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and PROGRESS of **SPIRITUALISM**.
RELIGION and REFORM.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

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PRICE TWOPENCE

THE EXISTENCE OF THE SOUL.

A PHILOSOPHER ON DEATH.

So many books of questionable value have been written published on philosophical problems of late that it was in a sense of relief that we discovered in Professor Wincenty Lutoslawski's treatise on the soul* something which not only be palatable to students of philosophy generally but also fascinating to the Spiritualist from many points of view.

Prof. Lutoslawski is himself at heart a Spiritualist; moreover, he is a gifted student of the philosophy set down by the immortal Plato. He seems to have had access to many of the original writings of this great philosopher, and it is all to the good, for it is to be feared that in many of the works recently published dealing with Plato his conceptions have been too highly coloured by more or less prejudiced writers. Apart from any evidence of an objective character, a study of Prof. Lutoslawski's book will go a long way to convince even the most hardened sceptic of the soul's immortality. The reasoning is not only always clear and frequently forceful and decisive. His conceptions are sound in their character, and the book itself is written with ease and flow which can hardly fail to fascinate the most casual reader.

Let us review his conclusions. First of all, as to definition, we may consider Prof. Lutoslawski's idea of the soul as being the real and vital part of man—the traditional "I". It is the sum total of intelligence; it is the real being, something fundamentally apart from the body, and is dissociated therewith during the period of earth life. An instance:—

"It is easy to understand that your pen, your rifle, your horse, your clothes, your hair are not yourself. A small effort of thought will lead you to further admit that also your hands, your legs, your skin, your bones, your blood are not yourself. Then you will be able to discard also the prejudice about your heart or your brain being yourself. You are different from all these organs which you are using, and you are separable from them as well as from other tools."

This being so, it is quite reasonable to conclude that if the organ of the body is destroyed, the soul is unaffected. We can go further, and say that when the body is destroyed the soul, having in reality a separate and discarnate existence, need not necessarily lose anything more than a cumbersome companion.

The old prejudices of the heart being the director of the emotions and the brain the director of thought must necessarily subside if this soul-theory succeeds. The materialist tells us that the brain, and the brain only, is responsible for man's action and thought, but we have found that none of the organs of the body can be said to be the real soul, but are, on the contrary, merely instruments utilised by it.

It is therefore (accepting Prof. Lutoslawski's theory) the use of language to say "My soul," "My mind," etc., is a "I" he has already determined to be the soul. "You are soul, and you ought not to speak of having a soul as if your soul were different from yourself."

"The World of Souls." By Prof. Wincenty Lutoslawski. London: Allen and Unwin Ltd. Pp. viii. 224.

TELEPATHY AND THE SOUL.

How, then, can we form a satisfactory conclusion? Prof. Lutoslawski says, with reference to this—

"When you fancy you have seen a body moving, you really noticed a number of changes of colour, and other qualitative changes of your perceptions, produced by a muscular effort necessary to change the position of your eye. Suppose that you are looking at a green field over which a black horse is trotting. What you really see is only a variety of colours undergoing rapid changes. The green of the grass changes into the black of the horse, and turns again green as the horse advances. If your eyes follow the horse there is besides the ever-changing impression of the effort necessary to keep the black colour within your field of vision."

The line upon which Prof. Lutoslawski endeavours to prove the existence of "a world of souls" is essentially a telepathic one, and as to the possibility of thought-exchange the author expresses the opinion that there can be "no reasonable doubts." If a ship founders in the Pacific Ocean and a woman in London dreams the tragedy, he believes that it is not necessary to conclude that she sees what is occurring. "She sees probably what is seen at the same time by one of the crew on the sinking ship." If, therefore, souls may act upon each other, the author states that they must necessarily become each aware of their mutual existence.

But Prof. Lutoslawski goes several steps further, and ventures a treatise on the question, "Have animals a soul?" On this point he differs from Descartes, who stated that animals were merely perfect machines, and announces his belief that they are something more, and possess—or probably are—souls. But we cannot agree with him when he says "animals feel they have souls."

LIFE HEREAFTER.

Accepting that, upon telepathic evidence, animals possess souls, we are led a step further and asked to believe that vegetables and even stones are possessed of souls. We have not space here, however, to outline the grounds. Suffice it to say that if not always conclusive, they are thought provoking, and may possibly lead to some more tangible foundations.

Referring to the universal fear of death, Prof. Lutoslawski attributes this to the prevailing ignorance of what awaits us hereafter. Any means whereby doubt could be replaced by complete confidence in survival is therefore welcome, and Prof. Lutoslawski believes that if such were available "every moral progress might become easier, and we should be brought considerably nearer to our divine ideals." Reincarnation he dismisses on the grounds that we are unable to prove that we have lived previously. No philosophical knowledge can be offered in support.

Professor Lutoslawski concludes:—

"This urgently needed certainty of immortality is no fancy of a dreamer, but true and infallible knowledge following with invincible logical stringency from a few truths clearly established in our consciousness: the substantiality of what you know as yourself and its power of activity and passivity, of mental suggestion and telepathy. Look now at this new world of souls. We are surrounded by those who lived and died before us; though they are not any more in space than ourselves, we are in mutual casual relation with them, and they are able to perceive the same appearances and to order them in the form of space. Thus all you love are watching you, if they did really love you."

Professor Lutoslawski finishes his work with two valuable chapters: "Bisexual Association" and "A New Theory of Sex." His views may rest a long time before being adopted. They are, however, most sane, and we think a wider recognition of them would have nothing but good consequences.—J.L.



OUR READERS' DIFFICULTIES.

CONDUCTED BY THE EDITOR.

NOTE.—*The Editor is prepared to reply briefly to questions which present difficulties to his readers. Questions should be briefly and clearly stated. Expressions of opinion will not be considered questions.*

MR. T. WILDING asks: "Are Spiritualists on the wrong track with the establishment of many small churches, with their ridiculous exhibitions. Is this not a poor attempt to found another religion (with a view to profit) similar to those which have brought no conviction man after 2,000 years?"

ANSWER.—We think the question implies inferences which are unjustified. We are satisfied that the majority of Spiritualist Societies are not started by Spiritualists in any primary sense, but are the results of suggestions received from another side of life. If Spiritualism is not a spirit-guided movement, then it is not what it claims to be. So long as it has been spirit-guided it has met with success. We have yet to hear of anyone who has made a considerable profit from the conduct of a Spiritualist Society. Even if this was the object in view, the formation of a properly constituted society would, in our opinion, be the best way to defeat that end.

MR. ALBERT DOBSON sends us 100 questions concerning Healing, a large number of which are not questions at all. He asks: "What is healing power, and why should it be necessary to take the power from the sitters in a healing circle?"

ANSWER.—It must not be forgotten that the whole question of psychic power is one which is by no means yet fully determined, but is under examination. We believe, however, that every individual in a state of health radiates a psychic power or vital fluid. That power differs in its density, its virtues, and its type with every individual. The fact is that the individual in a vigorous state of health generates more of such power than is necessary for the sustentation of his body. The surplus may be used for helping the depleted powers of another. It is a well-known fact that a young child should not sleep with an aged person, for the reason that, since the vital power tends to find its level, the aged person draws on the vitality of the child. In such cases the action is automatic. The healer, however, is the individual who has learned by practice and study to direct this surplus vital power for the benefit of another. The question raises the consideration of the healing circle: We believe that in a healing circle the surplus power from the sitters is blended with an admixture from another plane of life, thereby increasing its activity and penetrative force. If the healers in a circle are susceptible to the suggestions from another life, then the spirit operators direct the power through them in order to remove disease or disability. It should be remembered that the power of the spirit world to do work in this world depends largely upon the ability of the invisibles to contact the physical world. The best means of doing this is through mediums. A medium is a person whose power lends itself to successful blending with that of the spirit-operators.

MR. DOBSON further asks. "Why is it that spirit people, who are only concerned with spiritual matters, go in for healing a material body?"

ANSWER.—It is a fallacy that spirit people are only concerned with spiritual matters. There are many spirit people who are quite as much concerned with material things as they are with spiritual things, just as there are men on earth who are more concerned with spiritual mat-

ters than with the amassing of material wealth. Even it is quite possible that the spiritual people may use material bodies as the vehicles for the expression of immortal spirit, and it may be that the healing of the body is only a means of aiding the spiritual growth and development of the individuals associated with those bodies. It should never be forgotten that although it is the duty of every human soul to use his abilities for the service of his fellow-men, it is not the duty of a man to do for another what that other is able to do for himself. Such a person would not be a spiritual one, but a source of weakness to the individuals who are concerned. Men and women should be true helpers to one another, and not merely crutches upon which the lazy may lean.

"What are 'healing thoughts'?"

ANSWER.—We have previously stated that every individual generates psychic power. That power is visible to the clairvoyant eye as an aura surrounding him. His thoughts are possible to the individual who can perceive such psychic power by an effort of will.



THE MODERN VIEW OF THE BIBLE.

WE are pleased to see that there is a growing interest among Spiritualists in the history of the various documents which compose the Bible. The spirit of modernism has to have completely destroyed the old theological conceptions which were prevalent in the days when the majority were ignorant, for modern scholarship has thrown a flood of light upon the history and authority of the Scriptures.

Much Biblical criticism takes the form of criticism amongst scholars who employ terms and references which are difficult for the man in the street to understand. There is really no need to-day for anyone to remain ignorant as to modern opinions upon the history and authority of the Bible. The Rev. J. Patterson Smith (Bishop of Montreal) has written a series of books which place the matter in simplified form, and bring it within the understanding of the ordinary reader, and we are pleased to see that this series of books have now been reduced to half-a-crown. These titles include "How We Got Our Bible," "Our Bible in the Making," and "The Ancient Documents and the Modern Bible." Anyone who desires information as to the attitude of the modern mind towards the Ancient Scriptures would be well advised to peruse them, especially if they are sufficiently discriminating to distinguish between the historical facts which are clearly stated and the author's opinions concerning those facts.



LLANDUDNO TO CANADA.—Mr. V. S. Orchard, who is sailing to Canada to take up residence there, wishes to thank all those workers who have shown him so much kindness during his presidency of the Llandudno Church. He hopes to continue the good work across the water.

A WRITER in the *Sunday Chronicle* attributes all cases of clairvoyance and visions to self-hypnotism. Speaking of Joan of Arc, he says: "The visions which she said she saw—'in her mind's eye.' What was happening to the girl's brain was an instance of self-hypnotism brought on by personal sufferings and by her intense emotional religious nature." But the question remains: Does self-hypnotism account for previsions? The *Sunday Chronicle* refrains from answering.

WE have received a thoughtful pamphlet, entitled "Is Religion Worth While?" from Mr. J. Hyde Taylor, Whitehall Lane, Walsall. It constitutes the first of a series of lectures called "Spiritual Illumination," numbering fourteen pages, can be obtained from the author for 4d. (post free). Mr. Taylor observes: "Sunday-suit religion, shut away for the rest of the week and forgotten in the activities of business or industry, is worth very little. True religion makes us righteous, loving and wise, and gives to us all the attributes of nobler grace."

"THE KINGDOM WITHIN."

By W. ROWE.

At hand there is a vast plane, part of an extensive that occupies the distances around. A spirit is passing across this country, evidently one who has just crossed the divide where death stands guardian of the way. He does not pay much attention to his surroundings as he is intent on an object apparently far onward; and the plane around is quite beautiful, the manner of it seems to show no desire for it. Presently there looms in the distance another and yet brighter spirit, coming in the opposite direction, and it is evident the two must meet. The first mentioned stops to speak.

"Just the person I was looking for," he pertly exclaims. "I seem to have lost my way. Mixed in my directions! Wandered into the wrong country."

"Whither are you bound?" inquired the bright spirit. "What country do you seek?"

"The delectable country," answered the first spirit, quietly.

"Oh!" commented the other. He appeared to smile slightly, but the stranger could not detect. "Where do you come from?" he pleasantly inquired.

"Oh, I'm ——" (mentioning his earth name), "of ——" (mentioning residence thereat) answered the first spirit with an air of speech that inferred his presence was not to proclaim him.

"You are not of the earth now," said the mature spirit quietly.

"I see something has happened," said the other, holding his words out loftily. "I sort of know I've died. —er—well! —er—something must be wrong, now," he fretted, "yet I seem to be as I was—just the same." He surveyed the other with an injured look, and a pause continued, "When do I become an angel?"

"That depends on you," answered the mature spirit quietly, fatherly manner. "Most spirits learn to become angels before they attain that estate," he added. "This process for some spirits is quite a long and educative process."

"Please don't preach," objected the other. "What do you know is"—he paused for deliberate emphasis—"the way to the delectable city."

"Mayhap," said the bright spirit, patiently, "you will find it if you have patience enough to learn." His careful, quiet manner appeared to annoy the impetuous questioner.

"Perhaps you don't know?" the new arrival from earth questioned. He then turned aside and looked over his shoulder, impatiently, and muttered, "Someone has misled me wrongly. I've been searching for months."

The brighter spirit treating his rudeness as though undesigned, listened to his complaint, and said, "Perhaps you have been moving in a circle." He addressed his words with kindness and a smile that had the intent of suggesting the thought to a perplexed mind.

"Rubbish!" interjected the impatient one. "I must go straight ahead," he added with emphasis.

"And you have not found the beautiful land?" retorted the patient spirit, letting his eyes rove over the landscape around, alight with the beauty of it.

The impatient eyed him suspiciously. "No!" he emphatically declared.

"Have you used your powers of observation?" the patient spirit asked.

"I am considered to be a man of keen observation," answered the other aggressively.

"What do you expect to find?"

"The heaven of the religion I addressed my soul to."

"Are you sure your attendance at church was not a case of condescending patronage?"

The assertive spirit looked somewhat annoyed.

"I think, perhaps, the fault is you did not address your question right," continued the experienced one, "because all that come to these realms are by law sure to find their destination."

The other looked fiercely at him in anger. "Good-day, to you, sir," said he curtly. "I perceive you have no knowledge of heaven," he sneered, as he hustled off.

The patient spirit watched him quite awhile, almost till he passed from view, a pensive, rather sorrowful expression shadowing his features.

Some time after, it may have been weeks, it may have been months (time is not counted by the hour in the spirit realms), the mature spirit, whom we will call "Guide," again met the stranger. He was hurrying forward, just as on the first occasion, and would have passed by without speaking had not Guide accosted him. "Have you not yet found the delectable city?" he questioned.

"Sir," answered the impatient one, "I have enquired of others whose answers were neither enigmatical nor complex."

"And you have not found your destination?"

The impatient spirit looked perplexed.

"You appear to be moving in the same circle," said Guide, attempting to explain his difficulty.

"Preposterous."

"As you will, then," said Guide quietly. "Howsoever! How is it that you now arrive at this place where first we met?" he smilingly asked.

The impatient spirit dropped his confidence. "It's an awful big country," he ejaculated, after thinking unsuccessfully for a sarcastic reply.

"If I speak the truth," ventured Guide, with kindly meanness, "I should like to suggest that your mind is too much bound to sublimated ideas of heaven, for you to see beautiful country when it is around you."

The annoyed expression, as of yore, and his former assertiveness, leapt to the mind of the wandering spirit, and he flashed what he thought was an overwhelming retort: "Sir, maybe you suffer from simplicity." As he spoke he eyed the guide spirit airily and made to move off.

"Please allow me to explain," entreated Guide.

"I have no time to mix words with simple people," he answered haughtily. "Good-day to you!"

"Please," pleaded Guide, trying to penetrate his insistent will.

"Good-day!" called the impatient spirit emphatically. And he moved off, a look that was intended to convey contempt clouding his countenance. Again the pensive expression shadowed Guide's face, and once more he watched his friend pass into the distance.

Time flits by, and the impatient spirit wanders on. Guide well knew that only the bitter experience of disappointment could bring his acquaintance to reason. The time did arrive. And the spirit that was all impatience when they first met answered, "Yes, sir, it must be as you say. I've been wandering in a circle. There is no land of heaven hereabout."

"The thing to do," suggested Guide, "is to break the tie that holds you to the circle and venture on a spiral ascent. Do not try and leap a cycle, but go back where you started, find the cause of the trouble, and comply with the natural psychic laws."

"I had thought, sir, to find the land of peace and glory that is Christian," went on the spirit arrived from earth.

"But surely," interrogated Guide, "you knew the directions of the Master?"

"I was of the opinion I did."

"And have you studied those instructions, 'That the Kingdom of God is within'? Surely the trend of His message was that it grows into the spirit of all works that we do."

"I do not recollect," murmured the other rather subdued. His assertive assurance was diminishing into resignation to learn.

"Well, well!" commented Guide cheerily. "We must search for the cause of your inability to find peace and beauty amid those conditions when first you ventured on the way of life. Had you been able to find the city of your imagination you would have failed to appreciate the harmony there, because at heart you have not learnt to understand such peace and contentment of mind as would have enabled your

perfect association with it. It would soon have bored you," he added. Then turning to him, and putting kindly emphasis into his speech, continued: "Learning manners that harmonise life with environment is the evolving impetus, a personal growth we all must cultivate to succeed to the life of the higher spheres. Therefore it is important that we understand each phase of life that we are born to, for to learn the present is to procreate the development that makes the succeeding states possible to us."

"Are they not reached by faith?" asked the spirit.

"Faith and works," said Guide, emphasising the latter. "There are obstacles in all paths, but fortunately we are endowed with the powers to surmount them; for all are subject to the tides of lower expressions brought into being by the emanations of the phases of life where ignorance prevailed. Fortunately, or unfortunately," commented Guide, his expression signifying that though the influence of those past phases of life appeared harsh and unnecessary, their bearing on life was inevitable, "those tides surge on us from without, and through us from within, somewhat of an obstacle to our serious desires for 'light!' Nevertheless, the task of steering towards light brings into life the will that enables a person to gather strength to his organism that is vital if progress is to be maintained."

"Life as such is a serious task, sir," commented his friend.

"If we stress it," answered Guide. "But development must be a law of experience and of learning, or we should fail self-control in phases of the evolutionary process that are natural and must be endured."

Let us for a moment pass to scenes of earth. The two spirits, Guide and pupil, for he who was formerly assertive now acknowledged the senior spirit as "guide," have voyaged there to review past phases of life that the pupil, in his eagerness to reach forward, had found no time to appreciate and learn. Guide is endeavouring to explain the circumstances to his pupil that caused him to miss the direction of the way of harmony that is possible there.

They are passing through a valley, the time being Spring, when the birth of Summer is heralded by the songs of the birds.

"Here amid the beauty of these lands and this glory of the earth you were discontent," the guide was saying. "You wished to forge ahead to states that only angels can dwell in. This country that was your natural environment, and beautiful it is, you saw not, losing its special purpose in a fantasy of imagined glory that was your picture of heaven. This was the cause of your neglect in learning during the phases of life usual and necessary to progress."

The other turned to him earnestly.

"Think not, sir," he continued, "that you wished to reverse evolution and succeed to states that are highest ere you had given attention to the phases that lead up to and make a true understanding of heavenly glory possible? According to life as I have learnt," he continued, "it is necessary to learn the purest qualities of the environment we are born to, and endeavour to live the best life attributed to it. Believe me, when we learn the harmony possible to our natural environment we do not quite so eagerly wish to pass to those delectable cities of our imagination: for we are not so eager to loose the associations we have learnt to love." He paused. "How the birds delight in their ability to fly."

Just then the swifts came racing by in a flight round the cottages of a hamlet, thrilling the surroundings with cries.

The pupil pondered for an answer. "It all seemed just hills, fields and houses," he said, "and the irksome duties of children."

"And did you appreciate the flowers, the trees and the hedgerows and the vegetation that flourish hereabout; did you see in children life's sweetest expression of God? Have you not read while here that 'Of such is the Kingdom of Heaven'?"

"I am afraid I raced through life," said the pupil sorrowfully.

"Many do that," commented Guide, and was silent awhile. . . . "That thrush puts its soul into its song," he presently said. He paused to listen. After a while he

told his friend how he himself found substance and that inspired him to real flights of harmony. "Do think," he suggested, "that you ventured far material expectations of heaven. You neglect duties that are required of the life on this plane."

Continuing, Guide said: "Had your endeavours the associations of this environment harmonised conduct expected of pilgrims here, you would be within that spirituality that is the light of the true and that would have developed your spirit according to the sphere that would have been its natural attraction passing. You would have found a heaven which, would have met your expectations. The selfish earthly ambition shut out these things."

The swallows were skimming the glistening surface of the river and winging graceful curves in the sunlight. tiny larks often soared above them. It was a bright, and fresh with the perfume of pastures and wild flowers. The spirit guide and pupil were watching a troop of children playing in the meadows, from which a country reached out all around.

"So," said Guide, "you found no heaven here. Well! Well!" he commented, and a sigh escaped him as he looked on the children. Turning to his friend he quietly said, "It has seemed to many who have sought up the spheres that God has given to this earth expressions of beauty, peace and love, and these withheld by the human mind in an effort to unify with love stepping stones to heaven. This development for the purpose of life, it is paramount, of course, that each law as we go forward."

He paused, to let the pupil comprehend the meaning of his words. Then turning to him, he added: "Not sufficiently learnt, it is your duty to stay here and gather wisdom of those who fulfil His plan; for your present condition is evidence of the fact that your learning of natural and psychic laws governing life was superficial and incomplete."

The guide took a long loving look at the children playing in the meadows; almost it seemed he longed to step down and play with them. At last, however, he turned to his friend and said a kindly word of farewell, and left him amid the beauty of his earth life, to be spirit guardian to his children and to have an opportunity to learn and truly comprehend life's laws and mental laws.



CHRISTIAN SPIRITUALIST FELLOWSHIP

THE annual general meeting of the Christian Spiritualist Fellowship, South of England, was held at the Street Spiritual Bible Mission, Portsmouth. Mr. W. J. of Southampton Spiritualist Temple, was in the chair. Representatives were present from Gosport, Poole, Portsmouth, Swanage, Lake Road, Science of Souls, and other churches, altogether eleven churches responding by sending delegates.

The Chairman, in welcoming the delegates, emphasised the fact that our purpose for uniting was not aggressive but for mutual help and protection in our propaganda. Our work and mission were too great and important to waste time. In one instance one of our churches had been dispensed with public phenomena for some five years. It naturally did not attract a large audience, but it was an intelligent one, which did not come to be entertained and instructed.

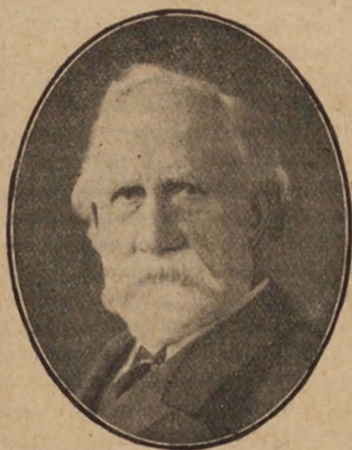
✱ We were, to the best of our ability, trying to carry out the behest of Higher Intelligences. We had a mission to undo many of the false teachings of the past and to give to the world a truer meaning of the teachings of the real mission of Jesus the Christ than has yet been realised. We were glad to see and feel the spirit of harmony and accord that was there shown, and that spirit of determination to go forward and win through against obstacles.

The election of officers was then proceeded with. W. E. Lloyd being unanimously elected President.



The greatest wisdom is most often found in silence.

TRANSITION OF DR. ABRAHAM WALLACE.



regret to have to report the passing to the higher Abraham Wallace, Esq., M.D., C.M., etc., which took place at his home, "Wallacefield," Belle Vue Road, Exmouth, Devon, in the closing hours of Wednesday, Jan. 27th, at the ripe age of 80 years, he having retired from his practice on some 12 months ago, and settled at Paignton. In the month of December last he had an unfortunate fall, which confined him to take to his bed. His full mental powers suddenly returned, but despite a partial recovery, his health was not maintained, and despite careful nursing and very material attention he never really recovered from the shock of the fall, and passed very peacefully his larger life. His wife predeceased him only a year. He leaves a son and two daughters.

Dr. Wallace began his career as a student of Arts in Glasgow College. He studied Anatomy under Professor Allen Thomson, and looked forward to becoming a pupil of Professor Lister in the Surgical Class Room, for he had seen Lister at work in the medical classrooms and wards in the Royal Infirmary. But Lister left Glasgow to go to the Edinburgh Medical School, which was then at the height of its reputation, and in the winter session of 1870 young Wallace and some of his fellow-students followed him to Edinburgh. Here, as a student at the University, he attended Lister's Clinical Surgical Class for several sessions, during one of which he became a dresser. He was in 1871.

Dr. Wallace graduated in 1873, and he became Junior Assistant to the Professor of Midwifery, and Physician-in-Chief to the Fountainbridge Dispensary, Edinburgh. Here we may quote from Dr. Wallace's pamphlet, "Reminiscences of Lister": "During the autumn, before I began my tutorial duties in the winter session, I visited the centres of medical education, and the celebrated hospitals on the Continent, including Berlin, Vienna, Leipzig, Dresden, Leipzig, Munich, Paris, etc. Everywhere I was well received, when I was known to be a student of the great Lister, and had to tell of the latest developments of 'Listerism'."

In the years 1873-75, during which Dr. Wallace was pursuing his tutorship, were made famous by one of Lister's pupils, W. E. Henley, the poet. Henley, it will be remembered, was a friend of R. L. Stevenson, and Dr. Wallace occasionally saw "R. L. S.," although he did not personally become acquainted with him.

In 1889 Dr. Wallace came to London, and settled in Harley Street as a specialist for Midwifery and Diseases of Women. For some years he was on the staff of the "Lancet." He was also a member of the Council of the Society for Psychical Research.

He has had an adventurous and deeply interesting life, and doubtless if he had written his reminiscences it would have been a rich and anecdotal volume, for Dr. Wallace had lived greatly, and his wide sympathies brought him into touch with men and things to an extraordinary degree.

Dr. Wallace has been a student of psychical phenomena for over 60 years, and sat with all the foremost mediums of

the 70's and 80's of last century. He had personal friendships with the Davenport Brothers, Miss Florence Cook, Mrs. Mellon, C. Husk, and Williams, Mrs. Emma H. Britten, Florence Marryat, Stainton Moses, J. J. Morse, Boursnell, and innumerable other mediums and workers of a past age. He was for some years on the Council of the S.P.R., and had personal relations with Myers and Dr. A. R. Wallace, who, we believe, was a distant connection. He had a wide range of experience of phenomena of every kind, and it is to be regretted that he has never had the time to accurately record them.

The mortal remains were cremated at Golder's Green on Monday, Jan. 27th, the service being conducted by Mr. E. W. Oaten, whose personal friendship with Dr. Wallace had extended over 26 years. The service was a most impressive one, and a very influential audience was present.

LIFE ON THE OTHER SIDE.

TESTIMONY AT SOUTHSEA.

At a recent meeting of the Southsea Psychical Research Society members and friends were asked to give an account of how they became interested in psychic phenomena.

Mrs. Priest, President of the Society, said that her interest started when she was quite young. She had always the desire to find out things for herself. A book on survival after death gave her cause to think more deeply, and after a few years she was drawn towards Spiritualism. In her investigations she received numerous descriptions, but none made any very great impression until on one occasion a medium described a person who Mrs. Priest said she believed was still in the body. Subsequent enquiries elicited the fact that the person described by the medium had died years before. Other evidence had since come through to show that the phenomena apparently point to a psychic origin.

Mr. Lilley related that the seeds of his interest were sown as far back as when he was about six years of age. Going to school one morning with a friend, he was told that during the previous night knocks were heard on the front door. The father naturally wondered who would call at such a late hour, but to his astonishment on opening the door no one was without. Having returned to bed, he was again startled to hear the raps, and again no one was outside. The sequel came the next morning, when Mr. Lilley's friend told him that his sister had passed on during the night. The curious part of the affair was that the sister died at the same time as the knocks were heard. Mr. Lilley said that his interest in psychic phenomena was more accentuated on being told by a parson that such things were not for him to touch.

Mr. Morris, who claimed that in bygone days there were no finer psychics than seamen, gave an interesting account of how he became gradually interested in psychic phenomena. A curious incident happened when he was in St. Mary's Road, Portsmouth, a short while ago. As he was walking along he heard someone apparently say "Jump!" Without hesitation he did so, and immediately afterwards a motor cycle dashed on to the pavement across the very spot where he would have been standing. As there was no one about at the time who could have warned him of the impending disaster, whence did the voice come? Mr. Morris related many incidents from the life of old sea dogs to show how clairvoyant they were. They saw, he said, far more than those on land, who designated them superstitious.

A good deal of what Mr. Morris said gave rise to a varied and interesting discussion, and the President, in closing the meeting, voiced an unanimous opinion when she stated that every one had been most interested.

APART from religion, vice should be suppressed, because it tends to imperil the health and sanity of a community.—R. C. N.

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THE SEEKER AND THE GOAL.

NOTHING is gained without striving! Men may dream if they will of a life of sweet placidity, where the stream of events flows with smooth regularity, and nothing occurs to disturb the sweet complacency of the individual, but such visions do not constitute a true picture of life. The building of character and the attaining of experience is the result of strife and friction against circumstance.

In the realm of things sacred this is quite as true as it is in the region of things secular. The thoughtless man may accept a creed and conform to the rites and ritual of an established church, and thereby imagine that he has made his spiritual future secure. He may conceive that by laying all his burdens on the back of another, and that by conforming to the established procedure laid down for his governance, he may escape all the worries and trials essential to what he calls his soul's salvation, but the man who is really alive, the individual who is anxious to form an intelligent concept of life, its purpose, its meaning, and its destiny, finds that even in the realm of spiritual things life is a continual struggle to attain.

The wise mother knows that her tiny infant gains strength by exercise, and rejoices as she sees him flexing his muscles and kicking against the air, for these are the signs of growing strength. Without resistance there is little progress, and yet it is strange that men come to the psychic enquiry with the idea that they have but to conform to certain procedure laid down by others in order to easily obtain conviction, and that evidence flows into their minds as easily as water flows into the home from the service pipe. They do not reflect that thousands of well-trained men have for generations been at work analysing the principles of mechanics, the chemistry of water pipes, and such things as pressures and altitudes, in order that they may be, so to speak, spoon fed. The realm of psychic inquiry is a new field. It is perfectly true that psychic phenomena are as old as the human race; there has never been a time when revelations from the unseen world have not been obtained by men, but they have generally been fitful, uncertain, and spontaneous. The psychic enquiry, as a scientific enquiry, is not a hundred years old, and since it deals with invisible causes and intangible results, it is necessarily far more difficult of analysis than the development of such things as the petrol engine or the flight of aircraft.

We are often surprised to find the number of people who in their early investigations seem to have what is called "beginner's luck." The early results obtained by them seem to be conclusive and positive, direct and certain, and yet after a few months' investigation complications begin to arise. Uncertainty is engendered by irregular results, and their first enthusiasms are blunted by larger considerations arising from the results obtained. How many people are there who have started their investigation perhaps with a few table tilts, or an experiment with the

planchette, or automatic writing. Their early results seem to convey direct and veridical messages from people who have crossed the border, and yet after a few months difficulties crop up. The messages become vague and uncertain. There does not seem to be the same ability to be placed upon them, and some of the communications received appear to be glaring. Such difficulties give rise to second thoughts and doubts, and it is well that they should do. The individual who imagines that the path of psychic investigation is a path of roses and sunshine, quickly find that it has its thorns and its storms. There is probably no other subject under the sun which is so complex than psychical investigation, for we are dealing with two worlds of consciousness, of which one is represented by the embodied and the other by the disembodied. The reactions between these two may be almost infinite in their variety.

To take a simple and common case. A few individuals sit at a table and are amazed to find that in their first experiments they get definite and positive evidence of the presence of deceased friends. Names, dates, and particulars known and unknown to themselves come thick and fast with startling clarity. So successful are they in their discovery of a new world that they become immoderately over-enthusiastic. They sit too often, become lax and careless in the conditions under which they sit, and are amazed to find that presently they obtain results which are contradictory and unreliable, and that often they are deceived as to the source of their communications.

Let us look at the question from the other side of the coin. In a realm of human beings, vastly greater in its population than this physical world (for it must be remembered that into that world all the generations of the past ages have gone). The investigator's first sitting naturally attracts to him those who are nearest to him; the friends who are linked to him by ties of affection or kin or mutual interest. They are the only people on the other side of life who are interested in him, and finding an opportunity of getting communications through, they metaphorically open a door which gives them access to the world of physical things. It must be remembered that in the absence of knowledge and training during earth life, the people who pass into the other world are as ignorant of the laws of psychic communication as are the majority of people on this earth, finding the door open the communicator becomes so impressed upon his messages that the open door is left to all and sundry. Presently the scene of activity attracts the attention of the curious passer-by. The same thing happens in every street here where there is an accident; when someone faints in the street, or two dogs dispute the possession of a bone. Every passer-by with nothing better to do, imagines that the dispute concerns him, and crowds around the scene, often to the discomfiture of the leading characters in the drama. The attention of the passer-by having once been attracted, they too begin to find that there is a curious method of communication through an open door. They are just as ignorant as they can be of the subject, and consider they have as much right to stand gape or to actively interfere as anyone else has. Thus ensues a mass of communications from individuals in whom the sitters are not interested, which are often the result of curiosity, or of the interference of the individual generally known as "Nosey Parker," and often there is a struggle like the entrance to a football match, where the strong force their way against the wishes of the weak. Can we wonder that confusion ensues? Had the original communicator known sufficient of the procedure to close the door behind him, such complications would not have arisen. Or had the investigator known sufficient of the difficulties which beset the enquiry, they might have warned the communicator against the contretemps. Then follows a period of uncertain messages and communications from people in whom one is not interested, and often the result is a determination to abandon the enquiry.

Such complexities bring disillusionment. They give rise to questions of fraud, deception, evil spirits, and a thousand and one things, while the real cause of the difficulty arises from sheer ignorance and unfitness. Yet have we any right to expect that the enquiry should

from difficulty and trial. Unvarying success too often
rise to o'erweening credulity, and if such experiences
serve to knock the credulity out of men, they are per-
the greatest blessing which could befall him. It
not be forgotten that the path of inquiry is a serious
y which will present difficulties and perplexities worthy
he greatest patience. All attainment has its price.
ing is gained without difficulty, without trial, without
fice, and the individual who has patience enough and
mination enough to work through this period of trial ;
stablish a band of friends upon the other side of life, as
ould establish a band of friends on earth ; to take
autions to lock up his temple of spiritual enquiry as
ly as he locks up his house at night, will find that pre-
ly the path will clear, and the storm which threatened
verwhelm him will give rise to calm and sunshine.
The path of spiritual attainment is always the path of
fice, and nothing worth the having is gained without
It has its parallel in earth life. Nothing worth the
ing is obtained without work, though there seems to be
ring up a body of people who imagine that the world
ld offer them all the best which it contains without
anding any effort on their part. It is a mistake for
ch men will have to pay, and have to pay dearly. In
realm of psychic investigation, then, the individual
passes through a course of *reading* and gets to know
ething of the threshold difficulties before he starts on
investigation is thrice armed. He is strong in his con-
itions. He is easily able to set a rational value upon
messages which come through, and to avoid many of
pitfalls which beset the unwary. Some preliminary
wledge is necessary to all investigation, and we ought
to expect that in the investigation of the greatest theme
ch can animate the human mind—that of the nature of
and his eternal destiny—that the path should be less
uous than that of any other study.



CURRENT TOPICS.

EVERY lover of peace and goodwill will
wish success to the Naval Conference
which is now meeting in London. It may
not be possible to entirely allay human
suspicions or to dispense immediately
all the safeguards that men have established to guard
themselves against the passions and materialism of their
ows, but it is gradually being brought home to men that
"it" is one of man's greatest enemies, and that war,
ife, and bloodshed merely reflect the animal nature
man. There is a growing consciousness that man is
ething more than a brute beast, who is at enmity with
y other being. There is a growing feeling that human-
is something higher and more noble than the tiger, and
world something more than a jungle. We believe this
it will grow, and though the net results of the Naval
ference may not entirely satisfy the idealist and the
ve lover, yet the very fact that such a conference has
made possible, is a sign of the times. The time must
be when reliance on the character of men will take pre-
sence over reliance on armies and navies, and we hail
Naval Conference as a milestone on the road.

At Exeter recently a spectacular protest
was made against the introduction of the
New 1928 Prayer Book into the Cathedral.
A copy of the book was carried to the
shedral at the head of about a hundred people, and the
lt. G. E. Milne (Vicar of St. Chad's) having soaked the
ak in some inflammable material, set fire to it outside
s Cathedral. Doubtless the incident formed a good
vertisement for those who protest against the introduc-
s of the new book, but it again illustrates the passionate
ferences which exist between men in a church which
gids for peace and brotherhood. Is it not possible to
nt to a text, "Come, let us reason together," but perhaps
he texts are only intended for the sinners, and not for
clergy. Meanwhile, such exhibitions are good for
ll printing trades.

ABSOLUTELY
GENUINE
PHENOMENA.

THE physical medium, Rudi Schneider,
who has been under experiment at the
National Laboratory of Psychical Re-
search, has returned to his home in
Austria. Mr. Harry Price, Director of
the Laboratory, has handed him a certificate stating that
"through him have been witnessed absolutely genuine phe-
nomena under conditions of control never previously im-
posed on any medium in this or any other country." Mr.
Schneider has given twenty-six seances before more than a
hundred persons, all of whom have been deeply impressed
with the phenomena, which have included cold breezes,
levitation of many objects, production of teleplasmic arms,
hands, etc., many of these limbs showing volition and
intelligence : loud knocks on various articles of furniture ;
the playing of a zither, etc. Mr. Price concludes that no
evidence was obtained that the phenomena were due to a
discarnate entity or spirits, but no one present at any of
the seances has doubted the reality of the phenomena them-
selves. The nett results seem, therefore, to be that nearly
one hundred people are satisfied that mediumistic phe-
nomena can occur, but millions of people were satisfied
long ago.

THE DEATH
PENALTY.

A STRONG PROTEST against the mainten-
ance of the death penalty was made by
the Archbishop of York at St. Martin's-
in-the-Field, London, in connection with
the Howard League for Penal Reform. Dr. Temple, speak-
ing on "The ethics of punishment," said : "I suggest that
the example of the State taking a life, even though it does
so in return for a life already taken, will do more to lower
the valuation of life in the minds of citizens than the deter-
rent influence of the penalty can do to protect the lives of
citizens. The main influence of the retention of the death
penalty is probably to increase rather than to diminish the
number of murders." The question is very largely one of
the psychological nature of men. The taking of life in war
on a gigantic scale has doubtless had much to do with the
blunting of man's sense of the dignity and sacredness of
human life, and when war disappears, capital punishment
will disappear also. In fact, since it is an insular matter
rather than an international one, capital punishment should
disappear first.

WATER
DIVINING.

THE *Birmingham Mail* recently pub-
lished an interesting article on water
diviners, and gave a couple of striking
examples. In one case a Sussex land-
owner, after having sunk three wells under expert advice
and at a cost of over a thousand pounds, without success,
called in a "dowser," who pointed out two spots where he
declared water would be found at no very great depth.
Two wells were sunk, and at a depth of fifteen feet an excel-
lent supply of water was discovered. Another landowner
who had consulted a "dowser," having some doubts, called
in another, and the second (who had no knowledge that
anyone else had tried before him) pointed to the exact spot
which the first man had indicated. Both men were asked
to follow the spring for some distance, and both followed
the same course. The *Mail* adds : "If scientists cannot
give any satisfactory explanation of the reason why some
people should possess this peculiar faculty, at least they
have placed beyond all doubt the genuineness of the 'dow-
ser's' claim to be able to discover hidden water. In fact,
'dowsers' are now regularly employed by landowners and
others who wish to find water on their land, and it is very
rare for one of these men to be at fault."

SUNDAY
ENTERTAINMENTS

BIRMINGHAM is agitated over the ques-
tion of Sunday opening of cinemas, but
ENTERTAINMENTS has not yet adopted the sane way of
settling the problem—a poll of the city.
We can understand the fear of the churches that any
opposition would detract from their audiences, but we
think such fear is both unworthy and unfounded. The
churches cater for their followers, and get them, but 75
per cent. of the people of this country never go to church,
and have as much right as anyone else to satisfy their

legitimate inclinations. The parade of young people through the streets of our cities during Sunday evenings—very often a roystering crowd of high-spirited youth forming casual and unwise acquaintances—is by no means an elegant sight, whilst in the by-streets and backwaters immediately off the main streets, there is frequently an orgie of irresponsible and deplorable practices. Such a statement is a serious one, and is made seriously. "We speak that we have seen." It would be far better that such people should be entertained or instructed in properly lighted and regulated buildings. It is easy to say that the providers of entertainment are out for profit, but as usual the point of view of the people is the last to be considered. Every vested interest brings pressure to bear from its own standpoint, but the "little man" is seldom considered.

OUR PAGAN SABBATH.

OF COURSE, the controversy has excited the activity of the Lord's Day Observance Society, which society conveniently overlooks the fact that the Lord's Day in any Biblical sense is not Sunday. Our Sunday is pagan in its origin, and was adopted from Paganism by the Church of Rome. One correspondent writes: "Constantine, the pagan Emperor of Rome, enacted it as a day of rest in the year 321 A.D. The Papal Church to-day claims it as the mark and seal of her authority. We have her own confession reading from 'A Doctrinal Catechism' (Catholic), page 174, which reads thus: 'Question: Have you any other way of proving that the Church has power to institute festivals of precept? Answer: Had she not such power she could not have done that in which all modern religionists agree with her. She could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.' Civil authorities have no right to meddle with religious liberty. Every man has a right to act in religious matters as his conscience dictates."

HELP WANTED.

WE have several times mentioned the activities which are going forward to establish Spiritualism in the ancient city of Taunton, Somerset. Mr. and Mrs. Culverhouse, who recently went to live there, have been successful in interesting a number of people in the subject. Mrs. Culverhouse has placed her psychic gifts at the disposal of the inquirers, and a number of successful meetings and circles have been held there. For four months, week in and week out, they have been propagating the cause, but have lately felt that some extraneous help was necessary. Appeals have been made to several workers, and some claim that they are too busy, while others are booked up for the year. Others again require fees which the youthful Society are unable to meet. If, therefore, any of our readers can render any assistance in the district we should be glad to hear from them.

ANNIVERSARY AT WOOLWICH.

THE Woolwich and Plumstead Spiritualist Church held their 20th anniversary on Sunday, Jan. 19th. The President, Mr. James, occupied the chair. Mr. T. W. Ella was the speaker. The hall was full. It was in October, 1909, said Mr. Ella, when the pioneers of the movement in this part of London first met at the home of Mr. and Mrs. Piggott and in January, 1910, the Perseverance Hall, Villas Road, was taken. During the war period a larger hall was procured, as the accommodation at Villas Road was not sufficient for the number of people who were seeking the truth at that time. There are now only a few of the early pioneers left, but it must be very gratifying to them to see the progress made, not only in their own church, but in other churches which have sprung from this the parent church of S. E. London.

TRANSITIONS.

MRS. R. RICHARDS (MILLOM).

We have to report with regret the transition of R. Richards, who was one of the pioneers of the Spiritualist movement in Millom, Cumberland. On Wednesday, Jan. 8th, a memorial service was held in the local church when Mr. D. Griffiths, of Barrow, officiated. Mr. Graslo conducted the service at the graveside. A representative attendance indicated the high esteem in which Richards was locally regarded.

MRS. H. B. TAYLOR (RISHTON).

Her many friends will regret the transition which just occurred of Mrs. H. B. Taylor, a popular member of the Rishton Spiritualist Society. Mrs. Taylor was an able worker for the local organisation, and in the parting it has sustained considerable loss.

MR. REUBEN YORK (SHEFFIELD).

We have to record the passing of Mr. Reuben York, founder of the Darnall Spiritualist Society, Sheffield, which took place under tragic circumstances, as the result of a recent gale. Mr. York, who was 80 years of age, had become very feeble, and was blown off the pavement by the gale and crushed by a motor lorry. At the inquest it was shown that it was a dark and windy night. The driver of the vehicle used every precaution to prevent the accident, and a verdict of "Accidental death" was returned. The mortal remains were interred on Thursday, Jan. 15th, at Darnall Cemetery, and a brief service on behalf of the members of the family was conducted by Mr. R. Simmonds at the house and graveside, a large number of friends being present.

MRS. E. A. CHORLEY (HADFIELD).

It is with regret we announce the passing of the Life of Mrs. Esther Ann Chorley, the dear wife of Mr. E. Chorley, of 5, Marlow Street, Hadfield, which occurred on Sunday, Jan. 19th, after a long and painful illness. Mrs. Chorley had assisted her husband in fostering a band of workers at Hadfield, and had been an active worker in the Spiritualist cause for over thirty years. The funeral took place at Glossop Cemetery on Wednesday, Jan. 21st, preceded by a service in the Hadfield Spiritualist Church. The services were conducted by Mr. Hudson, President of the Hyde Spiritualist Church. Many beautiful tributes were sent by relatives and friends. A memorial service was held in the church on Sunday, Jan. 26th, conducted by Mr. Hudson, of Hyde (in the chair). Mrs. Crompton, of Manchester, who gave the address, the church was filled to overflowing, and much sympathy was extended towards Mr. Chorley and family during the service.

LEEDS DISTRICT COUNCIL.

THE monthly conference was held at the Easy Road Church, Leeds, on Sunday, Jan. 12th, when the President occupied the chair. A hymn and invocation preceded the business, and a few minutes were spent in spiritual communion, evidence of spirit presence being given by Messrs. Essam and Alderman Brewer.

Roll was called, when the following churches were represented: Castleford, Leeds (Brunswick Place and Easy Road), Armley, Roundhay Road, and Shipley, the total cost of the conference being six churches, representing seven delegates, eight associates, four officers. Minutes, correspondence, and financial statement were in the order proposed. A report was given of the Speakers' Scheme. Church reports were also given, which were much as usual. Associates were confirmed and nominated, the business coming to an end with a vote to compile a new Speakers' List.

In the afternoon a Lyceum session was conducted by Mr. W. Smith, of Wakefield, and in the evening a meeting was conducted by the Vice-President (Mr. W. tree), Mr. W. Smith being the speaker.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 2ND, at 2-30, LYCEUM.
At 6-30 and 8-15, Miss BARTON.
MONDAY, at 3, Mrs. GERSHON. At 8,
MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Mrs. EATON.
FRIDAY, at 8, WHIST DRIVE. 1/- each.
SUNDAY, FEB. 9TH, Mrs. FERGUSON.

Manchester Central Spiritualist Church
6, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, FEB. 2ND, at 11,
DEVOTIONAL MEETING.
At 6-30, MEETING in ARDWICK
PICTURE THEATRE.
MONDAY, at 8, Mrs. WORTHINGTON,
Clairvoyance.
SUNDAY, FEB. 9TH, Mr. G. F. BERRY.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SATURDAY, FEB. 1ST, at 7-30, DANCE.
Nemo Five Band. 1/- inclusive.
SUNDAY, FEB. 2ND, at 10-30, LYCEUM.
At 3, Mrs. KELLY.
At 6-30, SHAW DESMOND, Esq., at
Ardwick Picture Theatre.
MONDAY, at 8, Miss BARTON.
TUESDAY, WHIST DRIVE. Admission 6d
WEDNESDAY, at 3 and 8, SERVICES AS
USUAL.
THURSDAY, FEB. 13TH, at 8, Special
Visit of Mr. ARTHUR CLAYTON, the
Blind Seer, of Nottingham.
SATURDAY, FEB. 15TH, at 2, KITCHEN
SHOWER. Admission 6d.

Photographs, with "extras," from
Mr. Hope's visit may now be obtained
at the Church.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, FEB. 2ND, at 10-30, LYCEUM.
At 3, 6-30 and 8-15, Mr. ARSTALL.
MONDAY, at 3 and 8, Mrs. DRANSFIELD.
WEDNESDAY, at 3 and 8, SERVICES.
SUNDAY, FEB. 9TH, Mrs. BROWN.

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

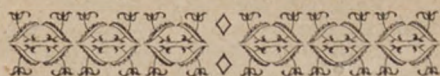
SUNDAY, FEB. 2ND, at 2-30, LYCEUM.
At 6-45 and 8, Mrs. B. ENTWISTLE
(Trance Medium).
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Miss RICHARDSON.
THURSDAY, at 8, Mrs. SHAW.
FRIDAY, at 8, Mr. ARTHUR CLAYTON
(Blind Medium). Silver Collection.
SUNDAY, FEB. 9TH, LYCEUM OPEN
SESSION.

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

SUNDAY, FEB. 2ND, at 6-30 and 8,
Mr. OGDEN.
MONDAY, at 3 and 8, Mr. HALLAS.
TUESDAY & SAT., at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, Mrs. BROMLEY.
SUNDAY, FEB. 9TH, Miss STANDING.

Pendleton Spiritualist Church,
HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, FEB. 2ND, at 6-30,
Mr. W. SHAW.
MONDAY, at 3, OPEN CIRCLE.
At 8, MEMBERS' MEETING.
WEDNESDAY, at 8, Miss P. GOODWIN.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, SERVICE.
FRIDAY, at 8, OPEN CIRCLE.
Mrs. WOLFENDEN.
SATURDAY, FEB. 9TH, Mr. R. ROBINSON
LYCEUM every SUNDAY at 2-30.



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

SUNDAY, FEB. 2ND, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. BENSON.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Miss GOODWIN.
SUNDAY, FEB. 9TH, Mr. TINKER.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, FEB. 2ND, at 10-30, LYCEUM.
At 3, OPEN CIRCLE, Miss HASLAM.
At 6-30, Mr. ROBERT DAVIES.
WEDNESDAY, at 8, Mr. HARRISON.

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

SUNDAY, FEB. 2ND, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, Mr. ROY MORGAN.
MONDAY, at 3, Mrs. SAVAGE. At 8,
OPEN CIRCLE.
TUESDAY, at 8, Mr. DRONSFIELD.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, Mrs. WILMOTT.
SATURDAY, at 8, WHIST DRIVE. 1/-.

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

SUNDAY, FEB. 2ND, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, Miss E. ELLIOTT
(A.N.S.C.).

MONDAY, at 8, Mrs. KELLY.
TUESDAY, at 8, CIRCLE, Mr. MINNERY.
WEDNESDAY, at 8, Mrs. ROBERTS.
THURSDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, FEB. 9TH, Mrs. F. TAYLOR.

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

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 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant: Mrs. W. G. HAYTER

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

Resident Minister, Mr. FRANK T. BLAKE

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

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

SUNDAY, FEB. 2ND, at 6-30,
Mr. STOCKMAN, of Eastleigh.
At 3, LYCEUM.
THURSDAY, at 7, LOCAL WORKERS.

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

SUNDAY, FEB. 2ND, at 11-15 and 7,
Mr. OSBORN,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

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

SUNDAY, FEB. 2ND, at 11-15 and 7,
Miss M. BARBER,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD,

SUNDAY, FEB. 2ND, 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, FEB. 2ND, at 6-30,
DR. J. LAMOND,
Address.
TUESDAY, at 3, WEEKLY MEETING for
LADIES ONLY.
THURSDAY, at 8, Mrs. HOLLOWAY,
Address and Clairvoyance.
SUNDAY, FEB. 9TH, Mrs. BROWNJOHN,
Address and Clairvoyance.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, FEB. 1ST, at 7, and SUN-
DAY, FEB. 2ND, at 7,
Miss LILLIAN GEORGE.
SUNDAY, FEB. 2ND, in the West Cliff
Concert Hall, Mr. HANNEN SWAFFER
and Mr. MAURICE BARBANELL.

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

SUNDAY, FEB. 2ND, at 7,
Miss FLORENCE SUTTON,
Address and Clairvoyance.
WEDNESDAY, at 7-30, Miss F. MORSE,
Trance Address and Clairvoyance.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENUILL STREET

SUNDAY, FEB. 2ND, at 6-30,
Mrs. DOROTHY WILLIAMS,
Address and Clairvoyance.
SUNDAY, FEB. 9TH, Mrs. M. EVANS.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, FEB. 2ND, at 11 and 6-30,
Mrs. THOMPSON.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, Miss D. FEARN.

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

SUNDAY, FEB. 2ND, at 6-30,
Mrs. EDITH HINES.
CIRCLE follows Service.
MONDAY, at 3, LADIES' OWN.
Mrs. GOODE.
WEDNESDAY, at 8, Miss THORNDICK.

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

SUNDAY, FEB. 2ND, at 7,
Mrs. AND Mrs. COLEMAN,
Address and Clairvoyance.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, FEB. 9TH, at 3, OPEN HEAL-
ING CIRCLE. At 7, Mr. MILLET.

How to Train the Memory. By H.
ERNEST HUNT. 1/1½, post free.

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

SUNDAY, FEB. 2ND, at 11,
Mrs. F. TYLER,
Address and Clairvoyance.
At 3, LYCEUM.
At 6-30, Miss D. MOORE,
Address and Clairvoyance.
MONDAY, at 3, MEETING FOR MEMBERS
AND FRIENDS, Mrs. MAUNDERS.
THURSDAY, at 8, Mrs. TREADGOLD,
Clairvoyance.

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

SUNDAY, FEB. 2ND, at 11, CIRCLE.
At 6-30, Mr. E. KEITH,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, FEB. 9TH, Miss E. CANON.

**Bounds Green Christian Spiritualist
Church,**

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

SUNDAY, FEB. 2ND, at 7,
Mrs. FLORENCE LANE.
SUNDAY, FEB. 9TH, Mrs. S. D. KENT.
MUSIC BY ORCHESTRA.

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

SHAFTESBURY HALL, BOWES PARK.

SUNDAY, FEB. 2ND, at 11, Miss F.
MORSE. At 7, Mrs. E. NEVILLE.
WEDNESDAY, at 8, Mrs. E. CLEMENTS,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

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

SUNDAY, FEB. 2ND, at 11-15, SERVICE.
At 3, LYCEUM.
At 7, Mrs. H. PRIOR.
MONDAY, 7-30, LADIES' PUBLIC CIRCLE
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, FEB. 9TH, Miss L. THOMAS.

Central London Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOLBORN
W.C.1. (Corner of Bury Street),
Entrance at Rear.

FRIDAY, JAN. 31ST, at 7-30,
Mrs. COOKE.
SUNDAY, FEB. 2ND, at 7-30,
Mrs. B. STOCK.
FRIDAY, FEB. 7TH, Mr. A. BERNARD.
SUNDAY, FEB. 9TH, Mr. J. G. POLLARD.
After Circle follows Sunday's Service.

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

SUNDAY, FEB. 2ND, at 11,
Mrs. STOCKWELL.
At 6-45, Miss ALICE E. WHITE.
WEDNESDAY, at 8, Mrs. J. HAMMERTON

Clapham Spiritualist Church,
Opposite CLAPHAM NORTH STATION,
BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, FEB. 2ND, at 11, Open Circle.
At 6-45 for 7, Mrs. CARRIE YOUNG,
Address and Clairvoyance.
FRIDAY, at 8, PSYCHOMETRY.
SUNDAY, FEB. 9TH, Miss MARY MILLS.

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.**Cricklewood Christian Spiritualist S**
ASHFORD HALL, 41, ASHFORD RO.
CRICKLEWOOD, N.W.2.

SUNDAY, FEB. 2ND, at 6-30,
Mrs. PODMORE,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At
Miss EVA CLARKE,
Address and Clairvoyance.

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

SUNDAY, FEB. 2ND, at 7,
Mrs. ETHEL CLARKE.
At 8-45, OPEN DEVELOPING CIRCLE
THURSDAY, at 3, SOCIAL. At
ALD. D. J. DAVIS.

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

SUNDAY, FEB. 2ND, at 3-15, LYCEUM
At 6-30, Mrs. J. WESLEY ADAM
Address and Clairvoyance.
WEDNESDAY, at 7-15, Mrs. NUTLEY
Clairvoyance.

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

SUNDAY, FEB. 2ND, at 11-15, M.
GODFREY. At 3, LYCEUM.
At 7, Mr. ERNEST HUNT.
WEDNESDAY, at 8, Mrs. MAUNDERS.
SUNDAY, FEB. 9TH, Mr. WHITMARSH.

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(KENTISH TOWN), "THIRTEEN," MO-
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FEB. 2.—"ZODIAC" (Miss MOYES).
FEB. 6.—"THE TEACHER."
FEB. 9.—Mrs. E. LILLY.

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SUNDAY, FEB. 2ND, at 7, Miss RE-
DARBY and COUNT HAMILTON.
Address and Clairvoyance.
THURSDAY, at 8, Mrs. PODMORE,
Address and Clairvoyance.

Forest Hill Christian Spiritualist Church
BEADNELL RD., FOREST HILL, S.E.13

SUNDAY, FEB. 2ND, at 11-15, PUB-
CIRCLE. At 3, LYCEUM.
At 7, Mrs. A. BODDINGTON.
TUESDAY, at 3, Mrs. FILLMORE.
7-30, HEALING CIRCLE.
THURSDAY, at 8, Mr. HITCHCOCK
"Numerology."

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

SUNDAY, FEB. 2ND, at 11-30, CIRCLE
At 3, LYCEUM.
At 7, Mrs. C. YOUNGE.
THURSDAY, at 8, Mrs. F. LANE.
SUNDAY, FEB. 9TH, Mr. R. BODDING-
TON.

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

SUNDAY, FEB. 2ND, at 3, LYCEUM
At 7, Mrs. MAUNDER.
MONDAY, at 3, Mrs. PRINCE.
At 8, CLAIRVOYANCE.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, FEB. 9TH, Mrs. E. NEVILLE.

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

SUNDAY, FEB. 2ND, at 3, LYCEUM.
At 6-30, Mrs. SOONES,
Address and Clairvoyance.
OPEN CIRCLE after Service.
THURSDAY, at 8, DISCUSSION.
SUNDAY, FEB. 9TH, MR. G. BARKER.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, FEB. 2ND, at 3, LYCEUM.
At 7, Mr. W. D. WILDE.
WEDNESDAY, at 3, PSYCHOMETRY.
THURSDAY, at 8, Mrs. CROXFORD.

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

SUNDAY, FEB. 2ND, at 11, SERVICE.
At 7, Mrs. GRAHAM.
TUESDAY, at 8, FREE HEALING CIRCLE
Mr. CUMINGS in attendance.
WEDNESDAY, at 8, MISS WARD.

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

SUNDAY, FEB. 2ND, at 6-30,
Mrs. HIRST.
Address and Clairvoyance.
WEDNESDAY, at 8, MISS L. GEORGE,
Clairvoyance.
SUNDAY, FEB. 9TH, Mr. H. BODDING-
TON.

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

SUNDAY, FEB. 2ND, at 6-45,
Mrs. FILLMORE,
Address and Clairvoyance.
At 8, HEALING CIRCLE.

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

SUNDAY, FEB. 2ND, at 6-45,
SERVICE AS USUAL.
WEDNESDAY, at 3, LADIES' GUILD,
Mrs. GARNER, Speaker and Clairvoyant.
At 8, Mr. A. J. WHITE, Speaker.
Mrs. TREADGOLD, Clairvoyant.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, FEB. 2ND, at 7,
DR. W. J. VANSTONE.

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

FRIDAY, at 8, MR. R. R. THORNTON.
SUNDAY, FEB. 9TH, MR. H. J. STEABEN

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

SUNDAY, FEB. 2ND, at 6-45,
Mr. D. SERJEANT,
Address and Clairvoyance.
THURSDAY, at 6-45, MR. KING.
SUNDAY, FEB. 9TH, MR. T. W. ELLA

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

SUNDAY, FEB. 2ND, at 6-30,
Mrs. E. EDEY,
MONDAY, at 8, in Small Hall,
MISS FLORENCE MORSE.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE.

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NE. FOOT OF DOWNS
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PUBLIC MEETINGS WITH AFTER CIRCLES
NEXT SUNDAY at 7 PM. | NEXT WED. DAY at 7.30 PM.

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Write for Free Syllabus.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, FEB. 2ND, at 11, HEALING
SERVICE. At 3, LYCEUM.
At 6-30, Mr. & Mrs. KIRBY.
WEDNESDAY, at 7-30, Mrs. CROXFORD,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' CIRCLE and
HEALING.

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

SUNDAY, FEB. 2ND, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, Mrs. M. MORRIS,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN. Miss M.
MILLS, Address and Clairvoyance. At
8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, Mrs. F. TYLER,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

**Little Ilford Christian Spiritualist
Church.**

THIRD AVENUE, MANOR PARK, E.

SUNDAY, FEB. 2ND, at 7,
Mrs. CLEMENTS.
MONDAY, at 3, Miss JOAN PROUD.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, Mrs. H. V. PRIOR.
THURSDAY and SATURDAY, at 8,
WHIST SOCIAL.
SUNDAY, FEB. 9TH, Mrs. TUFFNELL.

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CIRCLE. At 3, LYCEUM.
At 6-30, Mr. BARKER.
THURSDAY, at 3 & 8, Mrs. MAUNDER.
SUNDAY, FEB. 9TH, Mr. G. T. GWINN.

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

SUNDAY, FEB. 2ND, at 11, SERVICE and
CIRCLE. At 3, FREE HEALING.
At 6-30, Mr. E. MEADS,
Address and Clairvoyance.
WEDNESDAY, at 3, LADIES' MEETING.
At 8, Mrs. MELLOY,
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SUNDAY, FEB. 2ND, at 7,
Mrs. MARSON.

SUNDAY, FEB. 9TH, Mrs. BAXTER.

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

SUNDAY, FEB. 2ND, at 11,
OPEN CIRCLE.
At 6-30, Mrs. HOLLOWAY,
Address and Clairvoyance.
THURSDAY, at 8, DEBATING AND
INSTRUCTION CIRCLE.

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

SUNDAY, FEB. 2ND, at 11-30, CIRCLE.
At 7, Mrs. A. TUFFNELL,
Address and Clairvoyance.

THURSDAY, at 8-15, Mrs. FILLMORE,
Address and Clairvoyance.

SUNDAY, FEB. 9TH, Mrs. A. CALWAY.
SATURDAY, FEB. 15TH, at 7-30,
SOCIAL EVENING.

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

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

SUNDAY, FEB. 2ND, at 11,
MR. GILES.
At 3, LYCEUM OPEN SESSION.
MR. CONNOR.
At 6-30, Mr. G. TAYLER GWINN.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING.
Mrs. GREANT.
THURSDAY, at 8, PUBLIC CIRCLE,
Mrs. PRINCE.
SUNDAY, FEB. 9TH, Mrs. M. CROWDER.

Streatham Spiritual Brotherhood,
10, MITCHAM LANE, adjoining Fire Stn.

SUNDAYS, at 6-30, ADDRESSES with
CLAIRVOYANCE or CIRCLES.
THURSDAYS, at 3 and 8, MEETINGS.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, FEB. 2ND, at 11-15, LYCEUM.
At 3, Address and Psychometry.
At 6-30, Mr. HAROLD CARPENTER.
WEDNESDAY, at 3, Psychometry.
At 7-30, ALDERMAN D. J. DAVIS,
Address and Clairvoyance.

Tottenham Spiritualist Church,
WARMINGTON HOUSE, 744, HIGH ROAD.

SUNDAY, FEB. 2ND, at 3, LYCEUM.
At 7, Mrs. BAXTER.
SUNDAY, FEB. 9TH, Miss E. CLARK.

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

SUNDAY, FEB. 2ND, at 11, Mr. PERCY
SCHOLEY
At 6-30, Mrs. JULIE E. SCHOLEY.
WEDNESDAY, at 8, Mr. PERCY SCHOLEY
Address and Clairvoyance.

Wembley Spiritualist Society,
UNION HALL, EALING RD., WEMBLEY.

SUNDAY, FEB. 2ND, at 6-30,
Rev. DOMINIC MILLS,
Address and Clairvoyance.
SUNDAY, FEB. 9TH, Mr. MARESCO
MARISINI, Address.

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

SUNDAY, FEB. 2ND, at 6-45,
MADAME STELLA FORD, Address.
MR. HARTLEY FORD, Clairvoyance.
WEDNESDAY, at 7-45, ADDRESS and
CLAIRVOYANCE.

Wood Green Christian Spiritualist Church,

BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, FEB. 2ND, at 11-15, SERVICE.
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WEDNESDAY, at 8, REV. J. J. WELCH.
LYCEUM every SUNDAY at 3.

BIRTHS, MARRIAGES AND TRANSITIONS.**IN MEMORIAM.**

HEWSON.—In affectionate remembrance of our dear mother who passed into the higher life on February 1st, 1929.—ANTONY and GLADYS.

PIGOTT.—In ever loving memory of Walter Piggott, of 7, Brookhill Road, Woolwich, who passed into higher service on Feb. 2nd, 1929. For over 20 years he was a most successful spiritual healer in the South London district. Although we mourn his loss, we have proofs, and rest assured that he continues loving service, also ministering to the cause we all have at heart.

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—J.M.P.

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BARNSELY NATIONAL SPIRITUALIST CHURCH, NORTH PAVEMENT.—Corresponding Secretary: MRS. ALICE BRIGGS, 20, Oak Street, Barnsley.

HIGHRE BROUGHTON NATIONAL SPIRITUALIST CHURCH.—MRS. BROWN, 19, Hill Street, Higher Broughton, Salford.

LETHWORTH NATIONAL SPIRITUALIST CHURCH.—Hon. Sec.: G. KENYON ROGERS, 25, West View, Lethworth.

RUNCORN SPIRITUALIST CHURCH, ASHRIDGE STREET.—MR. ARTHUR COOKE, 46, Egerton Street, Runcorn.

SOUTHPORT NATIONAL SPIRITUALIST SOCIETY, Hawkshead.—MRS. RIMMER, 10, Denmark Road, Southport.

SWANSEA FIRST NATIONAL SPIRITUALIST CHURCH.—MRS. TRELEAVEN, 24, Benthall Place, St. Thomas, Swansea.

TOTTENHAM SPIRITUALIST CHURCH, 744, WARMINGTON HOUSE, HIGH ROAD. MRS. KING, 20, Trulock Road, Northumberland Park, Tottenham, N.17.

Will all Mediums booked with the Llandudno Christian Spiritualist Church note change of Secretary: MRS. ALICE ELEY, Chirkdale, Victoria Street, Craig-y-don, Llandudno.

Will all Societies and Mediums please note change of Secretary of Pendleton Spiritualist Church: MR. BRADLEY, 29, Crawford Street, Mon-ton, Eccles.

SPEAKERS' OPEN DATES.

ALL Speakers and Mediums having dates booked with Colwyn Bay National Spiritualist Church for 1930, please specify to the new secretary at once. J. Brammer, "Silverdale," 26, Hawarden Road, Colwyn Bay.

WREXHAM FIRST NATIONAL SPIRITUALIST CHURCH, ODDFELLOWS' HALL. Will all Speakers having bookings for 1930 at the above church kindly forward dates as early as possible to JOHN J. HUGHES, 3, Central View, New Road, Rhosddu, Wrexham.

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MARIAN MORETON, Clairvoyant. At home, 1 to 5, week-end excepted. Circles, Psychometry, Tuesday at 8, Friday at 6-30.—64, Newman Street, Oxford Street, London, W.1.

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

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

MRS. B. HAMILTON holds Public Developing Classes every Monday at 8, Friday at 8. Saturdays at 8. Circle for Psychometry, Sundays at 7. Short address and Psychometry.—69, Westbourne Grove, Bayswater, London, W.2. (exactly opposite Post Office).

MRS. B. FINCH, Trance Speaker, Clairvoyant, Psychometrist, at home Wednesdays, 3 to 9. Healing, Fridays, 7 to 9.—3, Devonshire Terrace, East Dulwich Road, London. Cars 56, 84. Bus 37 passes door. Phone: 2181 New Cross.

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MRS. WILLIAM EDWARDS, Trance Speaker, Clairvoyante, Psychometrist. "At Home," Tuesdays and Fridays, 10 to 5.—15, Champion Grove, Denham Hill, S.E.5.

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The **ANNUAL MEETING** of the above will be held at the **Manchester Central National Spiritualist Church, 5, Parsonage, Deansgate, Manchester**, on **Saturday, Feb. 8th**, at 3-30 p.m. prompt.

Important Agenda includes President's Address, Annual Reports, Balance Sheet and Election of Officers.

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

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

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

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SUNDAY, FEB. 9TH, at 3-30, **Mr. T. W. ELLA.** At 6-30, **Mrs. HAMMERTON.**

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SUNDAY, FEB. 2ND, at 7, **Mr. R. R. THORNTON**, Address and Clairvoyance. Circle for Clairvoyance and Healing.

MONDAYS, at 8, **Developing Circle** (Members). THURSDAY, FEB. 6TH, at 8, **Mr. C. BURTENSHAW**, Psychometry.

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