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

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something more than this, for instance, if you define it as the immaterial part of man in contradistinction to his material body, and ask me whether I believe in it, then I say, as I said just now in the case of matter, you are talking in terms of obsolete metaphysics. If matter is rightly defined as I defined it just now, it follows that we can know nothing which is not, at least in one aspect, material. I know nothing of this ultimate distinction between spirit and matter, and any argument based on it seems to me to lead from nowhere to nowhere.

Spirit or mind, as I have defined it, is plainly not peculiar to man. I know mind at first-hand in myself, and from your general resemblance to me, I judge that mind also exists in you. But by similar reasoning (and, believe me, I do not say this in a spirit of insult), I judge that mind exists in a monkey, a cat, a dog, or a horse. And if in beasts, then surely also in birds, insects, and other living things. In common with most educated people to-day, I am an evolutionist, and I should like to ask those of you who are also evolutionists where, if anywhere, they draw the line? Is it possible to put your finger on any point in the evolutionary process and to say "Here mind began"? I do not think so. In fact, a beginning to mind is to me so inconceivable that I go further than most evolutionists, and venture to think that even in what we usually call inanimate matter there is mind. Just as mind always has a material aspect, so matter always has a mental aspect. I do not mean to suggest that a table or a chair, taken as a whole, has a mind; but the above line of reasoning forces me to attribute some sort of mentality to each separate molecule and atom and electron—if electrons there be—in the table or chair, or whatever the object is. However, that is a little heresy of mine with which I, though some great thinkers also have held it, do not expect many to agree.

Let us, then, confine our attention to living things generally recognised as such. What I have said has a certain bearing on the question of survival of bodily death. On that question I am an agnostic. But assuming for the sake of argument that man survives bodily death, then I suggest that there would be very good grounds for thinking that monkeys, dogs, cats, flies, fleas and all living things survived it too. It is all very well to say that a flea has no "soul." How do you know? As an evolutionist, I am unable to see at what point in the evolutionary process so great a break with the past can have occurred as that certain beings should have suddenly begun, for the first time, to survive bodily death. It does seem to me a case of either all living things surviving, or none. I agree with Professor J. W. A. Hickson that "there is no reason for postulating an immaterial essence to account for the life of man that does not equally apply to the living amoeba." I know some Spiritualists are also evolutionists, and I wish they would tell me how they relate Spiritualism to evolution.

I have said that I am an agnostic on the subject of survival. That is to say, while I do not wish to be dogmatic, I am unconvinced. I have no doubt that there exist what are called supernormal, and what I prefer to call abnormal, faculties in man. There seem to be good grounds for holding, for instance, that telepathy does occur, though it has never happened to me. I think, however, in view of recent developments in physics, that we shall live to see a physical explanation of telepathy. I have no doubt that if I attended a seance, I should observe very curious things. But phenomena are one thing; the interpretation of phenomena is quite another. I do not think we know enough about the ultimate constitution of matter or the facts and laws of abnormal psychology—including telepathy—to warrant us in concluding that any phenomenon, however remarkable, is due, and can only be due, to the action of discarnate spirits, when we take into account the very close connection which we know exists between our consciousness and our brains. Moreover, let me remind you, even if you established the fact of survival, you would be as far as ever from establishing immortality, that is to say, endless survival.

ASPIRATIONS.

I frankly confess that I am not as interested in the question of survival as some people are. This is not because I am in a hurry to be extinguished. On the contrary, I do

not want to die; I want to live a long time yet. But I am only forty-three, and I do not consider I have had my innings. In the event of my living to double my present age, I do not expect that my interest in life will be as great at eighty-six as it is now. My experience of very old people is that they are not as interested in the question of future life as, being so near the grave, you might expect them to be. The old do not look forward; they look back. They do not want further adventures in this life or any other; they want rest. I believe that if we all lived to a great age, interest in the question of survival would be far greater than it actually is. We should feel that, while pain and premature death was terrible, dying of old age was also terrible—perhaps not even an evil.

Painful and premature deaths are brought about by three things—war, privation and disease. Hence I am intensely interested in the prevention and abolition of these three. While not insanely optimistic, I think the possibility of abolishing war by international action is greater to-day than it has ever been in history. Privation could be prevented by a better economic system, and I have, in fact, been a convinced Socialist ever since I understood what Socialism meant. Finally, in the continued discoveries of science I see hope of eventually abolishing disease. In all these directions I naturally expect progress to be as rapid as possible. I recognise the truth of the proverb, "More haste, less speed"; but I do not regard that as an excuse for doing nothing at all, or for going slower than is necessary, and I have no use for the outlook on the world which tends to make people go on as they are, rather than is necessary, either in science or in politics. I was brought up in the Anglican Church, and was converted to Freethought at the age of sixteen. So know what my enemy is.

Yet I do not regard the poor old dying Church of England as the principal enemy. Who would? The principal enemies of Rationalism are the Roman Catholic Church and the Fundamentalists. Against the Catholic Church I hope I may consider you as allies, even if you disagree with every other word I have uttered. For remember, I merely think you are mistaken on the evidence, while the Catholics, claiming to know far more about the world than you Spiritualists, definitely say that your seances, are dealing with devils. I leave you to fight them, which is the worst libel—theirs or mine?

However differently I may feel if I live to eighty or over, I own that at present I should be glad to know how these causes in which I am interested will fare after my death—how the world will be progressing socially, politically and scientifically in the year 2,000. I own I should like to come back and mix with it and take a hand.

To live on earth again *might* be preferable to annihilation. Even that would depend on the kind of reincarnation in store for one. But annihilation would be better than the sort of boredom with which Mr. Vale Owen, for example, threatens us in the world to come.

As I am in a quoting humour, let me end with two quotations which express my sentiments better than I can myself. One is this from the great philosopher, Spinoza: "The free man thinks of nothing so little as of death, his wisdom is a meditation, not of death, but of life." The other is from that powerful writer and courageous thinker, William Kingdon Clifford: "Do I seem to say: 'I will eat and drink, for to-morrow we die'? Far from it. On the contrary I say: 'Let us take hands and help one another, for day by day we are alive together.'"



THE Field Road (Forest Gate) Spiritualist Society retained 29 of its members' children to tea on Wednesday, Feb. 1st. Prizes were distributed during the evening.

MOURNING OUT OF DATE.—That the custom of wearing black as a sign of respect to the dead could be traced to times prior to the formation of the Christian faith is the contention of the Rev. T. B. Scrutton, Rector of Great Gaddesden, Middlesex. "The more truly religious we are the more we grieve at the death of one we love, being sure that life, so far from being ended, has entered on a more important chapter," he said.

TO WHAT END?

THE PURPOSE OF SPIRITUALISM.

By TUDOR A. MORGAN.

THERE are many Spiritualists, with years of experience in the movement, whose hearts still flutter with excitement at the prospect of another circle for physical phenomena. Ostensibly the circle is for the demonstration of super-physical powers; actually, it is held to gratify the love of things occult. Similarly, all the old clairvoyants rush to the new clairvoyant "to see if she can get anything for me." Why?

In every district clairvoyants spring up like mushrooms, but how far does their inner sight penetrate? The Theosophist claims that our mediums see no further than the astral, and in the main he is right. The bulk of our clairvoyants see no further than the lower strata of the world of ectoplasm. The better developed may penetrate the higher regions of the spheres of thought, but to how many is it given to see a real spiritual being actually resident at the time in the spiritual world? Or rather, how few labour to raise themselves to that degree of spiritual attainment? Most mediums either see "subjectively" (sic), or their subjective vision embraces animated thought forms and spirits reduced to the comparative grossness of the ectoplasmic degree. The real seer is a rare bird.

Is dabbling in physical phenomena the all-important purpose of Spiritualism? Has the movement come into being to foster the development of a mediocre clairvoyance backed out with psychometry? The study and development of psychic gifts have no moral value unless they induce a spiritual frame of mind. This attitude can be produced only by the application to the routine of everyday life of the laws provoking and surrounding the phenomena.

The task of raising for Spiritualism a watertight philosophy, and co-ordinating it with all branches of natural philosophy and religion, is not undertaken by the many, but the few. The articles from their pens are considered "dry stuff," and skipped in favour of the surface interest of the ghost story, the psychic coincidence, the seance reports, the flowery script from dubious sources, but usually ascribed to important personages.

This evasion is not permissible to the Spiritualist. He is an enlightened person, and must go onward. If he does not progress, his degeneration is the greater by virtue of his degree of enlightenment. As the movement is composed of societies of individuals, it is the duty of every member of the Spiritualist movement to turn his mind and heart to the improvement of conditions within his own Society, and hence to the whole movement.

We are bound to do it. Already the philosophical side of our subject is being discussed by go-ahead representatives of what we term the "effete" creeds. If we do not move in this direction faster and more decisively in the future than in the past, we shall be left sitting round the ashes of our phenomena.

The rank and file of the movement must advance. They must know their subject from A to Z, and apply it to daily life. Every phase of our subject should come within the range of well-attended and supported discussion classes. A full range of Spiritualist publications should be taken, and all the current articles dissected, criticised and thoroughly discussed. Dissent, or additional suggestions, should be given to the writers through the medium of the correspondence columns of the journal in which the article appeared. Discussion in that column would be taken up by the discussion classes of other societies, and be productive of new ideas and deeper understanding, as well as a greater demand and withdrawal from the Fountain of Inspiration. Greater interest would be created within the societies, necessitating a higher type of platform worker, and resulting in a growth of membership.

The function of Spiritualism is not merely to demonstrate super-physical phenomena, not only to prove survival of the grave, but to instruct mankind how to become truly spiritual beings on earth, in personal contact with their

God—the fountain of his life and inspiration. To accomplish this man must be taught to see the spiritual implication in every physical fact. The implication is there, and must be seen, so that the life of the world may be modelled accordingly. This way only may we realise the Utopia to which the politician aspires.



MY FIRST SPIRITUALIST MEETING.

By M. H.

I HAD heard so much talk concerning the subject of Spiritualism that I was anxious to investigate its claims. Unfortunately, the majority of my most intimate friends refused to discuss the subject, while the remaining few merely contented themselves by saying: "There must be something in it." Not being personally acquainted with anyone who professed to be a convinced Spiritualist, I concluded that the only way to make myself familiar with the subject was to attend one of its meetings. With this object in view I paid a visit to the local library, and scanned the advertisement columns of the papers published in the district. I found to my delight that a Spiritualist meeting was to be held in my own town that very night, and having made a note of the time and place, I went home for some tea.

I dare not tell the family of my intention to visit a Spiritualist meeting, for they were decidedly prejudiced against Spiritualism, and I found it rather difficult to conceal my excitement. I glanced at the clock in the hall, and it was now almost 7 o'clock, which would give me ample time to get to the meeting at 7-30 p.m.

Coming to the street named in the advertisement, I commenced to search for the hall where the meeting was to be held, and after wandering up and down for some five or ten minutes, I found I had passed the door two or three times. The exterior view of the building was not altogether pleasing, and I hoped the interior would prove more pleasant. With a thumping heart I commenced to climb the narrow wooden stairs, which reminded me very much of those one would expect to find in the house occupied by the "Crooked Man." Reaching the top, I encountered a closed door. I was hesitating whether to knock or go back, when door opened, and an elderly lady appeared. "Oh! come in," was her greeting, and I meekly obeyed. I found myself in a small stuffy room, in the centre of which were chairs set out in rows. Several people were already seated, but none so young as myself, and I immediately became conscious that all eyes were fixed upon me. I hurriedly made my way to a seat, but the lady at the door called me back and pointed to a gentleman seated at a small card-table, in the centre of which a small white basin was placed. Grasping the situation, I muttered, "How much?" "Threepence, please," was the reply, and I dropped the required sum into the basin. I was then allowed to resume my seat, while some kind person offered me a hymn book. I looked at my watch, and as it was not quite 7-30 I had an opportunity of taking note of the room. In front of the chairs was a low platform, on which were placed two chairs, a table, and a piano. This, I thought, was not too bad, but the other part of the room was most dull. The cold bare walls made me shudder, and I fixed my eyes once again on the platform.

Suddenly the gossip which had been going on amongst the other guests ceased, and quietness reigned. The service was about to commence. The platform was now occupied by two women, one of whom announced the number of the opening hymn. But where was the pianist? My question remained unanswered, and the piano stool also remained unoccupied. When the lady had reached the last line of the hymn, I found myself automatically rising with the others. I tried to join in with the singing, but oh! what a sorrowful tune. Was it necessary to be so doleful, I wondered. How I longed for the last verse. At the conclusion of the hymn a prayer was offered by the same lady. She then introduced the second lady, who would "display her wonderful psychic powers," and instantly there was animated applause. Silence having been

restored, the lady came amongst the congregation and commenced her "display." I found that she required each person to produce some article, and by holding the same in her hand would diagnose some disease, tell of some future happening, allude to certain domestic differences, and so on.

Now it was my turn. I handed the lady a silk handkerchief I had taken out of my purse, and eagerly awaited results. After having been told what I considered a lot of rubbish, and that I possessed psychic powers, she passed on to my neighbour.

It was indeed interesting to hear what success or happiness one was going to have, but what had all this to do with the dead?

I was thankful when the display came to an end. The speaker announced another hymn, followed by a prayer. All was over! I hurriedly made my departure, and breathed a sigh of relief on arriving in the street. So that was a Spiritualist meeting! I was not favourably impressed.

Time, however, works many changes, and since that day I have lived to learn that the true value of Spiritualism is not always to be found at a Spiritualist meeting, but in one's own home circle. While those meetings which are well conducted are doing invaluable work, yet no good purpose is served by attending those which cater only for the material side of Spiritualism.



THE ROSEMARY SCRIPT (Second Series).

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

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II.—THE LADY NONA, ROSEMARY'S CHIEF GUIDE.

MEDIUMSHIP is a great responsibility. Fortunately for her, Rosemary has a clear mind, free from unkind or evil thought, and therein lies her safeguard. Her first guide, Muriel, was replaced some months ago by the Lady Nona, as the other spirit people call her. The change was not made easily. We liked Muriel, and the medium herself was distressed when the change was proposed by those still higher guides who order these things. It was some little time before we became used to the new comer. She seemed so remote and aloof, and so different from the warm-hearted Muriel. Time went on, however, and we began to understand the deep respect paid to her by other guides, and to share in it. Nona is a great soul.

Her earth-life belonged to the far-distant past when Egypt was a great independent nation. We know something of her life-story, but Nona has asked us not to publish it, and we shall respect her wish. "I have lived my life on your side," she told us, "and have no wish to have the past revived at all. So many of us here feel the same. It is one of the reasons why spirits refuse to come and communicate with you. People will insist on reviving all their earth-life, which they have put so far behind them." Nona's reluctance to speak of her earth experiences will, of course, be misconstrued by sceptics. Then there is the familiar argument that spirits who lived on earth before the Christian Era must have progressed far beyond this sphere by now. Assumptions of this sort do not carry us very far in psychic research, and even spirit-patience is limited. "We do not like to feel your doubts," said one of them, "any more than you like to feel that we are frauds."

Nona has proved herself a separate entity from Rosemary several times. She has often given advice directly opposed to the medium's own wishes. Her counsel has always proved to be the best. I know no reason, therefore, for disbelieving the account she has given us of her life in ancient Egypt, and until some better-informed student gives me one, I shall accept it. Very interesting, too, are her occasional references to Egypt, the Nile, and the people of those far-off days. "There were no dwellings on the banks of the Nile in my day. People gathered there to worship, and to bathe. The sand has covered up all that part of my coun-

try. The Sphinx stood right out of the sand, in my time was originally a monument, but the people worshipped it as god. As for the Pyramids, there were thousands of slaves the work of building, and where there are many hands, things can be done."

The descriptions of Nona, given by other guides, are worth quoting. Muriel compared her with "perfectly shining spring water." Another guide said, "She is the same build as our medium, whose hand I hold, but much darker than she. The Lady Nona's face is thin, sharp features. Her long black hair is fastened under a dress of white and gold. She wears a long, white robe, with a long string of what look like large blue beads. On her shoulders is a long cape, or cloak, of fine substance, envelopes her to her feet. This is coloured blue, like a girdle. She is very quiet, and rarely speaks to any of us."

It is impossible in this short sketch to give more than a few brief examples of Nona's writings. I choose two of special interest:—

"Your material eyes see things in such a limited way. There is no such thing as that which you call solid. Everything exists in a certain form merely because of its vibration, a certain rhythm. Change the vibration, and it assumes a different form. On our side, we control our surrounding thought vibrations. Now you on earth are just as much the spirit as we are. You are creating your thought-surroundings all the time, and it is these surroundings we see, when we come into contact with you, not the material ones, which frequently we do not see at all. We can see those only by a special effort on our part. It is as difficult for spirits who have been a long time to focus your world, as it is for you to focus theirs. To perceive things as you perceive them, we have to materialise—if it be music—the ear to listen with; or, if not to materialise—to use the sense organs of someone still on the earth-plane. "In the case of future events, we make a picture from the vibrations we know of, and the events we feel to be in process of becoming. Then we flash that picture before the psychic eye of the person who is mediumistic." These quotations from the script given because they furnish data of a kind on which our science may ultimately work. Nona's philosophy is clear: "How easy it seems, in life, when things go wrong, to blame God? How much better to realise one's own shortcomings, conquer them, and so set oneself free to live. I was too rash in my earth-life ever to learn even by my own experiences. Indeed, I blamed the gods, and became a sad fate." "The whole secret of your journey through the earth-sphere is to learn this lesson of the perfect pattern, and it can be learned just as well whatever your earth conditions. They who pass through many troubles find their way in the scheme of life much more readily than those who are surrounded by material benefits. To gain the right perspective of the infinitesimal part your earth-life plays in your existence, is to become the possessor of your soul."

Like all students, we have our doubts at times. At such a time, Nona wrote:—

"Even I have doubts, Doctor? Not about your own, but my own. We are all imperfect, and though our knowledge increase with the passing of ages, yet there is something ahead about which we wonder, and wonder and doubt. If ever we lose these doubtings, it will be when we have reached the bosom of Almighty God." The critics will say that these eloquent messages of Nona are the creation of Rosemary's subliminal fancy, are welcome to take that view. So may others take another view. Rosemary is, a "reincarnation" of Nona. We do not reject these fables, because spirit people we knew of who have proved their identity to us, themselves as Nona as a living personality. It was a great tribute to the medium that this high-souled Egyptian lady should have chosen to succeed Muriel. Nona has accomplished in the short twelve months she has been with us what we imagine she and Rosemary will play a much more important part in the years that lie ahead.

Next Article: A Brother who Became a Guide



AFTER having completed its fifth volume, *The Thinker*, a South Indian progressive and liberal journal, has decided to suspend publication.

THE CANADIAN MOVEMENT.

TURNING VIRGIN SOIL.

(By OUR SPECIAL CORRESPONDENT.)

I HAVE just completed a very interesting and successful tour of Western Canada in the interests of the Spiritualists' National Union of Canada. The work was hard and exacting, but the results will, I believe, repay all the trouble and energy expended. On my itinerary I visited Winnipeg, Regina, Medicine Hat, Lethbridge, Calgary, Vancouver, Victoria, Nanaimo, Edmonton, Wynyard, Fort William and Port Arthur. The distances between these towns vary from 100 to 600 miles, and my path often led over prairies, extensive but unattractive at that time of the year. The most spectacular views were seen as I went through the Rocky Mountains, where the scenery in parts was indescribable.

I cannot deal in detail with all the experiences I had with the various churches and people I met. There is a distinct need for a wider vision as to the possibilities of our work in Canada, although the work of the spirit world is being thwarted by the inability of many to see these vast possibilities. I met some, but not many, who work only for the growth and expansion of the movement and for what good can be done. It is to these we look for the help required to raise the standard of the work throughout this great dominion, and to give us larger views of our destiny and possibilities for doing good.

I have always been an advocate of the need of education, and this need in Canada is more apparent than ever. Our energies must, however, also be directed to the gradual growth and expansion of mediumistic faculties, for it is through the development of these powers that the angel ministrants can come and go on their errands of mercy and kindness. We in Canada have realised this need, purely and simply through the scarcity of good workers, and under the auspices of our Union we have divided the work into two divisions, one to look after education of a normal character, while the other deals with the development of mediums for public and private work.

I would respectfully direct the attention of my Canadian brethren to these thoughts, and urge those in authority in the various churches I have visited to work along these lines, for it is only thus that we can meet the growing need of the people who are knocking at our door for help.

I have just received a letter from a prominent worker in the West that enables me to see that the heaven is working, and that there is an awakening to the necessity of a clean and more efficient Spiritualism. Let all the Spiritualists in Canada awake to their responsibilities, and we shall shortly have a real, live spiritual movement.

When in Vancouver I had the pleasure of meeting some of the colleagues of the late Mr. Geo. P. Young. He has entwined himself round the hearts of these men and women in an indissoluble bond of friendship, and his work in British Columbia has done much to engender a more thoughtful Spiritualism. That of organising the British Columbia Spiritualist Association will ever be a monument to his executive ability and wisdom. In our formation of Provincial Councils in Canada we are using the by-laws of that Association as a foundation for the framing of by-laws under which it will work in that capacity for the national body, as well as for the other provinces.

The work ahead is gigantic, but the spirit world is behind us in our efforts. Let us not fail them. Give of our strength, and by thus co-operating we will find more of life's pleasant places and less of the unpleasant. The Lyceum motto is "The Workers Win," and this is the only way we can win.

Aggressive, progressive, earnest and steady working men, I am fully convinced, win Canada to Spiritualism, and as bring it alongside many of the other countries of the world.



"In life there are neither rewards nor punishments. There are consequences."—FRANK SWINNERTON.

SPIRITUALISM IN AYRSHIRE AND GALLOWAY.

By JOHN McLENNAN BOYD.

SPIRITUALISM, in the real sense of the term, is a factor of negligible moment in Ayrshire and Galloway. There are no organised bodies for the purpose of research into psychic phenomena, nor does there appear to be a single professional medium in these counties. The vast majority of the inhabitants show little inclination to study the problems of life after death, and I venture to say that an interest in spiritual philosophy is an element rarely met with in the minds of the people of south-west Scotland. This, however, does not indicate that Ayrshire and Galloway are entirely outside the pale of supernormal phenomena. On the contrary, there are several partially developed mediums scattered throughout the towns and villages who do not seem to realise that they possess psychic powers. They may give clairvoyant descriptions or psychometric readings, fragmentary as a rule, but sometimes surprisingly accurate. They are, however, very much surprised if one tells them that they are "psychic." In southern Ayrshire any mention of psychic phenomena relegates these happenings to the realms of superstition in the mind of your hearer. If you tell him he is "mediumistic," he is by no means pleased, but, grudgingly admitting that he can "see" and "hear" things, expresses the opinion that these powers savour of the long dead witchcraft which the immortal Burns so frequently brought into his writings.

A few years ago I persuaded a number of friends in an Ayrshire village who evinced a desire to gain an insight into Spiritualism, to sit for table phenomena, but after three sittings the powerful bias of superstition made them discontinue their investigations, and I now know of only two small circles which meet regularly.

There are several well-authenticated cases of haunting in Ayrshire, associated with both houses and roads, and a personal friend of my own, whose judgment I can vouch for, claims to have seen a "materialised" dog in a large and well-lit room. I have myself experienced curious impressions "not of this world" in certain localities, but, despite patient investigation, I have not yet been able to come into contact with "physical" phenomena of any kind.

A few years ago a well-known "trumpet medium" visited Stranraer, but her circle of sitters had little understanding of the sympathetic attitude so necessary for the production of convincing phenomena, and results therefore were poor.

The proprietor of one of the best known hotels in Galloway, who has done a fair amount of investigation into Spiritualism, and is a man of culture and learning, was subject to the severest and most hostile criticism on the part of the townspeople for giving expression to views of a sympathetic tenor regarding spirit messages.

It is, indeed, unfortunate that the great and illuminating truths emanating from the higher spheres should not yet have found open hearts and minds in this part of Scotland, but as one who has lived a great part of my life in Ayrshire and is well acquainted with Galloway, I think the day is not far distant when Spiritualism will bring its message of comfort to the two counties which mean so much to me.



In another column we publish an urgent appeal for funds to free the Head Temple of Light from debt. Mr. W. Harold Speer founded the first Temple nearly four and a half years ago, and has devoted practically the whole of his time to work, not only without remuneration, but has had to help from his own slender savings to keep the flag flying.

BARKING CHRISTIAN SPIRITUALIST CHURCH.—A very happy and social evening was held on Wednesday evening, Feb. 12th. The purpose of the social was to raise funds for the purchasing of new hymn books, and this was achieved in a very happy and sociable manner. Amidst a round of games, dances, and songs, old and young thoroughly enjoyed themselves.

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.*

"A. G." writes: "A new movement destined to attain universal acknowledgment must be conducted on new lines. Why is the Spiritualist movement not conducted on new lines?"

ANSWER.—The questioner presents a point of view which will not meet with general agreement. It seems to us, too, that there seems to be some confusion of thought as between a new movement and the ascertainment of truth. It is quite possible for great truths to come into existence without new movements being initiated. It is not necessarily true that new lines are better than old ones in advocating truth. They *may* be better, but history does not show that they have been. It is a matter for free discussion as to whether the spirit world ever intended to establish a new movement, while there can be no doubt about the fact that it has been deliberately active in the endeavour to draw attention to an old truth and to establish it on a new basis: namely, that of scientific observation. It may well be argued that the Spiritualist movement is already conducted on lines which are certainly new or which have not been in operation for nearly 2,000 years. There can be no question that the modern Spiritualist movement is founded upon mediumship. That is distinctly an innovation in modern times. If it be true, then, that the Spiritualist movement is built upon mediumship, it is conducted on new lines, for the very fact of mediumship places the control of the movement with the spirit world. One of the difficulties with which Spiritualism has to contend to-day is the egotism of those individuals who imagine *they* are conducting the movement; and who are bringing into it pre-Spiritualistic theories, dogmas and conceptions. As long as the direction of the Spiritualist movement is in the hands of the spirit world it will progress as did the Early Christian churches up to about the year 300 A.D. The moment, however, the centre of control is transferred to earth it will crystallise as did the Early Churches, and become contaminated with all the pet theories of mortal man. In our opinion, what is wanted is more mediumship, with deeper development and special training, so that the message of the spirit world may be received with far greater purity than it is at present. Thereby the crude admixture which comes from men's preconceptions would be shut out.

"CRITIC" asks: "Is it necessary for clairvoyants when giving descriptions from the platform, to hold audible conversations with their guides or with the spirit people?"

ANSWER.—That is a matter for the clairvoyant himself. It may be considered that a clairvoyant is indulging in a theatrical display. It may be that spirit manifestations do not always conform to standards which we on this side lay down. But it must not be forgotten that we are the recipients and not the givers of the phenomena. Any clairvoyant is justified in adopting any reasonable method of working which enables him to get the most satisfactory and evidential results from his mediumship; and since no two mediums work exactly alike, in our opinion it would be folly to attempt to adapt mediumship to man-made standards.

C. SEGRAVE: "How can I best get into communication with my friends on the other side? What is the easiest, simplest or best way?"

ANSWER.—This questioner has visited a few meetings, read a few books, and had conversations with a friend. May we suggest that the questioner get into contact with the officials of the Spiritualist Church in the town in which he happens to reside? The advice of experienced Spiritualists is always useful in investigation. Personal investigation, however, may be conducted at home by following

the instructions given in the circular, "How to Form Spiritist Circles," which will be forwarded to anyone sending a stamped addressed envelope.

MR. A. DOBSON: "What did Christ mean after he said, 'Go and sin no more'?"

ANSWER.—That is essentially a matter of opinion. It is by no means certain that we have a verbatim report of any words Christ ever uttered. The Books of the New Testament were written some years after the Crucifixion and had to be written from memory. Quite possibly, they were then recorded at second or third hand. While, in general terms, therefore, the Bible forms a useful record, we think it is sheer folly to pin oneself down to the literal meaning of the specific text.



MANCHESTER AND DISTRICT GROUP.

THE Manchester and District Group of the Lancashire District Council held its annual general meeting on Saturday, Feb. 8th, at the Manchester Central Spiritualist Church, Deansgate, presided over by Mr. W. N. Platt.

The proceedings opened with a hymn and invocation. Minutes of last meeting were passed, and Mr. L. G. Anderton elected as associate. The financial statement, showing a loss of 9s. 3d. on the year's working, and a balance in hand of £18 1s., was adopted after discussion. Credentials officers' report showed an attendance of 52 persons, consisting of 21 delegates from 18 churches, 21 associates, E.C. members, and 2 credential officers.

The election of officers resulted as follows: President, Mr. C. E. Timms; vice-president, Mr. W. N. Platt; hon. sec., Mr. W. E. Bentley, 37, Shakespeare Street, C-ondover, Manchester; hon. treasurer, Mr. R. F. Brewer; committee Messrs. John Jackson, T. Connor, F. Chandley, and Mr. James Ashton and Timms; auditors and credential officers Messrs. Bacon and Shaw; representatives to L.D.C., Mr. President and Secretary.

The Group had arranged propaganda meetings at the Side Spiritualist Lyceum Church for Sunday, March 2nd, and the following Tuesday, Wednesday, Thursday, and Saturday. The Hospital Fund representative, Mr. E. V. Oaten, had been appointed to preach at St. Mary's Church, Hulme, on Hospital Sunday, Feb. 9th. Suggestions were made that a chief steward should be appointed to facilitate the working of arrangements for the Good Friday Celebrations, and Mr. Ely was elected. A notice of motion regarding the forming of local Groups of churches for closer cooperation was accepted to be placed on the agenda for the next meeting, and the Council instructed to take steps for recognition of ministry of Spiritualists as religious visitors in hospitals. Mr. John Jackson reported that the total value of the Britten Memorial Fund was now approximately £4,750, in addition to a valuable library of books, which was continually being added to from various sources.

Invitations for the holding of quarterly meetings were extended by representatives of churches at Longsight, Macclesfield, Gorton, and, subject to confirmation, Collyhurst. Thanks to retiring officers and to the Manchester Central Spiritualist Church for kind entertainment concluded a harmonious and happy session.—F. C.



SIR ARTHUR CONAN DOYLE.

AS A RESULT of consultations with one of the leading heart specialists, Sir Arthur Conan Doyle has been ordered to bed for a month, and this must be followed by a period of quietude and rest, when it is hoped that the trouble from which he is suffering as a result of overwork will be alleviated. A correspondent suggests that Spiritualists should believe in the power of thought and prayer should set aside a few moments for concentration upon the invalid, with a view of helping him to a complete recovery. We suggest Sunday evening between 6 and 8 p.m. Concentration of thought is of great value.

NEWSY NOTES.

AFTER DEATH—WHAT?

"Death," said Peter Pan, "must be an awfully fine adventure. Evidently this is the opinion of many of the readers of *John Bull*, for when he recently solicited replies to the age-worn question, "After Death—What?" nearly 1,000 answers were received. They are both varied and interesting. We have an agnostic, who says: "My heart tells me the soul continues the journey; my reason, that at the end of the street is the *cul-de-sac* of annihilation." We have a Theosophist, who admits: "My faith wavers between total extinction and reincarnation." We have a psychologist, who asks himself: "How does man become entitled to claim a survival after death which he denies to the ant and the elephant?" Someone who signs himself "Pagan" has an idea that "death is a long, dreamless sleep, just like a nice Sunday morning in bed." A Coventry reader believes "this life would be a swindle if there were no hereafter." An astronomer says that "when I look at the starry bodies that occupy space I cannot help but think that some day I shall know something about them and meet their occupants." Someone once said, "It is a mad world, my masters." After reading these letters we are tempted to agree.

WHOSE TESTIMONY?

We read in vain for a letter from a Spiritualist. Whose testimony should we accept for an after-life? *John Bull* has given us the opinions of the astronomer, the Theosophist, the agnostic, the psychologist, and the pagan: in fact, everyone's but that of the man who is an authority. We wonder whether there were no letters from Spiritualists amongst the two thousand communications received, or have they been suppressed. Spiritualists are generally fond of "investigating," and it is matters like these which especially need their investigation. They should not be allowed to go unnoticed.

HALF-HEARTED POLICY.

Of all movements, the Christian Scientists lead the way in press campaigns. No one can libel Christian Science teachings without receiving a candid communication from a representative of the local body. No newspaper can ridicule its practices without receiving a frank reply from the "Committee on Publication." Such committees are scattered all over the country, and each deals only with the newspapers within a given boundary. What is more important, their criticisms are so worded that they are usually published. What of the Spiritualists? It is only a half-hearted policy which decries persecution, whether at the hands of the press or the public, and takes no measures to retaliate. The disinterested newspaper reader who watches the treatment which Spiritualists receive is sure to ask: "Have the Spiritualists no answer?" If they have, why is it not stated?

A WEAK SPOT.

For our own part, we are continually receiving newspaper cuttings of Spiritualistic "exposures," and, as far as we are in our power, answer them. Occasionally we write to the papers in question, and in no case has a reply not been published. Who can, however, estimate the value a "Correspondent-at-large" would be to the movement generally? At the moment this is a weak spot in the movement, and certainly calls for attention.

B.B.C. BANS SPIRITUALISM.

The *Liverpool Post* states that there is likely to be a lively controversy over the British Broadcasting Corporation's refusal to broadcast an address by Sir Arthur Conan Doyle, entitled "Evidence of Survival After Death." The reason for the ban on the lecture is stated to have been that it was considered a form of propaganda. We, however, note that Viscountess Molesworth has announced her decision to refrain from renewing her wireless licence, as a protest against the B.B.C.'s attitude. Says the *Liverpool Post*: "Lady Molesworth, it seems, now hopes that the

Post Office will prosecute her for not having a licence, in order that the matter may be publicly ventilated." Lady Molesworth has pointed out that when Sir Arthur has been touring other countries he has always been invited to broadcast by the local wireless authorities. When interviewed on the matter, Lady Doyle emphasised the fact that there would be no ban but for the narrow-minded theologians who advise the B.B.C.

THE "EXPLANATION."

An "explanation" was given by a B.B.C. official. He said that Sir Arthur submitted "a sample" address, and this was put before their Advisory Committee. "We do not permit the microphone to be used for propagandist causes in the way Sir Arthur's address intended," he said. We think the B.B.C. will have considerable difficulty in defining what a propaganda address exactly is. Are not the Sunday wireless services propaganda for the various organisations under whose auspices they are held? We congratulate Viscountess Molesworth for her courage and insight, and are wondering what would really happen were other Spiritualistic wireless licence holders to follow her noble example.

A PRACTICAL "GHOST."

Reynolds' publishes a remarkably convincing "ghost" story, which is circulating round the South Wales coalfield district. Some time ago an elderly lady, who was reported to be considerably wealthy, passed out suddenly, and after her burial her next-of-kin—people in poor circumstances—searched in vain for her will. Eventually it was decided to put her house on sale, but shortly before this step was taken one of the relatives was startled by a repeated scratching on the walls of her home. After a time it occurred to him that he should follow the direction the sounds took, and, doing so, was led into the garden. Here the scratching became louder, until at last, with one final and pronounced knock, it stopped at an apple tree. The relative examined the tree, and found, to his surprise, a hole had been bored into it. Thrusting his hand inside, he discovered the hole to be full of silver coins and a number of valuable bracelets! Their mission having thus been fulfilled, the knockings ceased. We publish the statement with all reserve, since full particulars are suppressed.

TABLE PHENOMENA.

Several stories of fascinating table phenomena were outlined by the *Manchester Evening Chronicle* readers in its issue of Feb. 10th. One, who asserts himself a "confirmed sceptic," states that while living in a remote Devon village he witnessed on one night six people clining to the carved sides of a heavy mahogany table. After rocking violently it careered across the room, through the open doorway, and commenced to mount a flight of stairs. "There is nothing supernatural in the thing," another correspondent states. "If a table made of dead wood be used nothing will happen!" This statement is, of course, utterly without foundation. It would be interesting to know what there is in a "live" piece of wood which gives it intelligence.

OBSERVER.

CHRISTIAN SCIENCE.—We see the "Sunday Dispatch" has been dealing with the claims of Christian Science, and Mr. Charles Tennant, of the Christian Science Publicity Department, has replied to a number of questions based on articles by Mr. H. A. L. Fisher. Amongst other things Mr. Tennant claims that Mrs. Mary Baker Eddy owes nothing to Mr. P. P. Quimby. The truth of such statements can easily be determined by any student who is sufficiently interested to read the "Quimby Manuscripts," which has been published at 18s. Whether the Christian Science Publicity Department are familiar with the facts or merely speak in ignorance, is an open question, but reference to the "Quimby Manuscripts" will, at any rate, settle that point beyond dispute. The book is difficult to obtain, and undoubtedly has been suppressed and destroyed in quantities, but a few copies may still be obtained from the "Two Worlds" Publishing Company.

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THE RISING TIDE!

STEADILY and without the blare of trumpets the great movement of Modern Spiritualism still sweeps onward. There is probably no cause which has been more bitterly attacked or more spitefully slandered than the movement which has striven to confirm the eternal faith of man in the reality of a spiritual world. The materialist has sneered, the scientist has contemptuously rejected its evidences, while the religionist has attacked it with all the bitterness meted out to an unwanted rival. But its evidences have gradually overcome the opposition, until to-day all its opponents are compelled to treat it seriously, whether they will or no; while the most advanced, whether in the realms of materialism, science, or religion, are beginning to flirt with it, or to pat it on the head and claim that it is "a most promising child."

It has introduced a new element into the realm of religion, for it has asserted that man's survival beyond death is not a matter merely for doubt or for acceptance, but a matter rather for deep and sustained investigation. In a word, a rational belief must be based on facts. Spiritualism has supplied a mass of facts, bewildering in their scope and tremendous in their volume. So tremendous, in fact, that a good deal of confusion was apparent when first they appeared. Gradually, however, they have been codified and classified, and steadily there is emerging a science of psychical investigation which is capable of co-ordinating physical science with the science of spiritual life.

Professor Richet recently published a volume in which he presented some evidence for existence of a "sixth sense" within man. He claimed that there is a range of sense or senses which can give access to a realm of veridical facts, which could not be cognised by the normal five senses of the body. It is a field with which Spiritualists have been familiar for eighty years. There is no gainsaying the fact that the range of senses called psychic do relate us to phenomenal effects which otherwise we should not have access to. Spiritualism, then, differs from all other movements which attempt to deal with the spirit world in the one important particular, that it bases its findings upon evidences due to the activity of the psychic senses. Such activities are loosely termed mediumship, on the ground that the individual possessing such senses is a go-between, linking the investigator on earth with the communicator behind the veil.

At one time all mediumship was looked upon as doubtful, fraudulent, hallucinatory, or as having no real basis in fact. To-day the ground of argument has shifted. The scientist is no longer able to rule out psychic faculty as an imaginary thing, or even as a form of disease, degeneration, or a primitive survival. The existence of psychic faculty in men has taken its place as a recognised fact in the world. It has explained many of the phenomena which have been sporadically manifest amongst humanity through the ages;

the phenomena of inspiration, of trances, dreams, visions. It has explained something of the fire which exists within martyrs, missionaries, and reformers; promptings which come from a deep stimulus of a physical type. It has helped us to realise that the artist, the musician, and the poet, whose gems have added beauty to the world, have had the basis of their genius in a stimulus which came from causes deeper than those which originate in physical causes.

Just as there is a scientific incredulity which is dense to admit any new truth, so is there an overwhelming credulity which accepts everything at its face value, and dear old Confucius said nearly three thousand years ago the doctrine of the middle way constitutes probably the safest path. There is one thing of which the Spiritualist is sure, namely, that by the use of psychic faculty a contact with the spirit world has been established. The individual whose psychic senses are open, sees, feels, hears, in some other way contacts those of his fellows who have passed through "the valley of the shadow" and emerged into the larger light. There are more than a million people in this country who would be prepared to testify to the fact that they have had veridical and evidential messages from those whom the world calls dead. So much has been established, and, despite our opponents, from that position there can be no retreat.

But it must not be supposed that all psychic promptings are due to discarnate spirits. Given the existence of a faculty which is sensitive to vibrations of a higher order than those which actuate our physical senses, it does not always follow that this faculty can *only* be acted upon by a spiritual world; and there is a tendency to be credulous in accepting every message at its face value. The medium is the individual who receives in mysterious fashion, sensations, visions, and messages, of whose origin he knows little. In a large number of cases there is evidence within the messages and the visions of their origin outside the realm of physical life. In other cases there is every reason to believe that the psychic faculties are merely reacting to a stimulus which may come from the physical plane alone. A number of cases could be quoted in which trance mediums have been controlled more or less by individuals on this earth who have determined the subject-matter which should come through their lips. A similar thing happens in hypnosis. And in such cases we are reminded that "man is a spirit" even while he lives on earth, and that in some men there are spiritual activities which are quite as great and quite as directive as some of the energies which come from discarnate souls. There is need for a more intensive inquiry into this realm. Overweening credulity is always the enemy of truth, and it does not necessarily follow that because a message comes through a psychic that that message must have had its origin in the spirit world. It may have done. But who can define the limits of the spirit world? Who can determine its abilities and its disabilities: its possibilities and its permutations? Let us by all means affirm our great central truths, but let us be careful that we postulate only those things which evidence justifies.

MESSRS. T. WERNER LAURIE are shortly publishing a useful work on telepathy, entitled "Mental Radio: Its Work, and How?" with an introduction by Professor W. McDougall, the eminent psychologist. The price will be 8s. 6d., and it will be copiously illustrated, and should be of intensive value to students of telepathic phenomena.

MESSRS. COLLINS, SONS & Co. are shortly publishing a new book by the well-known author, Miss H. A. Dallas, entitled "Comrades on the Homeward Way." Dallas suggests that earth life is a pilgrimage, and that the dwellers therein are comrades journeying towards their eternal home. Her book will comprise a useful review of the evidence which psychical research has elicited, with the effect that we are companioned by a greater company than this world recognises. The book will be published towards the end of the month, and should appeal to those of a spiritual bent. Price 21s.

CURRENT TOPICS.

THE
ARCHBISHOPS
AND THE B.B.C.

WE see that the Archbishops are raising the question of the value of the broadcast services which are inflicted on the public by the B.B.C. The question is raised as to whether they are of any real service to religion at all. We have protested many times against the folly which imagines that there is anything interesting in listening to stereotyped platitudes which everybody has heard thousands of times, and in which very few are interested. The B.B.C. make the claim that a large proportion of listeners have expressed their desire for the continuance and extension of such services, but the Broadcasting Corporation knows quite as well as anyone else that organised effort has been put forward to persuade credalists to inundate the B.B.C. with letters. Speaking for ourselves, we attend our church regularly, and have occupied a good many pulpits for other denominations, but the class of talk eulogistically alluded to as "sermons" which we have listened to over the wire, comprise chiefly a mass of self-evident copybook platitudes plus an element of special pleading, and a number of dogmatic statements which the speakers could not maintain in a village discussion class. It has been said for many generations that the pulpit is a "coward's castle," and there is certainly no more "cowardly castle" than that of the microphone. The latest arrangements of the B.B.C. waste the major portion of Sunday afternoon in a performance which would not be creditable to the infant schools connected with any church. In conversation with listeners in tram and train, we find without exception that the people who have powerful sets always tune in to the Continent, where a good type of music is generally available. The British Broadcasting Corporation are imposing upon the poor. The quicker there is an alternative programme, the better; but then we suppose we shall have two lots of sanctimonious tripe instead of one.

WHY CANNOT
AMATEURS USE
THE UNUSED
HOURS!

WE recently were in the West of England, where a local amateur puts on a programme of light and popular music every Sunday morning. There are no dreary announcements, no stage setting at all, but the air is filled with music, and there is scarcely a listener in the area who is not tuning in on Sunday morning until after lunch, when the set is promptly turned off until 9 p.m. Listeners there prefer the amateur broadcast to the B.B.C. programmes. The American system of issuing licences to broadcast has many disadvantages, but we are not at all sure that for the entertainment of the general public a modification of such a system would not be far better than the packed Corporation which endeavours to spoon-feed the public with fads and fancies under the caricatured title of education, etc. We do not hesitate to say that there has been no improvement in the service rendered to the public since the British Broadcasting Corporation took the place of the old Broadcasting Company. The B.B.C. are drawing a tremendous revenue of well over half-a-million from the general public, but the public seem to be the last people to be considered. At any rate, people who have listened to the religious services provided, get so satiated that they are never likely to go to church. Thus the services are defeating the object aimed at.

THE ANGELS OF
MONS AGAIN.

WRITING in a New York paper, Colonel Horzenwirth, who was formerly connected with the Imperial German Intelligence Service, claims that the Angels of Mons, which so many men at the Front claimed to have seen, were due to motion pictures thrown upon cloud-banks in Flanders by cinema machines mounted in German aeroplanes. The Colonel states that the object aimed at was to produce panic amongst the allied troops, who it was thought would refuse to fight an enemy which appeared to enjoy supernatural protection. The Colonel believes that some of the English must have been aware of the mechanism of the trick, but concludes: "Had the British Command merely issued an army order unmasking our trickery

it would not have been half as effective as the method of turning it to their own advantage by claiming that St. George, in the case of the English, and Joan of Arc in the case of the French, were bringing legions to their aid." Colonel Horzenwirth claimed that on the Russian front the practice succeeded, as the Russians refused to fight an army which was protected by a figure of the Virgin thrown on the snow clouds by a cinema lantern. Whether the story is true we cannot hope to determine. Perhaps it deserves to be true. However, the theory is interesting to psychic students because it throws light upon the matter-of-fact way in which modern men regard what was considered supernatural in the years gone by.

THE RUSSIAN
RELIGIOUS
QUESTION.

THE publicity given to the Archbishop of Canterbury's criticism of the suppression of religious freedom in Russia has excited a reply which claims to come from the leader of the Russian Church, who denies that religion is persecuted in Russia, and claims that only those who set themselves against the Government are oppressed, and that religion is only handicapped when it makes itself a political weapon. We cannot hope to assess the truth of the matter, as the reports which come from the Soviet-ridden country are conflicting and contradictory. There, however, can be no doubt that before the war Russia was priest ridden, and in the end a revolt was bound to come. It is worthy of note, too, that Spain and Italy and Mexico, which have suffered from the dominance of the priest, have had to come under a Dictatorship in order to break the fetters which were bound about them. Such a fact may be a coincidence, but we imagine it may have relation to fact. Now that the Pope has taken it upon himself to denounce Russian methods, we can only recall the fact that there has never been any love lost between the Roman Church and the Greek Orthodox Church, which formerly had sway in Russia. "It is a pretty quarrel, my masters." While we are all in favour of freedom of thought and practice for all religions, it may be true that religions which make themselves oppressive and attempt to fetter the liberties of others have little cause to grumble when their oppressiveness is resented. The Russian reply to the Pope stresses the fact that it ill behoves the Roman Church, whose whole history is one long tale of persecution, to cast stones at others. Some day the world will have a real religion of spiritual worth, and then these things will cease.

VALUABLE propaganda work was done by Mrs. J. M. Shaw during a recent visit to Burslem, and as a result of her efforts the local church, which is now unattached, is considering affiliation with the Spiritualists' National Union.

THERE are certain things in life about which we would prefer not to think. But they are really only the reflections of our own characters. We can gain nothing extra, nor know nothing more, than what is already inherent in our own make-ups.—L.

WE regret to hear that Mr. Aaron Wilkinson, the well-known clairvoyant, has had to cancel his dates owing to a breakdown in health. Mr. Wilkinson has laboured on the platform for many years, and has now been ordered a period of rest. We trust that he will be speedily restored to his normal health.

MR. J. P. SKELTON, Secretary of the Spiritualists' National Union of Canada (formerly a member of the Council of the S.N.U., England) intends to visit this country in order to attend the S.N.U. Conference on July 6th and 7th, which will this year be held at Nottingham. Mr. Skelton hopes to be in England for some weeks, and it is hoped he will be enabled to take the platform for some of our Societies.

"THE peculiar form of bigotry developed by Sir John Reith inevitably lacks the honesty that comes from courage. Sir A. Conan Doyle, for example, is not permitted to broadcast his fantastic conception of a future life because, says the B.B.C., it is propaganda. Meanwhile, all sorts of parsons are busy preaching their religion from B.B.C. stations, and we are asked to assume that that is not propaganda."—*The Freethinker.*

GOLDEN WEDDING.



CONGRATULATIONS to Mr. and Mrs. J. A. and Ellen Green, who celebrated their golden wedding on Feb. 18th, 1930. They write: "Fifty years of happy married life have been blessed with the sweet companionship of spirit friends, and the loving help of our faithful spirit guides. Our fifty years of public work at home and abroad in the glorious cause of Spiritualism has made our love for each other and for our fellows stronger and brighter with the years. We send our greetings to all our many friends."

Through good repute and ill Mr. and Mrs. Green have been faithful to the service of the spirit world, and we trust that they may yet have a useful period of peace and happiness prior to service in a larger life.

PORTHCAWL STRIKES A LEAD.

THE story of the activity now being manifested in the South Wales area, particularly in the region of Porthcawl, is a very interesting one. On January 1st, 1928, there manifested in a circle of which Mr. J. Nicholls-Turner, of Porthcawl, was a member, a spirit who forecasted that he would be permitted to assist the latter to organise propaganda meetings in the district. Mr. Turner gave the matter very little attention at the time, but now, a year later, the prophecy has been fulfilled, and a second mass meeting has just been held in Porthcawl, with Miss Lily Thomas, of Swansea, as speaker. The local "Cosy Theatre" was very comfortably filled, and the audience listened with rapt attention to the youthful trance medium. Good work is certainly being achieved in the Porthcawl district, and to the local standard bearers we extend our congratulations, and see no reason why further success should not ensue.

ADMIRAL ARMSTRONG AT CHELTENHAM.

CHELTENHAM TOWN HALL was taxed to its utmost capacity on Thursday evening, Feb. 13th, when Admiral J. G. Armstrong gave a fascinating address on "Can We Communicate with the Dead?" Viscountess Selby presided over the meeting, and Mr. A. Punter, of Luton, was the clairvoyant. The meeting was held under the auspices of the Cheltenham Spiritualist Church.

Admiral Armstrong outlined many interesting psychical experiences which had occurred to him personally. "I now speak to my wife at every opportunity, and have talked to hundreds of the departed," he stated. "I have talked to my father on many occasions, and to one of my boys, and they show absolute characteristics."

Admiral Armstrong told the story of a Scotch Presbyterian minister who, prior to passing over, preached that there was no heaven without angels and no hell without a fire. When he came back he said, "For God's sake tell me whether I have strayed into the Roman Catholic purgatory!" When he was supplied with white clouds, music, etc., he thought it was something like heaven, but when he

later became bored to death with the entertainment, he cried, "For God's sake, take me out of this hell."

Admiral Armstrong wanted people to know more of the conditions under which life continued hereafter. Only Spiritualism could supply this much-needed teaching.

Mr. Punter followed the address by giving twelve clairvoyant descriptions. "Ten of these were claimed or recognised by persons in the hall," states the *Gloucestershire Echo*, reporting the meeting. "The only one of the challenged who failed to admit the spirit hovering near him as a relative or a business associate was a well-known local jeweller."

HALIFAX ACTIVITY.

SPEAKING at a Re-union held in connection with St. Paul's (Halifax) National Spiritualist Church, Mr. E. W. Oaten stated that forty years ago every window in the house was smashed when he held a seance. He had been pelted in the streets of Cardiff with fish that had been too long out of the sea, and vegetables which had been too long out of the ground. Conditions to-day were, however, changed, and he had been preaching from a Church of England pulpit on a recent Sunday. They had won a great battle, but they must not forget that another generation was to follow them, and they must make life better for them. Mr. Burrows presided at the evening meeting, prior to which 160 persons sat down to tea. A short address by Mr. J. Wilby, one of the oldest members, was given, whilst Miss G. G. Halliday addressed the new supporters. A very enjoyable entertainment concluded the evening.

SHEFFIELD DISTRICT COMMITTEE.

THE annual meeting was held in the Parkgate N.S.C. on Feb. 2nd, Mr. S. Webb presiding. 18 churches were represented, 1 S.D.L.C., 5 E.C., 6 associates, making a total of 30 present. Mr. F. Cook gave a very hearty welcome to the Committee. This was suitably replied to by Mr. Webb, who also extended a welcome to several new delegates.

The minutes of the last A.G.M. and correspondence were read and accepted. The Secretary's action in fixing the meeting at Parkgate instead of Barnsley (North Pavement) was endorsed, with thanks to the Parkgate friends. Messrs. T. Carnley and W. Guest were appointed scrutineers.

Notice was given of the passing of three church members, viz.: Mr. York (Darnall), Mrs. Cooper (Woodlands), and Miss Jenkinson (Centre). A standing vote of sympathy with the relatives was accorded.

The balance sheet and auditors' report were accepted as satisfactory. Income £47 1s. 11d., expenditure £37 17s. 10d., leaving a balance of £9 4s. 1d., with assets over liabilities of £29 2s. 7d.

The President gave his address, and stressed several important points, viz., wayside pulpits, secretaries' rally, demonstration, speakers' list, etc. It was accepted with thanks.

The Secretary submitted the annual report, which showed 30 churches, with a membership of 785, as compared with 678 members in 1928, also 50 associate members (an increase of 1), although 11 had ceased to be members during the year.

The election of officers resulted as follows: President, Mr. S. Webb; vice-president, Mr. Johnson; treasurer, Mrs. Weller; secretary, Mr. Rawlinson; Y.D.C. representative, Mr. T. Walsher; delegate to S.D.L.C., Mr. Johnson. Mr. J. Oates was co-opted to the E.C. in an advisory capacity.

Mr. Johnson gave a report of the Literature Stall, which showed a slight profit, with stock in hand. Church reports were also given, and showed steady progress.

An open session of the Lyceum was held in the afternoon. In the evening Mr. Webb presided over a propaganda meeting, and addresses were given by Messrs. Rawlinson, Johnson, Smith, and an invocation by Mrs. Thickett, who also moved a vote of thanks for a very happy and useful day, contributed to by the splendid catering arrangements.

CORRESPONDENCE.

SPIRITUALISTS' NATIONAL UNION LTD.

SIR,—The Healing Committee of the above Union are desirous of recording all authentic cases of healing, and write detailed accounts of same, accompanied where possible by statements and signatures of witnesses who can testify to their genuineness.

CHAS. E. TIMMS, Hon. Sec.

"Koseren," Searby Road, Gorton, Manchester.

"THE BODY OF JESUS."

SIR,—With reference to Mr. C. Grylls' letter, "The Body of Jesus," I think the following may be of interest.

At a meeting of the Christian Psychical Research Society, Glasgow, we were discussing what happened to the body of Jesus after the crucifixion, when a cross appeared in the wall of the room, extending from the floor to the ceiling. Jesus was nailed on the cross. He appeared to be dead, and His head hung down over His breast. After a little time the body slowly dropped to the ground, where it lay for a few minutes, then gradually disappeared, leaving only the loin clothes, which also soon afterwards faded away.

Then a voice spoke through the medium, who was all the time in deep trance: "You were discussing what happened to the body of Jesus after the crucifixion: we have illustrated it to you. The body of Jesus was so highly spiritualised that it dissolved into the elements in a single night, leaving behind only the loin cloth."

DUNCAN CAMPBELL.

PROGRESS AT CREWE.

SIR,—The members of the original Spiritualist Society in Crewe have quite recently purchased a building near Edleston Road Bridge, Crewe, and arrangements are in hand for it to be opened as the Crewe National Spiritualist Church, at 3 p.m., on Saturday, Feb. 22nd, when all friends will be welcome. Tea will be provided at 1s. each.

The church, which will be dedicated by Mrs. H. Cocks, J.P., of Shrewsbury, is situated near the centre of the town, and is capable of seating 300 people.

In addition to purchasing the hall the members have gone to considerable expense in order to make it a really well-appointed church, well worthy of the great spiritual truths which will be expounded in it.

Crewe has been a Mecca for some years to people in all parts of the world, and very many have received spiritual consolation in regard to the continuity of life, and the members appeal with confidence for donations to help them in this venture to establish Spiritualism as a definite religious force in the town.

It has been well said that Crewe is noted for the building of the steam engine and for its psychic manifestations, and that it is probable that it will be remembered for the latter when the steam engine has outlived its day. Any assistance will be gratefully acknowledged by

MR. C. GAWTHORNE, Hon. Sec.

9, Derrington Avenue, Crewe.

THE S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in reporting the following income for January, viz.: A Friend, £20; Trustees, Regent Hall, Rochdale, Mrs. Clegg and Mr. Hudson, £1 10s.; Catherine Call, 5s.; Bournemouth Church, 2nd donation, £5; Mr. Thompson, South Africa, £2 7s. 8½d.; Rochdale, Regent Hall, £2; Mr. and Mrs. Ward, Hull, £5; Hebden Bridge, £1; Leicester, Rupert Street Church, propaganda donation, £1 1s.; Lewisham Church, donation from an evening of psychometry, £1 1s.; Mr. T. H. Whitmarsh, unwanted expenses from Kenton and Pembridge Place Churches, 10s.; Barrow Psycho., four quarters' members' tax, 1929, £3 18s. Total, £43 12s. 8½d.

The Committee once more wish to express their grateful thanks for the generous response from personal subscribers,

particularly the donors who wish to remain anonymous. I would remind those churches who have not contributed that the Fund is still open, and a quarterly report will be given with the amount from each area. Only 194 churches have responded to the annual appeal, so there are still over 250 churches who might subscribe a little, and thus help the fund to carry on the good work of helping the sick and needy workers. Please keep your Secretary busy in acknowledging large or small donations, which will gladden the hearts of those who are truly in need.

MARY L. STAIR, Hon. Sec.

32B, North Street, Keighley, Yorks.

MASKELYNE AND SPIRITUALISM.

SIR,—Regarding the letter of J. Barrett, appearing in your issue of the 7th, there is not one word of truth in it, and I am able to substantiate this by the following copy of a letter sent by my grandfather to a correspondent on the medium Husk:—

St. George's Hall, W.,

March 23rd, 1906.

DEAR SIR,—Husk greatly misrepresents the facts. He came to me many years ago with an iron wire ring upon his wrist, which had evidently been bent square after it had been put on, consequently it could not be got over his hand in that shape, but I said that if I bent it into a pear shape I thought it would come off easily. He would not allow that.

I said there was no proof of supernatural power, even if the ring were too small to pass over his hand, because it might have been cold-welded whilst on the wrist.

I took dimensions of the ring, and made one exactly the same size, which my son got on his wrist without difficulty, and his hand was larger than Husk's.

Yours very truly,

(Signed) J. N. MASKELYNE.

The original of this letter is still in the possession of the one to whom it was sent, and in itself confounds those who, like Mr. Barrett would claim my grandfather a Spiritualist. It is a voice from the dead.

JASPER N. MASKELYNE.

TRANSITIONS.

MR. H. W. FIELD (BIRMINGHAM).

The transition occurred on Jan. 27th of Mr. H. W. Field, founder and minister of St. Paul's Christian Spiritualist Church, Birmingham. Mr. Field's physical absence is deeply felt by the members of the church which he founded, and whom he now leaves behind.

MRS. JOSEPH BRIGGS (SOUTHPORT).

It is with regret that we announce the transition of Mrs. Joseph Briggs, of Southport, who passed behind the veil on Thursday, Jan. 30th. Mrs. Briggs had a slight stroke on Christmas Eve, from which she never completely recovered. The interment took place on Monday, Feb. 3rd. We have not yet received full particulars, but Mrs. Briggs will be remembered as one of the early workers in the cause at Huddersfield well over forty years ago. She was the daughter of Mr. and Mrs. George Hepplestone, who were amongst the founders of the Huddersfield Church. She married Mr. Joseph Briggs. Mr. and Mrs. Briggs were active in the church for many years, and their home was well known to most of the popular mediums and speakers in the movement in those days. Some time ago the family removed to Southport, and though they have been less active than formerly in consequence of advancing years, their interest in the movement has never waned. We offer our sincere condolences to Mr. Briggs and family, and trust that the sense of Mrs. Briggs' presence may comfort and sustain them.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 23RD, at 11-15, PUBLIC CIRCLE. At 3, LYCEUM.
At 7, MRS. MELLODY.
TUESDAY, at 3, MRS. PRINCE.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.
FRIDAY, at 8, SPECIAL GENERAL MEETING.

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

SUNDAY, FEB. 23RD, at 3, LYCEUM.
At 7, MRS. B. STOCK.
MONDAY, at 3, MRS. STOCKWELL.
At 8, MRS. CHILPIN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, MAR. 2ND, MRS. M. CROWDER

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

SUNDAY, FEB. 23RD, at 3, LYCEUM.
At 6-30, MR. WALTER KNIGHT.
Address and Clairvoyance.
OPEN CIRCLE after Service.
THURSDAY, at 8, MR. D. SERGEANT.
SUNDAY, MAR. 2ND, MR. & MRS. BAIN.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, FEB. 23RD, at 3, LYCEUM.
At 7, MRS. A. NUTLAND.
WEDNESDAY, at 3, PSYCHOMETRY.
THURSDAY, at 8, SERVICE.

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

SUNDAY, FEB. 23RD, at 11, SERVICE.
At 7, MISS EVA CLARKE.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MRS. C. YOUNG.

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

SUNDAY, FEB. 23RD, at 6-30,
MR. PUNTER, Address and Clairvoyance.
WEDNESDAY, at 8, INVITATION
EVENING for Members Only.
SUNDAY, MAR. 2ND, ALDERMAN DAVIS.

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

SUNDAY, FEB. 23RD, at 6-45,
MRS. BALMER.
Address and Clairvoyance.
At 8, HEALING CIRCLE.

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

SUNDAY, FEB. 23RD, at 6-45,
MISS MOORE, Speaker and Clairvoyant.
WEDNESDAY, at 3, LADIES' GUILD.
MRS. F. TYLER,
Speaker and Clairvoyant; also at 8.

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

SUNDAY, FEB. 23RD, at 6-30,
MISS L. THOMAS.
MONDAY, at 8, in Small Hall,
MISS GRACE COLLYNS.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE.

SOCIETY ADVERTISEMENTS.

CHRISTIAN SPIRITUALISTS' CONGREGATION
35, CRESSWELL RD., TWICKENHAM,
NE. FOOT of EIGHTH LANE.

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PUBLIC MEETINGS WITH AFTER CIRCLES
NEXT SUNDAY at 7 PM. | NEXT WED'DAY at 7.30 PM.
* Mrs. RAYFIELD. | Mr. BURTENSHAW. *
* Write for Free Syllabus. *

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, FEB. 23RD, at 7,
MRS. A. E. CANNOCK.

THURSDAY, at 3, LADIES' MEETING,
MRS. CALWAY.

FRIDAY, at 8, MRS. LINES.

SUNDAY, MAR. 2ND, MRS. E. NEVILLE.

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

SUNDAY, FEB. 23RD, at 6-45,
MRS. FLORENCE LANE,
Address and Clairvoyance.
THURSDAY, at 7-45, OPEN CIRCLE.
SUNDAY, MAR. 2ND, MRS. BYCROFT.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, FEB. 23RD, at 11,
MR. B. LELLIOTT.
At 3, LYCEUM.
At 6-30, MR. BUCHAN FORD.
WEDNESDAY, at 7-30, MRS. N. MELLODY.
FRIDAY, at 8, MEMBERS' CIRCLE and
HEALING.

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

SUNDAY, FEB. 23RD, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, MRS. E. ROBERTS,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN,
To be arranged.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, MRS. MAUNDER,
Psychometry.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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

SUNDAY, FEB. 23RD, at 7,
MRS. PODMORE.
MONDAY, at 3, LADIES' MEETING.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, MRS. MURRAY.
THURSDAY, at 8, WHIST SOCIAL, 6d.
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MR. H. BODDINGTON (Dipl. S.N.U.)
Subject, "Theosophic Assumption
versus Facts."
Everybody welcome. Discussion invited

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

SUNDAY, FEB. 23RD, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MR. NASH.
THURSDAY, at 3 and 8, MRS. TIDMS.
SUNDAY, MAR. 2ND, MR. TURPIN.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, FEB. 23RD, at 7,
MR. G. T. WYATT.
SUNDAY, MAR. 2ND, MRS. C. YOUNG.

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

SUNDAY, FEB. 23RD, at 11, OPEN CIRCLE
At 6-30, MR. W. D. WILDE,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, FEB. 23RD, at 11-30, CIRCLE
At 7, MR. J. G. POLLARD, Address.
THURSDAY, at 8, MRS. B. STOCK,
Address and Clairvoyance.
SUNDAY, MAR. 2ND, MRS. B. PETZ,
Clairvoyant Artist.

LYCEUM Every SUNDAY at 3.
HEALING CIRCLE, TUESDAYS at 8-15.

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

SUNDAY, FEB. 23RD, at 6-30,
MR. J. ALLSUP, also at After-Circle.
THURSDAY, at 3, MRS. HENDERSON.
At 8, OPEN CIRCLE.

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

SUNDAY, FEB. 23RD, at 6-30,
MRS. S. D. KENT.
WEDNESDAY, at 3, MRS. MAUNDER,
Address and Clairvoyance.
At 8, MRS. B. STOCK, Address.
SUNDAY, MAR. 2ND, MR. H. BODDINGTON.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, FEB. 23RD, at 11-15, LYCEUM.
At 3, Address and Psychometry.
At 6-30, MR. F. H. WALL, Address
and Clairvoyance.
WEDNESDAY, at 3 and 7-30, MRS. FILL
MORE, Address and Clairvoyance.

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

SUNDAY, FEB. 23RD, at 3, LYCEUM.
At 7, MRS. BUSSEY.
SUNDAY, MAR. 2ND, MRS. YORK.

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UNION HALL, EALING RD., WEMBLEY.

SUNDAY, FEB. 23RD, at 6-30,
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Address and Clairvoyance.

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mind. Consult ANDERTON HULME, Psy-
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cester Place, London, N.W.1.

SOCIETY ADVERTISEMENTS.

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24A, CHURCH ROAD, CROYDON.

SUNDAY, FEB. 23RD, at 11,
MR. PERCY O. SCHOLEY.
At 6-30, REV. G. VALE OWEN.
WEDNESDAY, at 8, MRS. V. REDFERN,
Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, FEB. 23RD, at 6-45,
MR. WILKINSON,
Address and Clairvoyance.
WEDNESDAY, at 7-45, ADDRESS and
CLAIRVOYANCE.

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

SUNDAY, FEB. 23RD, at 11-15, SERVICE
At 7, MRS. L. CORNWELL.
WEDNESDAY, at 8, MADAME BISHOP
ANDERSON.
LYCEUM every SUNDAY at 3.

Jewish Spiritualist Centre,
GARDEN HALL, 140, HANBURY STREET
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J. BROWN, L.L.B., 60, Denbigh Street,
Victoria, S.W.1.

COLLYHURST NATIONAL SPIRITUALIST CHURCH, Collyhurst Street, Manches-
ter.—MR. H. TOMLINSON, 9, Irlam
Street, Newton Heath, Manchester.

LIVERPOOL NATIONAL SPIRITUALIST CHURCH, DAULBY HALL, DAULBY ST.
MRS. S. RAYMOND, "West Leigh,"
Morningside Road, Bootle, Liverpool.

PETERBOROUGH SPIRITUALIST SOCIETY.—MRS. ABBOTT, 104, Wellin-
ton Street, Peterborough.

ROCHESTER SQUARE SPIRITUALIST TEMPLE, OFF CAMDEN ROAD, N.W.1.—
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WATSON STREET. — New Secretary:
MR. CHAS. ED. ATKIN, 38, Coniston
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Book summarises the beginning
of Modern Spiritualism, with
names, dates and facts relating to
the murder of Charles B. Rosna.

LESSON 2.—Andrew Jackson Davis.
Birth, life, transition and medium-
istic development. His spirit
guides. Evidence that he was not
an ordinary mesmeric subject. His
objections to Lyceum teaching.

LESSON 3.—Seven Principles. How
formed. Why adopted. Was Jesus
a Theist? How the Spiritualist con-
cept of God differs from orthodoxy.
What is meant by Christ. Why
Spiritualism is a religion of reform.
How the doctrine of salvation by
faith produces knaves and hypo-
crites.

LESSON 4.—Booklet by A. L. Ware-
ham: "Ideas of God." Gods of
all nations. A philosophic treatise
on the attributes of God.

LESSON 5.—Pioneers of Spiritualism—
and the result. Origin of S.N.U.
and B.S.L.U. Societary difficul-
ties. A list of questions for
Examination and Study Group
Purposes is attached. Alfred
Kitson's "Bible Studies" (1/1
post free) is recommended with
this section.

Specimen leaves and all particulars
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RONALD BRAILEY, Clairvoyant, Psy-
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