.

VACCINATION MUST GO!

An article dealing with this new and acute disease appeared recently in *The Lancet*, written by Dr. S. P. Bedson, M.Sc., in which it is suggested that when called upon to perform primary vaccination on any person other than an infant, doctors should find out first of all whether it is absolutely necessary to vaccinate. We commend Dr. Bedson's attitude. Vaccination has too often degenerated into a matter of routine, and we believe that one result of following his suggestion would be an elimination of the vaccination deaths. But vaccination must go altogether. Seven years ago the Ministry of Health's "Andrews" Committee reported 62 sleeping sickness cases had followed vaccination—no fewer than 58 of these being fatal! Then, in the last Parliament, Mr. P. Lawrence asked Mr. Neville Chamberlain the percentage of children vaccinated in the last five years, and the number of smallpox cases and deaths arising therefrom per 10,000 of the population. Only 300,000 out of 700,000 children had been vaccinated, was the reply, and only eighteen of these had died from smallpox. Yet from the month of June in 1928 till that time eleven deaths had been attributed to vaccination itself, and Mr. Chamberlain was aware of ten other cases in which death had occurred from the same cause.

FETILE AND SUPERFLUOUS.

The above figures were quoted by Mr. E. Roffe Thompson in a recent issue of *Pearson's Weekly*. Where do the vaccinators stand? One thing is certain: there are to-day far more deaths from vaccination than from smallpox. The risk of disease has to be run in any case, and it seems fairly apparent that the pollution of the blood of either children or adults with injections of filth is likely to have no good effect. Who knows how many other forms of disease have their origin in this loathsome practice?

PREMONITIONS.

Quite a number of cases are now being reported in the press where premonitions foreshadowing tragical events have been received. At an inquest at Reigate on a fifteen-year-old schoolboy who died from injuries while rabbit-shooting, his mother stated: "A gun is one long agony to me. I am a psychic, and knew what was coming. When he announced his intention of going shooting I protested, but later I yielded weakly when he persisted." The contents of the gun the youth was carrying were accidentally discharged, and the boy died in a Surrey hospital ten hours later. Several other cases where premonitions had been received are commented on by the press, and a reporter who referred Sir Arthur Conan Doyle to the incidents was told: "Love and deep sympathy always make an affinity."

CLAIRVOYANT IN COURT.

Writing from Prague, the *Sunday Observer's* local correspondent refers to an interesting case of clairvoyance, where an Austrian called Hanussen faces thirty-four charges of fraud. Hanussen, who is well known as a stage per-

former, was arrested last February by the police as a fraud, owing to, we are told, "the size of some of his fees." The case has aroused great public interest in those circles which are interested in the conflict between official science and the unofficial world of clairvoyants, says the *Observer's* correspondent. Over a hundred witnesses have been called in connection with the trial. To those who declared that they were dissatisfied with his tests, Hanussen paid by their fees in court, but whether he is a *bona fide* clairvoyant or otherwise is still open to question. Meanwhile, we recall that one "of the most prominent experts" on psychics, who declared, according to the *Observer*, that Hanussen is one of the most powerful mediums in Europe. The trial should certainly be interesting.

A CHANGE IN POLICY?

We have noticed a certain significance in the B.B.C. programmes of late. Recently Sir Oliver Lodge, in his "Point of View" series of talks, took the opportunity to introduce the subject of psychical research. On December 10th last Dr. William Brown, the distinguished neurologist, broadcasted a talk on psychical research. William Brown went so far as to say that, upon analysis, he had received some interesting evidence. On December 11th Miss Rebecca West, the novelist, broadcasted a talk sympathetic to psychic research. This was reproduced in "The Listener" for December 18th. "The Psychology of the Supernatural" by Dr. C. D. Broad is another article touching psychical research in the same number of the B.B.C. organ. We are glad to see that at last the B.B.C. is becoming sensible, and dispensing with the characteristic "red tape." We hardly think it will be long now before the Corporation plucks up enough courage to alter "psychical research" to "Spiritualism." At any rate, those Spiritualists who desire to see fair play for the movement should be advised to write to its headquarters at Savoy Hill, London, urging a more liberal policy.

"ISMS" WHICH WON'T BLEND.

Mr. George Lethem's lecture at Ardwick on the 11th Sunday in January was both masterly and instructive. Listening to his remarks, we were forcibly reminded of other distinguished journalists who, setting out to "expose" Spiritualism, found to their surprise the reality of its truth. There was, for instance, William Stead, one of the noblest men attached to his profession, and whose work for Spiritualism has never been fully appreciated. And there were also Blatchford, Shaw Desmond, Ellis Powell, Cummins Walters, and Curnow, to mention only a few. Even Northcliffe, who "discovered" the Vale Owen Scripts, showed a sneaking regard for the subject, and Hannen Swaffield, who is assuredly England's most dramatic dramatic critic, has devoted considerable time and effort to the cause. But there are other sorts of journalists, beside the kind usually typified, who have been interested in Spiritualism only in so far as it would consolidate their financial position. Journalism and Spiritualism, despite the fact that they are both "isms," will, very rarely, however, blend—one of the two generally loses by comparison, although, fortunately, time has proved this to be usually the former.

THOUGHT-TRANSFERENCE AMONGST ANIMALS.

"The uneducated man and the savage, that is to say those who have been brought up nearest to Nature, do not understand the animal mind and react to its dumb appeal far more readily than we can," states Captain Q. C. Crauford, R.N., in the course of an interesting article on animal telepathy in the December *Anti-Vivisection and Humanitarian Review*. Captain Crauford believes that fifty per cent. of the carters who drive about London possess a power of perception quite out of the ordinary. "A man who is fond of his horses will read their minds unconsciously," he states. "I am becoming more and more convinced that the result of careful experiment that there is, among animals, something almost to be described as pure transference of thought." The current *Review* is a memorable number, and a credit to its humanitarian cause. Mr. David G. Edger, Editor of *Light*, is a prominent contributor to the Dec-

issue, and the Duchess of Hamilton and Miss Lind-afageby, other sympathetic Spiritualists, also figure prominently in the number.

THE JEW AND THE CHRISTIAN.

The *Hibbert Journal* for January is a mine of theological speculation and debate, but of its many contributions the one which we found most interesting was a symposium on Judaism and Christianity, by Mr. C. G. Monteifoire and Prof. F. C. Barkett. Mr. Monteifoire, in portraying the various Jewish conceptions of Christianity, sets forth a very clever and fascinating case. We surmise he would have preferred his article to have been called "Jewish Conceptions of Christianities," for, as he asks, is there such a thing, or has there ever been such a thing, as Judaism or Christianity? Assuredly, there have been many Judaisms and many Christianities, but the task of selecting out of the common heap one fully representative form of either creed would give rise to much heat and criticism—in fact, it would be almost an impossibility. Mr. Monteifoire at the outset comes to the kernel of the question. It is difficult for the Jew to conceive Christianity, or even to understand it—quite as difficult, in fact, as it is for the Christian to fully appreciate the faith of the Jew. "To Christian eyes Judaism seems in many ways not so much wrong as incomplete," says Mr. Monteifoire. "To Jewish eyes Christianity has often appeared a religion which is not only false, but also fraudulent; the religion of love which has greatly hated, the religion of forgiveness which has never forgiven."

THE VALUE OF SIMPLICITY.

Prof. Barkett's plea is for a common aim. Mr. Monteifoire thinks, however, that Judaism is a much simpler, less systematic, and less precise religion than Christianity. The story of the Fall never played much part in Judaism, he points out. For a long while now it has been completely ignored. Christianity has, on the other hand, worked the story to the point of exhaustion. For all his criticisms, the Jew does not, nevertheless, deny the claim of Christianity to be a great religion, nor even its function or purpose. The Christian used to believe that Judaism's work was done when it gave birth to Christianity. The Jew believed that Christianity was only a half-way house between heathenism and his own form of faith. The purpose of Judaism was to produce Christianity; the purpose of Christianity was to produce Judaism. The position seems extremely logical!

TALE-PIECE.

While, in the *Hibbert Journal*, Prof. Barkett and Mr. Monteifoire are engaged in friendly combat, in the *Free-thinker* Mr. Cohen and the Christian Scientists have crossed swords. In the *Sunday Dispatch* the Christian Scientists are mixed up again; in other journals we note the fight continues between the Spiritualists and the whole opposition. It is good to see how all forms of faith can "unite" to attack the poor Spiritualists, that body of unthinking, silly, credulous people. Those who are able to view the competition between the different sects must be enjoying the general struggle, although we have an idea that beliefs and faiths can never in the end triumph over the despised Spiritualists' knowledge and demonstrated facts.

OBSERVER.

Spiritualism and Religion.

MR. HANNEN SWAFFER AT LEICESTER.

On Sunday, January 5th, Leicester was honoured by the visit of Mr. Hannen Swaffer and Mr. Maurice Barbanell, at the Picture House, Granby Street. About 1,500 people were present, and Mr. Geo. F. Berry occupied the chair. The singing was led by the Picture House organ, which was played by the usual organist.

Mr. G. F. Berry offered the invocation, which was most appropriate for the occasion.

In introducing the speakers, Mr. Berry stated that Mr. Hannen Swaffer was a man who had the courage to state openly his convictions. Spiritualists were most thankful for the work that Mr. Swaffer was doing for their cause. Mr. Maurice Barbanell was the representative in London of the S.N.U.

Mr. Swaffer said that, man of the world though he was, he felt it his duty to go to considerable trouble to proclaim the truth of Spiritualism.

He had, in fact, addressed on this subject audiences so various as a gathering of German professors in the Reichstag, Berlin, and prisoners at Wormwood Scrubbs!

"Spiritualism starts all over again!" declared Mr. Swaffer. In the early days of Christianity mediums were regularly attached to churches.

"Now apparently the Christian Church is running away from its own Bible."

Spiritualism proved the belief which was the basis of Christianity, and indeed of all religions—belief in survival of human personality after death.

It was the only ethical or religious teaching which said, "You can go home and test these things for yourselves. We ask you to believe nothing. All these powers can be tested in your own homes."

NATURAL POWERS.

Psychic powers, said Mr. Swaffer, were as natural as seeing and hearing. There were blind people and deaf people, and so there were people without psychic power, but psychic gifts were as natural and as common as any other.

Mr. Swaffer went on to relate the well-known facts about the sittings of the Boston scientist and his wife, Mr. and Mrs. Crandon.

Mrs. Crandon's brother, Walter Stimson, who was killed in a railway accident, had, said Mr. Swaffer, not merely spoken after death by the "direct voice" (i.e., a voice not apparently produced by any physical means), but had made impressions of his thumb and finger prints, which corresponded with prints on a razor he used the morning before his death.

These prints had been examined by the experts of Scotland Yard, Paris, Munich, New York, and Chicago, and certified to be genuine. But Stimson's spirit had also made prints which it would be impossible for a human being to make. He had, for instance, turned the ridges of the print into depressions, and the depressions into ridges—a thing regarded as scientifically impossible.

The fact that a play was running in the West End of London had been dictated by spirit agency, and that paintings and poems had been similarly inspired, showed, Mr. Swaffer claimed, that "the time of table rappings and physical phenomena, the period of miracles, is over."

Spiritualism was now opening up new channels of splendid co-operation between this world and the other.

He believed it was the destiny of Spiritualism to revolutionise religion, to take the place of the warring creeds, which, as was widely evident, were losing their power, and to restore to England and the whole world the moral and religious influences which alone could make men great.

Mr. Maurice Barbanell made a protest against the law regarding mediums. "We know there are fraudulent mediums," he said, "but the stupid law regards the genuine medium in the same light as the fraudulent. We Spiritualists would be the first to clear up mediumship if we were given a chance. As it is, every time a medium gives you a sitting she is breaking the law."

After the meeting Mr. Swaffer was attacked by a host of autograph hunters, and it was with some difficulty that Mr. Barbanell effected his rescue.

The meeting must have done an immense amount of good for the various churches in Leicester, and the services of Mr. Swaffer and Mr. Barbanell were greatly appreciated by all. We wish them every success in their further work for the truth.

Few will attempt to handle any machine about which they are completely ignorant. The human self has its mechanical aspect. We have all got to run this machine, but how few of us understand it?—L.

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FRIDAY, JANUARY 17, 1930.

Our Dual Nature.

It is many centuries since that wise old philosopher, Confucius, who gave us the Golden Rule, also propounded the doctrine of the middle path. The right path in life, he claimed, was the midway path between two extremes: the path between luxury and poverty, between generosity and meanness. An inclined plane can be exaggerated until it becomes a vertical or a horizontal, and ceases to be an inclined plane at all. The generous man can be unjust to himself just as surely as the mean man can be unjust to his fellows, and life is therefore an equilibrium between two extremes.

Life as we know it is a kind of middle path between the mists out of which we all came, and the destiny to which we are all pressing forward. The doctrine of evolution presumes that we have emerged from crude forms of brute life, but the doctrine of evolution also assumes that we are pressing forward to greater heights and higher altitudes. It has been said that if you scratch the skin of the civilised man you find the brute beneath, and yet it is true that in moments of exaltation man is capable of rising to heights of ecstasy unattainable by any other type of created being. Any man who has engaged in self-analysis knows that two elements are continuously striving within him for the mastery; the ideals which lead him on, and the dead past out of which he has arisen. Even our crude methods of the administration of justice recognise that lapses resulting from strain, from temper, and temptation, are characteristic even of men of the best intentions.

The fact is that we all have a dual nature, and that in more senses than one, man is a creature of thought and a creature of feeling: a creature in whom intellect and emotion are inter-blended. The pious saint may decry intellectual development with the same intemperance as the intellectual man may decry undue emotion, and yet the ideal man is surely he who finds the middle path between the two. Emotion and sentiment have their place in life just as truly as have intellect and knowledge. Swedenborg told us that "knowledge and love" must be wedded into the perfect creature. The man who is merely intellectual, who has the lore of the world stored within his mind, who is capable of reducing the most complex things to a basis of analysis, may be an individual to be admired, but he is hardly an individual to be loved. Unless he blends with his knowledge such emotion as expresses itself in affection, friendship, sociability, and sympathy, he is merely a thinking machine. For we are creatures of thought as well as of feeling, and the man who gets the most out of life is he in whom the two are inter-blended.

Take again the faculty of imagination, which often hampers the path of the individual in whom psychic sensibility is beginning to awaken. Imagination is the only creative faculty we possess. Invention and progress are impossible without imagination, and yet the individual who is vividly imaginative may be the most unreliable of

men. It is so easy to imagine castles in the air, and yet castles on earth could never have been built did not the architect have the vision of such castles in his mind. True equilibrium is attained when the individual endeavours to give his image concrete form, to find a site for his castles upon the earth, and to cover his vision with materials which shall give it a practical value. The test of the value of imagination is whether it can be materialised in some practical form.

In the present age we are continually being told of the value of right thinking. Men tell us that we only have to think a thing sufficiently strongly to find it an accomplished fact, but that is only true in so far as the WILL is placed behind the thought, and one wills to do as well as to think. It is well to think of peace rather than of war, but peace will only be established when men labour towards peace, as well as think of it; though in any well-balanced mind thinking precedes action. "Think twice before you act once," we are told, and if thought is followed by action it can move the world.

For the past century our educational system has been directed chiefly towards intellectual development. Our schools, our colleges, stress this form of development too often at the expense of emotion, but unless a man feels as well as thinks, apprehends as well as comprehends, he becomes unbalanced. In the realm of religion emotion has always found its greatest stronghold. Men have been encouraged to believe and to feel, and have even been told it was a sin to think and question, and after centuries of such practice there has grown up a recognition of the fact that religion has become overwhelmingly emotional. It has developed credulity rather than understanding. Feeling has triumphed at the expense of knowledge. No wonder that it is being ridiculed in an intellectual age.

One of the purposes of Spiritualism is to bring a steady influence to bear upon the religious emotion of the world, to bring it to the bar of evidence, experience and knowledge. To test beliefs and emotions by facts, and in the doing so to bring man back to a standard where he KNOWS there is another life, as the result of veridical evidence, as surely as he FEELS that there is another life as the result of inward apprehension. Modern mediumship is based very largely upon the power of the sensitive to respond to an emotional stimulus, but the medium who really understands his mediumship best is he who brings it to the test of practical experience, and analyses his sensations by bringing them to the test of the veridical. The budding clairvoyant in whom the gift of vision is just emerging may see forms which will appear to him as quite imaginary; but let him describe them in detail to his neighbours, let him continue to cultivate his faculty until his imagination records all the details of the past life of the individuals he sees, let him accompany his description of the vision with those details which form the test of identity, and let him find that his neighbour recognises these as persons he has known and who have passed through the gates of death and then imagination begins to take upon itself a more solid form, for he finds himself the recipient of impressions which come from he knows not where, and he is finally led to the conclusion that even imagination is an emotional faculty by which he can get access to facts unattainable by intellectual processes.

Yes, we all have a dual nature, and the struggle to maintain the equilibrium of life is the struggle between the claims of the beast from which we came and the Angel to which we are advancing. Our past traditions are holding us back. The claims of the flesh are continually forcing themselves upon us, but, thank God, we are all idealists, too, and in our better moments we see the finger of the Angel beckoning us on. Life is not merely the concrete results of the past, but the anticipation of the great and perfect future. The great seer, Andrew Jackson Davis, held as his watchword "a magic staff," which was expressed in the terms, "Under all circumstances keep an even mind." Learn to balance your life by obtaining as wide a range of thought and understanding as possible, and balancing it with that depth of feeling which will enable you to understand yourself and your fellows, for in this equilibrium will be found the keynote of true happiness.

CURRENT TOPICS.

MASKELYNE IN our correspondence columns we publish a letter from Mr. Jasper Maskelyne, in which he stigmatises a statement of Mr. Will Goldston (President of the Magicians' Union) as untrue. In justice to Mr. Maskelyne we publish his letter, for forty years the statement has been a well-known to old Spiritualists, and was often made during Mr. J. Maskelyne's life. Mr. Jasper Maskelyne ventures to state that if his grandfather had performed as a Spiritist he might have made a fortune. We should like to see the medium who has. We have never heard of one though we could tell of one materialising medium, probably the most popular of his day, who threw up mesmerism and devoted himself to trade, and acquired a competence; which he would not be likely to do at mediumship. Conjurors frequently suggest that mediums make piles of money, but if they had to administer the National Fund benevolence they would know the other side. "Exposés" mediums pay far better than the practice of genuine mediumship. However—some day even Mr. Maskelyne will know the truth.

BUGBEAR IN our contemporary, *Light*, Mr. H. E. Hunt raises a much-needed protest against what he calls "spectacular Spiritualism, consisting of remarkable spirit messages from a 'Christ-inspired source,' containing communications from many various notables, from John Bunyan and Joan of Arc to Lord Cheliffé." The bugbear of big names has always been a nuisance in Spiritualism. In a very large number of cases they arise from the subconscious activities of mediums rather than from the communicators. It is a safe rule in Spiritualistic investigation to be suspicious of big names. The worship of big names is a part of the equipment of most of the races. As the result of their early training, of their superstitions, and popular prejudices, the majority of people have a deep respect and affection for some great name, such as Gladstone, or a Beaconsfield in the realm of politics, or Christ or a Virgin Mary or a John Wesley in the realm of religion, or a Florence Nightingale or a Grace Darling in the realm of heroism; and too often when a communication is obtained, the individual tends to associate his personal ideal with the messages which are obtained. It is a mistake to suppose that any evidence is forthcoming as to the identity of the individual thus associated with the message, and it is not difficult to suppose that in hundreds of cases there is an admixture of the personal ideals of the medium with the message. Fortunately, we live in a critical world, and the overweening credulity is gradually dying in proportion as people base their faith upon facts rather than on beliefs. Far from us to say that the great souls of the past ages do not communicate with earth, but we think Mr. Hunt is perfectly right in his protest that where great claims are made, great evidences should be brought to bear to verify them. Overweening credulity is quite as bad as obtuse scepticism. The extremist at either end is by no means a friend of truth.

LET us take the case of Lourdes, where a little girl named Bernadotte claimed to suddenly see a vision of a radiant woman. She had been trained in the Catholic faith, and her ideas of "radiant women" were naturally associated with the Virgin Mary. It was the natural thing in the world for her to suppose that this radiant being was the one who had been idealised by her religion. Her nature, traditions, and training had associated her with spirituality with one particular woman, and her whole consciousness could react to no other idea but that this radiant being was indeed the Virgin herself. There is no evidence whatsoever that the form which appeared to her was anything more than an advanced spirit who radiated such a light as to be associated with tens of thousands of spirits on the other side of life. The vision may have been a reality to her, but the identity was pure supposition. It was

the natural expression of her own training and inclination. That the Church was not slow to take advantage of her claim is quite in accordance with the tradition of that Church.

SUBSTITUTED WE have the same sort of thing in every-day life, where we too often find individuals, who have no ability themselves, **VIRTUES.** boasting of the great abilities of some of their ancestors. The cautious man smiles when he makes a mental comparison between the great ancestor and the present-day representative. The time will have to come when men and women will place more reliance upon what they are and what they can do, than on past traditions. This is true, too, in the spiritual sense. The time must come when men will rely upon the value of the message rather than upon the name of the individual from whom the message claims to have come. There have been far too many cases where alleged Shakespeares have shown an absence of poetic sense, and where famous writers of good English have treated us to vulgar balderdash; and there is evidence in some of the Spiritualistic literature which has been published to the world that a note of warning is needed. A communication which claims great authority should at least live up to the authority it claims. In a large proportion of cases they certainly do not, and mediocrity is more easily apparent when it is associated with great names.

THE SAVING SUCH claims have their humorous side. **GRACE OF** We remember the case of a dear old lady. **HUMOUR.** —a very pious soul—who was quite satisfied that the late Queen Victoria regularly communicated with her; and she did not find anything amusing in the fact that her late Majesty always advised that the best polish for linoleum was bees-wax and turpentine. We remember another case where a very sincere and honest man of very genuine intention, but no education, had quite satisfied himself that his chief control was no less than the Master of Nazareth himself. This guide communicated with us at one circle, and claimed to remember in vivid detail the incidents of his earthly life, but when we casually mentioned that we should like to know the names of the twelve apostles, he found it convenient to depart without even an excuse. Some day perhaps some Spiritualist will write upon the humours of Spiritualism and the seance room. The spirit circle has its sacred side which excites the highest reverence; it also has its humorous side, and he is a happy man who can see both.

A WELL-DESERVED SENTENCE.

AT the Liverpool Quarter Sessions recently, Mr. T. J. Quinn, of Liverpool, was sentenced to twenty-one months hard labour for stealing a gramophone and other articles; for fraudulently converting to his own use certain monies entrusted to him; and for attempting to obtain money under false pretences. Mr. Quinn was described in court as "an apostle of a creed known as Spiritualism," and was said to be known as a "direct voice medium." We hope this will put an end to the activities of a man who has endeavoured to batten upon the movement.

Mr. Quinn was a seaman-cook, who claimed to possess mediumship for the direct voice. Some two years ago he sent us an advertisement. We asked for references, which were duly forthcoming. We took steps, however, to check the replies to his advertisement, and to make inquiries from people who offered him engagements, and he subsequently was tested at a well-known London psychic centre, and we concluded that his supposed mediumship was a very doubtful quantity. We have repeatedly refused advertisements from him since then, and some six months ago were consulted by the ladies who promoted the present prosecution. As a result of that consultation the present action was taken.

We are glad to know that the prosecution was taken by Spiritualists. The case constitutes another evidence of the desire of all Spiritualists to detect and denounce duplicity.

A Disputed Point.

REV. THOMAS GRIMSHAW (in "The National Spiritualist" of America).

WAS the first public meeting in the interest of Spiritualism held in the Corinthian Hall, Rochester, N.Y., on November 14th, 1848, or 1849?

Authorities differ upon this point. Mrs. Leah Fox Underhill, in "The Missing Link," says 1848. Mr. E. W. Capron, in "Modern Spiritualism: Its Facts and Fanaticisms," says 1848. Mrs. Emma Hardinge Britten, in "Modern American Spiritualism," and Sir Arthur Conan Doyle, in "The History of Spiritualism," claim the date as 1849. Which is correct? I have been hunting up the evidence, with the following result:—

Leah Fox Underhill, on page 63 of "The Missing Link," says: "Notices were published in the newspapers of the meeting to be held in Corinthian Hall on the evening of November 14th, 1848." On page 50 we are told: "Leah and Margarette moved into the pleasant little cottage on Troop Street on September 1st, 1849." It was not until after that date that the spirits deserted them because they would not bring the matter before the public.

On page 100 we are informed that "Mr. and Mrs. Post took the girls to their home FROM THE CORINTHIAN HALL meeting for a few days rest. During their stay many people called at the house on TROOP STREET."

On page 103 it goes on to say: "They refused to take gifts for their services. Still the friends insisted, AND THE FIRST MONEY THEY RECEIVED WAS ON NOVEMBER 28TH, 1849."

CAPRON'S ACCOUNT.

From Capron's book, pages 88 and 89, we read: "In the month of November, 1848, the spirits informed the family that they could not always strive with them; that such was the mediums' continued disobedience to the spirits' requests they must leave them." This they did. On the twelfth day after the discontinuance of the sounds, the author (Mr. Capron) happened to be in Rochester on business, and went to call on Mrs. Fish and her sister. The rappings were renewed, and intimation given in regard to bringing the matter before the public. They then proceeded to give the plan of the whole proceedings in minute detail. After receiving so much of the directions the writer refused and returned to Auburn. Finally the spirits proposed that meetings should take place at private houses, where large parlours could be had. These meetings were commenced and often crowded to a jam, but the spirits made good. The rappings were loud and distinct in every instance.

He then goes on to say: "We gave notice of a meeting to be held in Corinthian Hall on the evening of November 14th, 1848."

The same author, in the appendix to his book, reprints early comments of the press, in which he quotes notices appearing in the Rochester papers. The Rochester "Daily News" dated November 14th, 1849, publishes the following notice: "Wonderful Phenomena at the Corinthian Hall on Wednesday evening, November 14th." Then follows a lengthy notice. The Rochester "Daily Advertiser" gives a similar notice. The "Advent Harbinger" dated November 24th, 1849, states: "Our city is all excitement about the mysterious rappings of the professed ghosts of the dead of which we spoke some months ago. But little has been heard of the matter for some time past, until a few days ago it was announced that public lectures would be held in the most spacious hall in the city. Large numbers have attended, rappings have been heard by all."

What is the verdict?

DON'T fold your hands and expect to see things drop into your lap, but set into operation the higher forces, and then take hold of the first thing that offers itself.—TRINE.

GREAT minds are like still waters, in whose depths are reflected all that is above, within their scope of vision. Let your mind be still and contemplative, that it may catch the beauty around and above.—COOK.

Religion and the Hindu.

DEFECTS OF THE CHURCH.

AN interesting contrast between Eastern and Western systems of religion is provided by Mr. John S. Hoyland in the course of a valuable contribution to the December number of the "Nineteenth Century."

The Hindu, Mr. Hoyland states, finds much in the West with which he fails to agree, and even after the best acquaintance with this country is able to formulate remarkable summaries of our systems which are both accurate and convincing. This is probably due to the fact that, as a psychologist, the Hindu is extremely practical, and has been so for a great many years. Psychology is largely a new science to the West; for twenty centuries or more it has been studied by Hindu students. The Hindu's views on Christianity are interesting, and very much to the point. Mr. Hoyland says:—

"Christianity the Hindu recognises is not a religion of church organisation or of creeds and ceremonies, still less of indiscriminate support too often given to ecclesiastical Christianity to the acquiescent economic systems, or to national warfare. He can distinguish between these external elements, which he cannot but regard as essentially unspiritual, a still surviving spiritual Christianity which seeks to rediscover and apply the inmost mind of Christ. Such a Christianity will, he believes, inevitably prove to be the ally of our own Hinduism in protesting against the spirit of acquisitiveness, or domination and exploitation, in witnessing to the necessity for a return to the standards of unselfishness and of service in all the relations of life, and especially in economic and international associations. The Gita (the Bhagavad Gita, one of the Hindu's sacred writings) and the Gospels are to be regarded as forces in striving to conserve, or to create a new scheme of life where every man shall do his ever best work in the right psychological attitude, abandoning selfish desire, and seeking to serve his fellow-men rather than to exploit them."

The difference between the religion of the Hindu and that of the Christian is largely a matter of practice, for the former's ideal is to demonstrate his beliefs in everyday life. "From time immemorial every detail of the pious Hindu's life, from cradle to grave, has been ruled by religious traditions," Mr. Hoyland says. "The manner in which he makes and eats his food, the cut of his clothes, and the fashion in which they are worn, the way in which he wears his teeth, are all dictated by religion. Above all, the manner in which he earns his living is an affair of religion."

Fundamentally, the Hindu's outlook on life is a simple one. On visiting this country he seems to find considerable difficulty in understanding the Christianity of the Church. He expresses surprise at the small amount of week-day Christianity. Mr. Hoyland, however, insists on the belief that the East may yet be able to win back to the West the Christ it has forgotten—may even yet be able to teach England what is meant by religion which binds the offended party "to turn the other cheek," and orders adherents to lay up no treasure upon earth, and to take heed for the morrow.

Meanwhile "the Church" continues to send out missionaries to tutor these so-called heathen, many of whom have a broader and better Christianity than the trainers themselves. Let "the Church," however, not confuse itself with Christianity, for the passage of time has not been without important changes. To-day Christianity is a universal possession. It is, therefore, to the credit of the Hindu that he recognises in it neither church organisation, but a system of right living which has always been in existence—a religion which, without the "external," which "the Church" has tacked on to it, is very closely identified with Spiritualism itself.

ALL religious systems have a fundamental similarity.

INSULTS are like bad coins; we cannot help being offered us, but we need not take them.—SPURGEON.

CORRESPONDENCE.

A DISCLAIMER.

SIR,—My attention has been drawn to a paragraph in recent issue of your paper, repeating the statement that has been broadcasted by Mr. Will Goldston that my grandfather, the late J. N. Maskelyne, opposed Spiritualism for publicity and profit, while secretly being a believer.

I have no hesitation in saying that the statement is entirely untrue, and in this I am supported by his own daughter, his relatives and all those who were in daily contact with him.

It is astonishing to me that you, sir, or any other spiritualist of repute, should believe it.

As a matter of fact, and this can easily be verified, little or no profit accrued to my grandfather in his crusade against fraudulent mediums.

He has repeatedly remarked that if only he had performed as a Spiritualist he might have made a fortune. But my grandfather practised White not Black magic.

JASPER MASKELYNE.

A SUGGESTION.

SIR,—My attention became drawn to the following statement you recently made in your editorial column:—

“THE TWO WORLDS is by no means the perfect paper we would like it to be. No one is more conscious of its defects than those who conduct it.”

I have been a regular reader of your journal now since 1925, and I have enjoyed reading it very much, but you have one fault which I think you must have noticed yourself, and that is that you have no column devoted to “Answers to Questions.” In a vast subject like ours questions can pour in at the rate of thousands, not in hundreds. Might I suggest that you allow one half or whole of a column to “Answers to Questions,” and invite the readers of your journal to send in their questions, and have them answered by a competent member of your staff through your journal. I have often noticed, too, that when a correspondent in your correspondence column has asked a reader to answer a question, nobody has done so. This state of affairs is most unsatisfactory, and must be remedied if THE TWO WORLDS is to maintain its high reputation of being the “People’s Popular Paper.”

ALBERT DOBSON.

NOTE.—We are quite prepared to open such a column provided questions are briefly expressed and cover points of interest. Envelopes should be marked “Questions.”—EDITOR.

CORRECTION does much, but encouragement does much more.

“I HAVE no patience with people who say that bishops and deans are not well off,” declared the Dean of Durham (Bishop Welldon), at a recent gathering of old folk at Durham. “I think we are well off, and I think we should try to make others happy because we are well off.”

THE Occult Christian Spiritualist Society, Clarendon Hall, Anerley, opened the new year well, when, on Sunday, January 5th, the Study Circle took the services. Mr. Harrow (the President) gave an excellent address on “The Possibilities of Spirit.” In the afternoon Mrs. Smith (Vice-president) took the chair, and was assisted by Miss Drury, Mr. Caddick, and Mr. P. S. Mills-Tanner, the latter giving some unusually evidential psychometric tests.

THE programme for the Spring session of the British College of Psychic Science makes interesting reading. A useful series of lecturers include Mr. A. Vout Peters, Mrs. Ransome, Miss Lilian Henderson, Miss L. M. Bazett, and others. A long list of clairvoyants for demonstration of psychic power is also included, while the programme contains a number of courses for psychical development, and a list of well-known mediums for consultation. Altogether it would appear that the College is in for an active session at its new premises, 15, Queen’s Gate, Kensington.

Transitions.

MRS. COULSON (USWORTH, CO. DURHAM).

The interment took place on Tuesday, January 7th, of Mrs. Coulson, who was an old worker in the cause of Spiritualism. Mr. Wm. Smith, of Birtley, officiated at the home, the church, and the graveside. This being the first Spiritualist interment in Usworth, it created much interest, and was praised by our orthodox friends. A special memorial service will be conducted by Mr. Smith and Mr. and Mrs. Jones on January 19th. To Mr. Coulson and family the sympathy of their many acquaintances will be extended in their temporary and physical loss.

MR. LEWIS H. VICARY (CLIFTON).

With regret we record the passage into spirit life of Mr. Lewis H. Vicary, of 33, Caledonia Place, Clifton, which occurred suddenly on Tuesday, Dec. 31st, due to bronchial pneumonia.

Mr. Vicary had been an executive member of Bristol Church for a number of years, and was closely associated with the step which led to the purchase of Surrey House. The funeral took place at Greenbank Cemetery on Monday morning, Jan. 6th, and Mr. Hitchon, with the assistance of Mrs. Hoskins, conducted the service. The gathering was a large and representative one, and a worthy indication of the confidence and esteem with which Mr. Vicary was locally held. Mrs. Vicary was formerly Nurse Graham, and much sympathy was expressed with the relatives.

USEFUL EVIDENCE.

It would be interesting to know how the sceptics would account for the following:—

In a home circle, consisting of five members, three men and two women, at a table sitting, a communicator came through with a message for the two outside members—gave his name, and stated to their surprise that he had passed over, gave the date, etc.

One of the recipients had not seen the communicator for over a year, the other had casually met him about two months before the date of his passing.

All the particulars have since been verified, and in this instance there can be no question of the constantly advanced theory of the subconscious self acting, as the facts stated were not in the knowledge of any of the sitters, and the medium had never heard the name; in fact, knows nothing of the private friends of the outside sitters, who, until the circle was formed, were strangers to her.—EDITH GOULD.

It has now been arranged that the Lambeth Conference, the most notable event in the Anglican Church this year, shall be preceded by a service in St. Paul’s on July 6th.

WRITING on “The Place of Religion,” in the *Manchester Guardian*, Mr. Philip Kerr says: “Religion is the remedy for our present-day evils. But religion, not in the form of the restoration of the control of the Church or State or an abandonment of freedom, but of the growth of the spirit which produces men and women who have a clear grasp of the real values of life, who can resist the allurements of greed and frivolity and fashion, who realise that their happiness consists in both working and creating wisely, and who use such wealth as they possess for noble and unselfish ends.”

THE lack of discipline in modern home life was commented upon by Canon W. H. Elliott in a recent sermon at St. Mary Abchurch, London, to the delegates attending the annual meeting of the Incorporated Association of Headmasters. “I have been increasingly worried of late,” he said, “at the looseness of habits that decent young people are allowed to get into.” We surmise that the Canon bases his condemnation upon observations made at the parochial Sunday Schools, but we suggest that, in fairness to our young people, he also pay a visit to one of the modern Spiritualist Lyceums.

SPECIAL REPORTS.

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

BRISTOL UNITED.

THE Progressive Lyceum held their annual prize-giving on Sunday, Jan. 5th. The open session was well attended. After a bright programme by the junior members, Mrs. V. H. Harding (leader) gave a good report on the general progress, and then presented 24 prizes for good conduct and attendance, and in addition 3 special merit awards to Matthew Beard, J. Caradine, jun., and May O'Connor, the first-named Lyceumist having only missed one session in seven years. The secretary (Mr. James Caradine) took the chair, and the treasurer (Mr. E. H. Harding) gave an excellent financial report.

**LONDON DISTRICT COUNCIL :
DISCUSSION GROUP.**

MR. WHITMARSH, in opening the debate of the London District Council Discussion Group on December 30th, remarked that clairvoyance at services was a necessity, in order that good congregations might be attracted. It was a fact that large numbers of people would not attend a service where there was no phenomena, and he related an instance where someone deliberately turned away from a meeting for that reason. The person was even a member of the particular church concerned. Numbers were not the most important factor, but they had such an effect upon the collections that consideration had to be given to the point.

There would be little left of interest to the stranger were demonstrations removed from the procedure at our services. We should be in a similar position to other religious bodies, as it comprised our only means of arresting strangers' attention and giving them something definite to think about. It was his opinion that both an exponent and a demonstrator were necessary—but that they should both be capable people.

Mr. Sisson, for the negative, referred to the conditions usually prevailing at a public meeting, and considered them opposed to the giving of successful demonstrations. He considered the standard of clairvoyance very low. It was required that people combined the duties of exponent and demonstrator, and there were few who were capable of doing this. At those times when it was possible to give successful phenomena, one was faced with the difficulty of conveying the received message, owing to the private nature thereof.

A public meeting was generally an unsuitable place for the purpose. If their philosophy needed the prop of phenomena, it was not worth much. It was the basis of Spiritualism, but when one is building, one does not remain forever at the foundation; one proceeds upward to complete the structure. They should certainly concentrate upon the philosophy of Spiritualism.

The Chairman (Mr. Stewart) pointed out that as far as the conditions referred to, and the quality of the mediumship, were concerned, it was possible to effect an improvement, and this, of course, should be done.

The subject proved to be one of much interest to those present at the debate, but the opinion of the meeting was not taken. Such a step would have been of no value. The advisability of reserving the phenomena to the seclusion of the seance room must be exer-

cising the minds of many, and there is little doubt that this would be of great benefit, and ultimately lead to an improvement in standard. The discussion was, however, extremely helpful.

COLWYN BAY.

THE annual general meeting was held on Wednesday, Jan. 8th, with a large attendance of members present.

The balance sheet, showing £20 in hand, was read and passed. The election of officers then followed, Mr. C. G. Rickards being re-elected President, Mrs. A. Jones vice-president, Mr. Brammer secretary, Mrs. Calderbank treasurer, Mrs. A. Jones leader of circle, and Mr. Jones auditor.

A large amount of business was transacted, including the purchase of an organ and the fixing of dates for a collection for the F.O.B. and Hospital Sunday, and other matters.

Miss Fairclough, one of the newly-elected members of the committee, generously offered to defray the cost of printing 100 books of rules, which were submitted and passed by a special general meeting last year.

There is a healthy spirit pervading the church, and large meetings have taken place in the handsome new hall built by the Co-operative Society, which it is hoped will be permanently used by the church.

Meetings are being arranged during the summer months for the Rev. Geo. Cole and other prominent speakers.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 19TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MRS. F. TAYLOR.
MONDAY, at 3, MISS SMITH.
At 7, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. GRAYSON.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, JAN. 26TH, MRS. ELLEN GREEN.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, JAN. 19TH, at 10-30, LYCEUM.
At 6-30, MRS. KELLY.
MONDAY, at 8, MRS. BRIGGS.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, at 3 and 8, SERVICE.
SATURDAY, JAN. 18TH, at 7-30, DANCE.
NEMO FIVE BAND. 1/3 inclusive.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, JAN. 19TH, at 11 and 6-30,
MRS. A. LOMAS.
Monday, at 8, MRS. A. LOMAS, Clairvoyance.
SUNDAY, JAN. 26TH, MADAME TICKELL.
SATURDAY, FEB. 1ST, at 3-30, ANNUAL GENERAL MEETING.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JAN. 19TH, at 10-30, LYCEUM.
At 3, 6-30 and 8-15, MRS. RYDER.
MONDAY, at 3 & 8, MRS. BROADHURST.
WEDNESDAY, at 3 and 8, SERVICE.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JAN. 19TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, LYCEUM OPEN SESSION.
WEDNESDAY, at 8, MRS. SKEER.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 19TH, at 2-30, LYCEUM
At 6-45 and 8, MRS. WILMOT.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. FERGUSON.
THURSDAY, at 8, MRS. SPENCER.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, JAN. 26TH, MR. J. CHAMBERLAIN.

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

SUNDAY, JAN. 19TH, at 6-30 and
MR. MINNERY.
MONDAY, 3 and 8, MRS. TOMKINSON.
WEDNESDAY and SATURDAY, at
PUBLIC CIRCLE.
THURSDAY, at 3 and 8, MRS. BIRTWELL.
SUNDAY, JAN. 26TH, MISS MILES.

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

SUNDAY, JAN. 19TH, at 2-30, LYCEUM
At 6-30 and 8-15, MR. ELY.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. THORNTON.
SUNDAY, JAN. 26TH, MRS. HALDANE
of Liverpool.

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

SATURDAY, JAN. 18TH, at 2, JUMBLE
SALE in aid of Lyceum.
SUNDAY, JAN. 19TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MR. BOOTH.

MONDAY, at 8, MRS. WHALLEY.
TUESDAY at 8, CIRCLE, MR. MORRIS.
WEDNESDAY, at 8, MRS. COUPLAND.
THURSDAY, at 8, MEMBERS' CIRCLE.

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

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

SUNDAY, JAN. 19TH, at 10-30 and 2-30
LYCEUM.
At 6-30 and 8, MRS. BUXTON.
MONDAY, at 3, MRS. GERSHON. At 8
OPEN CIRCLE.
TUESDAY, at 8, MRS. WHALLEY.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3, MRS. FELLOWS. At
8, MR. W. FERGUSON.
SATURDAY, at 8, WHIST DRIVE. 1/-

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

SUNDAY, JAN. 19TH, at 6-30,
MRS. SMITH.
MONDAY, at 3, OPEN CIRCLE.
At 8, MEMBERS' MEETING.
WEDNESDAY, at 8, MRS. WOOLFENDEN.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, MR. CHAS. ROACE.
FRIDAY, at 8, OPEN CIRCLE,
MRS. WOOLFENDEN.
SUNDAY, JAN. 26TH, MR. T. CONNOR.
LYCEUM every SUNDAY at 2-30.

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

SUNDAYS, at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 8
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant: MRS. W. G. HAYTER.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

Resident Minister, MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.

FRIDAY, at 6, HEALING. Guild in at-
tendance to give treatment to sufferer.

Isle of Wight.

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

SERVICES EVERY SUNDAY AT 6-30.
At 3, LYCEUM.
THURSDAY, at 7.

Hon. Sec., MRS. D. PERKIS, 78, Well
Street, Ryde.

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

SUNDAY, JAN. 19TH, at 11-15 and 7,
REV. G. NASH,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, JAN. 19TH, at 11-15 and 7,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD,

SUNDAY, JAN. 19TH, 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. 19TH, at 6-30,
MR. WHITMARSH (L.D.C.),
Address.

TUESDAY, at 3, WEEKLY MEETING for
LADIES ONLY.
THURSDAY, at 8, OPEN.
SUNDAY, JAN. 26TH, MISS EVA CLARK.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, JAN. 18TH, at 7,
also SUNDAY, JAN. 19TH, at 3 and 6-30,
MRS. NUTLAND.

Richmond Spiritualist Church
(THE FREE CHURCH)

DRMOND ROAD, RICHMOND, SURREY.

SUNDAY, JAN. 19TH, at 7,
"CRUSADER,"
Trance Address.

WEDNESDAY, at 7-30, MISS M. MILLS,
Address and Clairvoyance.

Southend Spiritualist Church,

Corner of HILDVILLE DRIVE and
WESTBOROUGH ROAD, WESTCLIFF
(near Chalkwell Park).

SUNDAY, JAN. 19TH, at 11, SERVICE.
At 6-30, MR. HANNEN SWAFFER.
THURSDAY, at 8, MRS. TUFENELL.

NERVOUS, Mental and Obsession
cases, consult ANDERTON HULME, Psy-
chicist and Healer, 37, Upper Glou-
cester Place, London, N.W.1.

SOCIETY ADVERTISEMENTS.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENVILLE STREET

SUNDAY, JAN. 19TH, at 6-30,
MR. MURRAY NASH,
Address.

SUNDAY, JAN. 26TH, SERVICE.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JAN. 26TH, at 11 and 6-30,
MRS. WILLIAMS.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MRS. THOMPSON.

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

SUNDAY, JAN. 19TH, at 6-30,
MR. H. J. OSBORNE.
CIRCLE follows Service.

MONDAY, at 3, Ladies' Own, MRS.
MOTE.
WEDNESDAY, at 8, MRS. LAWS.

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

SUNDAY, JAN. 19TH, at 7,
MRS. HINES.

Address and Clairvoyance.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, JAN. 26TH, 3 to 5, OPEN HEAL-
ING CIRCLE.
At 7, MR. SERJEANT.

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

SUNDAY, JAN. 19TH, at 11, MR. WHITE
and Mrs. TREADGOLD.
At 3, LYCEUM.

At 6-30, MR. EDMUND SPENSER.
MONDAY, at 3, Meeting for Members
and Friends, MRS. B. STOCK.
THURSDAY, at 8, Clairvoyance Meeting
by Mrs. Podmore.
SATURDAY, JAN. 18TH, at 7-30, WHIST
DRIVE in aid of Church Building Fund.
Tickets 1/-.

Battersea Christian Spiritualist Church,
UNITY HALL, FALCON GROVE,
NR. CLAPHAM JUNCTION, S.W.

SUNDAY, JAN. 19TH, at 11, CIRCLE.
At 6-30, "ZODIAC" (MISS WINIFRED
MOYES), Trance Address.

MONDAY, at 2-30, LADIES' MEETING.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, JAN. 26TH, MRS. DAYMOND.

**Bounds Green Christian Spiritualist
Church,**

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

SUNDAY, JAN. 19TH, at 7,
MRS. CLEGHORN.

SUNDAY, JAN. 26TH, MR. W. WILDE.
MUSIC BY ORCHESTRA.

**Bowes Park and Palmer's Green,
Spiritualist Church,**

SHAFTESBURY HALL, BOWES PARK.

SUNDAY, JAN. 19TH, at 11, Miss J.
PROUD. At 7, Miss M. MORETON.
WEDNESDAY, at 8, Mrs. MAUNDER,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

MISS B. D. MANSFIELD now holds her
Circles again. Wednesday and Frid-
day, 8 p.m., Clairvoyance and spirit
messages.—4, Westmoreland Street,
Victoria, London, S.W.1.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 19TH, at 11-15, OPEN
SERVICE. At 3, LYCEUM.
At 7, Miss V. THORNDICK, Address
and Clairvoyance.

MONDAY, at 7-30, Ladies' Public Circle.
TUESDAY, at 8, Members' Circle.
THURSDAY, at 8-15, Public Circle.
SUNDAY, JAN. 26TH, MRS. MELLOY.

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

FRIDAY, JAN. 17TH, at 7-30,
MRS. E. EDEY.

SUNDAY, JAN. 19TH, at 7-30,
Miss J. PROUD.

FRIDAY, JAN. 24TH, MR. ATKINSON.
SUNDAY, JAN. 26TH, MR. E. SISSONS.
After Circle follows Sunday's Service.

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

SUNDAY, JAN. 19TH, at 7,
MRS. GOODE, Anniversary Services.

THURSDAY, at 8, Mrs. CARRIE YOUNG.
SUNDAY, JAN. 26TH, at 7, REV. J.
LAMOND, Address.

Clairvoyance by Mrs. HURST.
Solo by Mrs. BELL.

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

SUNDAY, JAN. 19TH, at 3-15, LYCEUM.
at 6-30, REV. G. VALE OWEN.
WEDNESDAY, at 7-15, MR. A. PUNTER.
Clairvoyance.

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

SUNDAY, JAN. 19TH, at 11,
MRS. WIRDNAM.

At 6-45, Mrs. STOCKWELL.
WEDNESDAY, TEA PARTY and SOCIAL
EVENING.

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

SUNDAY, JAN. 19TH, at 11, OPEN
CIRCLE. At 3, LYCEUM.

At 6-45 for 7, DR. W. J. VANSTONE,
Address and Clairvoyance.
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, JAN. 26TH, MRS. H. PRIOR.

The Clapham Church will remove
after Jan. 20th to New Premises at 7
SOUTH SIDE, CLAPHAM COMMON, SW4.

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

SUNDAY, JAN. 19TH, at 6-30,
MRS. MAUNDER.

Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8,
MISS L. WHITE,
Address and Clairvoyance.

SUNDAY at 7 p.m.
LECTURE AND CLAIRVOYANCE

given by
STEPHEN FOSTER,
At 85, LANCASTER GATE, LONDON, W2.
Phone: Paddington 2312.
All welcome.

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

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 19TH, at 11-15,
MR. GODFREY.
At 3, LYCEUM.

At 7, MR. H. BODDINGTON.
WEDNESDAY, at 8, MISS L. THOMAS.
SUNDAY, JAN. 26TH, MR. GODFREY &
MRS. TREADGOLD.

East London Spiritualist Association,
EARLAM HALL, FOREST GATE.

JAN. 19TH.—MISS MARIAN MORETON
JAN. 26TH.—MR. J. J. POLLARD.

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

SUNDAY at 7. THURSDAY at 3 and 8.
JAN. 19.—MR. R. R. THORNTON.
JAN. 23.—MR. & MRS. BELLETTE.
JAN. 26.—MR. T. W. ELLA.

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

SUNDAY, JAN. 19TH, at 7,
MRS. VILOET REDFERN,
Address and Clairvoyance.
THURSDAY, at 8, MR. PERCY SCHOLEY,
Address and Clairvoyance.

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

SUNDAY, JAN. 19TH, at 6-30,
MRS. ETHEL CLARKE.
At 8, PUBLIC CIRCLE.
SUNDAY, JAN. 26TH, MRS. D. NICHOLLS
SUNDAY, FEB. 2ND, MR. H. S. JUSTICE
Every Wednesday at 3, Ladies' Meeting

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

SUNDAY, JAN. 19TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MRS. F. LANE.
TUESDAY, at 3, MRS. CLEGHORN.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, DISCUSSION GROUP.

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

SUNDAY, JAN. 19TH, at 7,
MADAME A. DE BEAUREPAIRE.
CIRCLE at 11-30. LYCEUM at 3.
THURSDAY, at 8, MR. H. BODDINGTON.
SUNDAY, JAN. 26TH, MISS L. GEORGE.

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

SUNDAY, JAN. 19TH, at 3, LYCEUM.
At 6-30, MISS RUTH GOLDSMITH,
Address and Clairvoyance.
OPEN CIRCLE after Service.
THURSDAY, at 8, ANNUAL MEETING.
SUNDAY, JAN. 26TH, MRS. L. LEWIS.

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

SUNDAY, JAN. 19TH, at 3, LYCEUM.
At 7, MRS. S. D. KENT.
MONDAY, at 3, MRS. M. A. MAUNDER.
At 8, Clairvoyance.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN CIRCLE. Silver
Collection.
FRIDAY, at 8, LYCEUM MEETING.
SATURDAY, at 7, ANNUAL MEETING.
SUNDAY, JAN. 26TH, MRS. M. MORRIS.

ALL disease begins and ends in the
mind. Consult ANDERTON HULME, Psy-
chologist and Healer, 37, Upper Glou-
cester Place, London, N.W.1.

SOCIETY ADVERTISEMENTS.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, JAN. 19TH, at 3, LYCEUM
At 7, MRS. MARY CROWDER.
WEDNESDAY, at 3, PSYCHOMETRY.
THURSDAY, at 8, MISS FALLOWS.

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

SUNDAY, JAN. 19TH, at 11, SERVICE.
At 7, MRS. CHESTERMAN.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MISS JOAN PROUD.

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

SUNDAY, JAN. 19TH, at 6-30,
MR. HAROLD CARPENTER, Address
WEDNESDAY, at 8, MRS. CLEMENTS,
Clairvoyance.
SUNDAY, JAN. 26TH, MRS. PODMORE.

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

SUNDAY, JAN. 19TH, at 6-45,
MR. BARKER,
Address and Clairvoyance.
At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,
Corner of DOUGLAS ROAD, HANWORTH
RD. (opposite Congregational Church).

SUNDAY, JAN. 19TH, at 6-45,
MR. A. J. WHITE, Speaker.
MRS. LADLEY, Clairvoyant.
WEDNESDAY, at 3, LADIES' GUILD.
At 8, MRS. CROXFORD, Speaker and
Demonstrator.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, JAN. 19TH, at 7,
MR. G. TAYLER-GWINN.
THURSDAY, at 3, LADIES' MEETING,
MRS. E. NEVILLE.
FRIDAY, at 8, MR. J. G. POLLARD.
SUNDAY, JAN. 26TH, MR. E. MEADS.

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

SUNDAY, JAN. 19TH, at 6-45,
MRS. RAYFIELD,
Address and Clairvoyance.
THURSDAY, at 7-45, PSYCHOMETRY.
SUNDAY, JAN. 26TH, MRS. LINES.

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

SUNDAY, JAN. 19TH, at 6-30,
REV. D. MILLS and Mrs. F. BETTS.
MONDAY, at 8, in Small Hall,
MR. GORDON SHARPE.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, JAN. 19TH, at 11 and 6-30,
MRS. R. DARBY,
Address and Clairvoyance.
MONDAY, at 3, MRS. R. DARBY.
WEDNESDAY, at 7-30, MR. D. SERGEANT
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' CIRCLE AND
HEALING.
SUNDAY, JAN. 26TH, MISS THORNDICK

EARNEST Sitters welcomed for small
select Circle now forming under expert
tuition.—Apply 131, Crowborough Rd.,
Upper Tooting, S.W.17.

SOCIETY ADVERTISEMENTS.

CHRISTIAN SPIRITUALISTS' CONGREGATION
35, CRESSWELL RD., TWICKENHAM, MIDDLESEX

HEALING & DEVELOPING CLASSES
SATURDAYS.—PUBLIC CIRCLES at 7-45 PM.
PUBLIC MEETINGS WITH AFTER CIRCLES
NEXT SUNDAY at 7 PM. NEXT WEDNESDAY at 7.30 PM.

Service as Usual. Miss E. H. CLARKE.
Write for Free Syllabus.

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

SUNDAY, JAN. 19TH, at 11-15, CIRCLE
At 2-45, LYCEUM.
At 6-30, SERVICE.
MONDAY, at 3, LADIES' OWN.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, Address and Clair-
voyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

**Little Ilford Christian Spiritualist
Church.**
THIRD AVENUE, MANOR PARK, E.15

SUNDAY, JAN. 19TH, at 7,
MRS. V. CROXFORD.
MONDAY, at 3, MRS. MURRAY.
TUESDAY, at 8, HEALING SERVICE.
THURSDAY, at 3-30, INVESTIGATING
CIRCLE.
THURSDAY & SATURDAY at 8, WHOLE
SOCIALS.
SUNDAY, JAN. 26TH, MRS. NUTLAND
WEDNESDAY, JAN. 29TH, ANNUAL
GENERAL MEETING.

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

SUNDAY, JAN. 19TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, SERVICE.
THURSDAY, at 3 and 8, SERVICE

**New Southgate National Spiritualist
Church,**
ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, JAN. 19TH, at 7,
MR. CHAS. ANTEN.
SUNDAY, JAN. 26TH, MRS. YORK

Shepherd's Bush Spiritualist Society
73, BECKLOW RD., ASKEW RD., E.15

SUNDAY, JAN. 19TH, at 11,
OPEN CIRCLE.
At 6-30 MR. AND MRS. KIRBY.
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, JAN. 19TH, at 11-30, CIRCLE
At 7, MRS. G. ELLIOT,
Address and Clairvoyance.
THURSDAY, at 8-15, MR. G. BOTHAM,
Address and Clairvoyance.
SUNDAY, JAN. 26TH, MRS. M. EVANS,
Address and Clairvoyance.

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

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

At 6-30, MR. CORKILL & MRS. BIRCH
Address and Clairvoyance.

WEDNESDAY, at 3, LADIES' MEETING.
MRS. BIRCH. At 8, MRS. KENT.
SUNDAY, JAN. 26TH, MRS. MAUND

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JAN. 19TH, at 11,
 MR. PRINGLE.
 At 3, LYCEUM.
 6-30, MR. RONALD BRAILEY.
 WEDNESDAY, at 8, HEALING CIRCLE.
 THURSDAY, at 3, LADIES' MEETING.
 MRS. YORKE.
 FRIDAY, at 8, PUBLIC CIRCLE.
 MRS. PRINCE.
 SATURDAY, JAN. 25TH, LYCEUM TEA
 AND PARTY.
 SUNDAY, JAN. 26TH, REV. VALE OWEN.

Stratford Christian Spiritualist Church'
 MAPLE ROAD, SURBITON.

SUNDAY, JAN. 19TH, at 3,
 MRS. WALTERS,
 Address and Psychometry.
 At 6-30, MISS LILY FORD,
 Address and Clairvoyance.
 WEDNESDAY, at 3 and 7-30, MRS. EDITH
 JONES, Address and Psychometry.

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

SUNDAY, JAN. 19TH, at 11,
 MR. PERCY SCHOLEY.
 At 6-30, MR. J. F. KAHL.
 WEDNESDAY, at 8, MRS. A. NUTLAND.
 Address and Clairvoyance.

West Ealing Spiritualist Church,
 HESSEL ROAD.

SUNDAY, JAN. 19TH, at 6-45,
 MISS MOORE,
 Address and Clairvoyance.
 WEDNESDAY, at 7-45, MR. WILKINSON,
 Address and Clairvoyance.

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

SUNDAY, JAN. 19TH, at 11-15 and 7,
 SERVICE.
 At 7, MR. EDGAR A. STOKES.
 WEDNESDAY, at 8, USUAL SERVICE.
 LYCEUM every SUNDAY at 3.

SPEAKERS' OPEN DATES.

SECRETARIES NOTE. — ROBERT
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