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FRIDAY, FEBRUARY 7, 1930.

PRICE TWOPENCE

"AN UNPOPULAR TRUTH."

MR. HANNEN SWAFFER ON SPIRITUALISM.

VISIT TO WESTCLIFF.

We quote the following from a recent issue of the *Southend Standard* :—

Considerable interest was shown in the visit to the Southend Spiritualist Church, on Sunday evening, of Mr. Hannen Swaffer, the well-known journalist and dramatic critic, who gave an outspoken address on the subject of spiritualism. The hall was densely packed, and many people were unable to gain admittance. A number made their way round to a back entrance and found places behind the platform, while others, owing to the pressure, encroached on the platform itself. The chair was taken by Mr. Maurice Garbanell, Vice-President of the London District Council of the S.N.U., who was supported by Mr. C. J. Brooks, President of the Southend Society of Spiritualists.

The Chairman, in the course of a brief introductory address, expressed the conviction that they had now reached a position where they could demonstrate that men and women did survive death. The whole question was now out of the arena of doubt, and they could prove by definite evidence individual cases of survival. The tests of survival were so strong that they could not be put on one side.

Mr. Hannen Swaffer, whose long hair and massive black bow tie added to his distinctive appearance, said that ever since five years ago, when he had been convinced of the truth of the claims made by Spiritualism, he had felt it his duty to stand by the side of what the Chairman had described as an "unpopular truth." He had achieved some unpopularity in his own profession because he stood up for certain things which he believed to be right.

"Wherever I go, wherever I am seen, people come up to me with additional evidence, little scraps here and little scraps there, evidence which all tends to prove that for many years people have known these things, but have been afraid to speak of them. Now in the ordinary newspaper office where I work men come up with the latest survival story as a matter of course, and they are becoming as ordinary as a discussion about the weather or about what Mr. Baldwin has said. Nothing can stop this opening of the human mind."

CONJURING AND SPIRITUALISM.

Referring to the attitude of conjurers and magicians towards Spiritualism, the speaker mentioned that he was going to attend a dinner of the Magicians' Club the following Sunday, when he was to propose the toast of the evening. The President of the Club had stated that he had been a Spiritualist for over 20 years. He was perfectly satisfied that supernormal power existed, and that people used that supernormal power in their normal existence. Conjurers sometimes used the forces of Spiritualism in the course of their demonstrations.

From this subject the speaker went on to refer to instances where supernormal forces had assisted various persons in their work. He spoke of artists whose paintings had been inspired by unseen forces and supernatural powers which had made possible the writing of stories and plays. He was sure that Mr. R. C. Sherriff had been helped in that way in writing the play "Journey's End." In his (the speaker's) own knowledge Mr. Sherriff was a normal, ordinary man, with an honest insight into life, and he had been

going along the seashore when the idea of the play came to him. A novelist who never thought of a plot was Edgar Wallace, whom he knew intimately, having been on the staff of the *Daily Mail* with him when they were both reporters. Edgar Wallace's plots just came into his head; he never had to think them out. When he was dictating—he always dictated his stories—he would sometimes say, "Thank you." When asked what he meant, he would reply, "I suppose I was thanking someone for giving me that idea that has come."

A SPIRIT WARNING.

Mr. Swaffer then went on to relate a remarkable story told to him by Major Segrave (now Sir Henry Segrave). Major Segrave, he said, came to his flat to tell him of a case where spiritual powers had been the means of saving his life. Just before he started an attempt to break the world's speed record with a motor car on Florida Beach he received a cablegram from a friend of the late Mr. Parry Thomas (another famous racing motorist, who met his death in a record breaking attempt) warning him to change the chain. As everything that could be done to ensure that every part was in perfect condition had already been done, Major Segrave laughed at the warning, but a second warning came to him, and it was decided to change the chain. This was done, and Major Segrave broke the world's record. When he returned to England he asked the man who had sent him the cablegrams why he had done so, and his reply was that he had received a spirit message from Mr. Parry Thomas warning him that Major Segrave's chain would snap at 170 miles an hour. Major Segrave took the chain to be tested—and it snapped at 174 miles per hour. If he had not received that message he would almost certainly have been killed.

The speaker dealt at some length with the subject of spirit photography, and related incidents in which "extras" had appeared on photographic plates, making particular reference to a photograph in which the face of Earl Haig appeared.

From the beginning of history continuous revelations had poured from other planes of existence on to this earth, and yet when their mediums tried to establish the truth they were sent to prison or fined. But a new dawn was breaking and new ideas were coming into the world, and in the great re-shaping of the world the things which they were preaching at the present time would play their part.

QUESTIONS.

Mr. Hannen Swaffer afterwards answered a number of questions. Asked if Spiritualism only meant material gain, "as in the instance of Edgar Wallace," he pointed out its value in showing evidence of survival. "Where should we be without evidence of survival?" he asked. "Without proof of continued existence, why is there pain and suffering? We learn lessons which will be useful to us afterwards."

Replying to another question, Mr. Swaffer said he did not believe in reincarnation because it had not been proved to him. He did not object to the theory.

"I wish you would not keep bringing Edgar Wallace up. I shall be getting jealous of him," he remarked, in answering another question in which the well-known writer was again referred to.

The Chairman also dealt with a number of questions.



THERE is a spirit in man, and the breath of the Almighty giveth them understanding.—JOB xxxii. 8.

or be loyal to any parson. His most sacred shrine is the fireside of his home, and it is there that he gets his best results. One would expect that out of gratitude for the work others had done he would himself take part in active work, and continue the endeavours of the pioneers. While we recognise the value of public worship and united action, however, yet we believe that the greatest spiritual blessings come in the silence. One thing is sure—the man who obtains complete conviction on the matter of survival does not thereafter change his opinions. The fact is that there are one hundred Spiritualists outside Spiritualist organisations for every one who is in. It is due in part to man's desire to protect himself from persecution and ridicule, in part to a desire for peace, and in part to the discords which exist and which, we believe, will always exist where men of different temperaments and different training congregate together, that many Spiritualists pass out of active Spiritualism. We wish it were not so, but the position is easily understood. Whilst it restricts the growth of the organisation, it does not stop the growth of Spiritualism, which goes from strength to strength.

THROUGH AMERICA.

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

THE welcome I received at Detroit was as warm as the weather was cold. It seems as if this famous city leads the world in the manufacture of automobiles and indifferent weather, for more rapid and violent changes of temperature it has never been my lot to meet elsewhere. Fortunately the enthusiasm of the local Spiritualists burns with a consistency hard to dampen.

Here I worked under the auspices of the Church of Spiritual Harmony, which is under the pastorate of the Rev. Maud Fox, an excellent worker and a charming lady. The President (Mrs. Loretta Schmidt) is too well known throughout America to need an introduction from me. Suffice it to say that she is one of the best organisers I have met, and perfectly irrepressible where the best interests of the cause are concerned. Tireless and capable, with a natural charm and diplomacy, she has won the esteem and support of some of the finest Spiritualists in U.S.A.

During my sojourn in Detroit I paid a visit to the leading Spiritualist church in Windsor, a real live organisation under the efficient leadership of the Rev. Mrs. England, ably supported by her husband. In this church the worshipping element is kept well to the fore. I shall long remember the service for its devotional character and the general air of spiritual sincerity which prevailed. This is just the atmosphere one would expect who has laboured for a religious cause in Wales, the native country of Mr. and Mrs. England. The Welsh are noted for their religious fervour, and from that little principality have come some of the greatest evangelists in the world.

My meetings were filled to capacity in Detroit, the class work being supported by many of the best sort of students. The lecture on "Magnetic, Mental and Spiritual Healing" was attended by a number of medical men, who showed the greatest interest in the demonstrations which followed the lecture. It is not always possible to obtain instantaneous cures, owing to their long standing and peculiar nature, but I have adopted the method of asking the patient to come along and testify to the company the result at the next meeting, and they invariably do so.

A case of acute pain in the side following on a severe attack of pleurisy was cured on the platform in full view of the audience. But one of the most interesting cures was that of a middle-aged lady, who had had a tumour in her breast for twenty-six years. It had proved too stubborn to yield to any ordinary treatment, and I had to confess that there was little hope of a rapid cure by my method. However, the entire company agreed to concentrate healing thoughts upon the patient while I treated her, and she promised to report the result later. Two nights afterwards she attended the next class, and reported

that on retiring to bed after the treatment she had and awoke a few hours later, experiencing a curiously less drawing sensation in the affected breast. She gave special attention to this, and fell asleep again. In the morning she was astonished and delighted to find the tumour had burst, discharging a large quantity of blood and pus. There was every indication of its rapidly disappearing. Cases of this kind give ground for the speedy cure of some of the worst and most physical maladies.

Detroit is strongly attracted by Christian Science, while there I had the good fortune to become acquainted with one of the most intelligent students of that love of God extended in a very practical way to the love of man, so that my wife and I became indebted to two of the most enjoyable evenings of our stay in Detroit. Here was a real student, mellowed by experience, a dear religious friend of mine calls "spiritual ground." He was broad-minded, tolerant and fearless in his search and advocacy of truth. I mention this gentleman because I do not wish his kindness to go unreciprocated, partly because he is an excellent example of the best of men and women becoming seriously interested in the phenomena and philosophy of Spiritualism. To be nothing but good from the interchange of thoughts between us and such well-trained minds.

Detroit impressed me as one of the best centres met for interest in Spiritualism and kindred matters, and so long as folk such as Mr. and Mrs. Fox, Mrs. Schmidt, Dr. and Mrs. Ossius, and Mr. and Mrs. show an interest in Spiritualism we shall not be there. I have no wish to claim some of these followers as students of a great subject, but their spirit is so intelligent and considered that nothing but can reward their efforts.

The influence of the Church of Harmony extends beyond Detroit, and people attend the services in other cities, including Owosso, Adrian and Munroe. There must be something very attractive about the work of this church when people are willing to travel eighty miles to attend its services. Even Hamilton, Ontario, Canada, is not too far for this church to extend its influence to, notwithstanding the frequent abominable

My visit to Sandusky, Ohio, was another example of the businesslike attitude of American Spiritualism. Sandusky is a small city with a parochial spirit, and wholly not given to the study or appreciation of science in any form. The few Spiritualists are divided into about three separate groups, disagreeing and have much to do with each other—one of the most defects in the movement. Therefore, any society that ventures to invite a stranger to work for the cause faces the situation alone.

This means expense with doubtful support, and courage is required. The hero of the piece was Irving Jackson, a much respected citizen of Sandusky, who had heard of this gentleman's popularity long before I came and was delighted to meet a man of such wide and varied opinions and quiet enthusiasm. He is, I have no doubt, the principal cause of Spiritualism being held in the highest respect that it is in Sandusky. His unassuming manner disguises a strong purpose, for I concluded that here was a gentleman who loved the cause in whatever form he saw it, and who would leave nothing unturned to propagate among his fellows anything regarded as helpful to them in the best ethical sense. I shall long cherish my brief association with Mr. Jackson and his delightful wife and daughter.

The best hall in the city had been procured for the meeting, financial considerations having been subservient to the prestige of the cause. The idea was that Spiritualists should not be content to allow other religious organisations to have the best environments in which to hold their case. I received a pressing invitation to give at least one more lecture, and although time was pressed I stayed over to speak and demonstrate in the city the next evening.

My next trip was to Columbus, Ohio, for the purpose of giving an illustrated lecture on "The Wonder

nce," to be followed by demonstrations of clair-
and clairaudience.

meeting had been arranged after only a few days'
and there was not much chance of attracting a large
public because of the proximity of the date to New
Year. Nevertheless, the officials of the First Spirit-
church engaged the ballroom of the best hotel in
—Neil House—and we had an excellent time.

Rev. Georgiana Ripley, pastor of the church, who
the chair, added to the English setting, as she
sails from that country. In a conversation with
and her full of love and admiration for the members
ngregation, who had treated her with that liberality
perience has taught me characterises the Ameri-
here is no country that I know which appraises
at a higher and fairer value than U.S.A.

mbus, the capital city of Ohio, is a beautiful
The climate, compared with Detroit, from which I
elled to it, was much milder, and made me long
rther south," as in Detroit we had been having
cold and snowy weather.

hing pleases me more than to have received an
on to return to Columbus on my way back home.
ll enable me to meet fellow Spiritualists in that
friendly way which always has to have the regular
building as its setting. Among the members of
ience I was pleased to have Mr. Thomas Grimshaw,
ular Principal of the N.S.A. Bureau of Education,
Pratt Institute, from whom I received an invitation
that Institute to observe its efforts for training
for the public presentation of Modern Spiritualism.



TARIAN DOGMAS IN SCHOOLS.

DR. TOWNSEND'S DECLARATION.

AKING at an education meeting in the Central Hall,
ol, Dr. Townsend, Principal of the Baptist College,
ter, said: "There are 6,000 single-school areas
the village school is in the control of the clergymen.
re 12,000 schools in the country where no one but
dican or a Romanist can be a head master or head
s. What is England doing to be involved in this
thing in the 20th century? It is time we had an
t in the interests of the child, of the teacher, and of
on. If the influence of the priest is not removed
he schools of England, we Free Churchmen will be
led to agitate for a secular solution.

Personally, I desire religious teaching in the schools.
bitterly regret it if we are driven to any other solu-
t if the secular solution is the only way in which we
the priests out of the schools, then, deeply as I
it, I will work for the secular solution. The State
right to favour one sect or one church, and if any
is implacable in its demands for public money and
ns defiance to the State, then let the State evolve
educational programme which trains its citizens and
the full responsibility of religious education upon
urches."

ing on to say that he appealed to Anglicans, Dr.
nd declared: "We desire religious education in the
s, but we will not continue to endure a system which
s tests for teachers and the use of public money to
ate sectarian dogmas, and we will not consent to
eems to be a concession in one breath and is then
red by vetoes to secure sectarian guarantees."



s outspoken article on "Re-union" by Prof. A. H.
l, D.D., appears in the January number of "Theo-
the monthly journal of historic Christianity. Prof.
l refers with regret to the present state of conflic-
between the various Christian churches. "It would be
o us all if the differences could be swept away, and
uch could be outwardly one," he says. "At present
not; she is hotly divided, involving a very large
iture of money, if not lives, with absurdly small
results."

PROGRESS IN DURHAM COUNTY.

A LIVE CAUSE AT CROOK.

CROOK is one of the most populous centres in Durham
county, and it is highly satisfactory to know that its
National Spiritualist Church is doing efficient work. This
is rightly attributed in no small degree to the President (Mr.
Hook) and the zealous body of workers who have gathered
round him. The other week Mrs. Petrie, one of the vice-
presidents of Sunderland Church, conducted the services,
and in spite of bad weather there were crowded attend-
ances. Mrs. Petrie has a reputation for convincing clair-
voyance, while her expositions of spiritual truth are clear
and eloquent. The mission of Spiritualism, she declared,
was to cultivate ourselves in every noble, elevated, and
exalting direction; to widen ourselves in all attainable
knowledge, leaving no faculty neglected; to raise our
standard of life and being to its highest pitch and power;
to step upwards "on our dead selves to higher things";
to develop as completely as possible every embryo faculty
which stretches the upward hand towards the larger liberty
and the greater freedom of the soul's emancipation from
material and sordid conditions. Each invisible wave of
the ether in which we dwell bears with it the divine influ-
ence of the Beyond.

On the Monday afternoon and evening she continued
her services, which were highly appreciated. The clair-
voyance given was clear and perfect, and her magnetic
passes on the suffering effective.—J. R.



DR. ABRAHAM WALLACE.

ON Monday, Jan. 27th, I was one of the small company
of friends who gathered to pay their last respects to the
body of Dr. A. Wallace. He was a personal friend of mine
for over 30 years, and at one time he and I were intimately
connected with the psychic work of Mrs. Corner (Florrie
Cook) at the house of Mrs. Effie Bathe and other places.
Some future time I hope to give the readers of our paper
an account of these sittings. It was not only as a psychical
researcher but also as a medical man that I knew Dr.
Wallace. I owe my life to Dr. Wallace, for in 1917 I was
very ill, and he introduced me to a specialist, who operated
upon me without fee or reward. Not only to myself, but
I can name others to whom he gave his highly trained skill
and experience for the very joy of helping another. He will
indeed be greatly and widely missed, and we older workers
are reminded as our ranks are thinning, and the friends of
our youth are becoming scarcer, that there is a greater life
on the other side, and the fight we put up in the old days
was worth while. Dr. Wallace in the early days risked his
good name and all that must have mattered to him in
championing an unpopular cause.

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CHRISTIAN SCIENCE "ABSURDITIES."

COUPLED with a terrible picture of the world if it were
ruled by strict application of Christian Science doctrines,
the Rt. Hon. H. A. L. Fisher, in last Sunday's *Dispatch*,
gave a summing-up of the religion founded by Mrs. Mary
Baker Eddy. Three points were:—

1. A religion can rarely afford to practise all that it
preaches.
2. In the number of Christian Science practitioners,
London, with 251, already eclipses Boston. This is the
best indication of future progress.
3. Such are the frailties of human nature that the
historian of religions will hesitate to affirm that the violent
absurdity of the faith has not been an important element in
its success.



LET US make of life a vision all may see, reflecting the
radiance of a perfect day.

NEWSY NOTES.

ARE THE CHURCHES DYING?

The "Daily News" publishes under the above heading a group of letters which have been received from its readers following the recent outspoken address on the decline of the Church delivered by Dr. Douglas Brown, President of the Baptist Union. Dr. Brown said: "If the present 'spiritual slump' continues unchecked, and the deplorable drift continues for another ten years, organised religion for all practical purposes will be as dead as a dodo." One correspondent urges the Church to establish itself on "business" lines, and "if they would preach Christ and leave out dogma, creeds and higher criticism, the people would flock to hear their message." Another says: "Should the doctor find that the medicine he prescribed caused his patient to become unduly ill, surely he would look over his prescription again and possibly go to the extent of analysing the medicine. Why do the learned clerics of the various denominations so persistently neglect to take into their 'analysis' the Roman Catholic churches, which are filled not once but many times throughout Sunday mornings?"

THE VALUE OF FIGURES.

But there is a difference between a religion of fear and a religion of love—and Roman Catholicism is certainly not the latter. "In the Roman Catholic Church," says another reader, "things are just the opposite to Protestantism. We are gaining ground all the time. In one year alone there were 12,373 conversions in England and Wales to the Catholic Church." What the correspondent does not add are the figures representing the number of people who have LEFT the Roman Church during the same period. We should like to see them.

A CHANGE IN POLICY.

A third correspondent says: "I confess the older I grow the less I find the Church of any real benefit in my life. The churches may be doomed. I rather think they are. But Christianity grows day by day in human life in all its forms." This is, we think, the kernel of the whole problem, and if the "Daily News" correspondence has done nothing more than to indicate that its readers can distinguish between Christianity and "the Church," it has served a useful purpose. The spirit of Christianity has always pervaded the world in some shape or form, and if to-day it cannot be found within the utterances of its self-appointed official mouthpiece, there is no reason to think that it has suddenly died. We have, on the contrary, every evidence to believe that it is much more alive to-day than ever. This is demonstrated in the remarkable growth of Spiritualism, which, in fact, constitutes a real "binding back" to the original and truest form of Christianity—Fatherhood and Brotherhood and Communion with the Arisen!

AUSTRALIA HAILS SIR ARTHUR.

In the Christmas number of the "Harbinger of Light" (Australia), which has just come to hand, there is published a beautiful and inspiring tribute to the work of Sir Arthur and Lady Conan Doyle, the two staunch apostles of Spiritualism. We have only space for a brief extract: "In another portion of this issue," states the Editor, "we glory in the advent of the light of the world, the most misunderstood messenger of the Most High that ever traversed the rugged pathway of this terrestrial plane. In this little tribute to his work and character we likewise rejoice also in the fact that seventy years ago Nature gave to mankind one who was destined to become a light to the present generation. In the name of the Spiritualists of the Commonwealth of Australia and of New Zealand, we hail him as their dauntless and much-beloved leader, and send him—together with Lady Doyle—their most affectionate greetings and their sincerest wish that they may be both spared for many years to disseminate the gospel of the New Revelation throughout the length and breadth of the world." It is on occasions like these that one becomes the more proud of one's Spiritualism, for here, surely, is brotherhood in actual practice. These greetings from the Spiritualists in

the Southern Lands to the great English leader present a very striking contrast to the present state of confusion and chaos in the orthodox church.

A MEDIUM IN COURT.

Not long ago we reported the proceedings in the Supreme Court of Victoria, where a medium sought to recover £3,500 damages from a Melbourne newspaper for "Truth" for alleged libel. The medium won his case and was awarded the damages sought. The defendant newspaper has, however, now appealed against the verdict in the full court of the Supreme Court of Victoria for permission for a new trial of the action. This is to take place on Feb. 20th. "Will the medium get his verdict reinstated?" is the question which is foremost among Spiritualists of Melbourne and Victoria. Many are of opinion that he will, for the newspaper is said to have only wrongly accused him of fraud but to have also misrepresented his moral character. The final verdict will have a decided bearing upon the status of mediums in Australia generally.

LYCEUMISTS NOTE!

Professor S. J. Holmes, who is lecturing on "Moral Duty and Evolution" at the Birmingham University, believes that if parents are stupid, their off-spring will also be stupid. "Real intelligence stops when a person is aged 16," he said. "You may learn a lot after 16, but you may grow in knowledge as well as in wisdom, but as far as intellectual power YOU HAVE REACHED THE LIMIT AT 16. Although some researchers place the normal limit at 18, we feel rather inclined to agree with the Professor. The question is a debatable one. This is an item for lyceumists, who, no doubt, will agree with all the Professor says.

NOTING DESCRIPTIONS.

A correspondent suggests that those in search of evidence for survival should equip themselves with a small notebook and see that they carry it with them to all public meetings. He says: "Why not have a book of forms so as to allow a space for inserting the height, build, features, personal characteristics, etc., of every form described?" The idea is worthy of testing, although it has no means ideal. It does, however, deserve general adoption, and we think that the free use of notes tabulated as above would have a very consolidating effect on the evidence of spirit return. Often forms are described unknown to the recorder personally, but the frequent receipt of one description is well worth noting. We heartily commend our correspondent's suggestion, and pass it on to our readers for use.

SPIRITUALISM ON THE STAGE.

A correspondent draws our attention to a play which is being produced at the Fortune Theatre, London, and which deals with the existence of God, the meaning of death, the problem of evil and the destiny of man. He states: "The play, when first put on, was far from a success financially, bringing in only £200; this has now been increased to £800, and £1,000 is estimated for next week." We are, however, glad that Mr. Desmond McCarthy, writing in a recent issue of the "New Statesman," says of the play: "The treatment of these large themes is inadequate—to me, exasperatingly and repulsively so." Nevertheless, the United States has, we believe, recognised some value in the play, and the rights for production in that country have now been obtained. Indeed, it appears that the time is long past when the problem of human survival was confined to the "researches" of the Church. Now even stage managers and novelists are dabbling with the question. It is the action of years of suppression and secrecy.

"THROUGH THE VEIL."

Another play with a Spiritualistic theme is "Through the Veil," which is being produced at the Duchess Theatre. Criticising this, the *Daily News* dramatic critic says: "It is a very vague, crude affair." The story is woven round

a character called Maitland, who is attempting to establish contact with her dead sister Pearl. Her father, who is a clergyman, denounces Spiritualism as "of the devil," and in this he is supported by another clerical friend. The girl's mother is, however, a medium of considerable power, and foresees tragedy should her husband continue to meddle with his daughter's psychic development. Finally, the girl is entranced, follows an evil spirit to a verandah, from which she falls and is killed. The *Daily Telegraph* critic states: "I imagine your feelings towards this play are likely to vary greatly according to your opinions. Considered simply as a play, it is bad." Incidentally, the name of Sir Auckland Geddes is associated with the authorship of the production, which, however, does not appear to merit any great measure of success. OBSERVER.

BRITISH MEDIUMS' UNION.

THE half-yearly meeting was held at the Salford Central Spiritualist Church on Saturday, Jan. 25th, at 4-30, Mr. James Tinker (the President) being in the chair. There was a fair attendance of members. The minutes of the annual general meeting were read, passed and confirmed.

Arising out of the correspondence, the subject of B.M.U. badges was discussed, and a resolution passed practically confirming the order at the A.G.M. The question of registration which had been left over from the last meeting was also dealt with. Mr. Tinker gave a brief report upon the subject of the proposed National Fellowship of Mediums Scheme. The meeting was adjourned at 5-45, when a sumptuous tea was enjoyed by all present.

Business was resumed at 6-15, when the B.M.U. Church at Heywood came up for discussion. Mr. Shipley, as organiser, and Mr. Charnley, as auditor, gave their reports, which were received with thanks. Two auditors were appointed for the B.M.U. in the persons of Mr. Charnley and Mr. Ely. It was resolved that the last half-year's and the present half-year's subscription be paid to the S.N.U. The Secretary announced that the accredited list of speakers of the B.M.U. had been received from the Secretary of the S.N.U. This resulted in a resolution being passed that all members must be financially sound on the books for their names to appear in the list. A vote of thanks was given to the caterers, members and friends of Salford Central Society for their kind hospitality, and was responded to by Mr. Lee, with a further invitation for the future. The meeting closed at 7-40 p.m.

MEMORIAL SERVICE AT BRADFORD.

At the Ideal Picture House, Bankfoot, Bradford, on Sunday, Jan. 19th, a memorial service was held for Mr. J. Lightowler, late President of Bankfoot National Spiritualist Church. Mr. Ben Carter, of Halifax, the speaker engaged for the occasion, was supported on the platform by Mr. J. Nixon (President of Bradford District), Mr. G. Wilson (President of Yorkshire District), and Mr. R. England (President of Bankfoot N.S.C.). Mrs. J. M. Shaw (Associate Representative) was present on behalf of the press.

Mr. R. England, introducing the speaker, said that the representative gathering proved the popularity of his late colleague. Mr. Lightowler had throughout his life always been cultivating friends. He (Mr. England) thanked the Bradford Conference for their presence.

Mr. Ben Carter said that in paying homage to their ascended friend they would do well to walk in his footsteps. Modern Spiritualism had robbed death of its victory, for angels truly dried the mourners' tears.

The President of Bradford (Mr. Nixon) asked that Mr. Lightowler's ideal be remembered: "A new church and amalgamation in Bradford."

Mr. Wilson (President of Yorkshire County) also spoke of Mr. Lightowler, and paid a warm tribute to him.

CHEERFULNESS is the most perfect medicine in your world.—M. & H. D.

"THE DREAM CELESTIAL."

IN *The Saturday Review* for January 11th Mr. Gerald Gould recounts an interesting dream which he recently experienced. He says:—

"I cannot explain it by pictures. I cannot say that I dreamed of alleys cool with wind and warm with sunshine, between banks of flowers, alive with the song of birds. But sounds were more impressive than sights, though not more definite. The trouble about music in real life is that it continually implies its own dissolution. Every time that the theme recurs, in whatever relation of sounds the very sense which grasps with avidity the reiteration-amid-novelty, the identity-in-difference, is also saying, 'This cannot be kept up; this cannot reach beyond itself into eternity; it is trying to say something which, in a temporal world, can never wholly, permanently, and satisfyingly be said.' Well, my experience, in brief, was this—the dream without reservations. The thing was said. There was no threat of brevity or conclusion: the sense of effort had gone out of the world. Was it a message from what is called 'The Beyond'? Was it some angelic assurance of ultimate well-being?"

Mr. Gould obviously regards his experience as an extremely uncommon one. The fact is, however, he has merely described very accurately a condition which is often experienced by many who are naturally psychic, and whose psychic and subconscious life emerges quite naturally during the hours of sleep.

THE INDIAN FRONTIER.

WE have pleasure in publishing the following report from our Indian correspondent, outlining the progress of Spiritualism in that country.

A Spiritualist conference was held under the auspices of the S. D. Pratinidhi Sabha Punjab Lahore in the Mahabir-Dal Conference Pandal on December 29th. Sri Goswami Ganesh Dutt Ji presided. Mr. V. D. Rishi, who was the principal speaker, explained the principles of Spiritualism, and pointed out that the continuity of life after death and the possibility of communication with the departed souls are proved facts. The speaker further pointed out that the doctrine of reincarnation was not inconsistent with the possibility of spirit communication with them. The following resolutions were passed:—

"That the Conference believes in the continuity of life after death and the possibility of communication with those who have gone over."

"That in view of the great religious as well as temporal significance of the knowledge of Spiritualism, the Conference feels the urgent necessity of the spread of this subject in India."

"The Conference strongly appreciates the efforts of Western scientists in arriving at the great truth regarding survival after death."

"The Conference greatly appreciates the self-sacrificing efforts of Mr. V. D. Rishi for the propagation of this knowledge, and hopes that his example may serve as an incentive to others to carry on this propaganda."

"That this Conference deems it necessary to have a network of Spiritualist Societies, like the Indian Spiritualist Society of Bombay, so that this knowledge may be systematically studied and spread."—V.D.R.

WE have all got ability, but many of us lack faith in it. One should always remember that Failure is often the forerunner of Success.—L.

OF all creatures, man is the only one who has in fullness the gift of laughter. It is a tonic to the mind, a health to the body, and a light to the soul. But the mirth of religion is a quiet mirth; it rocketh not the foundations of laughter, but fills the eyes with light, and curves the lips with smiles of quiet joy.—"ALTAR LILIES."

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THE BEST WILL SURVIVE.

PASSING through an Art Gallery on one occasion in company with an artist, we ventured to compare some of the modern impressionist and cubist canvases with the old masters, to the detriment of the modern. Our companion looked round with a confident smile. "There is one good thing," he said, "about modern art. In 99 per cent. of them the colours will fade in a few years, and they will either be mellowed in their effects or discarded as useless. Only the best survives." In the realm of literature the same principle is at work. The cheap, trashy fiction, pandering to the lowest tastes, which is flooding the market day by day may be supplying the transient desires of a large section of the people, but only the best will live. In literature and music we are getting plenty of new creations, or at any rate the same old stuff resurrected to meet current needs, and it is pleasing to know that in ten years 99 per cent. of it will be forgotten. There are a few books, a few compositions, a few creations, that will live. Many of the modern musical numbers which glide glibly over the lips of men as they walk the streets will be as dead as the dodo in five years time. The very furniture with which we furnish our homes will in the main become firewood within a few years, while the artistic creations of Adam or Chippendale maintain themselves through centuries. There is a deep lesson here which stresses the fact that however fickle human tastes, human judgment is in the end sound and reliable: only the best survives.

We are prompted to these thoughts by the flood of communications which profess to come from the spirit world. Many of them are due to pure delusion, many to human vanity. Many are doubtless due to subconscious activity on the part of those who imagine they are mediums, and many to the zeal of the individual who is a natural reformer: having caught a new vision, he imagines that he has been specially raised up by God Almighty to put the world right. Do not let us be led into the mistake of supposing that this is merely a modern activity. It has existed as long as man has been man. A huge mass of drivel issued in the name of religion in the ages which have passed has been relegated into the limbo of forgotten things, but the best has survived. Despite persecution, despite opposition, and despite human ignorance, it has been impossible to kill that which was true and that which was worthy.

The examination of the sacred Scriptures of the world, not only Christian but non-Christian, are the overwhelming evidence of the great fact. When our Old Testament was put together by Nehemiah and Ezra there was a mass of extant literature which was shut out as non-canonical and of no authority. The same applies to the New Testament. There is much which is strange and contradictory, and sometimes even unworthy, in the Bible, but on the whole we conclude that the compilers saved the best, and though the Apocryphal books both of the Old and New Testaments

have their values, even these are but the surviving elements of a much greater literature and tradition. Only the best has survived. Time has a winnowing influence, blows away the husk and the chaff, but it leaves the grain behind, and we may well imagine in the centuries hence that the Spiritualistic literature of the present day will have shrunk to small proportions; but there are books and messages which contain within themselves the evidence of their place of origin in a higher spiritual world, and these will take their place in the world's literature.

It is the greatest mistake in the world for any body of people to imagine that truth can be stabilised. As long as human life and human nature are progressive, so must human conceptions of truth be in a state of flux. The Spiritualist who imagines that Spiritualism has been definitely established as a system of thought has not grasped the first principle of the law, for revelation is continuous and progressive, and the truths which are to be revealed are far greater and more pregnant than those which have been revealed. There is still far too great a tendency to place authority in the past. Authority has yet to be attained. Let the churches talk of the perfection of the Garden of Eden if they will. Let the thoughtless blab about the "good old times" if they care to do so, but the man who has vision, the man who sees life as an undivided whole, knows that all that is best in revelation, attainment, and in the understanding of truth, has yet to be attained.

Realising that these can only come when a true attitude of receptivity has been attained, he bends his energies to preparing the human race, the human mind, and the physical world in which that mind is for the time being dwelling, in order to fit them for the larger revelation yet to be. You cannot compress the ocean into a bucket, and you cannot impress universal truths upon limited and undeveloped minds. Truth is ever around us. It pervades the universe. It is in the very air we breathe, but our conception of it must depend upon our capacity. The revelation of spiritual truth is always proportioned to man's capacity, and he who lives in a narrow creedal lot is the individual who must interpret the glint of truth which comes to him, in the terms of that narrow lot. Names are but labels by which we designate things. They are by no means realities, and the time will come, must come, when truth will be greater than creeds, when revelation will be greater than names or organisations. When the voice of God will speak to us not through books or pulpits or organisations, but will speak direct into human hearts. If we are really alive the business of our life is to prepare men, and to prepare the world men live in, for the good time coming.



CURRENT TOPICS.

CREMATION.

WE are pleased to see that in his last testament Dr. Abraham Wallace desired that "four or five days after his death his body should be cremated at Golders Green or some other suitable crematorium," this being in his opinion the best and most sanitary way of disposing of human remains. The practice of cremation is steadily increasing. An analysis of the returns for 1929 shows an average increase of nearly 26.68 per cent. over the previous year. The most notable increase is that of Sheffield, with 58.82 per cent. increase on the year. We believe the practice has every thing to recommend it, and that the health of this country would be considerably increased by its general adoption.

THE BLASPHEMY ACTS.

WE are pleased to see that the Blasphemy Laws Amendment Bill has passed its second reading in the House of Commons. The Bill provides that no criminal proceedings shall be instituted against any person for schism, heresy, blasphemy, blasphemous libel, or atheism. The Home Secretary (Mr. Clynes) very rightly expressed the opinion that if the Bill were given a second reading it should be substantially altered in order to preserve the right of the country to prevent breaches of the peace by unbridled attacks on religion. Lord

face Percy, in opposing the Bill, claimed that the House of Commons acknowledged in their daily prayers that they derived their authority to govern from a Divine source, and the Bill provided that there should be no power to punish one who attacked that source. The statement brought George Lansbury to his feet. "God Almighty," he cried, "does not need the House of Commons to defend him. I do not believe that God is responsible for the legislation passed by this House. If I did I should be a phemer." It is time something of the sort was said. It seems to be perfectly clear that the majority of legislation takes no account of Divine laws at all, since it is only concerned with the protection of various interests. It may, of course, be true that the amendment of the Acts would open the way to intemperate and impassioned language on the part of a few bigots, but this is a matter far more of good taste than anything else, and there are no more bigots outside the realm of religion than there are in. It can be fully dealt with under common law. Religion which cannot stand criticism has not much to commend it, and the educational progress of the country, we think, safely be trusted to protect the amenities. I trust the Bill will speedily become law.

WE are pleased to see that our contemporary, *Light*, has once again come under the control of the London Spiritualist Alliance. Some few years ago circumstances arose by which the paper was acquired by Messrs. Hutchinson's, the well-known publishers, though the editor still remained in the able hands of Mr. David Gow. An announcement has now been made that the journal reverts to its original owners, and is once again completely owned and controlled by Spiritualists. This is all to the good. Never sympathetic may be the management of a Spiritualist paper, there are psychological reasons for believing that the best management is that which arises from a complete thorough knowledge of the subject dealt with. *Light* has well maintained a high standard of Spiritualistic activity for nearly fifty years, and we trust will continue to enjoy many more years of useful existence.

FATHER DUDLEY, speaking at Wolverhampton, ventured to tell us that there are angels in the unseen world, myriads of pure spirits, some with immense powers for good, and some with immense powers for evil. "Amongst them we shall have to search," he says, "if we want to know what beings are responsible for Spiritual manifestations." We suppose Father Dudley imagined us telling us something which was unknown. He did say that he had met these various types. Neither did he tell us how to determine between one and the other, but a Spiritualist knows quite well that the spirit world contains every grade of human spirit in progressive degree, from the sinner who represents the Church's failure, to celestial beings who have long ago lost the trammels of earth. Father Dudley did not tell us to what extent the Roman Catholic hierarchy are able to gain contact with these higher beings, though we understand the Holy Church is quite willing to pay money for the supposed benefit of easing the lot of the degraded. If the statement concerning these various grades of spiritual beings was intended to be informative, it can only say that so far as Spiritualists are concerned Father Dudley is teaching his grandmother to suck eggs. Father Dudley stated that he could offer no scientific proof of the existence of such beings. Very well! Let him stand aside for the time being, and give opportunity to those who can. He is a dog in the manger?

As a result of persistent communication with the spirit world the experienced Spiritualist has no difficulty in differentiating between these various classes, and of choosing companions. We have found that the most difficult of all spirits to deal with are those who have passed into the spiritual world with a theological bias, and who even from their new vantage point are the victims of their training, and are far more

anxious to indulge in missionary effort to spread the doctrines which they have been habituated to, than to bring a detached mind to bear upon their new surroundings. The hard-shelled theologian who sticks to his text in spite of the facts of experience is as difficult to deal with as the purblind fundamentalist who still bases his ideas upon the allegorical story of Adam and Eve. The human mind is naturally conservative, and it takes long periods of time to outwork the intensive training which narrow creeds have imposed upon human development. It is the glory of the more highly developed spirits that they at least have outgrown the narrow limitations of a creed and a church, and are able to view religion far more from the standpoint of "a life" than that of a creed or a ritual. At present we have to deal with Father Dudley and his narrow creedal conceptions from this side of life. One of the bugbears of the Spiritualist is that he will presently have to deal with the same man with the same hard-baked ideas, operating from another plane, but since Spiritualists know the difficulties they are quite able to cope with even these inconveniences. Yes! Father Dudley, there are evil spirits both in this world and the next, but a little experience tells the careful man how to deal with them, whatever the plane of their manifestation.

BOOK NOTES.

AMONGST the new books which Messrs Rider & Co. are shortly to publish is one volume entitled "The Story of Psychic Science," by Mr. Hereward Carrington. We understand that Mr. Carrington's latest book will cover not only Spiritualism and psychical research, but also devote some considerable space to an outline of the progress of Theosophy and occultism generally. 30s. will be the price asked for this volume.

Lewis Spence, the authority on archaeology, has, in preparation a new book which will be called "Magic and Mysteries of Ancient Mexico." The volume will concentrate fairly extensively on ancient Atlantean traces in that country.

It will be interesting to have the views of Dr. Gustave Geley, the famous French Scientist, on Theosophy, and we understand that Ethel Archer has undertaken the work of presenting them in a concise form. The book will hardly be very Spiritualistic in theme, but it should nevertheless prove provocative. Miss Archer's work forms a translation from the French. It will be published by Rider's, and will cost 1s.

SURVIVAL.—"The real controversy lies with the evidence on behalf of survival after death; and this also is the object of greatest interest and importance to us all. For upwards of forty years I have set myself to the scientific investigation of this among other physical problems. Without a shadow of doubt, I am absolutely convinced from experimental evidence, of the existence of an unseen spiritual world and the presence therein of intelligent beings, occasionally able to communicate with us, as opportunity occurs. This, of course, means that mind and personality can exist without a material, or, at any rate, without a visible body. Momentous as such a fact is, it is not enough. We want to know whether these unseen beings have once lived on earth, whether those we have loved and who have passed away are still our living and loving friends. Whether immortality is more than a pious aspiration, and eternal life more than a beautiful dream. Is this a shaken creed? If so, the very foundations of our faith are destroyed. Let us thank God that He has permitted a corner of the veil to be lifted, showing us that the gates of death are but the doors of life. But how can we prove the identity of these unseen beings with those who have lived on earth? We recognise and identify our friends by almost incommunicable signs; we know their appearance and modes of expression. But we cannot fully convey this conviction to others, nor can we in the least understand how the soul, freed from its mummy vesture of decay, can assume a simulacrum of its former body, however fugitive the form may be. Yet this is undoubtedly the case."—SIR W. F. BARRETT, F.R.S.

CORRESPONDENCE.

"REINCARNATION AND WISDOM."

SIR,—I wish to be courteous to our good friend, Mr. Walter J. Cook, but he compels me to say that a text can only sustain that to which it refers, and its meaning cannot be altered to suit individual fancies; and it is a poor case that needs to be upheld by quotations which refer to something quite different.

It is distinctly obvious, as I have already pointed out, that the Proverbs texts again quoted by Mr. Cook are part of a discourse in praise of WISDOM.

"The Lord possessed me (Wisdom) in the beginning of his ways," "I am understanding," "By me Kings reign, and Princes decree justice." The "me" is not a person, but Wisdom, the power or quality of being wise. Nothing at all do to with reincarnation.

What sort of being would reincarnated wisdom be like?

H. T. WHORLOW.

A REMARKABLE DISCOVERY.

SIR,—I read your leaderette of Jan. 24th, *re* Major Avery's remarks, as copied: "There may be something in the thickness of the cranium and the space between the cranium and the brain which is responsible for this condition." Major Avery evidently is not aware that there is "no space between the brain surface and the cranium," until after death, and only then when the blood and other fluids have drained away from the blood vessels. Such a notion existed among the ignorant opponents of phrenology of the past century, until freezing became the practice, when it was found that the skull entirely conformed to the shape of the brain surface and convolutions. This could not be so if there were spaces between these two—brain and cranium.

T. TIMSON.

"THE BUGBEAR OF BIG NAMES."

SIR,—My attention has been drawn to the comments you published under the title of "The Bugbear of Big Names." The paragraph refers to an attack which Mr. Ernest Hunt has made upon the work of "Zodiac's" instrument, Miss Winifred Moyes. Several replies to Mr. Hunt's remarks appeared in *Light* for January 18th, and other letters will appear in due course.

The following extract is taken from an article in *The Greater World* for Jan. 11th on "The Return of Famous People":—

"It may be mentioned that whereas dozens of spirits with well-known names have spoken at the Zodiac Circle, hundreds of spirits who were 'ordinary' people have come through. If the Zodiac Circle cannot undertake the responsibility of vouching for the identity of any spirit who is a stranger, neither can they repudiate the claims of spirits to well-known names. The sitters generally include one or two with clairvoyant vision, who are able to give descriptions of the forms built up while the messages are being given. The proof or evidence obtained in this way, independently and unsolicited, has been overwhelming."

I should like to add that during the seven or eight years the Zodiac Circle has been held weekly, the work has been undertaken without accepting fees, and *The Greater World* is carried on entirely by voluntary effort.

C. A. AESCHIMANN,

Co-worker with Miss Moyes, and Hon. Editor of *The Greater World*.

MASKELYNE'S EXPERIENCE.

SIR,—I was interested in reading Mr. Jasper Maskelyne's letter (or disclaimer) in *THE TWO WORLDS* in respect to his grandfather. It may interest some of the many readers of your paper to know how Mr. J. N. Maskelyne became convinced of the truth of Spiritualism. He, with others, was investigating the phenomena of spirit return. After having spent a long time in trying to discover that it was all fraud—and, as Mr. Maskelyne said, there was always a residuum which they could not explain—they attended many seances. They were asked to attend a seance with Mr. Cecil Husk, the materialising medium, and

it was through this medium that Mr. Maskelyne was thoroughly convinced of the truth of Spiritualism. Just at this time there was a great deal of talk about passing matter through matter, both in spirit circles and outside. "King," one of Cecil Husk's controls, said that Uncle Ezer and he, with the help of the band of spirits, astonished them by passing matter through matter. There was a blacksmith present. He was ordered to make Cecil Husk's wrist, and make a bracelet to fit it, of a quarter inch round iron. This he was told to weld and make a good solid job of it. He did this, and brought it to the circle. It was placed on the seat of a chair. Two held Cecil Husk's hand. The lights were extinguished, in less than four minutes the bracelet was on Cecil Husk's wrist, and the chair dangling on his arm. "John E." said "Matter through matter."

A short time after this event Mr. Maskelyne was invited to a seance with Mr. Husk as medium. There was a great deal of phenomena at the sitting. Mr. Maskelyne said he could duplicate nearly all of it. When he showed the bracelet on Mr. Husk's wrist, and asked what he thought of it, he thoroughly examined it, and said it was the best thing he ever saw. He never after spoke a word against Mr. Husk. After this he said, "This will stop me from showing up frauds." This all happened more than 40 years ago, and was common knowledge.

J. BARRIE.

NOTE.—The bracelet was on the wrist of Mr. Husk at the time of his transition, and we believe is now in the possession of Mrs. Etta Duffas, who so generously cared for him in the closing days of his earthly life. EDITOR.

RESTRICTION OF PLATFORM WORKERS.

SIR,—I have been reading over the correspondence under the above heading, and it has caused mixed feelings. It saddens me to think that some writers have seized upon the article which originated the discussion, and made it as an excuse for spilling ink on personal recriminations and petty differences of opinion on matters outside the scope of the article.

In the case of one writer (whose articles I have read and enjoyed in *THE TWO WORLDS*), he seems to have allowed zeal to smother logic. He enters the arena where what appears to me a quite unnecessary defence of the S.N.U., though the only references in the original to the Union are those which commend its educational work and allude to it as the "trunk of the tree." The letter over the signature of the President of the S.N.U. shows that the Union is quite able through its capable members to defend itself if and when the need arises. Loyalty for which this writer calls is not a thing which can be forced. It can only grow as a result of confidence in the worthiness and integrity of the person or organization to whom it offers its allegiance. He further calls for more facts instead of criticisms, and if he will carefully read the letters which have appeared I think he will find a number implied and expressed.

The discussion has been good, however, and has accomplished the purpose for which it was initiated—in bringing forth the official declaration of the policy and ideal of the S.N.U. contained in the excellent and unimpassioned letter of Mr. Keeling, which confirm the opinions many have always held concerning the S.N.U., and give inspiration to labour against reaction and repression. It was pleased with that letter because of its unbiased statements, its advocacy of the inclusiveness of the S.N.U. against the exclusiveness of some local and district organizations which belie the term national by advocating propagating policies of exclusiveness and repression. The discussion has accomplished nothing more than to confirm Mr. Keeling's letter, it has been worth while.

May I suggest, however, that the S.N.U. should definitely and immediately inform all District Councils of its policy not already inherent in the S.N.U. constitution and bye-laws, and definitely sanctioned by the A.G.M. of the S.N.U. shall be put in operation by any District Council. Such a measure would do much to negative the dissension and schism which many of us fear.

A. J. E.

REPORTS AND BALANCE SHEETS.

PAIGNTON, MANOR ROAD.—The annual meeting and election of officers of the Paignton Spiritualist Church was held on Jan. 15th, the President (Capt. Jackson) occupying the chair. The Secretary (Mr. Carson), in presenting the annual report, stated that a high standard of speakers had been maintained during the year. The social side had been competently attended to by an energetic social committee, and many pleasant evenings had been held. During the year two transitions had taken place, viz., Mrs. Narracott and Mrs. Rabbich, but although these two supporters were absent from them in the physical body, they have the consciousness of their presence in spirit. The Treasurer (Mr. Trydell) produced the balance sheet, which showed that they had a balance in hand. The election of officers subsequently took place, all the principal officers being re-elected. The President closed with prayer, asking a further blessing on their work during the year they were just commencing.

SOUTHAMPTON.—The balance sheet of the Southampton Spiritualist Church to hand shows the church to be in a flourishing condition. The church property is free from debt, and despite the expenditure of some £74 on repairs and the installation of electric heating, there remains a substantial sum of well over £100 at the bank. The balance sheet is properly drawn up and certified, and we offer our congratulations to the officers upon a successful year.

DARWEN.—The report and balance sheet of the Darwen Spiritualist Church to hand shows an income of over £500, with cash in hand at the end of the year, £73 18s. During the year the debt on the building has been reduced by £56, and the accounts are properly drawn up and adequately certified. During the year over £100 has been spent on repairs and re-decorations, and altogether a progressive policy has been maintained with excellent results.

RICHMOND.—The balance sheet of the Richmond Spiritualist Church shows a turnover of some £185, with a balance on the right side of some £9 odd. A past deficit has been wiped out, and the church seems to be clear of debt and to have a small balance in hand. A matter for congratulation in these difficult times.

PORTSMOUTH.—The flourishing church at Portsmouth presents a balance sheet which is good reading. The general fund shows a balance in hand of £571, an increase of £150 on the year. Donations to various charities total £19 14s., while the membership is well maintained. The building fund shows a progressive increase, while the profits on the bookstall alone have amounted to £10 10s. The assets of the church include land and buildings, £2,300; furnishings and stock, £150; and actual cash in hand and investments, £1,350. The accounts are well drawn up, and are thoroughly certified, and their presentation and results reflect the highest credit upon the hard-working officials.

LIVERPOOL.—The annual report of the Society at Daulby Hall takes the form of a twelve-page pamphlet, which is full of information concerning the interior working of the church. There is a slight decrease in membership on the year, and also in the collections, but the many activities of the church are well maintained. The bookstall and library report pleasing activities. The Ladies' Guild, the Study Group, and the Healing Brotherhood seem to be in a healthy condition. Circles are well attended, and the Lyceum has maintained its high standard. The balance sheet shows that during the year £120 has been paid off the mortgage, and it is hoped that during the coming year the concluding instalments will be paid, and the Daulby Hall property will belong absolutely to the church. The platform has been well maintained, and altogether the church may congratulate itself on successfully weathering a stormy year.

WALTHAMSTOW.—At the annual meeting of the Vestry Road Church, Walthamstow, on Jan. 23rd, the President thanked all members for their loyal co-operation during the year, and called for a continuance of the same loyal and harmonious relationship during the coming months. The balance sheet, showing a substantial balance in hand, was read and passed. All the old officers and councillors,

excepting one who resigned, were returned. The Healing Circle has been responsible for 1,000 treatments during the year, and has done really good work. The healers have put in 100 per cent. attendances. Similar progress has marked the Lyceum activities. Returned *en bloc*, with the addition of an ardent lady worker, the Entertainment Committee has not abated its efforts, with the result that the social aspect of the church, while promoting the spirit of goodwill, is a very healthy asset on the financial side. Altogether the church has every reason to be proud of its progress during the eleven years that have elapsed since its inauguration.

TRANSITIONS.

MR. JOSEPH COOTE (MANOR PARK).

Mr. Joseph Coote passed to the Higher Life on Jan. 9th, aged 65 years. Many relatives and friends attended Golders Green on Jan. 15th, where the cremation service was carried through by the President (Mr. A. H. Sarfas). Appropriate hymns and music helped to the completion of a beautiful and impressive ceremony. A memorial service was held on the following Sunday in Manor Park Church, in highest tribute to Mr. Coote as a member having 25 years to his credit, many of which had been devoted to active office, combining also the office of Trustee.

MISS CATHERINE HOLLIN (ACCRINGTON).

The Pearl Street Spiritualistic Church has suffered a severe loss by the transition of Miss Catherine Hollin, who, had she lived another 13 days, would have been 89 years of age. Miss Hollin passed over under rather tragic circumstances, for she never fully recovered from a fall some months ago. The funeral took place on Tuesday, Jan. 28th, when Mrs. Whittaker, of Accrington, conducted the service. Many members of the church and friends paid their tribute of respect at the cemetery.

GOD is over all, and love must eventually uplift and spiritualise all mankind.—M. & H. D.

THE BRITTEN MEMORIAL.—The Trustees beg to acknowledge with deep gratitude the receipt of a donation of £20 "From a Chip of the Old Block."

MESSRS. ERNEST BENN have issued a series of pamphlets dealing with "affirmations," and the latest contribution is one by Sir Oliver Lodge on "The Reality of a Spiritual World." It is a useful little booklet of 32 pages, in paper cover, and is published at 1/-. It maintains the high standard of fact and argument which we are accustomed to have from Sir Oliver Lodge. It may be obtained from THE TWO WORLDS Office at 1/1½ post free.

HELP YOURSELF.—God helps him who helps himself. Human endeavour and human effort in relation to spiritual things is the greatest blessing that could come upon the human family. We must make an effort. While we know of the truth of spirit return, while we are familiar with their sweet voices, while we know they return to help and seek our co-operation in giving them the opportunity to work on matter, yet they do not expect you to sit down, and sit and sit and sit, expecting mediumistic development. I often receive letters asking, "Why don't you speak on mediumship?" I know of people who have been trying to develop for forty years, and they cannot talk intelligently concerning psychic philosophy, but they are waiting for the spirit friends to develop them, so they might be able to appear before the crowned heads, and, on a rostrum, demonstrate the truth of the soul's immortality. Never! Never! You must make an effort intellectually for the expression of spiritual philosophy. There are some who may sit and sit and sit until doomsday. There is no spirit that will come and take you up and lead you around. Make an effort. Do something. Be somebody. Cultivate first the physical senses, cultivate the Kingdom of Heaven within you. Turn your attention to the true pleasure of concentration, and you have the key to the situation.—M. E. WILLIAMS.

SPECIAL REPORTS.

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

CROUCH END.

THE above National Spiritualist Church held its second anniversary at Felix Hall on Sunday, Jan. 26th. A congregation of about a hundred gathered to hear the Rev. John Lamond deliver an eloquent address on "Unity and the power of harmony," based on Acts ii. 1: "And when the day of Pentecost was fully come, they were all with one accord in one place." Dr. Lamond pointed out that the Greek rendering was "in tune"—an expression which Spiritualists would fully understand. He likened the phenomena experienced by the Apostles to those experienced by Spiritualists to-day. He emphasised that God's spiritual laws operating then will operate surely now if given the right conditions, and that earnest men and women banded together in complete harmony rising above petty jealousies, could accomplish anything. Evidential clairvoyance was given by Mrs. Hirst, and the solo, "Nearer, my God, to Thee," was effectively sung by Mrs. Bell.

BANQUET AT MIDDLESBROUGH.

AT the National Spiritualist Church, Grange Road, on Jan. 21st, a banquet was held to celebrate the paying off of the mortgage on the church. The President gave an eloquent address, the records of the church were read, and Mr. Hudson, who has retained his treasurer-ship from the commencement, gave an outline of the efforts put forward by all to raise the required funds. Mr. Roeder, the oldest Lyceumist, remarked that it was a coincidence that just 48 years ago on Jan. 22nd, 1882, the first Spiritualist Church in Middlesbrough was inaugurated. One hundred members and friends sat down to supper, and the chief toast of the evening was to those of our ranks who had attained to the Higher Life.

GOOD PROGRESS AT CLAPHAM.

AFTER using the Reform Club, St. Luke's Road, Clapham, for over 13 years, this church has removed to the Rehobath Baptist Chapel in Bedford Road, Clapham, almost opposite the Clapham North Tube Station. The Society will have the entire use of the building, and it is hoped now to greatly extend the work so long carried on at the Reform Club. Services were held in the new building on Sunday afternoon and evening, Feb. 2nd, but the official opening will not take place until Feb. 23rd, when well-known speakers will take the platform.

HARROW.

THE annual general meeting of the Harrow Spiritualist Society was held on Wednesday, Jan. 15th, a good number of members being present. A very satisfactory balance sheet was produced, and the reports of the various officers showed very fair results in each section of the work. There is a certain "liveliness" in the air and an attitude of quiet energy among the officers which seems to point to a considerably increased Building Fund by the end of 1930. A number of new members have been enrolled since the meeting took place, and there is every hope of another successful year. The President and Secretary remain in office, and a new Treasurer was elected in the person of Mr. A. Booker, an old and highly esteemed member.



ON SALE FEBRUARY 1st.

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By

Richard Arthur Bush.

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through the author.*



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life on the other
side.*

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18 CORPORATION STREET,
MANCHESTER.



MANCHESTER : CENTRAL.

THE annual meeting was held on Saturday, Jan. 25th, when there was a large and representative attendance. An indication of the rapid growth of the church was to be found in the fact that, in addition to the usual officers, an associate Vice-president and an Assistant Secretary were elected in the respective personalities of Mr. F. Jukes and Mr. L. G. C. Anderton. The past President, Vice-president, Secretary and Treasurer were each returned to office. Mr. Chas. Rickards (Colwyn Bay), a former President and one of the founders, referred to the balance sheet as "an intellectual treat," and anticipated that 1930 would be a record year for the church. With the conclusion of the business meeting a social was held.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 9TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. FERGUSON.
MONDAY, at 3, Miss GOODWIN.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Mrs. PITT.
FRIDAY, at 8, WHIST DRIVE.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, FEB. 9TH, at 11 and 6-30.
GEO. F. BERRY, Dipl. S.N.U.
Collections in aid of Hospitals.
MONDAY, at 8, Mr. ROY MORGAN.
Clairvoyance.
WEDNESDAY, at 8, Literary and Discussion Meeting.
Speaker: MR. E. W. OATEN, Dipl. S.N.U.
Subject: "The Object and Purpose of a Discussion Class."
All Welcome.
SUNDAY, FEB. 16TH, at 11 and 6-30.
MR. E. A. KEELING.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, FEB. 9TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, DR. D. HIRSH.
Soloist: Miss PEGGY DAVIS.
Collection for Hospital Sunday Fund.
MONDAY, at 8, Mrs. FELLOWS.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, at 3 and 8, Mrs. CLEGG.
THURSDAY, FEB. 13TH, at 8, Special Visit of Mr. ARTHUR CLAYTON, the Blind Seer, of Nottingham.
SATURDAY, FEB. 15TH, GRAND KITCHEN SHOWER. Official Opening at 7 by Miss ROTHWELL (Disley). Terminating at 7. At 7-30, DANCE. Nemo Fines.
Band. 1/3 inclusive.

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

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, FEB. 9TH, at 10-30, LYCEUM.
At 3, 6-30 and 8-15, Mrs. BROWN.
MONDAY, at 3 and 8, Mrs. LYNCH.
WEDNESDAY, at 3 and 8, Miss RENTON.
SUNDAY, FEB. 16TH, Mrs. WOLFENDE.

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

SUNDAY, FEB. 9TH, at 6-30 and 8-15, Miss STRANDRING.
MONDAY, at 3 and 8, Mrs. MORGAN.
WEDNESDAY, at 8, PUBLIC CIRCLE.
THURSDAY, 3 & 8, Mrs. BOARDMAN.
SUNDAY, FEB. 16TH, Mr. W. WOOD.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 9TH, at 2-30 and 6-30,
LYCEUM OPEN SESSIONS.
At 8, Mrs. ROYLE.

MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.

TUESDAY, at 8, Mrs. MARCROFT.

THURSDAY, at 8, Mrs. TONGE.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, FEB. 16TH, Mr. GRAYSON.

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

SUNDAY, FEB. 9TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. JAS. TINKER.

TUESDAY, at 8, OPEN CIRCLE.

THURSDAY, at 3 and 8, Mrs. SPENCER.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, FEB. 9TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30, Mr. W. L. OGDEN.

WEDNESDAY, at 8, Miss ELLIOTT
(President, B.S.L.U.).

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

SUNDAY, FEB. 9TH, at 10-30 and 2-30,
LYCEUM.

At 6-30 and 8, Mrs. RYDER.

MONDAY, at 3, Mr. BELL. At 8, OPEN
CIRCLE.

TUESDAY, at 8, Mrs. EDWARDS.

WEDNESDAY, at 8, MEMBERS' CLASS.

THURSDAY, at 3 and 8, Mrs. SMITH.

SATURDAY, at 8, WHIST DRIVE. 1/-.

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

SUNDAY, FEB. 9TH, at 6-30 and 8,
Mr. ARTHUR CLAYTON,
The Blind Medium.

MONDAY, at 3, OPEN CIRCLE.

At 8, Mr. ARTHUR CLAYTON.

WEDNESDAY, at 3, Mrs. WHALLEY.

THURSDAY, at 8, Mrs. ELLIS.

FRIDAY, at 8, OPEN CIRCLE,

Mrs. WOLFENDEN.

SUNDAY, FEB. 16TH, Mr. TINKER.

LYCEUM every SUNDAY at 2-30.

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

SUNDAY, FEB. 9TH, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.

At 6-30 and 8, Mrs. F. TAYLOR.

MONDAY, at 8, Mrs. TONGE.

TUESDAY, at 8, CIRCLE, Mr. MINNERY.

WEDNESDAY, at 8, Mr. MINNERY.

THURSDAY, at 8, MEMBERS' CIRCLE.

SUNDAY, FEB. 16TH, Mrs. LANGFORD

Every SATURDAY, at 7-30, SOCIAL.

1/-, Refreshments included.

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

SUNDAY, FEB. 9TH, at 11-15 and 7,
Miss BUTCHER (Northampton),
Address and Clairvoyance.

MONDAY, at 8, HEALING CIRCLE.

THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, FEB. 9TH, at 11-15 and 7,
Mrs. MEURIG MORRIS,
Address and Clairvoyance.

MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.

WEDNESDAY, at 8, PUBLIC MEETING.

SOCIETY ADVERTISEMENTS.

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

SUNDAYS, at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.

TUESDAYS at 7-30 & THURSDAYS at 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. 9TH, at 6-30,
Mr. LILLEY, Address.

Mr. PAWSEY, of Southsea, Clair-
voyant.

At 3, LYCEUM.

FEB. 12TH to 16TH, Four Days' Mission.

Mrs. HUGHES, of Durham.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD,

SUNDAY, FEB. 9TH, 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. 9TH, at 6-30,
Mrs. BROWNJOHN,
Address and Clairvoyance.

TUESDAY, NO LADIES' MEETING.

THURSDAY, at 8, Mrs. GRACE COOKE,
Address and Clairvoyance.

SUNDAY, FEB. 16TH, Mr. F. H. HAINES
and his guides, "Cintra" and "Cuno."

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, FEB. 8TH, at 7, and
SUNDAY, FEB. 9TH, at 3 and 6-30,
Mr. JOHN SHARPE.

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

SUNDAY, FEB. 9TH, at 7,
MME. A. DE BEAUREPAIRE,
Trance Address.

WEDNESDAY, at 7-30, Mr. W. D. WILDE
Psychometry.

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

SUNDAY, FEB. 9TH, at 11 and 6-30,
Mrs. NUTLAND.

THURSDAY, at 8, ALDERMAN DAVIS.

Sutton Spiritualist Society,
Co-OPERATIVE HALL, BENHILL STREET

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

SUNDAY, FEB. 16TH, Mrs. G. COOKE.

SOCIETY ADVERTISEMENTS.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, FEB. 9TH, at 11 and 6-30,
Mr. G. PRIOR.

THURSDAY, at 3, MEMBERS ONLY,

At 6-30, for Public, Miss GOLDSMITH.

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

SUNDAY, FEB. 9TH, at 6-30,
Miss L. GEORGE.

CIRCLE follows Service.

MONDAY, at 3, LADIES' OWN,
Miss BARBER.

WEDNESDAY, at 8, SOCIAL EVENT.

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

SUNDAY, FEB. 9TH, at 3, OPEN
HEALING CIRCLE.

At 7, Mr. MILLET,
Address and Clairvoyance.

WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.

SUNDAY, FEB. 16TH, Miss DAUNTON.

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

SUNDAY, FEB. 9TH, at 11,
Mr. EDMUND SPENCER,
Address and Clairvoyance.

At 3, LYCEUM.

At 6-30, Mrs. HOLLOWAY,
Address and Clairvoyance.

MONDAY, at 3, Mrs. S. D. KENT.

TUESDAY, at 8, Miss MANSFIELD.

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

SUNDAY, FEB. 9TH, at 11, CIRCLE.
At 6-30, Miss E. CANON,
Address and Clairvoyance.

MONDAY, at 2-30, LADIES' MEETING.

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

SUNDAY, FEB. 16TH, Mrs. HINES.

**Bounds Green Christian Spiritualist
Church,**
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, FEB. 9TH, at 7,
Mrs. S. D. KENT.

SUNDAY, FEB. 16TH, Mr. H. J. KING.

MUSIC BY ORCHESTRA.

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

SUNDAY, FEB. 9TH, at 11, Mrs.
REDFERN. At 7, Mrs. B. STOCK.

WEDNESDAY, at 8, Rev. J. J. WELCH,
at Shaftesbury Hall, adjoining Bowes
Park Station.

LYCEUM every SUNDAY at 3.

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

SUNDAY, FEB. 9TH, at 11,
Mr. LENNARD.

At 6-30, Mr. MILLS TANNER.

WEDNESDAY, at 8, Miss HERBERT.

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

SUNDAY, FEB. 9TH, at 11, OPEN CIRCLE.
At 6-45 for 7, Miss MARY MILLS,
Address and Clairvoyance.

FRIDAY, at 8, CLAIRVOYANCE.

SUNDAY, FEB. 16TH, ALD. D. J. DAVIS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 9TH, at 11-15, SERVICE.
At 3, LYCEUM.
At 7, MISS L. THOMAS.
Address and Clairvoyance.
MONDAY, 7-30, LADIES' PUBLIC CIRCLE
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, FEB. 16TH, MRS. REDFERN.

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

FRIDAY, FEB. 7TH, at 7-30,
MR. A. BERNARD.
SUNDAY, FEB. 9TH, at 7,
MR. J. J. POLLARD.
FRIDAY, FEB. 14TH, MRS. CHESTERMAN
SUNDAY, FEB. 16TH, MR. H. BODDING-
TON.
AFTER CIRCLE follows Sunday's Service

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

SUNDAY, FEB. 9TH, at 6-30,
MRS. L. CAMPBELL.
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8,
MRS. JONES.

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

SUNDAY, FEB. 9TH, at 7,
MISS MARIAN MORETON.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, MR. T. W. ELLA.

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

SUNDAY, FEB. 9TH, at 3-15, LYCEUM.
At 6-30, MR. WM. HOPE (Crewe).
WEDNESDAY, at 7-15, MRS. F. TYLER,
Clairvoyance.

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

SUNDAY, FEB. 9TH, at 11-15, MR.
FORDER. At 3, LYCEUM.
At 7, MR. WHITMARSH.
WEDNESDAY, at 8, MISS F. DAUNTON.
SUNDAY, FEB. 16TH, MRS. S. D. KENT.

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.
SUNDAY, FEB. 9TH, MRS. LILLY.
THURSDAY, FEB. 13TH, "ARDENE,"
(MRS. L. KING).
SUNDAY, FEB. 16TH, MISS GOLDSMITH.

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

SUNDAY, FEB. 9TH, at 7,
MR. STEPHEN FOSTER,
Address and Clairvoyance.
THURSDAY, at 8, MRS. K. FILLMORE,
Address and Clairvoyance.

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

SUNDAY, FEB. 9TH, at 6-30,
MRS. CARRIE YOUNG.
At 8, PUBLIC CIRCLE.
SUNDAY, FEB. 16TH, MR. M. MARISINI
and MRS. H. SELF.
SUNDAY, FEB. 23RD, MRS. M. BAGOT.
Every WEDNESDAY at 3, LADIES'
MEETING.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 9TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MRS. E. CLEMENTS.
TUESDAY, at 3, MISS L. GEORGE.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, FEB. 9TH, at 7,
MR. H. BODDINGTON.
CIRCLE, 11-30. LYCEUM, 3.
THURSDAY, at 8, MRS. V. CROXFORD.
SUNDAY, FEB. 16TH, MRS. CANNOCK.

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

SUNDAY, FEB. 9TH, at 3, LYCEUM.
At 7, MRS. E. NEVILLE.
MONDAY, at 3 and 8, CLAIRVOYANCE.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, FEB. 16TH, MRS. MELLOY.

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

SUNDAY, FEB. 9TH, at 3, LYCEUM.
At 6-30, MR. GEORGE BARKER,
Address and Clairvoyance.
OPEN CIRCLE after Service.
THURSDAY, at 8, DISCUSSION.
SUNDAY, FEB. 16TH, MRS. HART.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, FEB. 9TH, at 3, LYCEUM.
At 7, MISS L. WHITE.
WEDNESDAY, at 3, PSYCHOMETRY.
THURSDAY, at 8, MRS. HOLLOWAY.

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

SUNDAY, FEB. 9TH, at 11, SERVICE.
At 7, MRS. BARLTROP.
TUESDAY, at 8, FREE HEALING CIRCLE
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MRS. HINES.

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

SUNDAY, FEB. 9TH, at 6-30,
MR. H. BODDINGTON, Address.
WEDNESDAY, at 8, MISS MARY MILLS,
Auric Readings.
SUNDAY, FEB. 16TH, MR. M. NASH.

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

SUNDAY, FEB. 9TH, at 6-45,
MRS. REDFERN.
Address and Clairvoyance.
At 8, HEALING CIRCLE.

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

SUNDAY, FEB. 9TH, at 6-45,
MR. WICKS, Speaker.
MRS. LADLEY, Clairvoyance.
WEDNESDAY, at 3, LADIES' GUILD.
MRS. CORNWELL, Speaker and Clair-
voyant. At 8, SERVICE.

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cester Place, London, N.W.1.

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Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, FEB. 9TH, at 7,
MR. H. J. STEABEN.
THURSDAY, at 3, LADIES' MEETING,
MISS H. WRIGHT.
FRIDAY, at 8, MRS. FRANCES TYLER.
SUNDAY, FEB. 16TH, at 7, MRS. K.
FILLMORE.

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

SUNDAY, FEB. 9TH, at 6-45,
MR. T. W. ELLA.
Address and Clairvoyance.
THURSDAY, at 7-45, Psychometry by
MRS. RAY-FIELD.
SUNDAY, FEB. 16TH, MR. E. SPENCER.

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

SUNDAY, FEB. 9TH, at 6-30,
MRS. F. KINGSTONE.
MONDAY, at 8, in Small Hall,
MRS. ALICE GREGG.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, FEB. 9TH, at 11,
Address and Clairvoyance.
At 3, LYCEUM.
At 6-30, MR. & MRS. HUMPHRIES.
WEDNESDAY, at 7-30, MRS. FILLMORE.
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' CIRCLE and
HEALING.
SUNDAY, FEB. 16TH, MR. P. SCHOLEY.

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

SUNDAY, FEB. 9TH, at 11-15, CIRCLE
At 2-45, LYCEUM.
At 6-30, MR. OSBORN,
Address and Questions.
MONDAY, at 3, LADIES' OWN, MRS.
PRINCE, Address and Clairvoyance.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, MRS. REDFERN,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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

SUNDAY, FEB. 9TH, at 7,
MRS. TUFFNELL.
MONDAY, at 3, Ladies' Meeting, Miss
L. GEORGE.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, MR. TOM ELLA.
SUNDAY, FEB. 16TH, MRS. CROWDER.
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Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down
Forest Lane, going from Maryland
Point Station).

SUNDAY, FEB. 9TH, at 11,
MR. MICKLES.
At 3, LYCEUM.
At 6-30, MRS. MARY CROWDER.
MONDAY, at 7-30, COMMITTEE MEETING.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING
MRS. TRODD.
THURSDAY, at 8, Lantern Lecture by
MR. H. J. OSBORN.
SUNDAY, FEB. 16TH, MRS. PRINCE.

SOCIETY ADVERTISEMENTS.

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 Subject: "Women's Work in Spirit-
 ualism."
 Discussion Invited.

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

SUNDAY, FEB. 9TH, at 11, HEALING
 CIRCLE. At 3, LYCEUM.
 At 6-30, Mr. G. T. GWINN.
 Collection for F.O.B.
 THURSDAY, at 3, Mrs. EDEY. At 8,
 MISS THORNDICK.
 SUNDAY, FEB. 16TH, Mrs. CLEMENTS.

**Southgate National Spiritualist
 Church,**
 ULT SCHOOL HALL, PALMER'S ROAD.

SUNDAY, FEB. 9TH, at 7,
 Mrs. BAXTER.

SUNDAY, FEB. 16TH, Mr. E. KEITH.

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

SUNDAY, FEB. 9TH, at 11, OPEN CIRCLE
 At 6-30, Mr. E. JONES,
 Address and Clairvoyance.
 THURSDAY, at 8, OPEN CIRCLE.

Southall Spiritualist Society,
 OSTERLEY PARK ROAD, SOUTHALL.

SUNDAY, FEB. 9TH, at 7,
 Mr. E. KEITH.

SUNDAY, FEB. 16TH, at 7, Mr. & Mrs.
 TREADGOLD, Address & Clairvoyance.

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

SUNDAY, FEB. 9TH, at 11-30, CIRCLE.
 At 7, Mrs. A. CALWAY,
 Address and Clairvoyance.

THURSDAY, FEB. 15TH, at 7-30, SOCIAL
 EVENING.

SUNDAY, FEB. 16TH, LYCEUM ANNI-
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 (Adjoining Streatham Library).

SUNDAY, FEB. 9TH, at 6-30,
 Mrs. A. BODDINGTON.
 WEDNESDAY, at 8, Mr. E. SPENCER.
 SUNDAY, FEB. 16TH, at 11, SERVICE &
 CIRCLE. At 3, FREE HEALING. At 6-30,
 Miss JANTZ.

Surbiton Christian Spiritualist Church
 MAPLE ROAD, SURBITON.

SUNDAY, FEB. 9TH, at 11-15, LYCEUM.
 At 3, Address and Psychometry.
 At 6-30, Mrs. STEPHENS, Address
 and Clairvoyance.
 WEDNESDAY, at 3, PSYCHOMETRY. At
 7-30, Mrs. TUFFNELL, Address and
 Clairvoyance.

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

SUNDAY, FEB. 9TH, at 3, LYCEUM.
 At 7, Miss E. CLARK.

SUNDAY, FEB. 16TH, Mrs. CALWAY.

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

SUNDAY, FEB. 9TH, at 11 and 6-30,
 Mr. PERCY SCHOLEY.

FEB. 16TH, at 11, Mrs. J. SCHOLEY.
 At 6-30, Mr. G. LLOYD-WILLIAMS.

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

SUNDAY, FEB. 9TH, at 6-30,
 Mr. MARESCO MARISINI,
 Address.

SUNDAY, FEB. 16TH, Mrs. BETTS
 Address and Clairvoyance.

West Ealing Spiritualist Church,
 HESSEL ROAD.

SUNDAY, FEB. 9TH, at 6-45,
 Mr. WHITE, Address.
 Mrs. TREADGOLD, Clairvoyance.
 WEDNESDAY, at 7-45, Mr. LELLIOTT,
 Address and Clairvoyance.

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

SUNDAY, FEB. 9TH, at 11-15, SERVICE.
 At 7, Miss EVA CLARKE.
 WEDNESDAY, at 8, Mrs. E. RAYFIELD.
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WEDNESDAYS, at 3-15, **Mrs. BETTS**. At 7, **Mr. E. KEITH**.
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SUNDAY, FEB. 16th, at 3 and 6-30, **Mrs. GREGG**.
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THURSDAY, FEB. 13TH, **Mr. R. LLOYD GRIGG**, Address. **Mrs. M. THORNTON**, Psychometry.
SATURDAY, FEB. 15TH, **Psychometry**. **SUNDAY, FEB. 16TH**, **Madame M. RICKARD**.
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