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SOME PSYCHIC EXPERIMENTS IN SCOTLAND.

By JOHN MCLENNAN BOYD.

My attitude towards the phenomena and implications of Spiritualism has always been critical, but at the same time tempered with sympathy. Credulity and its opposite—dogmatic negation of all pertaining to the supernatural—are the Scylla and Charybdis that block the way of true research, and both claim many victims. A psychological training in laboratory and mental hospital armed me against the former, but the utter folly of attributing all psychic phenomena to fraud always seemed self-evident to me.

I commenced my investigations in Glasgow some nine years ago, and through the kindness of members of the Glasgow Association of Spiritualists gained access to many mediums, but, unfortunately, without receiving much in the way of evidential messages. On one occasion, however, a clairvoyant described the figure of a richly-clad lady who "seemed to be an Empress," and brought a "foreign atmosphere" with her. No name was given, but I was impressed to a certain extent with the description, and for the very good reason that it tallied with that of the Empress Eugenie, who had recently died at Madrid, and to whom I was indirectly connected through marriage, this latter fact being known only to a handful of personal friends in Glasgow. To suppose that the clairvoyant, whom I had only met for the first time, could have heard of my connection with the late Empress of the French, seemed highly improbable. Nevertheless the hypothesis of telepathic imagery communicated from my mind to the medium's was not entirely ruled out.

Some months afterwards I arranged some thirty sittings with a Glasgow medium, Mrs. L——, in my own house, and more than two hundred personal friends, including doctors, lawyers, clergymen, psychologists and businessmen attended these seances. In spite of the fact that the vast majority of my friends were highly sceptical regarding Spiritualism, fully a third of them acknowledged having received clairvoyant descriptions which it would be very difficult to "explain away." Further sittings with "trumpet" mediums were, however, a comparative failure. This has, incidentally, led me to the conclusion that the "mental" phenomena of Spiritualism are less easily inhibited by sceptical sitters than the "physical," with which view I think most investigators will agree.

It is worth noting that many mental specialists in Scotland evince an interest in psychic phenomena, and I know of one psychiatrist who practises automatic writing. Medical students, too, have not infrequently requested introductions to seances, and when present have, somewhat to my surprise, shown no inclination to ribaldry!

Within recent years many proofs of the reality of psychic phenomena have been afforded me, but as literary and poetic work have tended, as is usually the case, to develop my powers of imagination, I have been compelled, on critical reflection, to discount a large number of my "impressions" as probably due to psychological factors within my own mind. There remain, nevertheless, many instances of "participation in the supernatural"—if I may so term them—which can only be rationally explained on the basis of extraneous psychic forces.

While staying at St. Enoch Hotel, Glasgow, I witnessed the action of thought at a distance on many occasions.

One evening in May of last year, when the lounge was very crowded, I concentrated upon fourteen ladies and gentlemen in turn, visualising certain courses of action, etc., and in twelve instances my telepathic suggestions were obeyed within a few seconds. I mentally depicted incidents which would be unlikely to follow "naturally," such as a request to the orchestra for a little-known melody, or the introduction of a special topic of conversation, e.g., Egyptian history. Two gentlemen only remained non-receptive.

I repeated these experiments on four evenings, and was again rewarded with a very high proportion of successes, but I found that as a rule they were followed by depletion of energy, nor did I consider them of any great value from the standpoint of pure Spiritualism. I resolved, therefore, to endeavour to develop clairvoyance, and for this purpose decided to "sit" for quarter of an hour each day, which was all the time I could spare. Still retaining the psychological view of clairvoyance, i.e., that the appearances (even when veridical) are due to images emanating from the subconscious mind, I conceived a plan which would settle the matter one way or the other. As is well known, the method of auto-suggestion, made famous in the domain of therapeutics by the late Emil Coué, is the most effective way of getting in touch with the subconscious. I therefore made suggestions to myself that I should see within a few days the spirit form of a Hindu "guide," clad in brown and with a swarthy, sombre countenance; in addition, I thought vividly of the "imaginary" entity which I was going to induce by mental generation.

Eight days afterwards, to my surprise, the head and shoulders of a Muslim (not a Hindu!) appeared for the space of about two seconds, clad not as I had imagined, but in a dazzling white turban and robes. The face was vividly illuminated and pulsating with life, and as the vision disappeared an extraordinarily convincing "sense" of the East came to me. That same evening the Moslem again appeared, this time in profile.

I am of opinion that a band of spirit helpers on the other side, knowing of my plan, decided to build up an image of the opposite kind, in order to convince me as to the spiritual source of clairvoyance, and in this they succeeded, small details of the Muslim's appearance and dress being depicted with the greatest accuracy, while certain subtle anatomical distinctions from the Hindu were plainly visible.

Within the last few months I have had the good fortune to come across two physical mediums among my own personal friends. One whom I shall term A.J., is a young girl from the north-west of Scotland; the other is a youth, "B.M.," a clerk.

A.J. was first introduced to me in June of last year, and finding that I was interested in Spiritualism, confided to me that she had been mediumistic since her childhood, but that her people strongly objected to her telling others of this. I asked her if she would sit with a doctor friend and myself in my private room in a hotel at Ayr, and she agreed.

Three sittings with "A.J." were held in a red light, and lasted one, one-and-a-quarter hours, and twenty-five minutes respectively. As the girl was a personal friend, neither Dr. Y—— nor myself asked her to submit to the indignity of searching; nor was this necessary under the circumstances. A.J. sat quietly on a straight-backed chair with both hands clasped in her lap, with ourselves opposite.

During the three seances the girl was plainly visible to us both, and did not move from her chair except in the middle of the third seance, when she fainted—which incident, unfortunately, made her frightened to sit again,

as she attributed it (and probably rightly) to the phenomena depleting her vitality. The manifestations were, in order of importance, as follows (Dr. Y— took notes):—

Materialisation of hand	2
Materialisation of finger	3
Movement of small table without contact	11
Movement of unoccupied chair	3
Raps on walls or floor	14
Production of apports	4

A curious feature of the sittings with A.J. was the fact that the forces behind the phenomena seemed entirely unintelligent. The raps, for instance, did not answer questions or give messages by the usual code, nor did the movements of the table suggest other than what I might term a "careless" force. This may have been a reflection of A.J.'s own attitude towards the phenomena, as, curiously enough, she thought her mediumship due to "spasmodic spirit forces" (to give her own words) rather than to intelligent direction.

I am not attempting in this article to give a full account of the "A.J." sittings (which would, indeed, occupy many pages), but merely wish to record a few leading features.

A.J. is going to sit for me again, on condition that seances are limited to half-an-hour.

The mediumship of "B.M." is less interesting in some respects, and is much more spasmodic. I had eleven sittings with him in the same hotel, this time alone, as he is excessively shy and almost afraid of strangers, and at the first six of these no phenomena of any kind took place. The seventh was notable for some loud raps on the walls and floor, in daylight (B.M. will only sit in the light, which probably accounts for the rarity of the phenomena). The eighth was again negative, but during the ninth and tenth, while we were sitting by the fire, conversing quietly about psychic matters, a distinct "coughing" was heard in a "seance trumpet" some nine feet away, and raps of considerable strength were again in evidence on walls, floor and ceiling. (These, I afterwards ascertained, were heard by members of the hotel staff, thus proving they were not auditory hallucinations on my part). The eleventh seance was marked only by a few faint raps on the floor.

I hope to persuade B.M. to sit in a red light, as this would surely tend to strengthen his mediumship.

In conclusion, I think it my duty to these two friends of mine—"A.J." and "B.M."—to say that they have completely convinced me as to the reality of the "physical phenomena" of mediumship, regarding which I had previously entertained a certain amount of dubiety.



WHAT THE WEAR IS DOING.

AN EXAMPLE OF ZEAL.

DERWENT STREET CHURCH, Sunderland, continues to hold its position in the North for its missionary zeal to broadcast cultured Spiritualism. Its members, numbering over 50, possess the true enthusiasm, and, with Sir Oliver Lodge, may say that "Everlasting existence is beyond us: nevertheless we are immersed in it, and are privileged to take part and to understand something, though as yet very little, of its scope and meaning. Yet we feel that some knowledge is attainable, and are eager to learn more." The twentieth anniversary of the church has just been held, as well as the annual meeting. Mr. W. D. Todd (the President) was re-elected, while Mrs. Petrie and Mrs. Collins were re-elected Vice-Presidents. Mr. William Hall was again selected as Secretary. There was only one change in the Committee, Mrs. Barnes being added. Mr. Slimin again acts as Treasurer. The finances were said to be in a satisfactory condition, there being over £500 in the bank, and it was agreed that an effort should be shortly made to obtain a more convenient building in which to hold the services.



WHAT fools men are. They take the cup of honeyed words instead of the myrrh which shows them their real state in life.

LITTLE THINGS WHICH COUNT

THE CRITICS CRITICISED.

By DAVID GERALD.

THE universal cry of those who seek to belittle Spiritualism, after having used up ineffectually such slogans as "Devil's practice," etc., is that the phenomena and sages are childish and rubbishy, and that nothing of import has as yet been imparted to the world through channels.

One often encounters such statements as these from the pens of clerics, literary men, and other individuals who should really know better. There is no denying a fact whether it is hurtful to the individual, the community, the continent, or the world as a whole—it is, and cannot be altered! Blinding oneself, and failing to recognise, in no way eliminate fact.

Mankind may alter many things at will to his own advantage by virtue of having conquered the sea and air, but he cannot alter the great plan of creation and nature—nor deny it. How many people are there among those who have put pen to paper and made vitriolic attacks upon Spiritualism, who have generally tested the subject for themselves, or who have made an honest scientific search, absolutely unbiassed, into the feasibility and possibilities involved?

Scientists, savants, and men of letters from the far corners of the world have acclaimed and definitely acknowledged psychic force present in the individual, and the development of it in others, bringing to the surface that which already exists, but is really a hidden and latent power in all mankind.

Manifesting itself as it does in devious ways both physically and mentally, mediumship forms a channel, chain, as it were, between two states, which we term heaven and earth.

First and foremost, the illustration of mediumship teaches us that the heaven of which we so often speak is neither allegory nor myth—not the distant thing that men in the past have been led to imagine. It is no mere dream, hope, or dread of death as a parting from all, but just as crossing from one vast continent to another, vaster and more beautiful.

In leaving this "body" estate behind, we gradually part with all pain, worry, fear, disease, sickness and sorrow—above all, the material prison in which the real self (spirit) have been encased; shedding our garment, as it were, better to enjoy the warmth and sunshine of the Divine Love, in immortality—an immortality, the fruit of which we can definitely look forward to, as a reward for and according to, our labours here.

The messages themselves are for the greater good, personal—that is to say between individuals; one who sought and found another. Many are not, and never were meant to be taken as evidential, to a crowd, any more than is a personal telephone call from one person to another in the great metropolis. A message from one man to another in the city may be of great import to those directly concerned, but utter nonsense to anyone else (the disinterested who chanced to overhear it).

Those in spirit who seek us here naturally endeavour to obtain recognition as quickly as they can, by showing themselves, or an object, or recalling an incident in their earth lives, which, no matter how small it may have been, remains outstanding in our memory. This is undoubtedly done by them because the channel of their communication is so slender and so subject to vibratory changes that it is often "quickly" or not at all.

There are thousands of cases on record where the simplest incidents mentioned—seemingly the silliest of things—have definitely established proof of spirit survival and return.

But they may never have been expected to be anything other than meaningless to the outsider, because the individual spirit in question was only concerned with the persons actually receiving his communications.

There are, however, some very fine spirit teachings which, for beautiful reading and spiritual insight, are unparalleled, but it is as well to remember that it is more often than not "the little things which count." There are many cases which can be cited in support of survival, but it must be apparent to all that they but constitute evidence to those about whom they are most closely concerned.

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IV.—SOME VISITORS FROM THE PAST.

In the foregoing articles I have tried to show that the script is frequently evidential. If that is admitted, the following articles may be accepted, at any rate at their face value. In any case, they are unverifiable by ordinary means. They are either sound testimony, or "subliminal fabrication." My sole purpose is to show that they lead to certain conclusions, which may not be false because they happen to be unfamiliar. Scientists are coming over to our side, slowly but surely. What we know to-day, science may "discover" to-morrow.

The Rosemary Script contains, in addition to the writing of regular guides, occasional writings from unexpected visitors. These are not always famous people, but their reminiscences are interesting in showing how the past may link up with the present. First, let me introduce Greatorex, an Italian claiming to have lived on earth in the 16th century. He told us he had occasionally written through other guides, so if any of my readers have encountered him before, I should be glad to hear of it. Here is his story:—

I was born at Genoa in the time when Italy was supreme as mistress of the artistic culture of the world. I used to sail in a merchant ship round the coast, carrying fruits and wines to England, and to the north coasts of Spain and Africa. Now and then I spent some time on shore, studying the people, while others preferred works of art and learning. They were rude times and the people were very crude, not only in their living, but in their thought, for whereas in England and Germany the quickening of new ideas brought a closer perception of God, in Italy it developed rather on the artistic side of life, and did not go very deep. Of course, the stronghold of the Catholic Powers there was the real cause; and mark my words: Italy has lit a bonfire for herself which is smouldering now, and will in time blaze into flames unless the true position of affairs is seen before it is too late. The reviving of the temporal power of the Church is the worst thing that could have happened. There will follow a weakening of either Government or Church, and, as a result, a struggle where there should be harmony and peace.

It will be interesting to see how far this forecast proves correct. Greatorex went on to discuss present-day national problems very frankly.

It is no use your world sitting in conference upon peace, when every nation's hand carries a hidden dagger. I speak only to the spiritually-minded. The worldly must continue to play with their toys . . . You need have no fear for England. Her national conscience grows ever cleaner.

Now let us leave Greatorex and his politics, and go back still further. One day, Nona, Rosemary's chief guide, wrote, casually, *I have brought someone to talk to you to-night. This is a friend of mine on this side. Her name's Una.*

We welcomed the new-comer, who wrote her story as follows:—

I lived in the days of the Roman occupation of Britain. I was not a Briton, but a Roman lady. My lord was a Roman soldier of high rank. We lived in a villa at Bath, as you call it now. After the Roman legions left England I went back to Rome. My lord sometimes went to the northern camps with

his men, but I and my two children did not go far afield. Travelling was difficult, and the roads were dangerous.

In answer to my question, this spirit replied:

Oh, yes, we loved all forms of water, and used to have baths in our own homes, too. Each day we bathed, and the men went to the baths to talk and meet.

I asked this lady to tell us what brought her to our circle. She replied:

Well, the lady, my friend, whom you call Nona, said, "Just talk to them!" I will come again, and then you must ask me more. Of course, only a few scattered memories remain to me now.

All this reads very curiously to us: glimpses of Roman Britain, and a spirit-friendship between an Egyptian lady of one of the earlier dynasties and a Roman lady of our own fourth century. Still, there are more things in heaven and earth than are dreamt of in the sceptic's philosophy. The two examples I have quoted are in script. Equally interesting are the clairvoyant pictures of Nona, described when in trance control. Here is one from the 17th century:—

There is a man here, dressed like an Ironside. He wears a steel cap, and carries a pike; leather jerkin, steel-gauntleted gloves; tall, slim, with weather-beaten face; square jaw, pug nose, deep-set eyes, bushy eyebrows, clean-shaven. He's not taking any notice of you: not even aware of you! Now I see a lot of men running down to a river, searching for a place to cross. They are a company of soldiers: Cromwell's foot-soldiers. There's a horrible man in charge of them: an ugly man, with a slit in his nose. He's on a horse, shouting something. Now the men are coming up on to the road again, dissatisfied, not having found what they were wanting. They are falling in behind their leader. Try to trace that captain.

The interesting feature here is that the sitting in question took place in an old farmhouse within 100 yards of a river. Cromwell's soldiers must have crossed near that point. There is no ford for a mile on either side, and the nearest bridge was at that time two miles away. These facts were ascertained after the sitting, but were not known to us before.

There is nothing new, of course, about such clairvoyant pictures from the past. All first-rate clairvoyants get them at times. They are probably presented to the clairvoyant's mind by one of the spirit-people who participated in them, long ago. The sceptic will say they are merely dreams from the medium's subconscious mind. The reader can take his choice. But if the spirit explanation is correct, does it not point to a linking up of the past with the present in a way hitherto unrecognised by science? What then becomes of Time as we commonly understand it? If mediums like Rosemary can help us to visualise scenes that occurred centuries ago, and to converse with people who lived in medieval Italy, Roman Britain and Cromwellian England, who can say what amazing developments the future may hold? Signor Marconi has told us that every sound made since the world began is recorded in the ether, and only needs the proper instrument to make it re-audible. There leaps to mind, also, the analogy of modern radio. By turning a small disc in my study, I can tune in to concerts being given in London, Berlin, or New York. What if Psychic Science, in the near future, should be enabled to tune in for us, page by page, the whole history of the human race?

Next Article: *Trance Descriptions of the Spheres Beyond.*

A CORRECTION.—We desire to correct a mis-print which occurred in our issue of Feb. 21st. It was incorrectly stated that Miss Lily Thomas acted as speaker at a Porthcawl propaganda meeting. The name should have been Miss Phyllis Thomas.

CLACTON-ON-SEA.—Will Spiritualists who are interested in the formation of a properly-constituted Spiritualist Society, or in the promotion of propaganda meetings in the neighbourhood of Clacton-on-Sea, call or write Mr. F. W. Rickett, Fenham, Severn Road, Clacton-. Mr. Rickett will be glad to meet Spiritualists from Clacton, Colchester, and neighbourhood, with a view to definite work upon spiritual lines.

THE KINGDOM OF GOD.

By W. H. EVANS.

IF you ask some people "Where is the kingdom of God?" they will gaze up to the sky as if it was somewhere beyond the clouds. They think of heaven, and having sung in their childhood "There's a Home for Little Children Above the Bright Blue Sky," the locality of heaven is thought of as "beyond the clouds." There is a simple faith and trust in this which one hesitates to disturb. It is good to be able to think of heaven in a definite sense, and it is very comforting. But if you ask the question of others, they will cynically declare they are only aware of the kingdom of the devil. But these are earth-bound minds; nevertheless they express a partial truth. A few serene and contemplative souls would say, "The kingdom of God is everywhere," which is quite true if you are in a heavenly state of mind which sees heaven reflected in every condition of life. Some will say, "The kingdom of God is not a place to be found here or there, but a condition of soul." They would quote Jesus, "The kingdom of heaven is within you," and this they would declare is the kingdom of God. So it is, but the Psalmist cried, "Though I make my bed in hell, Thou art there." Can we by any stretch of imagination call that the kingdom of God? I think we can, for in hell the only beneficent power is God. He is there in the form of pain and suffering. He desires His children to realise His kingdom, and seeks them in all states, conditions and places.

But your practical-minded man will say, "That is all very nice, but we are here on earth, and we have to take things as we find them. And you cannot say the earth represents the kingdom of God." Well, I haven't said it did. I will admit it only represents part of the kingdom of God, and give the devil his due for having a considerable share of the earth. But then, we are such fools that we deserve his meddling with our affairs. We think we are very smart when we have done a bit of the devil's work. We forget he will one day present his bill. He never pays wages for what we do for him; he is too cunning, he makes us pay. But, seriously, for I know most Spiritualists don't believe in the existence of the devil, though I can see his usefulness, is not the establishment of the kingdom of God on earth our job?

A little while ago there was much talk about the coming of a world teacher who was going to clean the earth and establish God's kingdom. To-day there are quite a number of people who believe Jesus is going to return to earth and put everything right; and some people believe they will never die, but see him come in clouds of glory. They all believe in the possibility of God's kingdom being established but most of them expect someone else is going to establish it. It won't come that way. Waiting for someone else to do what is obviously our job will never accomplish anything. Dreams of a millenium and kingdoms of righteousness are good if they hearten us to increased effort, but if they act as a soporific, and transfer our sense of responsibility to the shoulders of another, they are dreams which come from the gates of hell, and we are better without them. Facing facts is a very salutary exercise, and will correct many false impressions.

Now, what do we mean by the kingdom of God? He who in his search has arrived at that condition of soul in which the kingdom of God is realised within his own body, knows what it is. He will tell you it is a state of peace, of love, of fellowship with all creation. That it gives him a sense of perpetual well-being and joy. In his heart is a song, in his soul compassion, in his mind understanding. He is conscious of union with God, and in this serene and blessed state knows the Father. But it is not every soul who experiences the richness of the Divine Presence. Feelings of this kind have no authority for those who have no experience of them. For the average hum-drum individual the kingdom of God is reflected in the life about him, and he will declare it must mean the establishment of economic righteousness; the scrapping of armaments, the overthrow of competition, the substitution in business of peaceful co-operation for the war-mind which talks about capturing

markets. He will declare it means establishing conditions whereby human brotherhood may be made possible; it means the removal of slums, the establishing of good cities, and the general levelling up of human life. The recognition of our interdependence, and promoting the well-being of every man, woman and child in the world. A higher order? Yes, but not an impossible one. What has been achieved has been by human effort; by the striving of individuals towards a higher standard of life. By the impelling of the spirit responded to by a few who gave their inspiration to the world. Yes, the kingdom of God can be established here on the earth, but WE MUST DO IT.

And it will be done. That power symbolised by the devil will contest every inch of the way, but that's his lot. Don't be afraid of the devil; he, too, is a son of God. The writer of the book of Job saw. He, too, is doing God's work. He is the adversary who tests us; who tries every effort; who sets us our examination papers in righteousness. The devil is His Majesty's opposition, and his right to proper function. Do you think you can establish the kingdom of God without opposition? Can you lift anything if you had no fulcrum to your lever? The function of the devil is to strengthen the good. A little saying, but worth thinking about. Only remember, must not confine your vision to the earth alone. The kingdom of God extends to the unseen, and none of His children die. Remember no saint wins through to the realisation of the kingdom of God without first overcoming. And has to come to that state where he realises his utter dependence upon God and throw himself upon Him. He realises and we too must, his utter helplessness apart from God. When he surrenders God takes possession of the five-gated city of man—soul. When a man comes to this point he knows, and knowing, has peace. And as with men, with nations. When they give up fighting each other, they will learn trust, fellowship, love. Then will be established the kingdom of God.

THE LIGHTER VEIN.

SPIRITUALISM IN 1869.

HAS Spiritualism progressed much since the '60's? This is a question which is frequently being asked of older personalities in the movement to-day, and the answer is, generally speaking, usually given very much in the affirmative. But have there been many changes?

Recently, while browsing through some old volumes in my library, I came across a journal called *The Spiritist*, a magazine which, although now extinct, flourished in the '60's. It described itself as a "journal of criticism and humour," and I was very much surprised to find in one number an article written by a "special correspondent" which has a distinct bearing upon the question quoted above. Perhaps I may be permitted to reproduce it here in a somewhat abbreviated form. It is entitled

"TWO HOURS WITH THE SPIRITUALISTS."

"A newspaper advertisement headed 'Spiritualism' lately informed us that the 'monthly convention' would be held that evening, at which the subject for discussion would be 'Certain Strange Occurrences: Their Causes and Influence.' We were furthermore told that admission would be free. Two objections made us hesitate: first, that although admission might be free, as it usually is at missionary meetings, yet there might still be some form of assailing one's pockets after a sufficient audience had been caught. This, however, we easily disposed of by leaving our purse at home.

"The other objection was suggested. 'Conventions' seemed to point to a meeting of two equals, or perhaps holding views, possibly diverse, but nevertheless views upon the subject. Now, we not only had never seen a convention but had never, to our knowledge, seen a Spiritualist: if we were called upon to state our opinions or experiences on Spiritualism we should be at a non-plus. However, the attractive words 'admission free' would leave us also free to admit that we knew nothing about the matter.

and we thought that as learners or postulants, or possibly proselytes, we should still be welcome.

"A placard on the walls told us what had not been stated in the advertisement—that the Convention was to be held in the 'Temperance Hall,' that receptacle of many strange creeds. One would have thought that there was something in common between Temperance and Spiritualism, but here at least they have the same 'platform.' This, the visible and material one, we found occupied by two or three gentlemen, one of whom was connected, we believe, with the sewing-machine interest, and who acted as chairman. He did not, nevertheless, enlarge on the respective merits of Gibb's and Baker's, or Grover's and Singer's instruments, or any one of them to the exclusion of the others, for your sewing machine, with maker or user, is after all always a man (or woman) minus a machine.

The chairman's speech, which contained some admirable specimens of the 'lock-stitch' style of oratory, ended with the introduction of the lecturer for the evening—Mr. Phil H. Furney—a good-looking young man with moustache and spectacles, though with little or no Yankee accent, notwithstanding his suspicious style of name. This gentleman told us that on the 23rd last he made one of a 'spirit circle' of ten persons round a table, which soon began to 'creak and move,' and by means of which 'several communications of great interest' were received from the spirit world. The lecturer proceeded to say that Spiritualism had been investigated by some of the most scientific men of Europe. Next, our instructor showed his independence of his audience by saying that he preferred to be guided by spirit manifestations and by the laws of Nature rather than by the Bible. There was a little more free talk about the Scriptures which we do not care to repeat, but we felt that we had paid nothing, and were therefore comparatively speaking at his mercy.

"A 'workin' man,' as he called himself, now presented himself, and in choice vernacular told us what had happened to himself and his 'mates' who were lately sitting in a circle. The raps came, questions were asked and replies recorded, and at length, emboldened by the success, they asked a series of questions about a man whom they pretended was dead, but who was, in fact, alive in the room. Answers were given, much to their enjoyment, and an hour later, the same questions being asked again, an entirely different and contradictory set of replies were received. The lecturer soon, however, put him at his ease.

"Some amusement was then created by a tipsy fellow who produced part of a skull, and said if any of 'these 'ere spirituals' could tell him whom the article had belonged to when alive, he would give 5s. to the Infirmary. Here an angry man, with the dirtiest-looking pair of check trousers we have ever seen, stepped forward and avowed himself both a materialist and a Spiritualist, adding that we 'might think that was strange.' He professed himself able to tell our tipsy friend all he wanted to know, but the latter had in the meantime stumbled out of the room with the conviction, no doubt, that he had squashed the Spirituals for a while, so that the Treasurer will have to carry the 5s. to the suspense account, if he takes any notice of it at all.

"The audience were a truly miscellaneous lot: one grey-bearded gentleman we were particularly sorry for. He declared with tears in his eyes and with great earnestness, that he had waited for many years for some manifestation from the other world, but without success. He did not know why it was withheld. He went regularly to chapel, had been a teetotaller and non-smoker for many years, he had never been to a theatre or a racecourse in his life, and he spent all his evenings with his family at home—yet no spirits had visited him. Well, we think it was the publican who went down to his house justified rather than the other. We trust our waiting and expectant friend will be gratified some time, but it will probably be in a way he little dreams at present.

"Preparations being made for singing a hymn, we perceived we had heard as much as we were likely to hear of Spiritualism, and so escaped again into the everyday life of the material world."

After reading the above, I confess I have come to no very definite conclusions about the asserted progression of

Spiritualism. It is very difficult to decide how far the writer's personal prejudices influenced the construction of his article. I, however, suggest that a thorough inspection be made of the Psychic Museum, with a view to ascertaining whether the exhibitions include any partial skulls or check trousers, for if such were available they would certainly lend some support to the narrative. Failing this, perhaps the National Laboratory has got the necessary ironmongery to meet the demands of the case.—J. L.



A JUBILEE AT COVENTRY.

THE Foleshill National Spiritualist Church celebrated the 50th year of its existence on Saturday and Sunday, Feb. 22nd and 23rd. A spirit of real jubilation and happy fraternity existed throughout the week-end. A large number of visitors attended from the surrounding districts, most of the churches within a large area being represented, while telegrams of greeting were received from Walsall, Brownhills, and other centres. We noted friends from the District Council, and the churches at Rugby, Nuneaton, Bedworth, Birmingham, Leamington, etc.

The proceedings opened with tea at the Co-operative Hall, Lockhurst Lane, over 200 people sitting down. The proceedings were presided over by Alderman Grant, J.P., who has thrice been Mayor of Coventry. Alderman Grant is himself one of the oldest Spiritualists in the district, and has been associated with the Society from its formation. After tea a public meeting was held, at which Alderman Grant recounted some of the early experiences of the little band. He recalled the time some thirty-six years ago when Mr. E. W. Wallis addressed a meeting in that hall, and when police protection had to be sought. Those who attended the meeting were pelted and chased, and Mr. John Cox (who was with them that day) endeavoured to stem the storm, only to be himself overwhelmed. To-day they were meeting in peace and honour. They had their own church buildings, which were paid for, and they were taking their place in the religious life of Coventry. He believed that Spiritualism had a great future before it. It needed loyalty and service.

Mr. E. W. Oaten next addressed the meeting, and outlined some of his early experiences of nearly forty years ago, when it was hardly safe for one to say he was a Spiritualist. To-day the religious bodies were recognising that Spiritualism had a message which was of use to humanity, and though the law still persecuted them, men who were professed Spiritualists were occupying some of the highest places in the municipal and national life of the country. He voiced the thanks of the meeting to all the workers of the old times, especially to those who had passed behind the veil, and who were with them that day to join in their rejoicings.

Mr. John Cox, who had been connected with the Society for well over forty years, spoke of the time when their audiences were little more than a handful. To-day's gathering was a striking tribute to the work of the old pioneers of the movement in Coventry. This was one of the happiest days of his life, and he urged the members not to relax their efforts, for there were higher heights to climb.

Mr. Bellamy (President of the neighbouring church at Coventry) was glad to be with them on behalf of his congregation, to congratulate them upon the work they had done, and the heights they had attained. Spiritualism was largely misunderstood, and it was their place to bring home to the people its religious as well as its psychic significance. He wished them God speed, and he hoped the suggestion which had been dropped by Mr. Oaten, that all the Societies in Coventry should unite for at least one meeting per year, would soon materialise.

At the close of the meeting a concert and dance was held, and a very happy company kept up a programme of laughter and merriment until 11 p.m.

On Sunday, at 11 and 6-30, good audiences attended the Spiritualist Church at Broad Street, Foleshill, when stirring addresses were given by Mr. E. W. Oaten, which were thoroughly enjoyed. In the afternoon at 3 p.m. Mrs. Dealey conducted a very successful meeting for clairvoy-

ance, at which striking evidences were given, and a further meeting followed in the evening at 8-30, conducted by the same medium.

The jubilee celebrations continued during the week. Numerous meetings were held, all of which were well attended. The Foleshill Spiritualist Church is pursuing a forward policy, and is going strong. Its members have been much heartened by the jubilee celebrations, and by the fraternal expressions of goodwill which have come from all quarters.

NEWSY NOTES.

THE WAR NOVEL.

Writing in *Everyman*, Mr. Arthur Waugh, Chairman of Messrs. Chapman and Hall, draws some conclusions in connection with his forty years' association with the publishing trade. He says: "Forty years ago three volume novel was in full swing, and it was published at a guinea and a half. The changes and vacillations in popular taste are, perhaps, the most perplexing of all the problems with which publishers are called upon to cope. They come so suddenly and pass so swiftly." An instance in point is the current craze for the war novel, which insists in portraying wholesale bloodshed, regardless of any sense of decency or shame. Such books as these can never make for brotherhood and peace, for almost every volume is not only full of horror, but rife with suggestions of forthcoming greater tragedies. A note in the current issue of the *Review of Reviews* is very much to the point: "All these doubts and arguments belong to 'war-minds,' not to minds bent on peace." The 1914-1918 episode has surely shown us how much harm a single "war-mind" can do.

THE IMPORTANCE OF DISCUSSION.

We are glad to see the tendency on the part of some Spiritualistic Societies to maintain Literary and Discussion Classes as a part of their activities, for Spiritualism, of all subjects, is full of rich material for thought and debate. A Discussion Group is a decided asset to a Spiritualistic church—it provides a common "meeting ground" upon which both members and friends can meet and discuss the various aspects of the subjects in which they are most interested. As a social venture it is also worthy of consideration, and very often it is through the medium of a discussion that new members will be secured. There are people who are not bold enough to enter an ordinary Spiritualistic meeting, for some uncanny reason, but an interesting or novel debate may attract them by showing that the Spiritualists are, after all, quite ordinary and natural. There is no reason, moreover, why a Discussion Class need not be self-supporting: there are some writers who have gone so far as to say that humanity can be divided into two great sections—those who speak and those who listen. The former will not always contain themselves sufficiently to attend an ordinary church service, but, providing that its syllabus is interesting, the Discussion Class will attract this section, and, incidentally, the "listeners" as well.

THE LITERARY SIDE.

But the literary side must not be ignored. We know of some societies which developed this aspect with very striking success. One scheme especially has been found to give good results: Members of the Class take it in turn to buy a moderately-priced book, and when they have finished reading the volume, start it circulating round the Group. Before long, quite a number of books will be in circulation, and although each member actually only buys one volume, he has the advantage of having a new book to read every week or so. Some societies have gone further, and set apart an evening, or a series of evenings, for the discussion of the contents of a volume which has been circulated in this way, and only those who have themselves been present at a discussion meeting when a book was "on trial" will fully appreciate how much can be learnt in the dissecting process. This applies particularly to scientific works, for

the reader has the advantage of hearing his book discussed from every possible point of view.

A FORM OF PUBLICITY.

Several societies have established Discussion Classes on a self-operating basis, and in this way the responsibility and work incurred in their conduct is lifted from the church committee, and falls to those most interested. There is really no reason why the class should not enlist members of its own, and from them appoint officers and (where necessary) a committee. The subjects chosen for discussion need not necessarily be Spiritualistic; indeed, if they are varied and interesting enough they are sure to draw in and inquiring minds who have never seriously investigated Spiritualism, but who, once inside the church, will both help and see announcements of forthcoming services, and eventually have this step "thrust upon them." We mention this matter here for the benefit of those churches which are enterprising enough to keep abreast of the times.

PROPAGANDA.

We are pleased to see the increasing interest in propaganda, and that our recent suggestions upon this subject have been utilised in some districts with considerable success. The meeting held at Guildford on Sunday evening, Feb. 16th, was in many respects a memorable one, and the excellent co-operation of Messrs. Swaffer and Barham contributed largely to its success. The meeting was arranged, it is good to note, under the auspices of the S.N.U. and the local Christian Spiritualist Society. Before it was advertised to start the Guildford Borough Hall was well filled, and Mr. Swaffer, in the course of his address, managed to direct attention to the Vagrancy Act, refute the "insanity" argument against Spiritualism, mention the names of many noted persons recently "converted" and give some good cases in support of survival. Another propaganda meeting which will be held shortly has been organised by the Darlington Psychological Society. Miss Estelle Steele is visiting the town specially to give a lecture entitled "When Two Worlds Meet." The chairman at this meeting will be Councillor Herbert P. Bell, the local Mayor.

SCIENCE AND CHRISTIANITY.

The Bishop of Bradford (Dr. Perowne), while occupying the Aston Parish Church's pulpit recently, took the opportunity to speak harshly of science. "There has been sweeping over the world a secular idea, and there has grown up a scientific view of the world which to a large extent leaves God out," he said in the course of his address. The Bishop does not seem to be prepared to permit the conflict between science and religion to sink into oblivion. He believes that "the true scientists are coming nearer the Christian position," which seems to us the reverse of the actual fact. But his other statement is quite as incorrect. There are many stern religionists who are beginning to see that the ultimate religion will be a scientific one, for, so far from leaving "God out," the trend of science to-day is to remove the sentimental trappings which have been shutting the real Deity from sight, and to not only amplify but beautify the God-conception. "Science can take a flower and pull it to pieces, and in the last analysis say of what the flower was made," says the Bishop. "She is able to do this, but cannot tell us what is behind evolution." But then, can the Bishop?

IS NATURE CRUEL?

This is the question which Mr. Charles W. Forward asks the readers of the March-to-May number of *The Animals' Champion*. Careful study of the animal world has led Mr. Forward to a very different conclusion to that of John Stuart Mill, who once painted a very horrible picture of the alleged sufferings inflicted by Nature. Mr. Forward, although laying aside any proofs offered by Spiritualism, views death as a part of Nature which is often a necessary condition for human happiness. He believes birth is a complement of death. What world, he asks, should we have, were not both birth and death incidents in the scheme of Nature? "We should have a world with

out flowers, without the singing of birds, without the freshness of youth—a vast universe of inconsequent matter."

"CRUELTY" SOMETIMES NEEDED.

Too many people are inclined to-day to view Nature as something separate and apart from the sum-total of life itself, and it is here that much error and unsound reasoning may have its seat. We do not think Nature is cruel. Occasionally she may use the individual with little apparent feeling, but she must maintain that good standing of the race. Moreover, personal investigation into the cases where individuals claim themselves the victims of a cruel destiny will, in nine cases out of every ten give clear proof that the "cruelty" was necessary for the individual's progress. "Nature" and "Order" and "Law" are terms whose real meanings the average individual is comparatively ignorant of, and when more is generally known of them they may be less mis-used.

OBSERVER.

A NOTED AUSTRALIAN PASSES.

THE *Harbinger of Light* (Australia) announces the transition of Mr. M. J. Bloomfield, Secretary of the Victorian Association of Spiritualists, which occurred at his home in South Yarra at the comparatively early age of 57, after a painful illness which lasted fifteen months. For fully thirty years Mr. Bloomfield had been actively connected with the Association, and was the life and soul of the organisation. He was a fine speaker, and while his health permitted he was at his post every Sunday evening, and his addresses were much appreciated. Mr. Bloomfield was also a medical clairvoyant and a very capable healer. It is claimed that his diagnoses amounted to 15,000 per year, and he treated quite that number of patients annually. All his work was done gratuitously, and he refused all offers of payment. Mr. Bloomfield was quite a business-man, and took an active part in the commercial life of the city. The remains were interred at the Cheltenham Cemetery in the presence of a large company. His place will be hard to fill, but he will still be a source of strength.

SPIRITUALISM IN BRADFORD.

THE following letter recently appeared in the *Telegraph and Star* from the vigorous pen of the Rev. Charles L. Tweedale:

SIR,—I have read the remarks of the Bishop of Bradford anent the 17 Spiritualist churches in Bradford with great interest.

Spiritualism emphasises those clauses of the Creed which say "I believe in the communion of saints, the resurrection of the dead, and the life of the world to come," and stands in these matters for

(1) The immediate resurrection—resurrection within a few hours or days—exactly the same as Christ's, and offers the proof of this immediate resurrection in our own times.

(2) Spiritualism stands for the practical "communion of saints," communication with the departed dead, alleging that just as the Apostles communicated with Christ a few days after his death, and as Christ communicated with Moses and Elias, so it is possible to communicate with the departed to-day. Spiritualism offers the proof of this in our own times.

Both these theses are now scientifically proven, and cannot be effectively denied.

At present the churches deny both of them, maintaining that only Christ has risen from the dead, and that the rest of mankind who have passed are awaiting the time when the "trumpet shall sound and the dead shall be raised," and that communication with the spirits of the departed is either impossible, or unlawful and undesirable.

The result is that no present-day proof of resurrection, or survival after death, and no present-day proof of the spirit world, or of the "communion of saints," can be obtained in the Christian churches to-day.

This is the reason why 17 Spiritualist churches have sprung up in Bradford, and why 500 others have arisen all over the country.

CHARLES L. TWEEDALE.

Weston Vicarage, near Otley.

AN EVIDENTIAL EXPERIENCE.

A deeply interesting incident occurred in connection with the public circle at Wallasey, (Cheshire) Spiritualist Church on Sunday evening, February 16th, writes Mr. George Gilbertson, of 30, Brougham Road, Wallasey, Cheshire. The leader, Mrs. Beattie, went under control of her guide "Marguerite," and, addressing a lady visitor—a stranger—inquired, "Do you know George?" "Yes." Turning to Mrs. Hunter, a well-known Wallasey lady, Mrs. Beattie said, "He knows your George." Mrs. Hunter has a brother of that name, but, not knowing the lady first addressed, she shook her head, saying, "I think you are mistaken, Marguerite." The control retorted emphatically, "I am not mistaken. He says he knows your George, and there was another George, too." Mrs. Hunter, turning to the visitor, asked the surname of her George, and received the reply, "Nelson."

Going back thirty-five years, there were then three men connected with Pembroke Chapel, Liverpool, in the days of the Rev. Charles F. Aked. They were always to be found together, and known as "the three Georges." One was George Knight, novelist and journalist, now somewhere in Fleet Street, the second George Nelson, prominent in the Labour movement, and subsequently member of the Liverpool City Council, the third the writer of these notes, who has not seen the first-named for thirty years, nor the other for half that period. To return to the circle, George Nelson gave a comforting message to the lady (his wife), who, at the close, expressed her appreciation and gratitude.

The following Sunday "George Nelson" again was present, with cheering words for his wife, and, before going, Mrs. Hunter asked him, "Can you not give me a message for my George?" He at once replied, "Ask him if he remembers the last time we three Georges met at Pembroke?" He went into the little room at the back, and had an argument over a paper." The writer had almost forgotten the circumstance, but mention of the fact evoked recollection of a detail over thirty years old, and known to none but himself. He is not a Spiritualist, but, like Robert Blatchford, simply records what has happened—and wonders.

WHEN the path alone is trod, look ye up, and know that God, partner in all modes of life, knows it all. Endure the strife. Carry on!

DOST feel despondent of service rendered? Man soon forgets, but the record of such is in higher hands than mortal.

ALL persons given to anger are apt to dwell on the provocation they have received, and utterly forget the provocation which they give.

ATHEISM is like a blind horse, and anarchy is like an unbroken one. They make a dangerous pair to ride or drive along life's highway.—R. C. N.

CHEAPER BOOKS.—We are pleased to see that Sir Oliver Lodge's popular book, "Ether and Reality," has now been reduced to 2s. 6d. It has now become part of Messrs. Hodder & Stoughton's People's Library, and it is cheap at the price.

THE Brownhills Excelsior N. S. Church held its annual meeting on Monday, Feb. 17th, when a good year's working was reviewed. The election of officers resulted as follows: President, Mrs. Kingston; vice-presidents, Mrs. Small and Mrs. Whittaker; secretary, Mr. Yates; financial secretary, Mr. Whittaker; treasurer, Mr. Thacker. Reports of the activities of the last twelve months were respectively rendered by the President, Secretary and Treasurer, and were regarded as very favourable.

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FRIDAY, MARCH 7, 1930.

THE WONDER OF MEDIUMSHIP.

THE unfoldment of psychic faculty within the life of the ordinary man opens to his vision a new world—a world which is grand and wonderful. Out of the hitherto unknown there breaks upon his sensitive nature visions, sounds, and physical phenomena, which seem marvellous and wonderful.

We are sometimes asked, "Is there anything in Spiritualism?" and our reply is to the point. "There is the whole of the next world in it." We could go further, and say there is the whole of the hidden side of this world in it too, for it must not be forgotten that psychic activities are not confined to what we call a spirit world: that is, to the realm inhabited by discarnate human spirits.

The individual who moves in the ordinary avocations of life suddenly finding himself possessed of faculties of an exceptional nature—faculties which fill him with wonder and mystification—can hardly be blamed if he begins to consider himself a very exceptional individual. We have behind us twenty centuries of tradition which have linked up revelations from the other world with what has been called the realm of miracle. The voice from the unseen (or the unknown) has been interpreted as the voice of God, and theology has claimed that the prophets and spiritual teachers of a past age were in a special sense the instruments through whom God spoke.

In more remote times the atmosphere was filled with Gods and Devas of many types and many qualities. It is probable, for instance, that the twelve tribes of Israel each had at one time its own God. Certain it is, that the word which is translated "Lord" or "God" in the Old Testament would be more correctly rendered in the plural. "The Elohim" signified the hosts of Heaven rather than the conception of an individual Deity, and it is quite probable that only at a later date did Jahveh (Jehovah) (the tribal Deity of the tribe of Judah) become the unified Deity of the Jewish people.

In the onward development of religious beliefs there was continual if imaginary strife between the many Deities, and these were considered as opposing forces. The truth seems to be that such ideas are not necessarily opposed, but that just as Divine inspiration travels through many channels upon earth, so it travels through many channels in order to reach the earth. When, however, the voice does come it is very easy for the untutored psychic to imagine that he has been selected as the unique prophet of a new dispensation. Swedenborg, for instance, had wonderful psychic powers. The records show that he manifested many aspects of mediumship, that he communed with human spirits, and with a more advanced order of individuals whom he called Angels, but his amazement at the possession of these wonderful faculties caused him, in consequence very largely of his theological training, to imagine that he had been specially chosen to be the **unique** and only voice

of God. Therefore, while a great deal of importance attached to his message, we find him holding the opinion that through no other messenger could such a message be voiced. We fear there is a very great deal of this to-day. Mediums may possess wonderful powers, for which they have had no training, and often are so unfamiliar with literature that they do not realise that any gift which they possess has been and is possessed by others as well as themselves. Too often they hold the opinion that the revelation which is received by them is of far greater and higher importance than that received by anyone else, and yet it is true, as Lowell said, that

"God sends His teachers into every age,
To every clime and every race of men,
With revelations fitted to their growth
And state of mind,"

and the very fact that individuals can imagine themselves as the singular and sole voice of Deity is due entirely to the fact that in modern times they are unfamiliar with the traditions of the ages.

There is one difference between Modern Spiritualism and Ancient Spiritualism. Ancient Spiritualism lived in a realm of miracle in which a personal Deity made special interventions to certain ages by special messengers. To-day the same phenomena are explained on scientific grounds. There is no miracle! There can be no miracle! Whatever happens, happens in accordance with the laws which govern the universe, and it is only our ignorance of those laws and the fact that their operation has been suppressed which makes modern psychic phenomena appear so wonderful. We are continually hearing statements to the effect that the gifts of mediumship are God-given gifts, as though there were a special sense in which they were God-given. They are God-given in accordance with the laws which govern human life, and the gift which is given to an artist of creating ideas on canvas or in stone, the gift which is given to the musician of embodying his thoughts in sweet sounds, the gift of the mathematician or the orator, are of exactly the same nature as the gift which is given to an individual who sees spirits or communes with spirits. In order to get the best out of it, such gift must be cultivated. Too often the child prodigies of the realm of art become mediocre for lack of development, because they have considered themselves so superior to the rest of mankind that development appears unnecessary. It is the same with mediumship—with the use of psychic faculties. If the best is to be got out of them, they must be trained and developed. They must be related to all the rest of life's activities, and they will presently take their place in the **NORMAL** order of things.

Science will apply its methods to the tabulation and classification of them in the same way as it has done with other phases of phenomena. This does not and cannot mean that God is less interested in His creation than in the old days of superstition. It only means that He has ceased to work by edict, and that just as He expects us to obey the laws which govern our being, so He Himself conforms to the laws laid down for the universe.

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TRANSITION OF MR. AARON WILKINSON.

JUST as we go to press comes the sad news of the transition of Mr. Aaron Wilkinson, which occurred at his residence, 17, Illingworth Road, Holmfild, Halifax, on Saturday, March 1st, at 2-30 p.m. Mr. Wilkinson was one of the most successful clairvoyants in the country, and has put in many years of honest work upon the public platform. We shall publish fuller particulars next week.

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CONSTANT application makes the tradesman's tools cunning.

You cannot put on the cloak of indifference without impeding your own steps.

A WORD rudely spoken may crush a heart already sore. So think.

CURRENT TOPICS.

CLACTON-ON-SEA has been aroused by DISCUSSION AT lengthly correspondence in the *Times and Clacton-on-Sea Gazette*, arising out of sermons preached by the Rev. J. Allardyce. The rev. gentleman's criticisms were taken up by Mr. F. W. Rickett (formerly of the Peterborough Spiritualist Society), and the whole of the correspondence, we are glad to say, was clear of personalities and conducted with dignity. The Rev. Mr. Allardyce was, of course, loyal to his own views, but was moderate in his expressions. He told his parishioners that "Jesus is a medium," that he is willing to trust him, and that he is quite content to wait for fuller knowledge of spiritual states. The rev. gentleman did, of course, raise the usual red-herring in the shape of tales of lunacy. We have been waiting for twenty-five years to get particulars concerning some of these alleged cases of lunacy which Spiritualists never hear of, but in reply to Mr. Rickett the parson refuses to produce them, which is, of course, what Spiritualists expect. Mr. Allardyce alluded to the Rev. J. A. Magee's remarks at the Leicester Church Congress, in which he challenged Sir Arthur Conan Doyle to deny that Spiritualism is perilous to the mental, moral, and physical health, but he is evidently unfamiliar with Sir Arthur's reply in the same town on the following week, in which the denial was complete. Mr. Allardyce, however, admitted that his knowledge of the subject was at second-hand, since he had never attended a seance, but had confined himself to reading Spiritualistic literature, which is a very general term.

ROOM FOR A SPIRITUALIST SOCIETY. MR. RICKETT, in reply, criticised the position of the parson, and did so from inside knowledge, as he had been brought up in the Church, and had occupied lay offices therein, including the position of churchwarden. He further stated that since he had lived in the town he had attended a number of places of worship, with the only result that he had neither been helped nor inspired, and was anxious that a Spiritualist Society should be formed in order to provide for the spiritual needs of those who were dissatisfied with the usual Church teaching concerning heaven and hell. At any rate, Spiritualism has obtained an amount of useful publicity, and we hope readers in the district will assist Mr. Rickett to establish a local branch.

THE BLASPHEMY ACTS. WE regret to see that the Blasphemy Bill has been dropped. It does seem strange that a Government which claims to be progressive should propose to add clauses which would make the Act far more fierce and oppressive than it is under present circumstances. There should be no favouritism in religion. It is not the place of the State to protect one section against another, and the present Blasphemy Acts decidedly take this attitude. We believe with Mr. Arthur Henderson that "God does not need the protection of Parliament," and we believe that the British citizen can be trusted to extend the courtesies of debate even to those he differs from. The ordinary common law of the land is quite strong enough to deal with any case which may threaten a breach of the peace, without invoking special legislation on behalf of a special denomination. It would really seem as though the present Government is more sectarian than its predecessors.

SATAN. IN these days of sensational journalism and thrillers, the name of Satan is surely one to conjure with. Mr. Sax Rohmer (the well-known novelist) endeavours to make our blood run cold by an article in the *Daily Express* which hints at the resurrection of Satan. We thought all sensible men had long ago relegated this mythological character to the limbo of ignorance from which he was born. Mr. Rohmer

alludes to the fact that a "chair of evil" is to be set up at an American University, and since the "problem of evil" is one which has always been with us, and has remained insoluble, we see no reason why such a chair should not accomplish very useful purposes. Mr. Rohmer, however, seems to have an idea that the object of such a chair is to endeavour to re-establish imaginary figures which were merely symbolical, even to the ancient people in whose beliefs they figured. Mr. Rohmer tells us that the answer to the question "Who is Satan?" can be found by anyone who cares to follow a forbidding figure through the mazes of "the Golden Bough," and certainly such a study would place Satan amongst the mythological characters of the past, but is far from convincing anyone that he has was ever anything but a figure of human imagination. Mr. Rohmer tries to trace him back to ancient Egypt, but does not seem to have a very clear idea of the beliefs of the ancient Egyptians. We are afraid, however, that the time has gone when mythological characters can frighten men into theological camps by talking of the Devil "who goes about as a roaring lion." In these days men want to know what the Devil is roaring about.

QUEER LOGIC. MR. ROHMER alludes to a recent statement by Mr. C. E. M. Joad that an inquiry amongst University students elicited the fact that a few if any of them had a belief in God, and this encourages him to take the view that these had a belief in his adversary, which is absurd. The very fact that the materialism of these students causes them to deny God also implies the denial of everything super-physical. Of course, Mr. Rohmer makes a point of dragging in Spiritualism, but does not appear to be very logical. He says: "The first article of the infernal creed is a denial of one's Maker," and adds, "Where is this black seed sown? Certain phases of Spiritualism clearly fall under suspicion." What he does not seem to know is that there isn't a Spiritualist who denies the existence of God. At least, we have never met one in forty years' experience. The first principle to which Spiritualists are asked to subscribe is the "Fatherhood of God," and they have a sufficient faith in the wisdom of the All-Father to be quite certain that He never was sufficiently foolish either to create or invent a Devil to oppose His will.

A CREEPY, BUT listen! Close your eyes and hold tight! Mr. Rohmer tells us: "There is CRAWLY PLACE, a misty between-world, a shadow valley, a sort of moat around the fastness of life, on whose shores the Grey Lord patrols. This is the place we know in dreams, where sometimes we meet the beautiful, more often the grotesque, or the horrible. This is the spring to which Spiritualists bore down; this is the oasis of nonsense the medium spies out and reports upon. It is a psychical no man's land, and Satan's play ground." We are afraid Mr. Rohmer is qualifying as a humorist, but since he gets horrible dreams, we might suggest a course of psycho-analysis or self-examination. Bad dreams of this type are generally the result of bad thinking during one's waking hours, and we should advise Mr. Rohmer to cleanse his mind if he would ease his dreams. And it may be as well before he writes articles concerning Spiritualism or ancient Egypt and the mythological beliefs of primitive people, if he will put in some hard study instead of superficially gleaning from popular works. The light of common-sense psychic investigation can disperse all the mists of ignorance surrounding a shadow-world. Thanks to Spiritualism, the territory is well lighted to-day

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"AT LAST."—These words are short, but contain deep meaning. There are many things that remain not settled for some time, but they are at last. Some things not settled here on earth will be settled on the other side of life. No important affair goes unsettled for ever. It will be settled at last, here or in the spirit world.—TRUTH BEARER.

BOOK REVIEW.

"THE STRENGTH OF THE SPIRIT." By Leonora Eyles.

London: Constable & Co., Ltd. 350 pp. 7s. 6d. net. Journalism, Spiritualism, Love, Occultism and Obsession—these are the five surprising ingredients which Miss Eyles has utilised in producing "The Strength of the Spirit," her latest novel. As a novelist, it can be said that she has used them very well, although each has, however, lost considerably in the general mixing. Miss Eyles' style is vivid and fascinating, and will "hold" the reader, but her characters are dead enough. They are more puppets than anything else—getting into impossible situations and quite as impossibly getting out of them. Helen Kent, as the heroine mother, is better portrayed than as the woman journalist in search of a story. She is a sympathetic type of soul, who will not herself fail to gain the reader's sympathy. As the Editor of the "Sunday Criterion," Adrian Flail is surprisingly different from the average Fleet Street production. Andimovitch, the seer, is an impossible creation, while John Morton, a Spiritualistic Theosophist, is much too artificial a character to ring true. It is the psychic element of the novel which will, however, receive the severest criticism. The mediums employed are treated more as animals than as human beings. "They rather pride themselves on their gift. It pays pretty well in many cases, and in others it gives them a certain cachet, you know." And again: "I've raked up a medium. It lives in Camberwell. I can't call mediums 'he' or 'she,' can you? It's a large medium, about 16 stone, called Madame Astella. Not, unfortunately, a materializer." Andimovitch gives some surprisingly good delineations while smoking a pipe, and spends all his spare time sleeping in an armchair. The climax comes, however, when, in a materializing circle, one of the sitters springs up and hits a materialized form in the face. Occasionally Miss Eyles does give us a glimpse of reality, but the touch of fiction in her story is overdone. Truth is much stranger—and much more interesting—than fiction, and this is where "The Strength of the Spirit" most severely falls short.—J. L.

"SECRETS OF YOUR HAND." By "Desiree." London: The Warwick Publishing Co. 176 pp. 5s.

This is one of the best primary guides to the study of Palmistry that we have yet seen. It is tastefully produced on art paper, and clearly printed. The general text maintains consistent clarity, and is amply illustrated by an abundance of supplementary photographs. "Secrets of Your Hand" is certainly one of the best illustrated textbooks on Palmistry, and will serve as an excellent introduction to the study of the subject with which it deals. In comparatively little space it presents the twin studies, Cheirogmancy and Cheirognomy, and explains both remarkably well.—J. L.

"PSYCHOSOPHY." By Cora L. V. Richmond. Chicago, Ill.: Sarah J. Ashton, 2261, Giddings Street. 436 pp. 15s. 6d., post free from THE TWO WORLDS Office.

In "Psychosophy" is condensed a mine of thought and suggestion. It comprises a large number of trance addresses given through that well-known medium, Cora L. V. Richmond, carefully edited and revised. It deals mainly with the Soul—its nature, relations and expressions. It is essentially a highly philosophical book, and will attract the deep thinker. The style is at times a little heavy for the general reader, but any effort expended in its perusal will, we believe, be repaid by the accumulated knowledge it is likely to convey upon its students. Mrs. Richmond was a trance speaker of considerable merit, and this book presents her in a very fair light.—J. L.

"JESUS CHRIST AT WORK." By Richard Arthur Bush. Manchester: THE TWO WORLDS Publishing Co. 320 pp. Cloth. 4s. 6d. net.

Here is a book which every Spiritualist should read. I don't expect it will meet with universal approval. It will evoke discussion, and you should read it and argue it out for yourself. It is full of interesting matter, and touches many aspects of life. It is a selection from many communi-

cations received through the mediumship of Mr. Bush by the Ouija board. There is always a sense of intimacy in the reception of such messages. Whatever an outsider may think, it is the medium who *knows*, and is consequently the best judge of the validity of the messages which come through his mediumship. Much of the work of this circle has been rescue work, and the descriptions of the darker regions of spirit life should help Spiritualists to realise something of their responsibility. I sometimes think that a lot of the talk on our platforms is too sugary. One hears a lot about "the beautiful Summerland," but it is not fashionable in these days to mention hell, even though it is, like the conditions in the better place, man-made. The messages dealing with this aspect of the operation of the moral law will be a good corrective. How many of us thought that the pursuit of evil produces an eruption on the soul body which has to be treated by physicians in special homes in the higher planes? Read what is said by those who have suffered, and then think it over. There are hints of greater things also in the book: there are peeps of more glorious vision: there is a more perfect understanding indicated, something far off, toward which we are moving. In all, there is the definite statement of the leadership of Jesus Christ. All the communicators acclaim him as their leader. There is little about the personal work of Jesus Christ, but that it is all his work we are given to know quite clearly. Some will say that the adoption of the leadership of Jesus Christ is merely a reflex of the psychological atmosphere of the circle. In part, yes, but not wholly. It happens that both Mr. Bush and myself have been influenced by the same guide. We have travelled much the same road, so I can understand much and see a great deal which lies underneath. And every one who reads this volume will be heartened, will feel some encouragement, and be conscious of the serene and quietly joyous atmosphere pervading the book. It is well produced and reflects credit on its publishers.—W. H. EVANS.

"EXPERIENCES IN THE UNSEEN WORLD." Through M. E. Cox. London: The Psychic Press. 105 pp. 2s. net.

Somewhat similar to the Vale Owen scripts, this volume should serve a useful purpose when placed in the hands of the "just new" convert to Spiritualism. Its descriptions of the other side are very picturesque; the language flows naturally, as one would expect from Stainton Moses to whose authorship the book is inscribed. The love of art and beauty will be especially struck by some of the narratives, but the "dull, cold ear" of which Gray sung, and which seems to be usually associated with the critical, may remain unsoothed. Taken apart from its evidential value—which is rather speculative—"Experiences in the Unseen World" may rely quite confidently on its mere literary merits. It should not claim to be an evidential narrative; Stainton Moses has already left us in no doubt as to the reality of his discarnate existence. He may not be probably more concerned with carrying on the work which he left here still unfinished.—J. L.

"FROM BEYOND THE VEIL." By Emily Overbury. Published by the author at 222, Sunset Place, Monrovia, California, U.S.A. Pp. vii., 141. One dollar.

The seven sermons contained herein do not claim to give evidence of human survival; they point a path to what the author describes as "the mount of understanding." A high spiritual note is frequently sounded, and the advice is always good.—J. L.

"TWO GREAT OLD HYMNS." By Dr. J. Fort Newton. London: Arthur H. Stockwell Ltd. 47 pp. 1s. 6d. net.

There is a note of earnest sincerity sounded in this booklet, which, so far as quality is concerned, is one of the best Stockwell's have issued. Dr. Newton's chosen hymns are "Lead, Kindly Light" and "Nearer, My God, to Thee," and the text constitutes a brief chat about each hymn, and an interpretation. Dr. Newton's pen is sympathetic, but at the same time forceful, and there are many lovers of sermonettes who will find in this booklet much that is satisfying, consoling and clear.—J. L.

TRANSITIONS.

MR. JOSEPH SMITH (SHILDON).

We have to record the passing to the Higher Life of a very faithful and sincere servant of the spirit world—Mr. Joseph Smith, of 30, Charles Street, Shildon. The transition took place on Monday, Feb. 24th. Mr. Smith was born in Shildon 63 years ago. After attending the Church of England and many Methodist chapels, he chanced to read a bill announcing the first Spiritualist meeting to be held in Main Street Hall, Shildon, on Jan. 15th, 1899, to be addressed by Mrs. Naylor, of Middlesbrough. He attended the meeting, and was favourably impressed, and, finding the truth of the statement "There is no death," he became a member. Mr. Smith has held most of the offices, from door-keeper to President, the latter of which he has held since 1912. He was the first conductor to be appointed when the Lyceum commenced on Aug. 4th, 1901, and has held the post up to passing away. He was also the first Treasurer of the Tees-side Lyceum District Council, and President for many years. Mr. Smith was always prepared to do any duty which needed doing, irrespective of whether it was his work or not. The friends of Shildon and district will miss him very much, and will join the regrets at the loss of his physical presence. The body was interred at Shildon Cemetery on Wednesday, Feb. 26th, the service being conducted by the Rev. J. W. Moody, of Chester-le-Street, at the Spiritualist Church, Newlands Avenue, Shildon, and at the graveside. It was very impressive. There were many floral tributes from various friends, the Church, Lyceum, and Mr. Moody. Amongst those who attended were Mrs. M. A. Smith (widow), Mr. and Mrs. W. Smith (son and daughter-in-law), Miss S. A. Smith (daughter), Mr. A. Lee, and a large number of other relatives and friends. The church was not large enough to hold all. His place will be hard to fill, but his reward will be great, and all Spiritualists and friends who knew him will join in sympathetic thoughts to Mrs. Smith and family.



CORRESPONDENCE.

CONCENTRATION.

SIR,—The suggestion of your correspondent of setting aside a few moments for prayer for the complete recovery of our staunch friend, Sir Arthur Conan Doyle, I consider excellent, and acting on this last Sunday night I requested the church congregation to prayerfully concentrate on him at the two minutes' silent prayer, and shall continue to do so for four weeks.

PRESIDENT COLWYN BAY NAT. SPIRITUALIST CHURCH.

THOUGHTS CAN HELP.

SIR,—About 20 years ago, when acting as delegate for the Hackney Society, I proposed a motion at the London Union Executive, which was carried: that we daily link up at noon in sending out thoughts of peace to all people, and healing thoughts and prayers for all suffering ones. Some of us are still doing this. I am sure all sincere Spiritualists will fall in with your suggestion with regard to Sir Arthur Conan Doyle, who has done so much for the cause we unitedly have so much at heart. Personally, I shall do this at noon daily, as the magnetic currents are then most propitious.

H. BRYCESON,

Vice-President, E.L.S.A., Earlham Grove, Forest Gate, E.7.

SPIRITUALISM AND SUICIDE.

SIR,—I was very pleased and interested to read the reply from Mr. T. A. R. Purchas, quoting a case of suicide from decidedly unselfish motives. I fully believe and agree with his reply.

In my short article I confined myself to the more usual type of suicide—that resulting from unwillingness further to live and be a servant of God, from a selfish desire to escape and to lay down the task of living and serving.

I am glad, therefore, that Mr. Purchas has, in the interests of clarity, drawn attention to an unselfish suicide.

Obviously status, degree, quality or nature in the next world are dependent on the character of the entrant. The unselfish would surely be in brighter, clearer surroundings than the selfish and rebellious, and therefore I should certainly expect to find Mr. Purchas's friend in the former. After all, "greater love hath no man."

Nevertheless, in this man's case, although his nobility of character would carry him to a brighter sphere, I cannot think of his actual act of self-destruction as anything but ill-advised. I admire the motive—motives, I think, are chiefly operative in determining the appropriate sphere of life hereafter—but deplore the particular method of expression he chose. Could he not have discussed the matter very frankly, and insisted on the proposed marriage? Or had he no other relative or friend who would have cared for him as long as the burden of earth life was his to carry? Or in the last resource, could he not have entered some hospital or infirmary, rather than take upon himself the responsibility of terminating his earth life by destroying the body entrusted to him? Does he now state that he would act in exactly the same way? I think that suicide of this type is unusual, and that the great majority unfortunately are of the type referred to in my article.

To sum up, Mr. Purchas's friend committed a mistake from good motives, and has the mistaken view only to unlearn, while the great majority make the same mistake from selfish motives, and motives are not so easily "unlearned."

ROBERT LANCASTER.

THE BODY OF JESUS.

SIR,—The account of the happening at the meeting of the Glasgow Christian Psychical Research Society is interesting, although at variance with the Biblical record.

Probably the phenomenon was produced through the agency of some discarnate entity who departed this life with very fixed ideas upon this matter, and who still clings to them. Many years ago, through an entranced medium, I had an argument with the wife of the first General Booth, conducted on her part in true Salvation Army style. From converse with others who have passed over, and have spoken through mediums who were in the trance state, I have been confirmed in my opinion that in many instances our departed friends learn nothing new. They are precisely the same, minus their physical bodies. Their opinions are of just the same value as before, and are no more a statement of facts.

JOHN MONGER.

17a, Gawber Road, Barnsley.

THE BUGBEAR OF BIG NAMES.

SIR,—Personally, I have had only three experiences of this kind. The first, in our early days, when my wife and I were sitting with the late Freddie Clarke, his mother, and a lady friend of theirs. Freddie described an old man in a red robe, whom we failed to recognise. The lady friend then said, "I get the name of Gladstone." As none of us knew personally anyone of that name, or troubled about political celebrities, we left it, but after the circle I remembered that hidden away somewhere I had a coloured plate of the late W. E. Gladstone. I dug it out. It was a copy of a painting by Millais of W. E. Gladstone in a red robe. Freddie said it was the spirit he had seen, and I, the only one who knew of the existence of the plate, had forgotten both it and its colouring. The only possible link or attraction between that eminent statesman and ourselves was that our son, who had recently passed over, bore the same Christian and surname as a very near relation of his.

The other occasion worth mentioning was when we were sitting at the message board with a newly-interested friend, whose son Charles was the communicator. Charlie said, "Dad, I have met Charles the First." "Ho! ho!" laughed his father. "Did he have his head under his arm?" We left it at that, all thinking the remark was influenced by our friend's fondness for history, which was known to his son. Sitting in the same circumstances some time later, Charlie came as usual and said, "I have brought someone else with me this evening—Uncle Charlie, Charles the First." When we were told it was his father's brother, after whom he was named, we were highly amused at our former density,

H. D.

GLASSES ARE MAKESHIFTS

DON'T LOOK AT THE WORLD THROUGH A WINDOW.

Every wearer of glasses—everyone who has eye trouble—should know glasses are merely makeshifts. Glasses rarely cure eye defects.

There is only one rational, certain treatment, and that is the simple, natural method of Eye Massage, which the "Neu-Vita" Eye Book describes. Anybody can practise eye-massage, and correct his eye weakness at home. Weak eyes become strong by restoring the normal circulation of the blood, and Near-Sight, Far-Sight, and Astigmatism are corrected by moulding the eye to its proper shape for all such errors of refraction are due to a distortion of the eyeball.

NO Spectacles, Operations or Medicine are Necessary



It is absolutely safe—not coming into direct contact with the eyes—and thousands of people are using it with complete success. Five minutes' harmless easy manipulation daily in your own home counteracts eye-strain, etc., and removes most eye troubles. 1/- BOOK FREE. This Book is being given away at cost, so that all may know the right way of looking after their eyes. Send no money, simply your full name and address, with 3d. stamps (six foreign, if abroad) to—

NEU-VI A (DEPT. D.A.10), 30-78, Central Buildings, London Bridge, London, S.E.1. England.

S.N.U. OF CANADA.

The National Mediums' League, No. 2 Branch, Hamilton, Ont., Canada, held their first examination on Jan. 11th in East Hamilton Spiritualist Church Balmoral Avenue, with great success; 99 per cent. passed the first grade. There was a good number of students sitting. All the students had been under one of the most capable leaders we have in our movement, the Rev. Hy. Batten. Students are showing the S.N.U. of Canada the way of advancement, and it is also a very great credit to all Hamilton Spiritual Churches.

Now they are all going strong for their second grade, and everybody is wishing them every success, and is encouraging them to go forward. By and bye we shall have some good, qualified speakers on our platforms. We are trying to encourage all our Lyceumists to take the study classes which are held every Thursday evening.

EASTBOURNE.

At a meeting of the above Society on a recent Sunday Madame Morrell, by her controls, provided that which was both novel and instructive. At the commencement Madame Morrell was controlled by a Chinaman, Sin Foo Tin, who gave the invocation, first in Chinese and then in English. He was followed by another spirit friend, who gave an interesting account of his wanderings "through the mist," until he met an Arab, who told him that he could accompany him. In the end he found that he was controlling the medium.

He was followed by an old cowman, who had lived at Hailsham, who also described how he eventually found he had shed the material body.

The last to "come through" was a boy, who was killed at the age of 15 by a motor bus when they were first put on the road at Eastbourne. He made a pathetic appeal (inter alia) to those parents who had lost their boys or girls, not to grieve so much, as they were well looked after and perfectly happy. He had fortunately been able to talk to his mother, and thus been able to comfort her.

At the close of the service a photograph was taken of Mr. A. W. Orr (President), Prof. Branzie, and Mdme. Morrell (Vice-Presidents), who were on the platform, by Mr. Arthur Parkes (Secretary), a copy of which is enclosed, and to our delight three spirit "extras" were found to be on the photo, two of which have been identified.—A. PARKES, Hon. Sec.

NOTE.—We have examined the photograph, which shows all the familiar signs of psychic work. We regret that it does not lend itself to successful reproduction.—ED.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 9TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. MUSGROVE.
MONDAY, at 3, MRS. RUTTER.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. HOPE.
FRIDAY, WHIST DRIVE. 1/- each.
SUNDAY, MAR. 16TH, LYCEUM OPEN SESSION.

Manchester Central Spiritualist Church,
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, MAR. 9TH, at 11 and 6-30,
MRS. E. CROWTHER.
MONDAY, at 8, MRS. LANGFORD.
WEDNESDAY, at 8, LITERARY AND DISCUSSION CLASS. Speaker: MR. A. DEAN (Secretary of the Esperanto Society). Subject: "International Language."
SUNDAY, MAR. 16TH, MR. R. BOSTOCK.
SATURDAY, MAR. 22ND, at 7, WHIST DRIVE. Subscription Tickets, 1/-.

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MONDAY, at 8, MRS. KELLY.
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SUNDAY, MAR. 9TH, at 10-30, LYCEUM.
At 3, 6-30 & 8, MRS. WILLIAMS.
MONDAY, at 3, MRS. RYDER.
TUESDAY, at 8, WHIST DRIVE, 1s.
WEDNESDAY, at 3 and 8, MRS. DRANSFIELD.
SUNDAY, MAR. 16TH, LYCEUM OPEN SESSIONS.

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

SUNDAY, MAR. 9TH, at 2-30 LYCEUM.
At 6-45 and 8, MRS. PITT.
MONDAY, at 8, OPEN CIRCLE for HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. ROBERTS.
THURSDAY, at 8, MRS. HOLT.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, MAR. 16TH, MR. W. WOOD.

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

SUNDAY, MAR. 9TH, at 6-30 and 8,
MISS B. HALL.
MONDAY, at 3 and 8, MRS. BROADHURST.
WED. & SAT., at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, MISS PINDER.
SUNDAY, MAR. 16TH, MISS M. MILES.

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, MAR. 9TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE, MISS PARKES.
At 6-30, MR. BAXTER, of Wallasey.
MONDAY, at 8, in aid of the Building Fund, MR. BRADY, Lecture on "Some Herbs and their Uses." Medical Clairvoyance.
WEDNESDAY, at 8, MRS. STOTT.

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

SUNDAY, MAR. 9TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MRS. O'KEEFE, (of Liverpool).
TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, at 3 and 8, MISS RENTON.

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

SUNDAY, MAR. 9TH, at 10-30 and 2-30, LYCEUM.
At 6-30 and 8, MR. DOREA.
MONDAY, at 3, MISS P. GOODWIN. At 8, OPEN CIRCLE.
TUESDAY, at 8, MR. J. SMITH.
WEDNESDAY, at 8, MANIFESTATION SEANCES by MR. F. W. ARSTALL.
THURSDAY, at 3 and 8, MRS. KELLY.
SATURDAY, at 8, WHIST DRIVE. 1/-.

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

SUNDAY, MAR. 9TH, at 6-30,
MRS. DAVIES.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MRS. GRANGE.
At 7-30, HEALING, MR. JENKINSON.
THURSDAY, at 8, MRS. WOOLFENDER.
FRIDAY, at 8, MRS. WOOLFENDER.

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

SUNDAY, MAR. 9TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MR. MAYHEW.
MONDAY, at 8, MRS. F. GERSHON.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 8, MRS. SHAW.
THURSDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, MAR. 16TH, MR. W. H. PEEB (D.N.U.).

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

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TUESDAYS at 7-30 & THURSDAYS at 8.
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THURSDAYS, at 7-30, ADDRESS and CLAIRVOYANCE.
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(Affiliated to the S.N.U.)
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THURSDAY, at 3, PHENOMENA.
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(Facing Ship Street).

SUNDAY, MAR. 9TH, at 11-15 and 7,
Mrs. BEATRICE STOCK,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, MAR. 9TH, at 11-15 and 7,
Mrs. M. MAUNDER,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Eastbourne Spiritualist Church
DICKENS BUILDING,
UPPERTON ROAD.

SUNDAY, MAR. 9TH, at 3-30, OPEN
CIRCLE, Mrs. BURTON.
At 6-30, SHORT ADDRESSES.
After-Circle at 8.

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

SUNDAY, MAR. 9TH, at 6-30,
Mrs. HAYWARD, of Southsea,
Address and Clairvoyance.
At 3, LYCEUM.
THURSDAY, at 7, A LYCEUMIST.

Kenton Spiritualist Church,
NORTHWICK PARK HALL,
Stations: Northwick Park (Met.) and
Kenton (Bakerloo).

SUNDAY, MAR. 9TH, at 6-30,
Mr. BEDBROOK ("Crusader"),
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, Miss M. MORETON,
Address and Clairvoyance.
SUNDAY, MAR. 16TH, at 6-30,
Mr. HANNEN SWAFFER.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, MAR. 8TH, at 7, and
SUNDAY, MAR. 9TH, at 3 and 6-30,
Mrs. F. TYLER.

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

SUNDAY, MAR. 9TH, at 7,
Mr. ERNEST MEADS, Address.
WEDNESDAY, at 7-30, Mrs. HOLLOWAY,
Address and Clairvoyance.

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

SUNDAY, MAR. 9TH, at 11 and 6-30,
Miss L. GEORGE,
Address and Clairvoyance.
THURSDAY, at 8, Miss THORNDICK.

Sutton Spiritualist Society,
Co-OPERATIVE HALL, BENHILL STREET

SUNDAY, MAR. 9TH, at 6-30,
Mrs. JARMAN,
Address and Clairvoyance.
SUNDAY, MAR. 16TH, Mrs. NUTLAND,
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SOCIETY ADVERTISEMENTS.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, MAR. 9TH, at 11 and 6-30,
Mr. T. W. ELLA.

THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, Mrs. CROXFORD.

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

SUNDAY, MAR. 9TH, at 6-30,
Mrs. STEPHENS.
CIRCLE follows Service.
MONDAY, at 3, LADIES' OWN,
Miss CROCKER.
WEDNESDAY, at 8, Mr. OSBORNE.

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

SUNDAY, MAR. 9TH, at 7,
Mr. W. D. WILDE,
Address and Clairvoyance.
At 3, OPEN HEALING CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, MAR. 16TH, Mrs. F. MOTE.

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

SUNDAY, MAR. 9TH, at 11, CIRCLE.
At 6-30, Rev. H. RANDALL, of
Portsmouth.
MONDAY, at 2-30, LADIES' MEETING,
Mrs. F. LANE.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, MAR. 16TH, Miss DAUNTON.

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

SUNDAY, MAR. 9TH, at 11,
Mr. BERNARD LELLIOTT.
At 3, LYCEUM.
At 6-30, Mr. WHITE and Mrs.
TREADGOLD.

MONDAY, at 3, Meeting for Members
and Friends by Mrs. FILMORE.
At 8, Rev. GEORGE COLE will give a
Lecture, "Hypnotism as Aid to Psychic
Development" (with Demonstrations).
Silver Collection at door.
THURSDAY, at 8, Clairvoyance Meeting
by Miss L. THOMAS.

Mr. JONES, the Medicine Man, will
hold a Healing Service at the Church
at 3 p.m. one MONDAY in each month.
The first will be held on MAR. 17TH.
On these Mondays the members' Clair-
voyance Meeting will be held at 8.

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

SUNDAY, MAR. 9TH, at 7,
Miss JOAN PROUD.
SUNDAY, MAR. 16TH, Miss BRADBEER.
Clairvoyance by Miss F. DAUNTON.
Music by ORCHESTRA.

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

SUNDAY, MAR. 9TH, at 11,
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WEDNESDAY, at 8, Mrs. NUTLAND,
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Brixton Spiritual Brotherhood Church
STOCKWELL PARK RD., BRIXTON S.W.9

SUNDAY, MARCH 9TH, at 11-15,
Mr. E. MORRIS.
At 3, LYCEUM.
At 7, Miss F. CAMPBELL,
Address and Clairvoyance.
MONDAY, 7-30, LADIES' PUBLIC CIRCLE
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, MAR. 16TH, Mrs. S. D. KENT

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

FRIDAY, MAR. 7TH, at 7-30,
Mrs. V. CROXFORD.
SUNDAY, MAR. 9TH, at 7,
Mrs. STOCKWELL.
FRIDAY, MAR. 14TH, Miss THORNDICK.
SUNDAY, MAR. 16TH, Mr. A. BERNARD.
After-Circle follows Sunday's Service

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

SUNDAY, MAR. 9TH, at 11,
Mrs. LENNARD.
At 6-30, Mrs. HOLLOWAY.
WEDNESDAY, at 8, Mrs. STOCKWELL.

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

SUNDAY, MAR. 9TH, at 11, OPEN CIRCLE
At 3, LYCEUM.
At 6-45 for 7, Mrs. G. ELLIOTT,
Address and Clairvoyance.
MONDAY, at 3, HEALING CIRCLE. At 8,
Lecture by Mr. R. PRICE ("Astrology
and Everyday Life").
TUESDAY, at 3, PSYCHOMETRY.
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, MAR. 16TH, Mrs. B. STOCK.

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

SUNDAY, MAR. 9TH, at 6-30,
Mrs. FLORENCE LANE,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8,
Miss JOAN PROUD.

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

SUNDAY, MAR. 9TH, at 7,
Mrs. F. MOTE.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, Mrs. LINES.

Croydon National Spiritualist Church,
THE NEW GALLERY, KATHARINE ST.
(opposite the Town Hall).

SUNDAY, MAR. 9TH, at 3-15, LYCEUM.
At 6-30, Rev. GEORGE COLE
(Gateshead).
WEDNESDAY, at 7-45, Miss F. DAUNTON
Clairvoyance.

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

SUNDAY, MAR. 9TH, at 11-15, Mrs.
LANGHAM. At 3, LYCEUM.
At 7, Miss LILY THOMAS.
WEDNESDAY, at 8, Miss V. CROXFORD.
SUNDAY, MAR. 16TH, Mrs. H. V. PRIOR

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MAR. 13TH,
Mr. A. D. SERJEANT.
SUNDAY, MAR. 16TH, Miss GOLDSMITH

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

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

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SUNDAY, MAR. 9TH, at 7, Address on "The Philosophy of Spiritualism" by **Mr. FRED RAYNHAM,** the Celebrated Actor and Dramatist. Clairvoyance by **Mr. R. R. THORNTON.** After Circle for Clairvoyance and Healing.

THURSDAY, MAR. 13TH, at 8, **Mrs. D. MIDDLETON,** Psychometry.

SATURDAY, MAR. 15TH, **Mrs. WILLIAM EDWARDS.**

SUNDAY, MAR. 16TH, **Mr. and Mrs. W. F. BILLETTE.**

Non-Members invited to all Meetings. Doors closed five minutes after advertised starting times.

A PUBLIC MEETING AND SERVICE

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TRANSFIGURATION SEANCES.

TRANSFIGURATION SEANCES will be held at the **Cricklewood Christian Spiritualist Society, Ashford Hall, 41, Ashford Road, Cricklewood, N.W.2,** on **Friday, March 21st,** and **Saturday, March 22nd,** at 3 and 8 p.m., by **Mrs. N. HARRINGTON.**

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CLASSES.

TUESDAYS, at 3, Class for Psychical Development—**Mrs. SHARPLIN**

WEDNESDAYS, at 3, Circle. Mar. 12th **Mrs. ROUS**

THURSDAYS, at 3, Class for Development, **Miss EARLE and Mrs. LIVINGSTONE**

THURSDAYS (alternate), at 3, Mar. 6th, Mar. 20th,

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