

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

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

No. 2203—VOL. XLIII.

FRIDAY, FEBRUARY 14, 1930.

PRICE TWOPENCE.

MARYLEBONE SPIRITUALIST ASSOCIATION, LTD.,
ÆOLIAN HALL, New Bond Street, W.
PUBLIC WORSHIP: SUNDAYS AT 6-30.

SUNDAY, Feb. 16th, at 6-30,
MR. ERNEST HUNT, ADDRESS.
MISS CAMPBELL, CLAIRVOYANCE.
Silver Collection on entrance.

PLEASE NOTE CHANGE OF ADDRESS

At Headquarters:

MARYLEBONE HOUSE, 42, RUSSELL SQUARE, W.C.1.
Tel.: Museum 0676.

Participation in the following activities is confined to
Members and Associates.

MEETINGS for PSYCHOMETRY and CLAIRVOYANCE.

Sunday, Feb. 17th, at 3. Psychometry, Miss MANSFIELD
Tuesday, Feb. 18th, at 7-30. Clairvoyance, Mrs. VOUT PETERS
Thursday, Feb. 20th, at 7-30. Clairvoyance, Mrs. NUTLAND
Group Seances for Trance and Normal Clairvoyance.

Tuesday, Feb. 19th, at 3 . . . Mrs. KINGSTONE
Thursday, Feb. 20th, at 7-30 . . . Mr. G. BOTHAM

SPECIAL MEETING for CLAIRVOYANCE.

Sunday, Feb. 17th, at 7-30. Mrs. ESTELLE ROBERTS.
Tickets should be obtained before the meeting.

SEANCES for DIRECT VOICE.

Sunday and Friday, at 7-30 . . . Mrs. HENDERSON

PRIVATE SITTINGS can be arranged with the following
Mediums: Mrs. ESTELLE ROBERTS, Mrs. CANNOCK,
R. GLOVER BOTHAM, Mrs. BARKEL, Mrs. MORREL
and Miss LILY THOMAS.

LIBRARY.

Nearly 2,000 volumes. Open daily except Saturdays.

EARLY SUBSCRIPTION: Members, 10/-, Associates, 1/6.
All correspondence to the Secretary, FRANK HAWKEN.

Rochester Square Spiritualist Temple,

CAMDEN ROAD, CAMDEN TOWN, N.W.

SUNDAY, Feb. 16th, at 11. SERVICE. At 3. HEALING SERVICE
At 6-45, Miss EVA CLARKE.

MONDAY, Feb. 17th, at 8. OPEN SERVICE.

TUESDAY, Feb. 18th, at 7. HEALING SERVICE.

WEDNESDAY, Feb. 19th, at 3. LADIES' WORKING PARTY.
At 8, MEMBERS' CIRCLE.

THURSDAY, Feb. 20th, at 8. Mrs. YORKE. Address and
Clairvoyance.

FRIDAY, Feb. 21st, at 8. Mrs. QUINEY'S SEANCE.

SATURDAY, Feb. 22nd, at 8. SOCIAL EVENING.

LONDON SPIRITUAL MISSION,

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, Feb. 16th, at 11. MR. R. DIMSDALE STOCKER.
At 6-30, MR. PERCY BEARD.

WEDNESDAY, Feb. 19th, at 7-30. Mrs. EDWARDS,
Clairvoyance.

WIMBLEDON SPIRITUALIST CHURCH,
Accepting the Leadership of Jesus Christ,
136, HARTFIELD ROAD, WIMBLEDON, S.W.19.

SUNDAY, Feb. 16th, at 11. MR. BERNARD LELLIOTT,
Address, Spirit Descriptions and Messages.
At 6-30, MR. ERNEST W. BEARD,
Address, Spirit Descriptions and Messages.
WEDNESDAY, Feb. 19th, at 7-30. Mrs. ESTELLE ARNOLD,
Address, Spirit Descriptions and Messages.

North London Spiritualist Association,

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SUNDAY, Feb. 16th, at 11 and 7. Miss FLORENCE MORSE
(Manchester).

WEDNESDAY, Feb. 19th, at 8. Miss E. G. H. CANNON.

SUNDAY, Feb. 23rd, at 11. Mrs. GEORGE PRIOR.

At 7, Mrs. L. LILLY.

After-Circle at close of Sunday Evening Service

LYCEUM every SUNDAY at 3.

WHIST DRIVE every SATURDAY at 8.

PSYCHIC DEVELOPMENT.

PSYCHOSENSICS

THE HOME TRAINING CORRESPONDENCE
COURSE WITH A WORLD-WIDE REPUTATION.

SPECIAL TEXT BOOKS by F. BRITTAIN.

Send for Pamphlet, "The Key to the Gifts and Powers of
the Spirit," with 1½d. stamp for postage, to

SECRETARY, PSYCHOSENSIC TRAINING INSTITUTE,
28, ST. STEPHEN'S ROAD, LONDON, W.2.

South African Representative: PSYCHOSENSICS, P.O. Box
4122, JOHANNESBURG, SOUTH AFRICA.

THE BOOK FOR ALL PSYCHIC STUDENTS:

"SYMBOLS AND THEIR INTERPRETATIONS."

By F. BRITTAIN.

Price 1/6, postage 2d. extra; or order from your bookseller.

**HUMAN PERSONALITY AND ITS
SURVIVAL OF BODILY DEATH.**

By F. W. H. MYERS.

REPRINT of the 7/6 Edition. Bound in full cloth, good
paper and unabridged, pp. XIV+308. Crown 8vo.

Price 3/6, post paid 3/10.

A STANDARD WORK and by an eminent Scholar and
close Student, whose many years of research work have
made this a TEXT BOOK.

One of the leading works on this subject, and should
be read by every investigator.

THE TWO WORLDS OFFICE, MANCHESTER.

BRITISH COLLEGE OF PSYCHIC SCIENCE, LTD.
15, QUEEN'S GATE LONDON, S.W.7. Tel.: Western 3981.
HON. PRINCIPAL: MRS. HEWAT MCKENZIE.

Syllabus on Application.

Best equipped centre for the study and demonstration of
Psychic Science in Britain.
For Membership and Experiments apply to the Hon. Sec.

VOL. VIII. No. 4. READY JANUARY, 1930.

"PSYCHIC SCIENCE."

Portrait of Sir Oliver Lodge, F.R.S., D.Sc.
Teleplasmic Phenomena in Winnipeg. By I. Glen Hamilton, M.D. Remarkable Illustrations.
The Mediumship of Mrs. Mason.
"A Hollywood Ghost," etc., and many other interesting contributions.

EDITOR: STANLEY DE BRATH, M.I.C.E.
Can be obtained from the College, 2/9 post free. 11/- yearly.
Sample Copy Free.

THE "W. T. STEAD" BORDERLAND LIBRARY, 5, Smith Square, Westminster, S.W.1.

(Four minutes from the Houses of Parliament).

Telephone: VICTORIA 0567

Hon. Secretary Miss ESTELLE STEAD

The Lending Library contains hundreds of books on Psychic subjects. Fully Classified Catalogue, 2s. 7d.
Open daily, 11 to 1—2-30 to 6. (Closed Saturdays & Sundays)

PRIVATE APPOINTMENTS.

Psychic Photography Mrs. DEANE
Trance Mediumship Mrs. BARKER, Mrs. G. P. SHARPLIN
Mrs. ANNIE JOHNSON, Mrs. GARRETT, Mrs. CANTLON
Clairvoyance or Trance Mrs. ROUS, Mrs. LIVINGSTONE
MISS CAMPBELL
Ouija Board and Automatic Writing Mrs. HESTER DOWDEN

CLASSES.

TUESDAYS, at 3, Class for Psychical Development—Mrs. SHARPLIN
WEDNESDAYS, at 3, Circle. Feb. 19th, "Photo Analysis,"
MISS CONSTANCE HOLMES
THURSDAYS, at 8, Class for Development, Miss EARLE and
Mrs. LIVINGSTONE
THURSDAYS (alternate), at 3, Feb. 20th, Mar. 6th, Mar. 20th,
Mr. W. E. FOSTER ("White Wing")
THURSDAYS, at 5-30, Devotional Group . . . MISS STEAD
FRIDAYS, 3-30 to 5, Library "At Home." Tea, 6d.
Members and all interested cordially invited.

SPECIAL NOTICE.

A "LIBRARY" AT HOME will be held in CAXTON HALL,
VICTORIA STREET, S.W.1., on Wednesday, Feb. 26th,
from 7-30 to 10 p.m. Psychic Demonstrations, Miss
FRANCES CAMPBELL. Consultations, ZANONE. Tickets,
including refreshments, 2s., to be obtained beforehand
from the Hon. Sec., 5, Smith Square, S.W.1.

BOOKS BY FREDERICK H. HAINES, F.C.I.B.

SPIRITUAL DEVELOPMENT.

Trance Addresses on the Attainment of Psychic Gifts.
Cloth, Gold Titled, 160pp., Net 4/-.

Foreword by Mrs. BARBARA MCKENZIE: "I heartily recommend this book to all who seek knowledge of survival of our own people and . . . communion with advanced intelligences who can give us food for our souls which is so often lacking in religious teachings."

THE BOOK OF SPIRITUAL WISDOM.

A WONDERFUL BOOK OF SPIRITUAL REVELATION BY "CUNO."
Cloth, Gold Titled, 234pp., Net 6/-.

FOREWORD BY MR. STANLEY DE BRATH, M.I.C.E.

"'Cuno's' communications constitute a philosophy in themselves."—THE TWO WORLDS. "Packed with arresting thought, with sentences that burn."—LIGHT. "Serious contribution to spiritual wisdom."—OCCULT REVIEW. "On a higher level than most automatisms."—PSYCHIC SCIENCE.

THUS SAITH CELPHRA.

THE SCIENCE AND PHILOSOPHY OF THE SOUL.

Cloth, 175pp., Net 5/-.

"Weird and extraordinarily clever." "Finest automatic writings." "An exceptionally clear channel for truth." "Not milk for babes."—Vide Press notices.

Send Cash with Order to

PURE THOUGHT PRESS, 173, High Street, Watford, Herts.,
or THE TWO WORLDS OFFICE, 18, CORPORATION STREET
MANCHESTER.

BOOKS ON SPIRITUALISM.

All Books in print dealing with Spiritualism and subjects can be had from THE TWO WORLDS PUBLISHING MANCHESTER, on receipt of the published price, plus postage.
THE TWO WORLDS possess the Largest Stock of Spiritualistic and Occult Books in the United Kingdom.



MR. JOHN WARD,
Bloodless Surgeon and Healer,
IN ATTENDANCE AT
Manchester: "EASTHOLME," 2, HEATH
MOOR ROAD, STOCKPORT,
Wednesday and Saturday, 10 to
At 21, BRUNSWICK ST., ARDWICK GREEN
Fridays, 10 to 6.
London: 156, HARROW ROAD (near
Paddington Station).
Monday 10 to 6, Tuesday 10 to 6

STEPHEN FOSTER,

85, LANCASTER GATE, LONDON, W.2.
(Phone: Paddington 2312.)

SUNDAY, at 7, LECTURE, ETC.

TUESDAY and THURSDAY, at 3, an "AT HOME."

TUESDAY and THURSDAY, at 8, MEETING.

FRIDAY, at 7-45, DEVELOPING CLASS (OPEN).

OPEN ALL DAY.

Reading Room, Library, Social Room.

The place to meet your friend.

Membership Costs 10/- a Year. Enro! Now.

S.N.U. DIARY

Price

1/9

1/11 post free

1930

Price

1/9

1/11 post free

S.N.U. and B.S.L.U. CALENDAR.

PAGES FOR SPEAKERS' OPEN DATES, 1930.

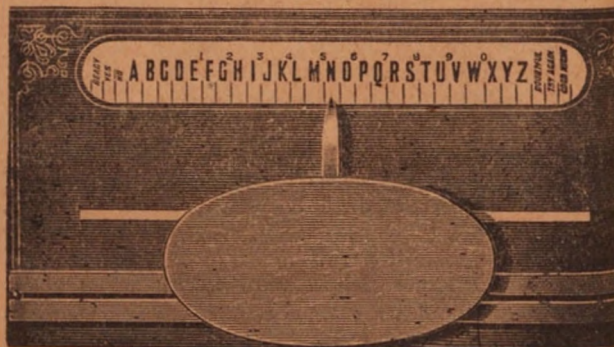
GET IT NOW, OR YOU MAY BE TOO LATE.

THE TWO WORLDS OFFICE, MANCHESTER.

THE TELEPATHIC

Spirit Communicator

Affords a simple and easy means of obtaining
Names and Messages from Spirit People.



Well made and polished. Boxed, with instructions.

3/9, Post free.

FOREIGN POSTAGE EXTRA.

Everyone possesses to a certain extent the power which is used by spirits to communicate with. Hundreds have been satisfied by this instrument.

One customer writes: "I cannot speak too highly of that instrument advertised in THE TWO WORLDS, Telepathic Communicator. I have had unbounded success with total strangers to Spiritualism, and if you would like to see a sample of messages I would send you one. I am very spiritual, etc., and is from a gentleman's son to his parent at the instrument, and the message appears as if the son were in ecstasies in describing the father's mother and the boy's grandmother (deceased)."

THE TWO WORLDS OFFICE, MANCHESTER.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,203—VOL. XLIII.

FRIDAY, FEBRUARY 14, 1930

PRICE TWOPENCE

Original Poetry.

EVENSONG.

TUNE: LONDONDERRY AIR.

THE shades of evening gather and surround us,
The birds are silent, gently sleeps the flow'r.
The cares of earth that through the day have bound us,
Are laid aside for just one peaceful hour.
As o'er the sky the stars shed silver splendour,
Our thoughts arise to God who placed them there,
And in our hearts we learn their message tender
Of One Great Spirit who doth for His children care.

O, Heav'nly Power, in whom we have our being,
In search of Thee our truest joy is found;
And though our eyes may yet remain unseeing,
We feel Thy presence folding us around.
Our lives are Thine, our gifts are of Thy lending,
Grant us Thy Grace to use them so to prove,
Until we find, in that great life unending,
The reason of our life, the wisdom of Thy love.

—LESLIE SCOTT.

MANCHESTER PROPAGANDA MEETINGS.

MR. SHAW DESMOND'S FINE RECEPTION.



At Sunday's meeting in the Ardwick Picture Theatre, Feb. 2nd, Mr. Shaw Desmond delivered an address entitled "Give Us Back Our Dead," before an audience of some 800 people.

Mr. J. Cuming Walters, who was the chairman, said it was with intense satisfaction and pleasure that he observed the signs of continued and increasing interest in the great movement to which those meetings were devoted. In Mr. Shaw Desmond we had an exponent of no mean talent, and during this season and in previous seasons there had been upon that platform men of a high intellectual type who had been devoted specially to literary work. It was, he thought, a significant fact; because it was a demonstration first of all, of the class of man drawn into the movement, a class of man accustomed to study, research, contemplation and private original investigation, and therefore the class of man who was not likely to be deceived by those matters which were commonly termed illusions. It was so often throw

at Spiritualists in the early days that they were the victims of some form of self-deceit, that they were subject to hallucinations, not able to understand and examine properly the phenomena which they said had impressed them.

So often was that said in the past, observed Mr. Walters, that it must be a cause of joy to Spiritualists now to know that those who may be truly called "the intellectuals" were coming more and more "on the side of the angels." They wanted the benefit of the counsel of such men; their most searching tests and investigation to help the truth that all were seeking. The great object of Spiritualists was not to have paltry sensation or satisfaction of the moment, not to indulge in some little curiosity which may interest for a time; their object was to obtain the great and wonderful knowledge of the truth concerning this life and the life hereafter. "We cannot have too many men of the real intellectual type," said the chairman, "in order to help us in that great quest. The movement had now been going forward with great activity in its revived form some 70 or 80 years, and enormous progress had been made during that comparatively brief period." Seventy years ago it would have passed all imagination, baffled all prophecy, to say that men of the type of Sir Arthur Conan Doyle and Sir Oliver Lodge (to mention only two prominent men) were one day not only going to be associated with Spiritualists, but would proclaim that demonstrated survival was part of their own convictions. Though the most tremendous strides had been made in that period, Spiritualists felt that they were only at the beginning of things, only learning the A B C of that wonderful religion, that marvellous revelation.

MEN'S ACCUMULATING EXPERIENCES.

The possibilities were infinite, said Mr. Walters, but they had to look to the great leaders, to the men of force, of power, of understanding, to men who had themselves mastered great secrets in philosophy and science. In the old days it took an enormous amount of courage for men even to avow their convictions upon this subject. The evidence had been accumulating and men's experiences had been such that Spiritualists would be false to themselves as well as false to the great principle they were trying to support if they did not come forward and seize the opportunity of saying what their convictions were. Mr. Walters added that he had for thirty or forty years been investigating Spiritualism by every means in his power, and he was not afraid to say to-day—he was, indeed, glad to say—that his conviction of its truth at that moment was stronger than ever it was before. He had no doubt whatsoever, though he still kept a mind open for other explanations of the experiences and the phenomena (if explanations were to be given); but at that moment only one explanation seemed to him to be proper and true and reasonable. During those years of testing, experimenting, Mr. Walters had not sought (and he spoke for Spiritualists also) anything for himself in the way of personal gain. Spiritualists worked for others. They wanted to give the great truth to mankind, they wanted to help forward the world to a knowledge of what was true and genuine in this life, and to provide comfort for that which is to follow. The ultimate object was truth—truth in life and truth in what was called "death." He ventured to say that there was no more helpful creed, no more helpful religion (as he would dare to call it) than that which Spiritualists professed. He believed the effect eventually would be, when their principles were adopted universally, that there would be a new world with new hope, because terror of death would be taken from it, and because it would know how truly to live, having a knowledge of what life was worth.

"THE BEST YET TO BE."

Beyond the sixty or seventy years allotted to us in the physical stage (which period was a mere speck) the greater part was yet to come, and the best yet to be. If there were no hereafter, if there were no continuation of this life, then all effort would be futile. We could simply eat and drink and enjoy ourselves, "for to-morrow we die." That was the worst creed, the most debasing creed that any human being with a mind and with a conscience could possibly have.

Mr. Walters referred to the historic fact of three thousand years ago when Socrates, before his judges, said, "I am to die, you are to live. Which is the better, who knows?" That was the question that men and women had been asking for three thousand years, many of them vainly seeking the answer. If Socrates, the wisest man and the most beautiful of spirits, were with us to-day he would still be asking questions and, the chairman ventured to say, at last we, the Spiritualists, could give him an answer.

ASPECTS OF SURVIVAL.

Mr. Shaw Desmond said he intended dealing with certain sides of survival which were not dealt with generally from the public platform, and he was going to shut out everything that was not evidential. In that audience there were probably 20 to 40 per cent. of people who were mildly or enthusiastically interested in the idea of survival, without knowing much about it. He had never himself been a sceptic. Right from the moment he drew breath in Ireland he was sure that he survived, and was going on surviving, in spite of death. In Gaelic death had always been called "The Path to Glory." The Irish, he said, suffered from many faults. They were the victims of many illusions, but they had never been the victim of the supreme illusion of death, because they had always known it to be an illusion. He knew we survived, but until he had examined the evidence, it took him many years before he reached the conclusion that definite proof of survival was obtainable.

Before the war he had been asked by a millionaire journalist to write two articles dealing inferentially with survival, but he would not do it. He considered his own reputation worth more than all the millionaire's millions, and thanked God for the Irishman's egotism.

Many men had not come on to Spiritualist platforms for two reasons, said the speaker. The first was that they were not yet free. It was only on a Spiritualist platform that men and women were free beings. That was to the eternal credit of the movement. The other reason why men like himself did not come to such a platform was a more definite one, a psychological one. If men like himself, he had been told, came to the Spiritualist platform, they may as well give up their work as novelists, etc. That was why some held away for a time. He was never afraid to testify to his faith, and he never refused, in public or in private, to affirm his belief in survival.

He would say to the scientists and to the priests of the different churches (and he did not attack any church of any kind—churches were never attacked from Spiritualist platforms) that a man's beliefs are his own. He has a right to them. Every woman and man in the world had a right to examine the evidence, from the beginning, and come to their own individual conclusions. He made this plea to the scientists, to the churchmen—"Give us back our dead." But what had the scientists to do with the churchmen? Well, they had in our day rapidly taken the place of the theologian of yesterday in their dogmatic assertiveness and in their refusal to examine the evidence.

When meeting leading physicists of Europe in Copenhagen he asked if they believed in survival, if they had examined the evidence. With one exception they said, "No I have not, but I do not believe it." Yet Mr. Desmond said he told them he had been present at one or two seances, and that millions had seen ghosts, the ghosts that the physicists were denying. What would they think, he said, if he went into their laboratories and refused to examine the evidence. Spiritualism was the oldest thing in life. It existed and was practised right through the whole history of Egypt. The Bible was so full of Spiritualism that four-fifths of the Old Testament dealt directly or indirectly with phenomena; and in the New Testament every page bristled

with Spiritualistic phenomena, and many of the tremendous mysteries of two thousand years ago remain mysteries. But they were beginning to be understood to-day in the light of later revelation. The great ones of the New Testament, continued Mr. Desmond, were mediums of the highest and most developed type.

MEDIUMS: FINEST, SANEST PEOPLE.

He would let no man or woman run down the medium of Spiritualism until they had studied those mediums and their phenomena. He had met some of the finest and women and men who were Spiritualist mediums. Some examples were Mrs. Osborne Leonard, Rudi Schneider (with whom he sat only the other day). Rudi Schneider had his head in Harry Price's lap, and two great curtains, weighing nine pounds four ounces, were blown out in the faces of those present, and a heavy table was flung about. That was evidence. Only a few years ago the scientist would have said fraud and humbug, but there was hardly a scientist who dare say that to-day. Another medium he had met was Mrs. Margery Crandon. She was a spiritual medium of great natural beauty, of great spiritual beauty, who told of some of the indignities to which she had been subjected by so-called scientists.

Evidences must be examined more closely, said Mr. Desmond. The churches for hundreds of years had been saying to the people, "You must have faith that you will survive." That was good. His quarrel with a church only began when it said, "You shall examine for far, no further." They put limits upon scientific enquiry. The Spiritualist said investigation must go on for ever and ever, up to the very gates of heaven itself. And if belief in life there was a conscious power (as the speaker believed there was), then that God, unless reduced to the contemptible stature of a sort of anthropomorphic illusion, would say, "Investigate all things, challenge even me." Non-belief, thought Mr. Desmond, was the surest gate to understanding. It was the women and the men who troubled to read their opponents' cases who were most grounded and most certain in their belief that we survived.

Spiritualists had said to the scientist and the churchman, "We are not asking you only to have faith, we demand faith." If he did not believe that he could speak with angels, he would not believe in angels. Women and men like himself spoken with the greater ones on the other side. There were between a million and a million and a half of people in this country alone who were convinced of the truths of survival upon scientific evidence. He could not get, he said, in the largest building in Manchester the number of clergymen throughout Europe who to-day believed in Spiritualism, and who were pledged to condemn it to their congregations. In this very city there were scores of clergymen of different denominations who would give their eyes to be put on this platform, but who dare not come. He had letters from men and women—clergymen, women doctors, women lawyers, who secretly said, "We are quite convinced, but we dare not come out because if we did so all doors would be shut to us." He had similar experience at Oxford (when lecturing on quite a different subject), when the men said, "We are quite convinced of these things, but no man in the university dare admit them."

Going back to the earliest period, continued the speaker, there were millions of people who declared that they saw the spirits of the dead. "Were they ALL deceived, ALL badly boozled?" When millions tell you something, it is worth listening to, unless it is a perverted mass of preaching and believing. If someone said, "I saw such and such a ghost or spirit," we may doubt, but we should listen because there may be something to tell us. World philosophers, ordinary primitive men and women, tillers of the soil, artisans and craftsmen, have said, "We have seen these things, therefore we believe." They have told the world that every night in this country alone ghosts have walked, and that materialisation, ectoplasm, was fact, but the truth was often sneered at by scientists, always the last to learn in all things. Those who professed so much performed so little. The so-called rationalist was often the most irrational of beings. Nothing standardised human intellect so much as passing a perfectly standardised course of examination

Materialisation was a proved fact, said Mr. Desmond, admitted by thirty or forty of the leading scientists in Europe.

The direct voice coming out of the air was not a fiction of the imagination, but was produced amongst ordinary people sitting in their own rooms, who had been sceptics at one time or another. "I myself have heard the direct voice coming opposite me, another near by, and another at my feet, all three simultaneously. I have seen the lights quite often. I have seen photographs of fully materialised beings who have walked and talked and been handled, and then dematerialised themselves in light."

"NO MATERIALIST CASE LEFT."

One of the greatest living mathematicians had recently said that there was no materialist case left. He was dealing with the facts of the scientific presentation of the case when (the speaker) was debating in London with Mr. Chapman Cohen, the materialist. His opponent failed to present any case for materialism. There was a type of materialism which could be presented, but Mr. Cohen had not presented it. Perhaps he knew its weakness. Any Spiritualist of experience, Mr. Desmond averred, could wipe the floor with any materialist he came up against. He would say to the scientist, "Tell the people the truth, investigate these things, with just the same kind of mind that you investigate the properties of mind or matter, and as honest men, when you have reached certain conclusions, you will say to the world, 'The dead live, the dead are walking amongst you.'" He believed that on that very platform the "dead" spirits were listening while he was speaking, looking at the faces of the audience, and making full note of everything going on. Churchmen should tell the world these things, and not be afraid of convocations, of bishops, or of hierarchies.

The Spiritualist teaching was that life went on, the soul continued developing, that man was a triple entity—body, soul (which is the ghost or geist) and the spirit itself. The soul inhabited this flesh and blood. The ghost passed on from the body, but in that ghost the immortal spiritual principle, the thing that linked us with the angels, made one with all flesh, all life. On the other side people went on working, thinking, moving. The Spiritualist movement had become tremendously successful. What would kill it if ever it was killed—was not failure, but success. Christ was the greatest failure in the world from the human standpoint, but the greatest success from the spiritual point. Life was not fixed, and we were only on the edge of discovery. The Spiritualist had got evidence of the highest order. Take, for instance, "The Scripts of Cleophas," in which they got Hebrew and Greek words of which the medium had no knowledge in ordinary life; they got poetry of a very high order, and now they were beginning to get communications which were dimly showing the enormous possibilities of what was called psychic investigation.

If a cure for cancer was ever to be found, Mr. Desmond thought it more likely to come from the other side than from this side. Little by little Spiritualists were getting into touch with the greater spirits, not only earth-bound ones. They were getting other and profounder aspects of matter, of life, of the formation of this very earth upon which we moved, one of millions of other planets. These were facts known to tens of thousands of perfectly sane women and men. We must help those men and women who say, "Where are our dead?" We must reply, "The dead are with you. They are of you, they do not leave you, are waiting for you, waiting to be called."

Mr. Desmond was heartily applauded on resuming his seat.

Mr. Leslie Scott (baritone) contributed the music of the evening in two songs. Words were specially written for him for that particular meeting to the melody, "The Londonderry Air," and appears on our front page. Mr. Scott's other song was "A Farewell." His rendering was heartily appreciated.

AMBITION is one of those passions never to be satisfied. It swells gradually with success, and every acquisition serves as a spur to future attempts.

MORE PROPAGANDA MEETINGS.

GREAT SUCCESS AT PORTHCAWL.

BY OUR SPECIAL CORRESPONDENT.

THE suggestion recently made by THE TWO WORLDS that Spiritualists in large and small towns should concentrate at least annually upon organising special propaganda meetings has been adopted with outstanding success in Porthcawl, Wales, where Mr. J. Nicholls Turner is doing some very valuable pioneer work.

Porthcawl is a seaside resort, and the population at this time of the year is perhaps at its lowest ebb. Notwithstanding this, "The Cosy Theatre" was packed to its fullest capacity on Wednesday, Jan. 29th, when Miss Phyllis M. Thomas, the youthful Swansea worker, gave an inspired address, followed by some convincing clairvoyance.

Spiritualism is quite new to the residents of Porthcawl, and the meeting was consequently a topic for discussion transcending all others on the few days prior to its being held. From every point of view it was an outstanding success, and, reporting the evening gathering, the local *Advertiser* states: "For 54 minutes the audience was held spell-bound by the flow of fine sentiments expressed in perfect English by the youthful speaker." The clairvoyance, in which Mrs. Alfred Copp (Barry Spiritualist Church) assisted, was also commendable, and all the descriptions given were placed. Mr. T. W. Jones, who is President of Abercynon First Church, presided at both afternoon and evening meetings, and included in the audiences were several noted clerics and deacons.

I understand that a special effort is now to be made to found a Spiritualistic Church in Porthcawl. There is certainly a need for one, especially in the summer. The *Advertiser*, in the course of its report of the two propaganda meetings, states: "If such a large building can be comfortably filled in January, what might happen during the spring or summer?" Spiritualists everywhere will no doubt be interested in the enterprise of the few local workers, who are certainly deserving and, indeed, in need of support. Mr. Turner, of Ropsley House, The Square, Porthcawl, has been mainly instrumental in organising the local work so far, and any offers of assistance sent to him will no doubt be appreciated.

The example of the half-dozen or so Spiritualists of Porthcawl should not be allowed to pass unnoticed. If such work can be achieved by propaganda meetings held during the winter at a seaside resort where Spiritualism is, moreover, quite new, what could not be done in larger and more industrial towns? The Spiritualists of Porthcawl have sounded a call to duty which ought to not to go unanswered.

HE who lives in conscious contact with the arisen realises greater things in life than he who walks the path of life alone. The psychic has two realms before him. His friends and companions are not confined to earth. Many of the truest are those who come from the beyond.—L.

THE PLATFORM GUIDE.—Will all churches and societies please note that publication in "The Platform Guide" (quarterly) is reserved to those organisations which make application on the official form? These can be had from THE TWO WORLDS Office. This is a rule to which we cannot make exception.

PROPAGANDA.—Elsewhere in this issue we report the success of special propaganda meetings. We are anxious to assist churches in every possible way in the organisation of such meetings, and will supply, carriage paid, free propaganda literature for distribution. A gummed-back label, printed with the name and address of the local society, times of services and other information, can also be supplied at cost price, for use in attaching to the literature. We shall be glad to supply information to societies on request. Spiritualism must maintain its position in the realm of progressive religious movements, and the special propaganda meeting is one of the best ways of attaining this end.

THE ROSEMARY SCRIPT (Second Series).

Selected and Edited by F. H. WOOD, Mus. Doc.

ALL RIGHTS RESERVED.

THE VALUE OF EVIDENTIAL CONTACT.

IN preparing a second series of articles from the script and records of "Rosemary," a new writing and trance medium, I should like to say how grateful I am to those who wrote me on matters discussed in the first series of seven articles which began in this journal on July 19th, 1929. In one case, that of Mr. W. A. Newsome, of Batley, this led to an evidential test of great value. Other points of contact raised in the first series have, I know, been freely discussed. All this is helpful to those of us who are charting what a hundred years ago was an unknown sea of vague speculation and superstition.

One welcomes criticism, too. I have before me a friendly letter from Mrs. McKenzie, of the British College of Psychic Science, who writes, "You may have more interesting and evidential matter than you have so far used. Any mediumship which is presented publicly must have justified itself, I think, by such evidence, before readers will accept the other aspects." I am grateful to Mrs. McKenzie for pointing this out, and in presenting a second series, have decided to place, first, a few evidential matters before my readers. Then again, another friendly critic could not understand how Tiberius, one of our guides, who claims to have lived in Athens in the 3rd century, could write modern English through Rosemary's hand. Florizel von Reuter, in a letter to "Psychic Science" for October, 1929, takes a similar view, and would not believe in the identity of any so-called Oriental spirit who addressed him in English, unless he also spoke in his own particular tongue.

The point has interest for all students, so I will deal with it first.

Both critics overlook the fact that to spirit people, language has no limitations. I have myself heard Dr. Sharp (Mrs. Wreidt's control) translate into English a rapid conversation in a certain Indian dialect, spoken in the trumpet by an intelligence claiming to be my ayah, or Hindoo nurse, during a direct voice sitting. Her conversation proved highly evidential, but it would be absurd to assume that Dr. Sharp knew my ayah's native tongue, or, for that matter, the fact that I was born in India.

The explanation is that spirit people communicate with each other by *thought*, which is non-racial and non-linguistic.

No one on this side yet knows, or pretends to know, how it is done, but the fact is there. A more difficult problem, to us, is the extension of this process to thought-impression on the medium's brain, which not only receives the impression, but translates it into written or spoken words. Many writers on psychic problems have discussed this question. I can only testify what the Rosemary Script has to say about it.

I put the matter, recently, to the Egyptian Lady Nona, Rosemary's chief guide, during a sitting in partial trance. Here is the shorthand note of the incident (vol. viii. 12).

F. H. W.: "When you speak through the medium, Nona, do you speak English yourself, or do you merely impress your thought on her?"

"I do both, Doctor. I use the medium's mind, and I draw upon her store of knowledge, but it is myself who speaks to you. When her brain is most quiescent, she is an instrument for writing only. When this is impossible, the idea is caught, as it were, by the medium's mind, and transformed into a written word. It is not always transformed correctly, and that is how mistakes occur. Trance control is only possible when the power is very strong."

Nona might have added that speech in an unknown tongue is only possible in a trance medium when the trance control is complete. Under these conditions, I have heard Mr. Tom Tyrrell speak in Russian. Rosemary is a partial

trance medium only. Because "Tiberius" cannot or speak through her in Greek, is no proof that he is not spirit he claims to be. Long before he wrote through Rosemary, he was described, and his history given in detail. Mrs. Laura Fitton, another sensitive, whose work was covered in this journal on Sept. 13th last. This fact, not afford proof of identity, but adds testimony, when taken together with all we know of "Tiberius" through his high teaching and lofty purpose, has made it possible for us to accept his *bona fides*.

Adverse criticism confuses ideas with language, the latter being merely the symbol of the former; dependent upon a responsive physical organism for its expression. Its view is too narrow, and the critics themselves beg the whole question.

Let us now consider a few evidential items from the Script.

1. One day last summer, when the weather was exceptionally clear, warm, and calm, a spirit guide wrote:

"I saw a curious thing to-day which may interest you. As I drew near to the earth plane, there was a sort of mist hanging over all the world, so that I could not see when I came down. I could not see the fields or trees, and everything seemed blurred out."

Another guide corroborated:

"We all felt it intensely. It was like a mist; not blinding but thick."

The next day we read in the newspapers that a great magnetic storm had raged about the earth, at the time we were sitting. Neither the medium nor any member of our circle knew anything about this magnetic storm at that time. Of that I made perfectly sure. Now here is a problem for science, if it could be persuaded to accept our testimony. Why should our atmosphere appear calm, clear, and sunny to us, and yet be thick and misty to spirit vision? As we knew nothing of such a storm, the incident has its evidential side too.

2. Then there are the personal tests. I have already discussed in this journal the tests given by the late Mr. Tyrrell through Rosemary's hand, and honest "William Newsome's" fourfold test of my own mother. Since then the Lady Nona has beaten Newsome's early achievement by a fifteen-fold test of the same spirit's identity. His father's identity has been similarly established by a test of ten detailed facts, all unknown to Rosemary; some of which were known even to me, at the time.

3. The guide William Newsome proved himself a separate entity in a manner both practical and evidential.

My references to him, in the first series of the articles, brought a letter from another William Newsome, a total stranger to me, though maybe well known to Yorkshire readers. Mr. Newsome-in-the-flesh wondered if the Newsome-in-the-spirit were his father: even though it was probable, and naturally hoped he was. So did we, when we read his charming letter. Here, then, was an opening for that "subliminal self," which—according to our opponents—writes all automatic messages, to have a merry game at our expense! And it would be hard to say which of the four of us was the most disappointed. The two Newsomes, Rosemary, or myself, when her letter wrote:

"Here I am, but I'm afraid your correspondent is not my son, Doctor. However, there may be a distant family connection."

Here Newsome gave names and details which do not matter now, and added a fine test:

"I'll tell you what more I will do, Doctor. I will go to see our friend, and then give you a proper message for him."

Newsome kept his word. Within two days he was back again, with a full description of his namesake in Batley, an account of what he was doing at the time of his visit, the name of the person he was conversing with, the nature of his favourite hobby, surroundings, and personal character! All of which my Batley correspondent was able to verify. Newsome did more. He got into touch with his namesake's own father on the spirit side, brought a personal message which my correspondent found both evidential and comforting. The facts are there

I have my correspondent's permission to publish them. Let any critical reader should have his doubts, let me just add that no member of our circle has ever set foot in Batley!

These are just a few of the evidences Mrs. McKenzie advocates. I could give many more, but as one of our guides puts it, "*When a thing is proved, it is proved.*" The verified tests quoted above should give confidence to those readers who might not otherwise attach much importance to the accounts of the spirit world and its activities, which will follow in subsequent articles. I have given a few tests first, as Mr. McKenzie suggested. But if they were all the Rosemary Script stands for, I should never, as a busy man, trouble to write these articles. The purpose of the Script is rather to contribute its own small testimony to that which is already published, and which is still pouring through from spirit realms in many parts of the world: testimony which is destined to play its part in shaping afresh the religious thought of the 20th century.

Next article: *The Lady Nona, Rosemary's chief guide*



ANOTHER CATHOLIC ATTACK.

WOLVERHAMPTON SPIRITUALISTS' TRIUMPHANT.

FATHER DUDLEY'S ACTIVITIES.

EXCELLENT work was achieved in Wolverhampton recently, when Father Owen Dudley, at the Victoria Hotel, read a paper on Spiritualism to the Birmingham and local branch of the "Guild of Saints Luke, Cosmas and Damian," largely composed of Roman Catholic medical men (writes our Special Correspondent).

Father Dudley trotted out all the "stock" criticisms of Spiritualism, and tried vainly to explain all psychic manifestation as "of the devil." He said:—

"The beings who communicate are not the holy dead. Neither are they the unholy dead, the damned souls of hell, for these have not the natural means enabling them to communicate. Also they cannot leave their abode in hell.

"It is useless to search among the dead for a clue to the mysteries of the seance room. We must turn elsewhere.

"There are other beings beside the disembodied souls in the world beyond, beings of whom the spiritists are ignorant or whom they choose to ignore; beings made known to us by Divine revelation, the revelation which spiritism denies.

"There are angels in the unseen world, myriads of pure spirits, some with immense powers for good, some with immense powers for evil. It is among them we shall have to search if we want to know what beings are responsible for the spiritistic manifestations."

It would be interesting to know whether Father Dudley would attribute the recent manifestations at Holy Cross Priory, Leicester, to the dead. It will be recalled that the Prior asked his congregation to pray for the spirit of a priest who used to minister in the chapel, and who was now earth-bound. Was this the spirit of one of the holy dead, or of the unholy dead, or a member of the third category of spirits about which Father Dudley is so eloquent but so strangely ignorant? He may, of course, only be one of the "damned souls of hell."

Asked by one of the doctors present upon what grounds he based his belief that there were some beings in the world beyond who possessed "immense powers for good," Father Dudley replied: "We have nothing but our theology and philosophy, I know. Science says nothing of it, and, therefore, of scientific proof there is none."

Questioned regarding spirit photography by the Chairman (Dr. Maguire, of Birmingham) Father Dudley said: "Spirit photography is all fake." He, however, frankly admitted at the conclusion of his lecture that there were some Spiritualistic phenomena which were "undoubtedly genuine."

SOME CANDID CATHOLICS.

Dr. O'Meara proposed a vote of thanks to the lecturer. "At the present," he said, "I am a complete sceptic. Per-

sonally, I think these things can be quite explained by hypnotism, or by some other natural force which we don't recognise at present. If people a hundred years ago were suddenly brought up against wireless, they would think it a satanic manifestation."

A voice: "So it is"—(loud laughter).

Dr. O'Meara: "If the explanation is satanic, then Satan is a more stupid individual than I have been led to believe." (Renewed laughter.)

Dr. O'Meara added that he had read one Spiritualistic book—one of Dennis Bradley's. It was, he said, nonsense.

Father Sammons seconded the vote. "I have forgotten all my theology myself, so therefore I am qualified to say that what Father Dudley said is theologically sound," he asserted, amid laughter. He differed from the doctor as to Satan's intellectual qualities. "It is only directly you find him out. He is a fearfully 'cute old boy.'"—(Laughter). Thus ended the debate on "Spiritualism."

We quote the following leader from the Wolverhampton "Express and Star," published on the day following the debate:—

The noteworthy discussion at Wolverhampton, last night, when a Roman Catholic priest of brilliant attainments and a number of Midland medical men debated Spiritualism, was reminiscent of a delightful incident in Captain Marryat's "Midshipman Easy." Readers of that work may recall the triangular "duel" in which all three participants have their shots, but two fire at and hit individuals with whom they have no quarrel. The scapegrace who is the cause of the pother emerges scot free.

Last night, theological and scientific thunders were to have annihilated Spiritualism, but the debate developed into a quiet contest between medical science and theological dogma. People who read our account of it may judge for themselves who emerged from the contest with most honours. Certainly Spiritualism seemed to emerge with considerably more than half its case proven and the remainder left fair ground for reverent and cautious investigation by trained minds.

Father Dudley, the lecturer, cited the opinions of scientists, and frankly admitted that, although there existed a large amount of charlatanism in connection with Spiritualism, there yet remained genuine phenomena inexplicable on any other theory than that of intelligences from the unseen world. He claimed, however, that such manifestations were the work of evil spirits, but, pressed by a doctor present, admitted that there was no scientific proof of the existence of spirits, evil or good.

Therefore, this discussion, whilst being instructive and conducted throughout in an entirely courteous and equitable spirit, seems to have left off just when it was most interesting. As the matter stands, while we express no opinion on its general implications, as these are necessarily shadowy and debatable, we do not think Father Dudley made out a case against the proper, reverent and careful investigation of an absorbing problem in which there is widespread and increasing interest. His depreciation of unrestrained divings into the unseen by neurotic, ill-balanced and unqualified persons was, of course, justified. Nevertheless, we may observe that the Scriptures, to which Father Dudley, wanting scientific authority, appealed, counsel men to "try the spirits if they be of God." This, we imagine, is what serious and reverent investigators aim at.

We are very much indebted to Father Dudley and his Roman colleagues for the excellent work they have achieved for Wolverhampton Spiritualism, and the local churches should, no doubt, profit from the meetings.



SPIRITUALISM is the golden key that opens the door to the vast treasure-house of truth, that the human race may enter therein, and become partakers of the unsearchable riches of God.—W. JOHN.

NEWSY NOTES.

THE BLASPHEMY BILL.

There are many things which are said in "The Free-thinker" with which we cannot agree, but when Mr. Chapman Cohen ventured into the House of Commons on Jan. 21st last, and subsequently set forth in that journal his impressions of the debate then proceeding on blasphemy, we found ourselves for once harmoniously associated with some of his views. It will be recalled that a motion was introduced for the repeal of the present blasphemy laws, and was supported by 131 members, 77 voting against. Mr. Thurtle, who introduced the Bill, very properly emphasised the fact that the blasphemy laws as they now stand offer no protection to the Jewish form of faith, or, indeed, that of the Muslim or the Roman Catholic; that, in fact, the only religion which gains from their presence is Anglican Christianity. A few weeks ago Dr. Brown told us that Christianity was a fast dying faith, and would soon be in a minority. Is not Christianity strong enough to stand, like its competitors, upon its merits? Dr. Brown has provided us with one answer. The enforcement of the Blasphemy Laws may be taken as another.

A RELIGIOUS EQUALITY?

No doubt each of the 77 M.P.'s who voted against the motion for repeal was an honest Christian. Each was human, and, being human, loved his faith. Such love is, we have to remember, usually quickened in the hours of crisis. We cannot, therefore, support Mr. Cohen when he attacks the little band personally, for, after all, they voted only in the same attitude as the assenting 131—in the light of their faith. But this is no reason why the country should be burdened with useless laws which at most can only make for favouritism. Is it fair that a Christian should be permitted to blaspheme about Buddha or Mohammed without injury, while the Buddhist and Muslim were they to slander Christian conceptions would have legal proceedings immediately instituted against them? Is it fair that a Christian should blaspheme the Spiritualist and his "spooks," while the latter is left with no possible means of retaliation? Politics, art, literature, science, all can get along without this special legislation. Why cannot religion?

FRIENDSHIP!

There are occasions when even the greatest opponents meet upon a common ground and shake their fists (but—in friendship). Then the fight proceeds merrily again! Mr. Cohen has provided us with an instance in point. He states: "The last occasion on which I heard the late W. T. Stead was at a meeting advocating the repeal of the Blasphemy Laws. He commenced his speech by saying, 'I have come here to demand the right of every man to blaspheme as often and as much as he likes.' That was the remark of a man who was HONEST in his opinions." It is, of course, well known that Mr. Stead was a Spiritualist, and by no means a hesitating one.

HUMANE SLAUGHTER.

We have several times recently referred to the work being done by the Animal Defence and Anti-Vivisection Society, of which the President is the Duchess of Hamilton and Brandon, and, incidentally, a Spiritualist. The Society was in a measure responsible for the introduction of the Humane Slaughter Bill, which came up for a second reading on Feb. 7th. The Bill provided that every animal slaughtered for food in the slaughter-houses in England should be killed swiftly and painlessly by means of a mechanically-operated humane killer. It was introduced by Lieut.-Col. Moore. This is a world of much suffering, but none of our fellow-creatures stand in greater need of service than the animals who are so helplessly at the mercy of man.

FORTUNE-TELLING AGAIN.

Reports of two more fortune-telling cases have just come to hand. A remarkable story was recently told at Nuneaton, when a Mrs. Florence Palg, the wife of a miner,

was charged with professing to tell fortunes. A Nuneaton shopkeeper told the magistrates that accused came to home with the intention of buying a house. She said: "I could tell you a lot if you would only let me." With this statement the accused told her several things about her present which, she later discovered had been solicited from another relative. Accused also produced a crystal, and was paid half-a-crown for her "reading." She was fined £2, and the penalty seems well deserved.

QUESTION!

The other case concerns a Gloucester woman named Mrs. Grace Atkins, who, with her husband, was charged with pretending to tell fortunes by means of palmistry. A woman police constable said that in company with a friend she consulted Mrs. Atkins, who gave readings at prices varying from 2s. 6d. to 7s. 6d. She had a 5s. one. She told she would have a long life, two husbands and five children. The defendant said that she had carried on "business" for four years without complaint. She also denied attempting to foretell the future. A fine of £5 was imposed in this case. We are unprepared to speak on behalf of either of the accused, but the fact is that there still remains no legal distinction between genuine and fraudulent mediumship, and so long as this is allowed to continue, such cases as these will be all too common. We hardly think the law is entirely responsible, for there appear to be "religious powers also at work. We are quite aware of the state of the law, but are still, nevertheless, anxious to know who is who stands "behind that curtain."

"MIRACLE" HEALING.

There is an organisation in the Church of England to-day which is called "The Guild of St. Raphael," and which is devoted to the development of spiritual healing. The Bishop of Woolwich happens to have the honour of being the society's warden, and makes good use of his office. In "John Bull" for Feb. 1st, where he writes on "My Faith in Miracle Healing." "First of all," he states, "it must be distinctly understood that there is no relationship between spiritual healing as we understand and practise it, and the 'magnetic healing' and other methods usually associated with beliefs in the 'occult!'" This is at the beginning of the article. Towards the end, however, the Bishop commences to show signs of striking inconsistency, and he says: "We do certainly believe that there are some people who have a strange power of healing by the laying on of hands—both clergy and lay persons. I say 'strange power,' because it seems to reside in some people and not in others." It would be interesting to know the difference between this "strange power" and that which the Bishop calls "magnetic." Perhaps the latter word is too Spiritualistic in tone. Spiritualists, however, will not be offended, for healing, even within the precincts of the English Church, is a great work and a very humane one. It is, of course, highly improbable that the healing power which the clerics and laymen use is different from that which is employed in Spiritualistic circles. Terms are, however, only secondary things, and we are glad to see that the Church is at last getting on with the work.

OUR ATTITUDE TO THE CHURCHES.

We have already referred to the "Christian" influence behind the Blasphemy Laws, the prosecution of genuine mediums and, quite recently, the B.B.C. Sunday programmes, and the question may well be asked, What is our attitude to the Christians? We must, of course, distinguish between Christianity and Churchianity, and it is with the latter, if any, we shall find our grumble. Our attitude to the churches can neither be a positive nor negative one—it must be the "happy medium." It is not for the Spiritualist to wage an attack against other religious systems, but this is no reason why he should not defend his faith when opposition "onslaughts" take place. It may be said that we have occasionally hit too hard at the churches. This is, however, "hardly" so.

TALE-PIECE.

The recent outcry by Dr. Brown, President of the Baptist Union, concerning the "religious slump," which is taking place throughout England did, it is true, cause us a little anxiety. Churches are emptying rapidly, we were told, and soon many would have to close down. They had gone "spiritually bankrupt." A striking contrast to Dr. Brown's vivid portrait of modern Christianity has now been provided by the Spiritualistic Churches of Great Britain, many of whose balance sheets have just come to hand. At all the church annual meetings enthusiasm ran high and in every where are coming reports of progress in every conceivable direction. The work which has been done during the past year has indeed been tremendous, and now new churches are forming in many localities. This is but another illustration of the old maxim, "Truth will prevail." It is doing so.

OBSERVER.

LIFE AFTER DEATH.

Writing in the "Sheffield Telegraph and Star," Rev. Chas. L. Tweedale, Vicar of Weston, Otley, very trenchantly says:—

The old statement of Dr. Forbes Winslow to the effect that Spiritualism is a potent cause of lunacy, is, I see, again trotted out in the hope that it will divert men's attention from the truth. Dr. Forbes Winslow recanted and withdrew his statement at a public meeting in Merthyr Tydvil, and also in a private letter which still exists, and lastly in a book which he wrote upon the subject.

Statistics show that there are about one hundred times as many cases of lunacy due to religious mania as there are due to Spiritualism.

Enquiries directed to the Board of Lunacy Control recently elicited the reply that "They were unable to refer to any statistics which would apply to the statement that Spiritualism was a frequent cause of lunacy."

Statistics from the report of the Board of Lunacy for the years 1909-1911 show that an average of 26 clergy and 26 Nonconformist ministers were certified insane each year, an average of one a week, the proportion being 10.3 per 10,000, more than double that for the general population, which was 4.96 per 10,000. So much for this "Spiritualism and insanity" lie.

The statement that Spiritualism inculcates free love is another lie, extremely discreditable to those who circulate it. One might as reasonably say that Christianity inculcated free love because of I. Peter v. 14. The statement that all manifesting spirits are evil demons, is absurd and ignorant nonsense. The Greek word "daimon" meant originally a god, a higher power, a spiritual king. There are both good and bad spirits, just as there are good and bad men, but the good are always stronger than and superior to the bad. The early Church was faced with exactly the same problem, and St. John gives the injunction that we were to "try the spirits" (literally "test experimentally"), I. John, iv. 1. Obviously the prophets and the Apostles are men, as we are (Acts xiv. 15), and just as liable to the alleged dangers of deceiving demons, so that if modern spirit manifestations are the work of deceiving demons, how do we know that the prophets and Apostles and the early Church were not, likewise, the sport of these deceiving demons.

Truly those who use this wretched argument are "hoist with their own petard." This "devil" argument shows the practical bankruptcy of the modern religious opponents of Spiritualism. With the words of Christ they shall be answered: "If I by Beelzebub cast out devils, by whom do your sons cast them out?" If modern spirit communications are all the work of deceiving devils or demons, whose works are all those manifestations recorded in the Bible, and what proof have we that they were not likewise the work of deceiving demons?

Spiritualism is fundamental to Christianity, and its facts and phenomena are to be found all through the Old and New Testaments, and are the golden thread running through the whole. Those who doubt this should read "Man's Survival After Death," to be found in most public libraries.

To all who care to send me two penny stamps to defray postage, etc., I will send a book of 40 closely-printed pages setting forth the facts.—Yours, etc.,

CHARLES L. TWEEDALE.

Weston Vicarage, near Otley, Yorks.

SIR ARTHUR CONAN DOYLE.

We learn that Sir Arthur Conan Doyle has been ordered to take a complete rest for three months by a heart specialist whom he consulted on Monday last. Sir Arthur will be permitted to read, but he will not be allowed to do any writing. "He will be kept in bed for the next three weeks at least," said Lady Doyle to a reporter.

It is to be hoped that Sir Arthur will make a rapid recovery during his period of rest, and many earnest Spiritualists will no doubt be now concentrating their thoughts to that end.

PROGRESS IN INDIA.

MR. V. D. RISHI (the representative of India at the International Congress) writes us from Bombay as follows:

"Last week I visited Nasik to address a public lecture under the auspices of the Literary Societies of the city. The function was largely attended, and several eminent persons were present. The fact speedily emerged that the audience had never before heard anything of the subject, and were very curious to discover the basic ideas of Spiritualism. I explained the fundamentals of Spiritualism as best I could in the time at my disposal, and pointed out its utility both spiritual and temporal. On the following day a conversational meeting was arranged at the house of Professor Patanker, of the Gokhale Educational Society, and a goodly time was spent in question and answer. A semi-public seance was held at the same place on the following day, as many people present wanted to see the exact process of spirit communication. Professor Patanker and Mr. Limaye, the headmaster, took part in the circle, and demonstrations of automatic writing were given.

"The gathering created a great interest and much enthusiasm, and resulted in a branch of the Indian Spiritualist Society being started at Nasik.

"Most of the persons present seemed to think that the doctrine of reincarnation was in conflict with the possibility of spirit communion. I explained to them several texts in the Bhagavad-Gita and other sacred books, pointing out that there was nothing inconsistent with their notions about re-birth, and that one can communicate with a spirit as long as he was there in the other world. The majority of the persons present, however, had very hazy ideas about life after death, and of the conditions prevailing in the unseen world."

PEACE hath her victories no less renowned than war.—MILTON.

BRIGHTON.—The National Spiritualist Church at Brighton regret to announce the transition of Miss E. Fawcett, an old and much-respected member of the church, and one time its Vice-President, who passed away on Tuesday, Jan. 21st, aged 73 years. The final services were conducted by Mr. Everett.

VIVISECTION.—In an article in "The Lancet" of Jan. 4th details are given of some experiments on mice. It states: "Owing to the difficulties of raising the large number required, the mice are purchased from the breeders." The name of the breeding establishment is "The Mousery," and it has its headquarters at Rayleigh, Essex.

THE BIBLE.—Among all collection of books of ancient or modern times the Bible is supreme in religious insight and appeal. But it was written by men who, being human, at times made mistakes. Modernists hold that God gave us our intelligence to separate truth from error. The Bible, intelligently used, remains our inspiration.—DR. BARNES.

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.
PRICE TWOPENCE. POSTAGE ONE HALFPENNY.ISSUED EVERY WEEK BY
THE TWO WORLDS PUBLISHING COMPANY, LIMITED,
AT ITS REGISTERED OFFICE,
18, CORPORATION STREET, MANCHESTER,
Where all Business Communications should be addressed.SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD:
One Year, 10/10; Six Months, 5/5; Three Months, 2/9 post free.Editor and Secretary: ERNEST W. OATEN,
To whom all communications should be addressed.
Cheques and Drafts should be crossed "— & Co." and made payable
to THE TWO WORLDS Publishing Company, Limited
Bankers: Williams Deacon's Bank (Corn Exchange Branch).*"The Two Worlds" can be obtained of all Newsagents.*The Editor will not undertake to be responsible for any rejected MS., nor to
return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, FEBRUARY 14, 1930.

THE CRISIS IN THE S.P.R.

A CALL FOR A CHANGE OF ITS METHODS.

SIR ARTHUR CONAN DOYLE, after thirty-six years membership of the Society for Psychical Research, has sent in his resignation as a protest against the methods which of late have been adopted by the Society. Some few years ago Sir Arthur raised a number of important questions at the annual meeting of the Society, and then expressed his decided dissatisfaction with the methods which were being adopted by some of its officers. The matter was smoothed over for a time. For a number of years many of the members have not concealed their dissatisfaction at the present conduct of the Society, and this dissatisfaction has been so pronounced that a crisis was sure to come.

The central point of Sir Arthur's protest concerns the treatment meted out to a new book entitled "Modern Psychic Mysteries," which records some remarkable psychical manifestations in Italy, the medium being an Italian nobleman, in whose presence very remarkable phenomena have occurred at Millesimo Castle. The phenomena have been recorded by Mrs. Gwendoline Hack, and have been vouched for by Professor Ernest Bozzano, who has written a foreword to the book. This book was reviewed in the January number of the journal of the S.P.R. by Mr. Theodore Besterman, who has been acting as Librarian and Research Officer of the Society since Mr. Dingwall left. Mr. Besterman's review of the book is, we think, an unfair one, and lends itself to the supposition that he has superficially scanned, rather than read it, before venturing to criticise its statements. We do not know Mr. Besterman, except that after the decease of Sir William Barrett he compiled and issued Sir William's excellent work upon the Divining Rod, but a man who supposes that a lady can conceal a lance six feet long under a fashionable skirt can only be credited with a vivid imagination. The question of Mr. Besterman's criticism, however, has merely fanned into flame the embers which have been smouldering for a long time. Sir Arthur says:—

"Those of us who are conscious of the extreme importance of the movement called Spiritualism, or even those who are desirous to see fair play in the matter, must be aware of the way in which the Society, originally intended to be a sympathetic and fair centre for inquiry, seems to have become simply an anti-Spiritualist organisation. Everything which tends to prove the truth of that cult, no matter how honourable or sane the source may be, is assailed by suppression, misrepresentation, and every sort of unreasonable and vicious opposition. For a generation, since the death of Myers and the end of the Piper sittings, the Society has done no constructive work of any importance, and has employed its energies in hindering and belittling

those who are engaged in real active psychical research. This latest article of Mr. Besterman may be insignificant in itself, but it is a link in that long chain of prejudice which comes down from Mr. Podmore, Mr. Sidgwick, and Mr. Dingwall to the present day. It is necessary, as it seems to me, to call a halt, and to make inquiry as to how far the Society is to be forever in the hands of this small central body of reactionaries, or whether they really represent the opinion of the members. It is not desirable that the Society should lose its independence or become a Spiritualistic body, but it is most essential that it shall not treat what so many regard as a matter of supreme importance with the irresponsibility and levity which have been shown hitherto, where it has been the custom again and again for a commentator to jeer at phenomena which he has not witnessed, in the face of the most cogent evidence of their having actually occurred."

The Society for Psychical Research for many years stood on a very high pedestal. The work of such men as Professors Myers, Gurney, Sidgwick, Lodge, Barrett, and others built for it a very strong reputation. It earned and deserved the name of being severe but fair; thorough in its system of examination; and honest and honourable in its pronouncements. It did not even in these days give satisfaction to the Spiritualists of the country. It was accused of being slow and over-cautious, but it is part of the function of science to be slow and cautious, and the Society filled a very useful place in checking over-credulity. It dealt not only with phenomena dear to the Spiritualist, but with branches of psychic investigation which were neglected by the Spiritualists as a body. The phenomena of haunted houses, the recording of apparitions, the investigation of veridical dreams, dowsing, etc., and the surveying of the whole field of hypnotic phenomena, were realms in which very valuable work was done, and from its foundation in 1882 until the transition of F. W. H. Myers the Society's reputation steadily advanced.

There is much, however, to be said for Sir Arthur's statement that since the death of Myers the Society has done no constructive work of any importance. We fear that too often its headquarters have become a cemetery in which valuable records were decently interred in pigeon holes, never to be heard of again, and it is to be feared that its scientific standard has been considerably lowered in the interval which has elapsed since the transition of Myers. It is a thousand pities that this should be so, for there was a place, and a valuable place, for any society which should adopt rigid scientific methods in relation to psychical research. Of late, however, there has been a decided tendency to ignore all positive evidence, and to concentrate on mere criticism.

The Society lost a great deal of prestige over the case in which Mr. Hope (the psychic photographer) figured some years ago. Test experiments were to be tried with Mr. Hope, and after the experiments he was accused of fraud by Messrs. Price, Dingwall, and others. It was then reported that a packet of plates, handed to Mr. Dingwall as Research Officer of the Society, had been allowed to rest for weeks in an open drawer in a public room. There is little doubt that they were tampered with before they were taken into Mr. Hope's presence, and the Society was compelled to admit, however grudgingly, in the face of the criticisms of Mr. Hewat McKenzie, that the experiment could not be considered by any means a satisfactory test. How far such proceedings were due to accident or slovenliness, and how far they were part of a purposeless scheme to throw suspicion on the mediumship of Mr. Hope, is a matter on which different individuals have different opinions. The incident gave rise to the suspicion that there were elements at work within the Society which were prepared to discount the claims of survivalists, and were not particular as to the methods employed. Such loose procedure is unscientific, and has certainly undermined the confidence which had been held in the Society.

We are bound to agree with Sir Arthur that Mr. Besterman's criticism of the Millesimo book shows both bias and ignorance of the statements made in the book. Sir Arthur

complains that the attitude of the Society is that "the assertions of the opponents of Spiritualism are at once accepted on their face value without the slightest attempt at discriminate examination." He adds:—

"I have long waited, hoping that the Podmore, Dingwall, Besterman tradition of obtuse negation at any cost would die away. But as there is no sign of it, and the obsession seems rather to become more pronounced, my only resource is, after thirty-six years of patience, to resign my own membership and to make some sort of public protest against the essentially unscientific and biased work of a Society which has for a whole generation produced no constructive work of any kind, but has confined its energies to the misrepresentation and hindrance of those who have really worked at the most important problem ever presented to mankind."

It is certainly true that the appointment of Mr. Dingwall as Research Officer did not improve either the work or the status of the Society, and it would seem that the Council has not been happy in its appointment of Research Officers. There is a big field of useful service for a Psychical Research Society which will take up the work of psychical research, but there is no room for a Society which merely confines its activities to anti-Spiritualistic propaganda. Spiritualists do not ask that such a Society should take up the work of advocating Spiritualism. The five hundred Spiritualist Churches in the kingdom are quite capable of doing this, and doing it more effectually than any scientific society can hope to do it. But there is a field for deep and thorough research with a view to discovering the laws which are operative in psychical phenomena. The crisis in the Psychical Research Society is an important one. The Society lies at the parting of the ways. If it can put its house in order and do the work for which it was founded, without prejudice, without fear, and without favour, there may still be an object in its existence. If, however, it is to become merely an anti-Spiritualistic Society, it will simply lead itself to the suspicion that it is a propaganda society of the worst order, a fifth wheel in a coach, for which there is no particular need. We hope even yet that in face of such a crisis wiser counsels will prevail. If not, then we can only conclude that the Society has served its purpose, and can safely be interred.

CURRENT TOPICS.

NEW READING OF THE LAW.

THE magistrates in the Potteries have struck a new note in the administration of the Vagrancy Acts. The Chairman of the Hanley Bench in imposing fines on three women who were summoned for pretending to tell fortunes, made the statement: "This sort of thing is innocent and amusing enough at an evening party, but when a person resorts to this practice for the purpose of getting a living, then it is pernicious, dangerous, and an imposition on the public." It was urged that one of the defendants was a medium accepted by the Spiritualist Churches: that she had frequently given demonstrations at charitable functions, church bazaars, etc., and that she genuinely believed in her own powers, and if anyone was deceived it was herself; but conviction followed. This, we believe, is the first time that the taking of money for "telling fortunes" has been regarded as an offence in itself, and if the case were carried to appeal we believe the decision would be reversed. The law says absolutely nothing about the taking of money being an offence. It is the *act* of professing to tell fortunes which is illegal under the law, and such action is quite as illegal when used at a church bazaar as it is when money is taken by the medium herself. It appears to us that in this case the magistrate has used his position to administer his own opinions rather than to administer the law, but possibly he is a churchman who is accustomed to pay his half-crown at the annual sale of work, and wished to excuse his own act. At the same time it does encourage us to believe that in these matters favouritism rather than justice determines the penalty. The quicker the law is amen-

ded so as to regulate the use of psychic powers the better for honest mediums and the better for the general public. We appear to be faced with the fact, however, that members of the present Government who pledged themselves both from the platform and in writing to help mediums to get relief from their disabilities, have gone back upon their word, been false to their promises, and now refuse to admit that mediums suffer under any disabilities whatever.

A LIVELY DISCUSSION is proceeding in CATHOLIC BAN ON A LECTURE. University circles owing to the banning of a lecture by Mr. Aleister Crowley which had been arranged before the Oxford University Poetry Society. Mr. Crowley was due to speak on "Gilles de Rais, the Fifteenth Century Magician." Mr. Crowley is well known in occult circles as the late Editor of the "Equinox," and is recognised as an authority on occult matters. Of course, the story was spread that Mr. Crowley was an authority on black magic, and few people have the sense to see that a man cannot well be an authority on "black magic" without being an authority on "white magic," whatever these terms may mean. Father Knox, the Catholic chaplain at the University, hearing that Mr. Crowley was an expert in occult knowledge, which has been banned by the Roman Church since the middle ages, wrote to the secretary of the Poetry Club (Mr. Hugh Speaight). As a result Mr. Speaight, who intends to become a Dominican monk, wrote to Mr. Crowley asking him to cancel the lecture. The Vice-Chancellor is said to be annoyed at the impression conveyed that the ban was in any sense an official one, and it is emphasised that the University authorities themselves had no official knowledge of the lecture and took no steps whatever to prohibit it. It is the old story of the Holy Church again attempting to place its repressive ban on the discussion of any subject which would reveal its own methods or conflict with its narrow theology.

WHY BAN OPEN DISCUSSION IN THE UNIVERSITIES.

WE hold no brief for Mr. Crowley or for the subject on which he is an authority. In fact, the probability is that the practice of what has been called magic consists chiefly in the ability to concentrate one's thoughts and use them either for good or ill. The power of thought to act suggestively is gradually being recognised and studied, and we see no reason to believe that ignorance is any greater protection than knowledge. The surest way to promote evil is to drive it underground, as has been frequently shown in history. The attempt to enforce prohibition upon an unwilling people in America has produced a mass of evils far worse than the licensing system in England. If there is anything evil in magic, let us have it clearly and openly laid before us. We are then in a position to tackle it. To repress it is merely to make hundreds of people search for the knowledge. Could there be a better place for such discussion than a University? Undue and unhealthy repression always defeats its own ends. Throughout the ages the Church has fettered free and full discussion and hindered the dissemination of knowledge, with the result that such countries as Spain, Italy, and Russia, which had been entirely in the meshes of the Roman and Greek Churches, have had to establish dictatorships instead of constitutional government as the only way to free themselves from such repression. Some time humanity will grow up, and when it has attained a state of adolescence all the restrictions of the priest will have to be removed, for it is certainly true there is more both of intelligence and of wisdom outside the Church than is contained within its ranks.

MR. SHAW DESMOND has a useful article in "Britannia and Eve," entitled "The Truth About Mediums." Mr. Desmond says: "I have for over twenty years studied some of the most famous mediums in the world at first-hand." He goes on to say that, generally speaking, they are a fine type of person. Concerning Mrs. Crandon, he says: "She is a really lovely woman of sparkling intelligence, and of a sane balance which is exceptional even in the men and women we meet in everyday

life." Of Miss Geraldine Cummins he speaks in similar terms. Rudi Schneider he regards as a fine, vigorous, healthful young man, who is far more interested in football than he is in dark seances. Of Mrs. Piper and Mrs. Leonard he also speaks in the highest terms. He says: "I have gone through my list of the first-class mediums I have met, and have yet to write down my first degenerate. That is astonishing, but true." He testifies further: "It is the fact that mediums do get into touch with another world or worlds, and that other fact, part of the first, that we are through mediumship on the threshold of discoveries, psychological and psychic, and even religious, which may carry us into realms and fairy worlds hitherto undreamed of by man—the medium."



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. F. J. MAUNDRELL: "Why do spirit guides use such names as 'White Blossom,' 'Phineas,' and so on? What is the object of using such names?"

ANSWER.—A name is at best merely a label by means of which we know one thing, or one person, from another. Every country and every tribe has its own series or class of names. Amongst native races, such as the Zulus, Red Indians, etc., it is quite common for individuals to be given names which supposedly represent either qualities, virtues, or powers which they were supposed to possess. Such a system does not give rise to the anomalies which are found in this country of a fair man being named "Black," or a consumptive named "Strong." Our own system of naming people may be convenient, but it is not often truthful! The native spirits often preserve the names by which they were known on earth because they have some significance; sometimes they adopt others. But another question arises: Many spirits who return are unable to give evidence of their identity, which could be verified, and therefore adopt names of their own fancy. Others, again, have every desire to forget their earthly lives and change their names as a symbol of change of life. Others, again, have passed out in circumstances or at remote periods which make proof of their identity impossible. Such guides as "Feda" (Mrs. Leonard) and "Moonstone" (Vout Peters) are not interested in proving *their own* identity, but have been instrumental in helping others to prove theirs. In such cases a name which hides their real identity avoids much controversy. Again, some of the greater souls who have passed into the spirit world are mindful of the fact (of which Christianity is the basic proof) that it has been the tendency of many worshippers to worship the messenger and forget his message. For that reason they adopt names which possess no great claims. In the case of "Imperator" (Stainton Moses) it was only after his message had been generally received that his identity was revealed as Malachi the Prophet. We have known many cases of guides, particularly those who produce physical phenomena, refusing to give a name at all, and the circle has been asked to provide names by which one communicator could be differentiated from another. The great point to be observed is that a name is merely a badge of identity, and we are always suspicious of it when it pretends to be anything else.

THE SAME QUESTIONER: "If our personality goes on after this life, and we appear on the other side as we leave here, how does a savage go on who dies in his savage state?"

ANSWER: Exactly the same as anyone else. Death makes no change of personality. He starts upon the other side of life exactly as he leaves off here, and he endeavours for a time to live the same sort of life as he lived in the flesh. It must not be supposed, however, that what civilised people call a "savage" has no kindness in his nature—he may be suspicious of strangers, and use violence towards

them, but he has his own domestic and communal life which he is often quite as kindly as the most civilised individual. A change of environment gradually, but not gradually, brings about a change in his life, and his progressive development is gradually attained. We have only to go back a dozen years to realise that what we call "civilised" man may be quite as "savage" as the average native.

MR. ALBERT DOBSON: "Is it possible to heal without the help of a healing guide?"

ANSWER.—Certainly! Every mother does it in rearing her children. Many doctors do it, and while we do not by any means despise the help which comes to humanity from the spirit world, we think it fairly certain that if every man gets into the position of sitting down and waiting for the spirit world to do his work, the spirit world will withdraw its power.

QUESTION.—"Do you think it is good to make record of cures?"

ANSWER.—Every healer should keep a complete record of his cures for the same reason that every business-man keeps a balance sheet—to enable him to know whether he is making progress or otherwise.

QUESTION.—"Can a person attract disease by thinking of ill-health?"

ANSWER.—This question is more important than generally realised. A negative and vacillating mind induces a softness of character which opens the way not only to disease but to mental suffering. A positive state of mind is essential to positive health, and it is for that reason that the busiest men are those who have not time to suffer from ill-health. If a person is blessed with a good constitution, the best way to keep it is to think healthy thoughts, keep active and to let the mind dwell upon the things which foster health. An attitude very prevalent to-day is that of regarding everything as full of disease germs, and this is doing a lot to make disease common amongst us. The individual who sees disease germs in every article of food, often develops a mental attitude of fear, and this will sooner or later break down his resistance. A strong, healthy, well-balanced and positive mind is the best mind with which to face difficulties and dangers of every type.



TRUTH is eternal, so is man—both having all the elements of survival. Their development is continuous, and having no finality there is nothing to fear.—W. JOHN.

INTERNATIONAL LANGUAGE.—The next world conference of Esperantists will be held in August at the University of Oxford. At this period, when disarmament and international goodwill are so widely discussed topics, the work of the advocates of an artificial language such as Esperanto should be greatly speeded, for all movements which have an ideal human brotherhood and international friendship and equality should receive a large measure of support.

PHYSICAL PHENOMENA.—Mrs. H. Walford, of Tottenham, writes us: "At a recent seance which I had the pleasure of attending, we had remarkable results which your readers may be glad to hear of. The medium's eyes were taken off and placed in front of a gentleman. Illuminated crosses were carried round the room by spirit power. We heard the sound of children skipping. A small table was placed on a sitter's head, while the tambourine was deposited on the head of another sitter. A string of beads was taken off one person and placed on another. A written message was obtained, bearing the words: 'Dave Evans killed September, 22 years ago, No. 1 Pit.' A piece of soap was brought into the room, probably from the mountain top some distance away, and a number of roots, wet with rain, were also brought into the circle. Several musical instruments were played at the same time. We heard a voice singing in perfect time the notes of 'Tipperary.' It is good to know that physical phenomena are still obtainable, and Mrs. Davis (the medium) is to be congratulated on her powers."

CORRESPONDENCE.

"THE BIAS OF THE MIND."

SIR,—In your issue dated Jan. 24th, page 52, an article appeared under the title "The Bias of the Mind," by F. H. Haines. In a paragraph headed "Judging a Medium," we find these words: "It is an alertness to interpret every contact I make, good or evil, honest or dishonest, and my reasoning capacity is more or less in a suspense until the 'Final Judging,' which is not of the medium, necessarily, but of all that has happened. The medium is only an instrument that happy chance has brought my way. Possibly I may say that the instrument is weak or defective, or I may term wonderful."

Now, is Mr. Haines telling us in a nice way that he is suspicious of some so-called mediums, who, judging by their actions or utterances are not controlled at all, and therefore are dishonest.

Again, on page 58, under the title of "The Passing of the Children of Paisley," we find the control saying "The children forgot all that happened in the wonder of the moment. As in a vision the Lord Jesus came to them. They saw him on the screen as he lived his life on earth. Many little children surrounded the Master, and the children looking at the picture were uplifted as they gazed upon one who was and is as Father and Mother to all little ones. And then he spoke to them, so that they all rejoiced together, spirit commingling with spirit." Of course, it was "Clyto" who spoke these words, not Mr. Haines.

According to the orthodox strain of the communication, am I not entitled to be suspicious of Mr. Haines?

Another control comes into a family circle about the same time, and requests the circle to sing "Safe in the Arms of Jesus," but while singing to symbolise Jesus as a band of angels whose duty it was to look after the crossing of those dear little children in their extremity.

I claim the right to ask Mr. Haines to think well of his own experience as a medium before going the rounds to criticise others. Of course, he says he cannot just help being suspicious. It seems to be the "bias of the mind."

SUSPICIOUS.

A REPLY BY FREDERICK H. HAINES.

This is just a note arising out of a letter the Editor has received respecting my contributions to *THE TWO WORLDS* on "The Bias of the Mind" and "The Passing of the Children of Paisley." A friend is critical. Good! But somehow or other he has missed the point I desired to make in the first-named article, viz., that we all have a personal contribution in whatever phenomena we receive or give. It is the subtraction of that personal contribution from the final sum of experience which most find so difficult. Our friend suffers in common with the majority.

In the first place, he evidently resents my advocacy of "suspicion." I particularly said that it was not "the medium" alone who counted in my final criticism of any experience I had of spirit return; it was "me," my state of mind, the surroundings and circumstances under which the evidence was given; all played a part, and all must be examined if I would arrive at the truth.

Criticism is not necessarily unkind. When one reads a book one does not have to condemn it or praise it: it may be "just ordinary." But if one does criticise a book, you can be sure that the critic will be biassed by his mind, by what he knows. So in this examination of Spiritualism we are all victims of self. But that does not make the truth underlying all phenomena any less the truth. Let us be honest, and be not afraid of "self" or "medium": neither how before either as "above suspicion."

Why should I not suspect myself? Perhaps this is a new aspect of the case for or against Spiritualism, and one not common to many mediums. Let us remember that the Rev. Stainton Moses suffered from the same complaint. He was always asking questions. I am not in the same category as that famous pioneer, but I do examine myself very critically at times. I don't "open my mouth and shut my eyes" in accepting experience from spirit friends. So you see I cannot complain if anyone says "What about yourself?" You can suspect me. But it does not help

you very much unless you go pretty deeply into the case of my experiences. I know I am not deluded. I know that the truth is in me. Spirit return is above all suspicion in my life, and I am overwhelmed with strange happenings. But still I do, and shall continue to, ask myself what part is me and what part is not me. And if I can get others to do likewise, I am sure we shall get a cleaner and clearer revelation from "the other side."

This correspondent goes on to my contribution on "The Passing of the Children of Paisley," and I gather that the "orthodox strain," as he calls it, is the offence. The bias of his mind is in favour of a less orthodox vision of the Master. Well, he must respond to that bias, and he does so readily enough, judging by this letter he writes. Yet would he not be well to examine the matter, and then exclude the personal contribution his own mind furnishes? In such a case as this the alleged message will appeal to many; yet others will reject it as coming from some subconscious state of my being. I accept it as true. Let me give you reason why.

In the first place I am not a "religionist" of the proselytising type. I am just an ordinary church-goer. For three-quarters of my life I have been content to remain outside of any religious body. As a child I attended a Unitarian Sunday School. Business filled my life, and the responsibilities of a family of ten children kept me busy in affairs of this world. Now, knowing all this, am I not rather liable to an "anti" bias of the mind on this subject of "Jesus Christ our Lord." I should expect my controls to pander to my past—an ordinary business man—and not come along with such visions as "The Passing of the Children of Paisley." But there you are: somehow all my spiritual work has got on to this higher vision of the Master, and I am so overwhelmed with my interior vision that I say *He is my Lord*. I want to follow Him. And in my Christian charity I would deny none the right to walk the way I once walked, the sceptical way. I am sure of this: if the sceptic is honest and looking for the whole truth and nothing but the truth, and will "out with self," then the gates will open wide and Christ will win. There are many eyes, many visions, but only One God, Creator of All. Our friend who ventures a lance against me will understand that. We are brothers in God. But perhaps his eyes are holden, or mine are turned in a different direction. I thank him for his interest in my contributions. Both he and the readers of *THE TWO WORLDS* will know more about me in consequence of this criticism.

TRANSITIONS.

MRS. BEN DAVIS (ROTHERHAM).

With regret we record the physical loss of Mrs. Ben Davis, of Rawmarsh, near Rotherham, which occurred on Monday, Feb. 3rd. Mrs. Davis had suffered a partial stroke about a fortnight previous to her transition, and was unconscious for some days before passing out. She had been a staunch supporter of the Spiritualist movement, and many will recall her activities while still associated with the flesh. Deep sympathy will be felt with the surviving relatives. It will be remembered that Mr. Davis passed to spirit life on Jan. 3rd, 1928.

MRS. DAVIES (PORT TALBOT).

The regretted transition of Mrs. Davies, of Port Talbot, following a very long and painful illness, which was borne with great patience, has come as a severe loss to the local Spiritualist movement, as she had been a loyal and enthusiastic worker. A short meeting was held at her home, and was conducted by Mrs. Rees, of Swansea, who also officiated at the interment at Holy Cross Cemetery. The later service was conducted both in English and Welsh, and there were many present who had come to pay a tribute of respect to the arisen worker. Her comrades still, however, look forward to her continued inspiration and help.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 16TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, Mrs. CANNOCK.
THURSDAY, at 8, Mrs. LILLY.
SUNDAY, FEB. 23RD, REV. G. NASH.

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

SUNDAY, FEB. 16TH, at 3, LYCEUM.
At 7, Mrs. MELLODY.
MONDAY, at 7-30, Mrs. CLEGHORNE.
At 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. 23RD, Mrs. B. STOCK.

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

SUNDAY, FEB. 16TH, at 3, LYCEUM.
At 6-30, Mrs. L. HART,
Address and Clairvoyance.
OPEN CIRCLE after Service.
THURSDAY, at 8, DISCUSSION.
SUNDAY, FEB. 23RD, Mr. W. KNIGHT.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, FEB. 16TH, at 3, LYCEUM.
At 7, Mr. G. BARKER.
WEDNESDAY, at 3, PSYCHOMETRY.
THURSDAY, at 8, SERVICE AS USUAL.

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

SUNDAY, FEB. 16TH, at 11, SERVICE.
At 7, Mr. A. F. SAMUELS.
TUESDAY, at 8, FREE HEALING CIRCLE
Mr. CUMINGS in attendance.
WEDNESDAY, at 8, Mrs. E. CLARKE.

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

SUNDAY, FEB. 16TH, at 6-30,
Mr. MURRAY NASH, Address.
WEDNESDAY, at 8, Mrs. NUTLAND,
Clairvoyance.
SUNDAY, FEB. 23RD, Mr. PUNTER.

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

SUNDAY, FEB. 16TH, at 6-45,
Mr. THORNTON,
Address and Clairvoyance.
At 8, HEALING CIRCLE.

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

SUNDAY, FEB. 16TH, at 6-45,
Mr. WAITE, Address and Clairvoyance
WEDNESDAY, at 3, LADIES' GUILD,
Mrs. FILLMORE; also at 8.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, FEB. 16TH, at 7,
Mrs. K. FILLMORE.
THURSDAY, at 3, LADIES' MEETING,
Mrs. CROWDER.
FRIDAY, at 8, Mr. H. TYLER.
SUNDAY, FEB. 23RD, Mrs. A. E.
CANNOCK.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

CHRISTIAN SPIRITUALISTS' CONGREGATION
WICKENHAM,
NE FOOT OF RICHMOND
HILL

HEALING & DEVELOPING CLASSES —
SATURDAYS — PUBLIC CIRCLES AT 7-45 PM.
PUBLIC MEETINGS WITH AFTER CIRCLES
NEXT SUNDAY at 7 P.M. | NEXT WED. DAY at 7:30 PM
* Mr. A. BERNARD. * Mrs. A. ISLES.
* Write for Free Syllabus. *

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

SUNDAY, FEB. 16TH, at 6-45,
Mr. EDMUND SPENCER,
Address and Clairvoyance.
TUESDAY, at 7-45, PSYCHOMETRY.
SUNDAY, FEB. 23RD, Mrs. F. LANE.

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

SUNDAY, FEB. 16TH, at 6-30,
Mrs. L. LILLY.
MONDAY, at 8, in Small Hall,
Mrs. M. MAUNDERS.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, FEB. 16TH, at 11, ADDRESS
and CLAIRVOYANCE. At 3, LYCEUM.
At 6-30, Mr. P. SCHOLEY.
WEDNESDAY, at 3 and 7-30, Mr. S.
FOSTER.
FRIDAY at 8, MEMBERS' CIRCLE and
HEALING.
SUNDAY, FEB. 23RD, Mr. B. FORD.

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

SUNDAY, FEB. 16TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, Mrs. G. COOKE.
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, Mr.
SPENCER, Address and Clairvoyance.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, Mrs. C. YOUNG,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

**Little Ilford Christian Spiritualist
Church.**

THIRD AVENUE, MANOR PARK, E.

SUNDAY, FEB. 16TH, at 7,
Mrs. CROWDER.
MONDAY, at 3, LADIES' MEETING.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, Miss MARY MILLS
(Human Aura).
THURSDAY, at 8, WHIST SOCIAL, 6d.
SATURDAY, at 8, WHIST SOCIAL, 1s.
SUNDAY, FEB. 23RD, Mrs. PODMORE.

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

Meetings held at MINERVA ROOMS, 144,
HIGH HOLBORN, W.C., at 8 p.m.

MONDAY, FEB. 17TH, BOOK DISCUSSION
"Spirit Teachings," Read by
MR. M. BARBANELL (Dipl. S.N.U.).
Discussion invited. Everybody welcome

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, FEB. 16TH, at 11-15, LYCEUM.
At 3, Mr. WALTERS,
Address and Psychometry.
At 6-30, THE STRANGER,
Address and Clairvoyance.
WEDNESDAY, at 3, Mrs. CROXFORD,
Psychometry.
At 7-30, MADAME BISHOP ANDERSON,
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 16TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, Mrs. CLEMENTS.
THURSDAY, at 3, Miss GEORGE.
At 8, ALDERMAN DAVIS.
SUNDAY, FEB. 23RD, Mr. NASH.

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

SUNDAY, FEB. 16TH, at 7,
Mr. E. KEITH.
SUNDAY, FEB. 23RD, Mr. G. T. WYATT

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

SUNDAY, FEB. 16TH, at 11,
OPEN CIRCLE.
At 6-30, Mr. C. WALL,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

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

SATURDAY, FEB. 15TH, at 7-30,
SOCIAL EVENING.
SUNDAY, FEB. 16TH, LYCEUM
ANNIVERSARY.
At 11-30, CIRCLE.
At 3, LYCEUM.
At 7, Mr. FRUIN,
Address and Clairvoyance.
THURSDAY, at 8-15, Mr. A. BERNARD,
Address and Clairvoyance.
SUNDAY, FEB. 23RD, Mr. POLLARD.

LYCEUM Every SUNDAY at 3.
HEALING CIRCLE, TUESDAYS at 8-11

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

SUNDAY, FEB. 16TH, at 11, Mr. YORK
At 3, LYCEUM.
At 6-30, Mrs. PRINCE.

TUESDAY, at 8, HEALING CIRCLE
WEDNESDAY, at 3, LADIES' MEETING
Mrs. PRINCE.

THURSDAY, at 8, PUBLIC CIRCLE
Mrs. PRINCE.
SUNDAY, FEB. 23RD, "THE TEACHER"

Streatham Spiritual Brotherhood,
10, MITCHAM LANE, adjoining Fire Station

SUNDAY, FEB. 16TH, at 6-30,
Mr. E. MORRIS,
with Clairvoyance and After-Circles
THURSDAY, at 3 and 8, Mrs. EDWARDS

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

SUNDAY, FEB. 16TH, at 11, SERVICE
CIRCLE. At 3, FREE HEALING.
At 6-30, Miss GANTZ.
WEDNESDAY, at 3-30, LADIES' MEETING
Mrs. BIRCH. At 8, Mrs. JARMAN.
SUNDAY, FEB. 23RD, Mrs. S. D. KENNEDY

Tottenham Spiritualist Church,
WARMINGTON HOUSE, 744, HIGH ROAD

SUNDAY, FEB. 16TH, at 3, LYCEUM
At 7, Mrs. CALWAY.
SUNDAY, FEB. 23RD, Mrs. BUSSEY

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

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 16TH, at 11,
MRS. JULIE E. SCHOLEY.
At 6-30, MR. G. LLOYD WILLIAMS.
WEDNESDAY, at 8, MRS. B. STOCK,
Address and Clairvoyance.

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

SUNDAY, FEB. 16TH, at 6-30,
MRS. BETTS, Address and Clairvoyance.

SUNDAY, FEB. 23RD, MRS. BODDINGTON
Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, FEB. 16TH, at 6-45,
MRS. PRIOR,
Address and Clairvoyance.
WEDNESDAY, at 7-45, ADDRESS and
CLAIRVOYANCE.

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

SUNDAY, FEB. 16TH, at 11-15, SERVICE.
At 7, MADAME ZOE.
WEDNESDAY, at 8, MRS. V. CROXFORD.
LYCEUM every SUNDAY at 3.

NEW SECRETARIES.

CENTRAL LONDON SPIRITUALIST
SOCIETY, Minerva Rooms, 144,
High Holborn, W.C.1.—Hon. Sec., C.
J. BROWN, LL.B., 60, Denbigh Street,
Victoria, S.W.1.

COLLYHURST NATIONAL SPIRITUALIST
CHURCH, Collyhurst Street, Manchester.
—MR. H. TOMLINSON, 9, Ilam
Street, Newton Heath, Manchester.

STRETTFORD SPIRITUALIST CHURCH,
WATSON STREET. — New Secretary:
MR. CHAS. ED. ATKIN, 38, Coniston
Road, Stretford, Manchester.

ROCHESTER SQUARE SPIRITUALIST
TEMPLE, OFF CAMDEN ROAD, N.W.1.—
Hon. Sec.: MR. CHAS. R. TIMS, 37,
Ospringle Road, Kentish Town, N.W.5.

SUTTON SPIRITUALIST SOCIETY. —
MR. F. LESLIE P. CLARK, c/o Mrs. Le-
vett, "Barford," Carshalton Grove,
Sutton, Surrey.

WOMBWELL NATIONAL SPIRITUAL
CHURCH.—MRS. SWANN, 20, Main St.,
Wombwell, Yorks.

THE BLUE ROOM.

Being the Absorbing Story of the
Development of Voice Communica-
tion in broad daylight with Souls who
have passed into the Great Beyond.

By OLIVE CHAPMAN and His Journalist
Friend, G.A.W.

Cloth 158 pp. 5/4 post paid.

TWO WORLDS OFFICE, MANCHESTER

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

SELF-CONFIDENCE, Happiness, Suc-
cess can be yours if you develop your
Inner Powers! Practical booklet and
individual attention, 6d.—E. BIDDLE,
18, Meadows Lane, Chester.

FREE Treatment to the POOR on
Wednesday, 2 to 8. Voluntary contri-
butions towards expenses. MALVERN
HOUSE CLINIC, 105, Withington Road,
Whalley Range, Manchester. Phone:
393 Chorlton. Treatment by appoint-
ment.

London Psychic Educational Centre.

POSTAL TUITION.

A COMPLETE SURVEY OF SPIRITUALISM, WITH SPECIAL COURSES ON MEDIUMSHIP:

ITS DEVELOPMENT & RATIONALE

SPECIALLY ARRANGED for STUDENTS ENTERING B.S.L.U. and the S.N.U. Examinations,

and for

INVESTIGATORS or SPEAKERS

Desiring a Comprehensive Grasp of

TRANCE, PSYCHOMETRY,

CLAIRVOYANCE, HEALING,

MATERIALIZATION, Etc., Etc.,

With Explanations from the Spiritualist standpoint.

METHOD.

Essays dealing with specific aspects
are forwarded fortnightly. Questions
based on the articles are sent every few
weeks. You may answer or not—as
you please—but if they are correctly
answered you will have no difficulty in
passing examinations for mediums' or
speakers' diplomas. We correct your
exercises, and you may put questions
on any point not quite clear to you.
Your special difficulties will thus be
covered in a simple and inexpensive
way.

We do not cater for the superficial
and merely curious investigator, and
therefore are not offering any catch-
penny scheme guaranteeing develop-
ment in mediumship: but in so far as
experience can guide you, you will get
the best advice possible. We start by
laying a clear foundation for the sci-
entific aspect of Spiritualism, from which
springs a philosophy with religious im-
plications, and then proceed to analyse
all phases of mediumship and modes of
development. You are thus safe-
guarded at all points.

TERMS: The entire course sent on
alternate weeks occupies three years,
but can be expedited if desired. This
is but a detail in comparison with the
personal advice and general corres-
pondence involved, for which a nominal
charge of Three Guineas is made. Pay-
ment by instalments can be arranged if
desired. Specimen leaves and all par-
ticulars on application to the Director:

H. BODDINGTON,

17, ASHMERE GROVE, LONDON
S.W.2.

Miscellaneous Advertisements.

RONALD BRAILEY, Clairvoyant, Psy-
chometrist. At Home, 3 to 7. Circles,
Tuesdays and Fridays at 8.—90, Sunny
Gardens, Hendon. Phone: Hendon 1888

ALL ARE WELCOME.—MISS B. D.
MANSFIELD holds Public Circles every
Wednesday and Friday at 8, Clairvoy-
ance and Spirit Messages.—4, West-
moreland Street, Ebury Bridge, Vic-
toria, S.W.1.

CHARLES A. SIMPSON, the Healer
(control, "Dr. Lascelles"), receives
Patients Daily by Appointment at
29, Queen's Gate, Kensington, S.W.7.

MISS JONES, 41, Meadow Close,
Grand Drive, Raynes Park, S.W. 20,
holds Developing Circle every Thurs-
day at 2-30, also a Service on Sunday
evenings at 7, Trance Address.

MARIAN MORETON, Clairvoyant. At
home, 1 to 5, week-end excepted.
Circles, Psychometry, Tuesday at 3,
Friday at 6-30.—64, Newman Street,
Oxford Street, London, W.1.

MRS. HUGHES holds Spiritual Ser-
vices (Trance) Sundays at 7, Tuesdays
and Fridays at 8.—311, King Street
(side door), Hammersmith, nr. Ravens-
court Park.

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

MRS. LILLY, the Gifted Healer, re-
ceives patients daily for treatment.
Trance diagnosis by spirit doctor. Clair-
voyant and Clairaudient. Miraculous
cures effected. Fees very moderate.
Many successful absent treatment
cases. Mrs. Lilly is holding a Free Hea-
ling Clinic for children every Wednesday
afternoon at 3. Write for appointment
to 19, Stourcliffe Street, Edgware
Road, W.2. (near Marble Arch).

MRS. B. HAMILTON holds Public De-
veloping Classes every Monday and
Friday at 8. Saturdays at 8. Circle for
Psychometry, Sundays at 7. Short ad-
dress and Psychometry.—69, West-
bourne Grove, Bayswater, London,
W.2. (exactly opposite Post Office).

MRS. WILLIAM EDWARDS, Trance
Speaker, Clairvoyante, Psychometrist,
"At Home," Tuesdays and Fridays, 3
to 5.—15, Champion Grove, Denmark
Hill, S.E.5.

ROBERT DAVIES, Dipl. S.N.U., holds
"At Homes" every Tuesday at 8. Wed-
nesdays at 3 and 8. Clairvoyance and
Psychometry demonstrated at Beech
House, 83, Cleveland Road, Higher
Crumpsall, Manchester.

VERA MERVYN, Trance. Drawing
Room Meeting, Sunday at 7, Thursday
at 3-30. Classes: Tuesday and Friday
at 8. "At Homes" attended.—52, Pen-
nard Road, London, W.12.

Psychical Research for the Plain Man.

By

S. M. KINGSFORD.

CONTENTS:

Telepathy.
Clairvoyance.
Crystal Gazing.
Mediums.
Trance Mediums.
Automatic Writing and Cross Corres-
pondence.
Premonitions and Death Warnings.
Hallucinations.
Poltergeists.

29 post free.

TWO WORLDS OFFICE, MANCHESTER

CREWE NATIONAL SPIRITUALIST CHURCH, Edleston Road Bridge.

OPENING OF NEW PREMISES on Saturday, Feb 22nd, at 3 p.m. by **MRS. H. COCKS, J.P.**

Tea will be provided at 1/- each. All friends welcome.

W. T. STEAD BORDERLAND LIBRARY, 5, SMITH SQUARE, S.W.1.

Thursday, Feb. 20th, at 3, Mr. W. E. FOSTER ("White Wing")

ADDRESS AND ANSWERS TO QUESTIONS.

CRICKLEWOOD CHRISTIAN SPIRITUALIST CHURCH.

"ZODIAC," the WONDERFUL SPIRIT GUIDE of WINIFRED MOYES.

A SPECIAL SERVICE will be held on **SUNDAY, FEB. 16TH**, at 7 p.m., at the **PALACE CINEMA, BROADWAY, CRICKLEWOOD.**

Clairvoyance will be given by **Mr. G. WYATT** during the second part of the service.

COMMUNITY SINGING from 6 to 7. Hundreds of Seats. SILVER COLLECTION on entering to pay for hire of Cinema.
WEDNESDAY, at 3, **CIRCLE.** At 8, **Miss WARD.** At **ASHFORD HALL, 41, ASHFORD ROAD, CRICKLEWOOD.**

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE,

14, HAND COURT (NR. FIRST AVENUE HOTEL), HIGH HOLBORN, LONDON, W.C. Subs. 2/6 yearly. 2d. per week per vol.

MONDAY, FEB. 17TH, at 3 and 7, **Mrs. TREADGOLD.**

TUESDAY, at 3, **Mrs. CORNWALL.** From 4 to 8, **Mrs. WIRDNAM.** At 7, **Mr. E. KEITH.**

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

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

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

Hours: 12 to 7 (Closed Saturdays and Sundays). VISITORS WELCOME. **ETHEL A. KNOTT.**

TEMPLES OF LIGHT

THE HEAD TEMPLE, 58, Southwark Bridge Road, S.E.1. (Hop. 1272). **SUNDAY, FEB. 16TH**, at 7, **Mrs. JOHN MENZIES.** Clairvoyant: **Mr. C. A. BEARE.** **MONDAY**, at 3, **Psychometry, Mr. BEARE.** **WEDNESDAY**, at 3, **Psychometry, Mr. BARKER.** **THURSDAY**, at 8, **Mr. S. BARKER.** **SATURDAY**, at 8, **Psychometry, Mr. BEARE.** **DEVELOPING CIRCLE.** **SUNDAY**, at 11; **TUESDAY**, at 7; **WEDNESDAY**, at 3; **THURSDAY**, at 6; **SATURDAY**, at 11. **MEDIUMS** attend **WEDNESDAY** and **THURSDAY** from 11 till 1 and 2 to 6. "The Wonderful Story of the Temple of Light," 1/6. "Edie," 3/6. "How To Lift the Veil," 3/6. **Concert in the Upper Hall on Saturday, Feb. 15th**, at 8 p.m. Tickets, 1s. and 6d.

OCCULT CHRISTIAN SPIRITUALIST SOCIETY,

CLARENDON HALL, MADELINE ROAD, by the Side of 164, Anerley Road, Anerley, S.E.20.

Mid-way between Anerley and Crystal Palace Low Level Stations. Croydon & Palace Trams pass within 20 yards.

SUNDAY, FEB. 16TH, at 3-30 and 6-30, **Mrs. GREGG.**

SUNDAY, FEB. 23RD, at 3-30, **STUDY CLASS.** At 6-30, **Madame A. de BEAUREPAIRE.**

MONDAYS, at 8, **HEALING and STUDY CLASSES.**

FREE. ALL ARE WELCOME.

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

26, NASSAU STREET (TOP OF BERNERS STREET), OXFORD STREET, W.1.

SATURDAY, FEB. 15TH, at 8, **Mrs. D. MIDDLETON,** Psychometry.

SUNDAY, FEB. 16TH, at 7, **Madame MANYA RICKARD,** Address and Clairvoyance.

AFTER-CIRCLE FOLLOWS.

THURSDAY, FEB. 20TH, at 8, **Miss FRANCIS DAUNTON,** Psychometry.

SATURDAY, FEB. 22ND, Mr. R. R. THORNTON. **SUNDAY, FEB. 23RD, Mr. C. BURTENSHAW.**

ALL MEETINGS OPEN TO NON-MEMBERS.

Is Death the End? Science and Human Progress.

By **JOHN HENRY REMMERS.**

Our main object in this work is to reach those for whom the sun no longer shines, whose lives have been darkened by the apparent loss of a loved one. I, too, have passed through the valley of the deepest night. My boy was the song of songs to me, and I loved him with a love supreme, just as you loved that one who left you as my boy did. We meet on holy ground. Ours is a language understood only by those who have suffered as we have. I know that no creed or dogma can illumine your darkened way. Either that personality you loved so well has perished—or it has survived! Half way measures no longer satisfy. Blindly you are groping for facts, your are lost just as I was. But be of good cheer; there is a narrow trail which will lead your parched soul to the green heights of reality, and there you may drink and drink deeply.—THE AUTHOR.

Cloth, 7/6. Postage, 6d.

THE TWO WORLDS OFFICE, MANCHESTER.

By **SIR OLIVER LODGE.**

In these six lectures, now reprinted in book form, the author makes in the first a general survey of man's position in the Universe, commenting on the advances during the last century; and then, in his second lecture, emphasizes the design and purpose to be found in man's development. The remaining four sketch the interaction of spiritual and material worlds; the whole leading up to discussions on Reason and Imagination, and Imperfection as the mark of the Incomplete, to the problem of survival. The book ends on a note of hope, which the wide and deep knowledge of its earlier pages fully justify.

CLOTH, 4/10 POST FREE.

THE TWO WORLDS OFFICE, MANCHESTER.