



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

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

No. 2209—VOL. XLIII.

FRIDAY, MARCH 28, 1930.

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No. 2,209—VOL. XLIII.

FRIDAY, MARCH 28, 1930.

PRICE TWOPENCE.

Original Poetry.

THE SHADOW OF REALITY.

A STAR flung out of the darkness
With a misty silver light,
Was it my star, I wonder,
Hidden so long from sight?

The tremulous notes of a blackbird
In a lilac-scented Spring,
Is it an echo, I wonder,
Of a song the angels sing?

The purple hills in the distance
Like amethysts dim and old,
Hills of my dreams, I wonder,
The hills of the City of Gold.

Is this wondrous earth a reflection
Of a world beyond the veil?
Will my dreams come true, I wonder,
When earth's last bright star grows pale?

—DOROTHY GILL.

WITHIN.

By W. H. EVANS.

How often does one hear it said that highly evolved spirits no longer come into contact with earth? I think this statement needs qualifying. It is rather difficult to understand, especially when we realise that the earth is within the divine life of all. It savours of the doctrine that matter is evil, but if God is immanent in the universe, it cannot be. What is there to keep highly-evolved souls from coming into touch with earth's conditions? I think the difficulty arises from using spatial concepts and thinking of spiritual progress in terms of going from place to place, instead of realising it as an unfoldment from within. An analogy from nature will make this clear. Watch a rose bush. You will see the leaves come out, the buds form and from them the flowers unfold. There is progress, but only in the sense that the idea immanent in the rose bush unfolds and clothes itself in matter, thus manifesting in time the perfect rose. There has been movement, but not a traversing of space from point to point, but an adjustment of particles within the rose bush. So it is with man. Spiritual progress is from within, a gradually dawning awareness of a finer realm, but not necessarily a passing from place to place. We think about a subjective process in terms of objective space.

Is there not coterminous with what I have called objective space another aspect which we may call subjective space? It may be urged space is a mental concept, but corresponds to an objective reality. It is seen as a vacuity which objects occupy. To the average man space is mere emptiness. In this emptiness he sees various objects spaced at different distances. The night sky reveals suns and stars peopling this emptiness he calls space. To his sense of sight this emptiness is objective; it appears to him empty. It is very important, too, this vacuity. A friend of mine when taking tea with us used to humorously remark, "that the most important part of the tea-cup was the nothing part." Without it it would not hold any liquid, but would be simply a lump of clay. This in a sense indicates the within-ness, if I may call it, of a teacup. Our friend looking up at the sky at night knows that to travel

from one star to another a certain time must elapse. Space and time are inseparable. We sometimes speak of annihilating space because we speed up travel. The mileage remains the same—it is the time which is reduced, not space. When we listen in we hear what is broadcast practically instantaneously. That is, the waves travelling with the speed of light reach us so quickly that we have no time consciousness of it. We cannot perceive how long it takes the music to reach us, though we can measure it. If we lived in the sun we should have to wait eight minutes for the broadcast to reach us. And the further away we are from the broadcasting station the longer will the broadcast take to reach us. We can imagine ourselves so far removed that the broadcast would take many years to reach us. Space as emptiness, or mere vacuity, appears objective when we experience the time factor.

When we speak of spiritual progress—the term generally gives us the idea of travel—we are apt to have the idea that the finer planes of life are removed at some distance from us. It is not necessarily so. Spiritual science affirms that the finer planes interpenetrate the grosser. In this conception space as mere emptiness or vacuity does not exist. Space is a plenum, but our eyes are holden and we cannot see. If we could, we should discover we are afloat in an ocean of spirit; that it is organised into planes, and side by side with man on earth are those highly evolved souls whom we think of as far away. But the difference is one of state, not space.

Let me illustrate. Two men meet and converse. The one is ignorant and unevolved, the other is a scholar and well advanced spiritually. They converse face to face, yet what a difference in the worlds they live in. One lives in the sense plane. To him mental concepts are unknown. Speak of them, and he does not understand you. The world around him is real. He lives ON it, but not IN it. You see the difference. The evolved man sees more, comprehends a wider world. He looks not only at, but into the world. This very solid, substantial world, which is so real to the ignorant man, is to his more understanding brother a mere bubble blown up from the ether. To him its matter is not, as to the other, continuous. It is discrete and discontinuous; a world of atoms dancing in a sea of ether, atoms held together by ether. Yet the two men live on the same world. They can converse together, but the conversation is LIMITED TO THE CAPACITY OF THE LESSER DEVELOPED. That is where the limitation comes in. It can be overcome and the privilege of the more advanced is to help his more lowly brother.

If we apply this we shall see that spiritual progress is no barrier which keeps the more highly-evolved souls from the lowly ones. It is not a question of removal by distance, but by degree of development. The statement that the more advanced transmit their ideas through intermediate channels is apt to be confusing. All men are constructed upon the same plan, and have the same elements in their nature. The elements may be different in proportion, but not in kind, hence the highest soul can find a point of contact with the lowest. It is so because the immanent life holds all, inspires all. If it be urged that the highly developed cannot inspire the lowly because he could not understand unless it comes through a chain of intermediates does it not show that the term "highly evolved" is misleading? To be highly evolved surely implies knowledge and understanding of conditions upon lower levels of life and how to ADAPT oneself to them. For this reason I see no difficulty in the higher inspiring the lower, though we quite realise that when it passes through the lower channel it will be

subject to changes and distortions, because it has to conform to the channel through which it flows.

I do not wish to suggest that inspiration is always personal and direct. I don't think it is, I simply wish to emphasise the fact of our spiritual relationship and indicate that at times even the undeveloped soul may be the recipient of personal inspiration. May not this explain child prodigies and genius? I think so.

Each of us is to some extent aware of the inner realm, the region of subjective space, the within. Some live there even more than upon the outer world. It is where we go when we are weary of sense perceptions, and desire quietude. It is the holy of holies within every soul; the place of divine communion, of sweet solace and rare visions; of more complete understandings. Here all the differences which exist between and amongst us are resolved. We see into each other's hearts, and seeing, we understand; understanding, we love; and loving, all barriers are swept away. We live within the holy life of God. Here we meet the great souls of all ages. The mystic star pulses with its sparkling gleams. We are enfolded in a sweet fellowship which deepens life. We gaze upwards and inwards—the terms are relative and symbolic—and see the chain of being complete. The high is linked to the low, and all meet in the radiant life of God.

O, soul, that seeks within the starry spaces,

That roams the ether fields in search of God,

Turn thou within, and see revealed His glory,

And, understanding, lean upon His rod.

—*

DEATH OF EARL BALFOUR.

A MEMOIR.

THE death of Earl Balfour, to which we make reference elsewhere, heralds the passing of yet another great statesman into the larger life. Some degree of the popularity which he obtained during earth life might be ascertained from the extensive biographies which have been appearing in the daily and weekly press, but it is significant that little or no mention has so far been made of his important association with what Gladstone has termed the "most important thing that is being done in the world"—namely, psychical research. Towards that phase of his activity the press has carefully put on the boycott. Had some obscure medium been prosecuted, we should probably have had scare headlines.

Earl Balfour was, in 1882, one of the principal supporters of his brother-in-law, Henry Sidgwick, in the founding of the Society for Psychical Research. So active, indeed, did his interest in the subject become that he was later elected a President of the Society, and under his helpful leadership the organisation flourished rapidly. His theological and religious work always occupied a large amount of his thought, but in the annals of psychic research his name was ever important, and his interest in the subject both prominent and keen.

A collection of the more important passages from Lord Balfour's non-political speeches and addresses was selected and arranged by Winifred M. Short, and published in London in 1912. In this book will be found included a section devoted to psychical research, consisting of excerpts from his Presidential address to the Society for Psychical Research.

The first real step to the establishment of the Society was taken in January, 1882, when a London conference of persons interested in certain branches of inquiry came to the conclusion that psychical investigation had not received adequate attention. The Society was definitely established in February of the same year.

From the start Earl Balfour viewed the project with sympathetic interest. His brother-in-law, Prof. Henry Sidgwick, of Cambridge, consented to become the Society's first President. Later Balfour's own brother, the Rt. Hon. Gerald W. Balfour, also became actively interested in the work, and he, too, attained the honour of the Presidential chair. But the latter did not have the advantage of having so much active experience of psychical phenomena as the

Earl himself. Indeed, in his address to the Society in November, 1906, he commenced by referring to the fact that there was hardly one man in the list of his distinguished predecessors who had not taken an eminent part in active psychical research. He, himself, could lay no claim to such a qualification, and was therefore somewhat chary about taking up office. Although, however, the Hon. Gen. Balfour did not claim at that time much active association with the subject, yet his address betrayed a deep insight into many of its lesser known aspects. He had apparently in the course of his investigation read both widely and well.

It will thus be seen that the late Earl Balfour and his family were very actively and intimately associated with psychic investigation. In 1894 he accepted the S.P.R. Presidency, and at the annual meeting held in Westminster Town Hall on Friday, January 26th, delivered his address. He referred to the relation of the work which was then being done by the Society in the general course of orthodox scientific investigation, and endeavoured to indicate the fact that the general procedure of examination which was applied in matters of material science could not always be adopted in the case of psychical research. The orthodox scientists had, he said, "as the ultimate source of their knowledge, the five senses with which we are endowed, and which are the only generally recognised outlets, through which the thought of external nature can penetrate into consciousness. But we, in this Society, have perforce to deal with cases in which not merely the normal five or six senses, but some half-completed senses so to speak, come into play." He referred to the critics of Spiritualism, who thought that, because they could not "put our phenomena in a retort and boil them over a spirit lamp, and always get the same result," their case was therefore unworthy of scientific examination.

Earl Balfour always greatly resented that school of scientists who smiled at Spiritualism and condemned it without adequate examination. "Consider," he once stated, "the attitude maintained by the great body of scientific opinion, whether medical or physical, to the phenomena which used to be known as Mesmeric, but which has now been re-baptised with Braid's term, as hypnotism. As most of you are aware, it is very little more than a century since the public attention of Europe, and especially of certain parts of the Continent, was called to these extraordinary phenomena by the discoveries—if I may call them 'discoveries,' for, after all, they were known long before he was—of Mesmer. Mesmer produced hypnotic phenomena which are now familiar to everybody, and, content with that, he invented a theory to account for them. Yet, until the phenomena was reproduced, under the more respectable cloak of Braid, the scientific world refused to examine it, and pursued largely an attitude of lingering contempt."

Earl Balfour always held a lively interest in hypnotism, and although he regarded the pioneer work of Mesmer in high esteem, yet he dismissed his theories as inadequate explanations of the phenomena. But his interest in the phenomena touching human survival was even more acute, and he never feared to express, without fear or favour, the convictions which impartial observation presented to him.

As elsewhere stated, on Wednesday, March 19th, he was promoted to the higher life. His closing hours amply demonstrated his faith in survival. His relations were summoned to his bedside after he had said, towards the end, "It is very near now." One of his last requests was that there should be as little mourning as possible, and he especially asked that the blinds of his home should be left undrawn.

So he passed out—brave to the finish. It will be the hope of many that in the Illimitable World he will gain fuller recognition of the real nature and value of his gifts than he ever possessed here. There should then be greater accomplishment and swifter progress.

Lord Balfour was but another great man who realised the importance of Spiritualism and psychical research generally, and who was not afraid to admit truth when he saw it. He will carry the encouraging thoughts of countless thousands on his forward journey.—J. L.

THROUGH AMERICA.

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

It is necessary to travel to appreciate the vagaries of the weather. The proverbial weather clerk is more unreliable than most people think. I left Milwaukee, Wisconsin, with the thermometer registering sub-zero, expecting to find it even lower when I reached St. Paul, Minneapolis, more than one hundred miles nearer the North Pole. It was, however, less cold, and remained so throughout my ten days' sojourn there.

The main object of my visit to St. Paul was to lecture and demonstrate at a series of mid-winter mass meetings, a regular feature of the Minnesota State Association of Spiritualists. The meetings were conducted in the largest hall in one of the biggest hotels in the city, and the enthusiasm was great.

American Spiritualists love big rallies, and organise them regularly. I suppose the habit has developed from the early settlers who used to meet together at different seasons from all parts of their different States to worship and meet socially. Minnesota must have needed these gatherings in the early days and well into the 19th century, as it is large and far removed from the States first settled effectively.

Not very many years ago the land was literally covered with trees, lumbering being the main industry. St. Paul was right in the heart of this activity, and became the capital city of Minnesota, a fact amply demonstrated by the magnificent capitol which rears its majestic dome above all the other buildings of the city. This capitol, although fairly old as buildings go in the United States (it has reached the age of twenty-seven years!) is still one of the best government buildings in America.

St. Paul is built on the shores of the Mississippi, that giant river which runs right through the United States. Here, however, it conveys no idea of the immense proportions it develops when it reaches the middle west and farther south.

Adjoining St. Paul is the city of Minneapolis, where I lectured and demonstrated on Sunday, Feb. 9th. They are known as the "twin cities." Minneapolis has already outgrown St. Paul, which now looks old beside it. Both cities are more or less Scandinavian settlements, and therefore represent some of the finest stock in America. I felt quite at home among these people, having had much experience of Danes and Swedes in their native lands; furthermore, I had the pleasure of bringing to them the fraternal greetings of their compatriots, having been appointed fraternal delegate by the organised Spiritualists of Denmark and Sweden.

THE AMERICAN PRESIDENT.

At the mass meeting I had the good fortune to meet several outstanding characters in American Spiritualism, including the National President, Mr. J. P. Whitwell and his devoted wife. I soon discovered that no one was more respected, loved and honoured than these two notable workers, and I listened to more than one account of how they had stood by Minnesota Spiritualism for well over thirty years. Mr. Whitwell rising gradually through every office until he reached the highest that American Spiritualism can offer. As an expression of their appreciation, Minnesota Spiritualists presented Mr. Whitwell with a pair of beautiful cuff links, suitably inscribed and happily selected. To finish a good job well, Rev. Will J. Erwood, who has known Mr. and Mrs. Whitwell for thirty years, was requested to make the presentation, which he did in a way not to be forgotten for the excellence of the terms in which he spoke of his old comrade. There was no attempt at flattery, but a plain and heartfelt expression of genuine affection, such as comes only from actual experience of the peculiar circumstances that have had to be bravely faced in such a cause as Spiritualism through a generation and more.

Mr. J. P. Whitwell has won wide recognition for such traits as the systematic support of Spiritualism from a legal standpoint, and for his business methods. His lifelong business training counts Spiritualism in good stead. There is, however, another side which is only imperfectly

expressed in his excellent speeches, and that is his deep philosophical turn of mind. One can spend a most pleasant hour with him listening to his apt turns of speech and clever definition of words, for he has a penchant for wanting to know exactly what is meant when important terms are used in connection with any discussion in which he may join.

Mr. Whitwell is of that philosophical type of mind which even the most prosaic business conditions are unable to divert from its natural course. I shall long remember with keen enjoyment a number of discussions over coffee cups during which were debated those unsolved problems with which even the most famous Greek philosophers grappled unsuccessfully, including the freedom of the will, predestination and fatalism. There were, however, a number of new angles brought to bear upon these questions, introduced by the phenomena and philosophy of mediumship. No one was more acquainted with these revolutionary facts than the National President.

Mr. George Field, President of the State Spiritualists' Association of Minnesota, presided at all meetings, while his wife, Mrs. George D. Field, acted as message bearer at one of the meetings. It speaks well for any cause when two such excellent and experienced workers run in double harness. A word of appreciation must also be said for the tireless State Secretary, Mr. P. H. Stacey, a quiet gentleman with unquenchable zeal. He is one of the most active Spiritualists in Minnesota, and in addition to his State secretarial work, he is the prime mover in connection with one of the most progressive Spiritualist Churches in Minneapolis. I desire to express my deep personal appreciation to this gentleman for all that he did to make my visit to the twin cities so comfortable and successful.

Another well-known worker that I had the good fortune to meet was the Rev. Will J. Erwood, Missionary-at-Large. His fame preceded him so well that I fully expected to meet one of the most capable lecturers and mediums in America, yet was not expecting anything so high as I was privileged to witness. Even if during the mass meetings in St. Paul he touched the apex of his mediumistic powers, his demonstrations were sufficient to show any skilled observer that he was one of the most proficient people on the Spiritualist platform anywhere. No one listened to his splendid speeches and witnessed his remarkable ballot-reading with greater interest and enjoyment than I. One of his chief qualifications is that he works alone, thus dispensing with any possible suspicions arising from the habit of some workers in having an assistant to collect the ballots and walk among the audience during the message-reading. Everybody was impressed with the extraordinary results Mr. Erwood repeatedly obtained without even opening the ballots, at one meeting handing all of them back to their owners that they might see they were as intact as when they placed them on the platform table.

Mr. Erwood is interesting because of his remarkably fine speaking and charming language, and seemed to be an excellent pattern on which budding young workers in our cause might base their own development, for the movement more and more demands lecturer-mediums equal to the rising standard of general education among the general public.

I have repeatedly observed that the standard of public mediumship is much higher in U.S.A. than in England, although England can more than hold its own from the lecturing and philosophic standpoint, and on the whole our method has achieved a greater degree of success than the American. We have attracted a higher grade of mentality than our American cousins have done, a fact which they readily admit. There has grown up in the United States a tremendous demand for supernormal phenomena, and everything is being done to supply this demand. In Mr. Erwood these English and American standards meet most happily.

Because of this I have persuaded Mr. Erwood to consider visiting England and the Continent—no easy undertaking owing to the great need of his services in the land of his birth. He has agreed to visit Europe, commencing in England in January, 1931, if there is sufficient demand for him. Here is an opportunity we English must not miss. Mr. Erwood is capable of meeting the most pressing and severe needs of our best societies and churches, and having

been pastor of several of the leading Spiritualist churches of America, can hold a series of meetings without in any way trespassing upon any previous work he may have done.

Mrs. Leaf and I are now gradually moving south on our way to California, which we are anxious to visit before returning home.

As there is likely to be a big call for the Rev. Will J. Erwood's services, will all Societies and Unions wishing to engage him please write to Mr. Horace Leaf at 41, Westbourne Gardens, Bayswater, London, W.2., England, without delay, and he will act as honorary secretary and deal with the arrangements as soon as he arrives back in England, probably in April.

TRANSITION.

MR. ALBERT HOPE (MANCHESTER).



WITH deep regret we record the transition of Mr. Albert Hope, which occurred on Tuesday, March 18th, following a serious operation in the Manchester Royal Infirmary, and a long period of suffering which had been well and patiently borne.

Mr. Albert Hope, despite his natural shyness, was an active worker in the cause in Manchester. He was a Lyceumist at an early age, and first became connected with the church in Harpurhey. Later he became associated with the South Manchester Church, and succeeded to every office in turn. Ill health, however, somewhat limited his activities. His services to the cause will be greatly missed.

Mr. Hope passed away at the early age of 40. He leaves a widow and two children, and to the relatives we extend our sympathy in their severe physical loss. A very impressive service was held at the South Manchester Church, conducted by Mr. G. F. Knott, where the late member's favourite hymns were sung. The interment took place at the Manchester Southern Cemetery, where a large gathering assembled to pay their last tributes.

On Sunday, March 23rd, a memorial service was held in the South Manchester Church, in which Messrs. Woodcock, Garner and Hamer, with several Lyceumists, took part. Mr. Hope's physical absence will be greatly felt by the Society and his numerous friends.

A SEQUEL to the recent visit of Mr. Hannen Swaffer and Mr. Maurice Barbanell to Leicester has been provided by a challenge to debate by the Protestant Truth Society, and as a result a debate will take place on Tuesday, April 8th, at 7-30, between the Rev. S. J. Hickson, of the Protestant Truth Society, and Mr. Maurice Barbanell, of the Spiritualists' National Union. The event will take place at the Rechabites' Hall, Dover Street, Leicester, and the subject to be debated will be "Does the Bible Condemn Spiritualism?"

SHEFFIELD S.P.R.

A LARGE and enthusiastic gathering greeted Mr. E. W. Oaten (Editor of THE TWO WORLDS), when on March 14th he addressed the Sheffield Society for Psychic Research on "Some Personal Psychological Experiences." The President (Rev. Frank Ballard, D.D.) occupied the chair.

Mr. Oaten related many particularly convincing instances from his 38 years investigation of Spiritualism. A short period he had been a member of the Secular Society but once having turned his attention to Spiritualism he had no other alternative than to discard his old materialistic views, and accept human survival and its supplementary principles as amply proven facts. Only the hypothesis of the Spiritualists could explain many of the incidents of psychic activity which it had been his privilege to experience.

A vote of thanks to the speaker for his services proposed by Mr. W. H. Barwell and seconded by Mr. Appleyard, J.P. (Vice-President), thus bringing a usually interesting meeting to a close.—L.

MR. B. P. MEMBERY, of Birmingham, writes us to rectify his report which appeared in THE TWO WORLDS, erroneously claiming 50 years association with Spiritualism. It was Alderman Grant, who was also at the meeting, who claims this honour, and we are glad to make the correction.

JESUS CHRIST AT WORK.—Concerning this new publication, Dr. Lamond writes: "I have read the book by R. A. Bush with deep interest. It presents a record of domestic sittings, and deals with many of the problems which confront inquirers at the present time. No one can read the book and study it without having a fair conception of the many-sided activities of the Spiritualistic movement."

PSYCHOMETRY.—We have received an 18-page brochure, entitled "Psychometry," by Mrs. J. Millott Sewell, West Street and West Pier, Brighton, published at 6d. per free. The pamphlet is largely compiled from matter contained in the works of Hudson Tuttle, Andrew Jackson Davis, and others, and provides a useful and concise description of the particular phenomenon with which it deals. It can be obtained from the authoress.

FROM the office of Practical Medicine, Delhi, India, comes a library catalogue of "books for seekers after truth" comprising some 167 pages. The library is intended as a lending library, and has been established by Dr. B. Narayan, and should do much to popularise the study of psychic and occult matters in the great Indian Empire. Copies of the catalogue may be obtained from Practical Medicine, Delhi, India, at the price of 2/-.

THE Guild of Healing Ltd., London, announces the forthcoming publication of a monthly journal entitled "The Seekers' Magazine," the price of which will be 6d. The magazine will endeavour to print weekly trance addresses given by "Dr. Lascelles" to the healers, and selection of the questions put to the Doctor, with his answers to them. The journal should fill a useful purpose, especially to the sick and those who are interested in healing.

WE are glad to hear of the success of the Church of Light (East Toronto Spiritualist Association, 867, Danforth Avenue, Toronto), of which news has just come to hand. This progressive outpost, which is attached to the Spiritualists' National Union of Canada, is organising special instructive meetings, and has already several mediums in the course of development. We wish it every success.

THE Survival League, which was founded last year and which has already held several successful meetings, making a determined effort to attract the attention of the youth of the country to the question of survival, and intending to hold a meeting at the Caxton Hall, London, on April 11th, at 8 p.m., for this specific purpose. Mr. Dennis Doyle will be in the chair, and we are pleased to see the enthusiasm with which he is taking up the work which his father's illness has necessitated his relinquishing. The speakers will be Dennis A. Bradley, Dennis Grinnell, Maurice Barbanell, and Joyce Kennedy.

SPIRITUALISM AND THE LABOUR MOVEMENT.

By THOMAS CROTHERS.

It is hard to allow Mrs. Warner-Staples' article on "Spiritualism and the Labour Movement" to go unchallenged. Whether she is aware of it or not, she belongs to the idealist school of logic and economics. She believes primarily in the changing of the people's ethical ideas as a means to achieve economic change or re-organisation. This is quite evident in her statement: "... if we believe this life is all, and that there is no survival once the flesh has perished, we shall strive to obtain the things we covet, no matter at what cost to our fellow mortals." Does it not occur to this writer that even if an exploiter of labour ceased to exercise industrial ownership and became a wage-earner, no real benefit would be conferred upon the community? Wage-earners, as such, consciously or unconsciously contribute to the general prolongation of society as it is now constituted on competitive lines, and it is from this competitive basis and private ownership of the means of production the morality of greed and war arises.

"Morality" is a rock upon which the idealist founders in his reasoning. Morality is not eternal; our conception of it changes with time and place, and it is related very definitely to the economic conditions prevailing, in which, indeed, it has its roots.

This Mrs. Warner-Staples does not realise, else she would free herself from the idea that "... barriers there must be, but they are caused by differences in mental and spiritual qualities, and not in the 'accidents' of birth, or rank, or wealth." May I ask her would she possess the same social and religious opinions she holds to-day had she been born and reared in a different country and belonged to a different race? Surely in this age no sane person, having studied the facts, could argue that political and economic opinions are inherent or innate!

Environment (experience) moulds the mentality to a tremendous degree. According to Mrs. Warner-Staples' reasoning a slum child cannot be assisted to a fuller spiritual life here and now by transplanting it to a healthier environment. An ounce of economic reform is worth a ton of the "change-your-heart" evangelism.

The study of social and individual psychology, eugenics, history and economics show that man's ideas are the product of the relations between himself and the external world. To introduce heredity is but to change the object of study from the present generations to the past, and serves no immediate good. Each economic system has as its necessary corollary a system of morality and ethics suitable for the justification and sustaining of that system, and with the change of material conditions comes a corresponding change in the conceptions of morality and ethics.

The change in the moral outlook of society can be hastened by conscious effort towards the changing of the economic and property relationship in society, in such a way that the social mud will be swept from underneath man, as well as lifting man out of the mud, and a step nearer the angels.

At a test examination for mediums held at the Head Temple of Light on March 5th, five mediums passed, entitling them to the diploma of the Christian Spiritualist Federation of Spiritual Mediumship.

In memory of Mr. John Ward, late of Derby, who, on Feb. 28th, 1920, passed away in Canada, an impressive memorial service was held on Sunday, March 16th, in Park Field (Derby) Spiritual Church. Mr. Rose, of Derby, ably conducted the service.

"I THINK the time is now come when it is desirable, in their own interests, that they should recognise that there are well-attested facts which, though they do not enter into the framework of other sciences, yet require investigation and explanation. It is the bounden duty of science, if not itself to investigate, at all events to assist in investigation."

EARL BALFOUR in 1894.

THE CREED OF THE SCEPTIC.

A CRITICISM.

There are a few points in the address of Mr. Robert Arch which call for comment. "True it (external world) seems very solid and real; but, then, I have had dreams in which things seemed just as solid and real; and they, nevertheless, were only in my mind."

It would interest me greatly to see the proof, or even the valid reasoning, supporting the conjecture that the objects of imagination and dreams are continents of the mind. If I see an object with my physical eye, I am not sufficiently optimistic to assert that the object is within me; why, therefore, when I SEE the same object in a dream, or in imagination, should I suppose the object to be within my mind?

The "little heresy" appears to me to be a serious backsliding from rationalist thought, in which everything happens without thought. To attribute any suggestion of mind to chemical atoms, when the first rudiments of brain occurred much later in the evolutionary scale, carries the argument from the purely scientific into spiritual and religious domains, because the chemical atom has no mind, but merely a means responding to intuitive direction. This reasoning leads to the motion and forces we name the love and wisdom of God.

It is just at this point that Spiritualism is related to evolution. Without entering into lengthy explanation, it is our belief that there is one substance of three interacting, inter-penetrating degrees which we name spirit substance, ectoplasm (or astral matter) and matter. We may not be able to prove this to the physical senses of sight and touch, but upon it we are able to build a philosophy which correlates the facts of science with spiritual philosophy and religion. The results we have checked in the seance room—the Spiritualist's laboratory. Our philosophy is unassailable by scientific rationalism or orthodox theology, and our opponents are forced to accept the agnostic position, which means "I cannot disprove you, but I do not wish to believe you."

From this beginning—the tripartite chemical atom—we are able to trace the growth and evolution of those forms and attributes which ultimately became incorporated in the final product, Man. We see in evolution no haphazard happenings, but ordered purpose. We see the purpose, we understand the motive, and we know the path it will follow through our descendants.

After deliberating upon scientific facts, we are not content to accept, with Hæckel and McCabe, a force without antecedents as the cause of matter. Again, we detect in the experiments with animalcule the display of unerring knowledge. Whence comes this knowledge, and by what means?

In the seance room we hear uneducated persons, entranced, giving addresses containing knowledge which the ordinary physical man could only give after many years of concentrated study. This fact gives us a line upon which to base our ideas of the intuitive guidance of cells and atoms.

This suggestion may seem absurd to a rationalist, but not more so than is the suggestion to a Spiritualist that a seagull, fed on brain, develops a crop to meet the contingency by virtue of knowledge gained by experience—the only method the rationalist upholds; or that a pigeon fed on meat converts its crop into the true carnivorous stomach from its own knowledge as a complete unit, or from the acquired experience of its component cells.

Scepticism, when pursued beyond its degree of usefulness, not only breaks the car, but locks the wheels.

TUDOR A. MORGAN.

MR. ROBERT ARCH in his address, "The Creed of the Sceptic," which appeared in THE TWO WORLDS of Feb. 21st, says that he wishes Spiritualists would tell him how they relate Spiritualism to Evolution.

In so far as it is given me to see it, the relationship is a very close one. Evolution is the rising of higher forms of life from the lower, the ignorant and the material, to the refined, the knowledgeable and the spiritual.

Spiritualism is concerned with the highest form of life, that of the spirit world, in which the Creator dwells, and

which is the ultimate aim and end of evolution, the unity of all created things with God.

The progress of evolution is governed by the gradual development of mind. Mind is latent in all created things—mineral, vegetable and animal—but in very varying degrees of consciousness. This consciousness is said to be entranced in the mineral, sleeping in the plant, dreaming in the animal but awake in the man.

Hence, man alone has reached that important milestone on the road of evolution where he becomes fully conscious of the possession of mind, and the God-given faculty of giving it full expression. The mineral has not reached this stage, and the higher forms of vegetable life, such as the climbing vines and insect-devouring plants, as yet exhibit but the glimmerings of reasoning and intelligence.

The animal, which is not anchored to the earth, but free to roam and vary its environment and experiences, must, for its own protection and sustenance, exercise both mind and some degree of intelligence if it is to survive. It exhibits the three primary instincts—to feed, to defend and to reproduce itself.

Man is the most perfect physical being plodding along the road of evolution, and is as much ahead of the horse in his mental consciousness as the horse is in advance of the hop vine. In man the consciousness of the possession of mind is complete, and consequently, when well educated, refined in mind and body, truthful and honourable, he represents "the heir of all the ages in the foremost files of time," the greatest work of his Creator, and is veritably but "a little lower than the angels."

Having attained to this stage of progress, his future development lies in the spiritualising of his mind and thoughts by cultivating the good, the true and the beautiful in all phases of his daily life, repressing with increasing success all those inherited instincts and tendencies which war against the spirit, and form such obstacles to spiritual progression.

In the ultimate world of reality nothing exists save spirit. By it and of it all things were made, and in it they live, move and have their being. All that is perceptible to our five physical senses is spirit manifesting itself through the medium of matter in all its multifarious forms. Wherever we look, or in whatever direction we turn, we instinctively feel and know that God Is.

When certain forms of matter grow, move and reproduce their kind, we term this "life." The higher the form of life, the greater and fuller is the consciousness of the possession of mind, and the ability and power to use it to lever us still farther along the road of evolutionary progress.

Our spiritual life after death is but a higher form of evolution, and a purer and more advanced form of consciousness than is possible of achievement whilst our minds are prisoned in "this muddy vesture of decay." The farther mind becomes separated from and independent of matter, the farther has it progressed along the rocky road of evolution towards its ultimate goal in the spirit world.

The aim and end of evolution is to raise us step by step ever onward and upward from the mire of materialism to a state of at-one-ment with the highest expression of mind combined with pure spirit, that is God.

This is the evolutionary task which He has set each and all of us, to be like Him, even as Christ is like Him. To be fit, at long last, to return to the source from whence we came, "spirits of just men made perfect."

"A fire mist and a planet,
A crystal and a cell,
A jelly-fish and a Saurian,
And the caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it evolution,
And others call it God."

H. ALLEN GEORGE.

ONE cannot deter another without marring his own progress.

OFT we grieve for a soul taking its journey yonder, yet what have many here but a vale of tears.

OUR READERS' DIFFICULTIES.

CONDUCTED BY THE EDITOR.

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

J. T. H. asks: "Is it wise to allow clairvoyance given at a healing circle?"

ANSWER: This is essentially a matter for the individual conducting the circle. If, however, the circle is exclusively one for healing, then all clairvoyance given should be directed to that end. Clairvoyance can be of extreme usefulness in the diagnosis of the trouble which needs healing, and every healing circle should have someone present who can diagnose either by clairvoyance, psychometry, or by other method. Many successful healers have little power at diagnosing, while many people have excellent powers at diagnosing, but little ability to heal. Co-operation between a clairvoyant and a healer can be of inestimable value. It is not wise to waste the power of a healing circle in clairvoyance, which has nothing to do with healing.

J. KUFTON: "Are there any authentic spirit communications recording and describing the process of birth?"

ANSWER: The answer to the question depends upon the use of the word "authentic." If the questioner means "Are there any infallible spirit communications," our answer is that there are not, and there never have been. One of the difficulties of theology in the past century has arisen from the fact that the communications of the past have been regarded as infallible. Modern researches show that they are not. There are, however, a number of spirit communications which deal with the process of birth, particularly those given through Andrew Jackson Davis, H. P. Tuttle, and others.

QUESTION: "Do we exist as entities before conception or not?"

ANSWER: It is difficult to deal with such a question in a short answer. Briefly, we believe that the spirit which manifests as "I" always was and always will be. During earthly existence the "I" gathers round itself a personality which is never constant, but ever changing. Such changes, however, take place by slow degrees. Just as the personality of a child grows to manhood, and steadily changes in the light of life experience gained, so during life and after death immaturities are discarded, and additions are made to the personality in the light of such experience.

QUESTION: "What are the qualifications of spirit friends who deny Reincarnation, either philosophically or scientifically?"

ANSWER: In our opinion, the qualifications of spirit friends are difficult to assess. There have been communications from wise spirits who have lived hundreds of years of spirit life, and who have given valuable scientific and philosophical information on other points, who deny Reincarnation. There are many spirits of equal qualifications who affirm it. Since all spirit communications should and must be tested in the light of reason if the truth is to be arrived at, it would be wise of the student to consider them in the light of facts rather than of the opinions expressed.

QUESTION: "Why is there such a paucity of knowledge relating to the question of Reincarnation?"

ANSWER: We do not think there is any paucity of knowledge on the question. There have been expressions of opinion given by clever and experienced wise men and spirits on the point, both "pro" and "con." It seems to be a point upon which men necessarily differ, exactly as they do upon Tariff Reform and Free Trade, and the amount of their knowledge has very little to do with their opinions, since knowledge is of different types. There are many clever men on earth who know nothing whatever of mind or cellular life; there are others who have extensive knowledge

ledge on the subject, though there yet remains much which is unknown. The man who expects clever people to know everything (even though such clever people be advanced spirits) is likely to be disappointed. Spirits do no exist merely to save men the trouble of thinking and working.

NEWSY NOTES.

THE QUESTION OF POLICY.

When a new religion is founded there are, broadly speaking, only two courses open to it to pursue. One is the policy of the propagandist, who seeks blindly to convert any and every soul to his faith, and the other largely constitutes an attitude of reserve. Spiritualism, from its modern inception, favoured the former course. Its advocates having suddenly discovered a precious truth, sought unselfishly to share it with their fellows, and every available means was utilised to this end. To-day we reap the harvest of the first seeds that were sown. As to the other policy, none will claim for it, either, complete perfection. The past history of religion is full of examples where lack of propaganda and publicity have been the causes of many promising movements being cast prematurely upon the rocks. Great works which were achieved by courageous pioneers have, through its instrumentality, come to no end, and much unselfish labour has been spent in vain.

THE DEEPER ISSUES.

What are the fruits of the propagandists' policy? Let us take our home circles as an example. There was a time when Spiritualists were accustomed to receive, in the privacy of their homes, helpful and really uplifting messages from the other side of life, and when there was a constant consciousness of the comradeship of discarnate friends. It was then, too, that mediumship, both physical and mental, was probably at its highest level. But our home circles have, we believe, declined somewhat since then. No longer do we choose our sitters by spiritual or scientific methods, nor do they, when chosen, regard their office with as much sacredness as characterised former times. Our circles may have grown in numbers, but they have made little or no growth spiritually. Church-forming and matters of propaganda and organisation have for the moment covered the deeper side of our truth, and many of the real issues have been forgotten.

THE MIDDLE PATH.

Supposing, however, we had from the start overlooked propaganda, and, pursuing an attitude of reserve, devoted our whole attention to the discovery of greater spiritual truths, should we have been in a better position to-day? We question the matter strongly. While we were still in strength we would no doubt have made greater spiritual strides than, following the propagandist policy, we actually have done, but without some measure of propaganda we should not have survived. As in other things, so in religion, the "middle path" is the safest and the best, and we have so far overlooked it. In the past we have been extreme propagandists. Now there are some who would have us close our ranks and go to the other extreme. We must do neither. If we are to continue to flourish numerically, it must not be at the expense of our spiritual progress. We must seek the middle path, and, when it is found, endeavour to pursue it.

OUR HOME CIRCLES.

It might appear from the above that we are advocates of "the good old days," but we are certainly not. Nevertheless, the fact must be admitted that there has within recent years been some degree of retrogression in the spiritual side of our movement, and in our circles especially. This must be rectified, or the well of inspiration may cease to flow so freely. It is not they, but we, who are clogging it. So soon as we recognise the fact that the public presentation of Spiritualism is not the only aspect of our movement, so soon will we go back to our home circles and re-

open their gradually closing doors. The public platform may be indispensable, but it must not be utilised at the sacrifice of Spiritualism's deeper significance. There is a danger in too much public success, for it leads to egotism. We cannot, however, have too much spiritual success, for that leads to the perfection of the soul, and this is what Spiritualism stands for.

"JONAH" AGAIN!

Yet another milestone on the road to a real recognition of the true value of the Bible has been passed at Capetown, from whence press cuttings to hand inform us that local students, under the leadership of Professor Duplessis, are refusing to take literally, and as statements of historic fact, such Biblical narratives as that of Jonah and the whale. Prof. Duplessis was recently found guilty by the Synod of the Dutch Reformed Church of heresy in connection with his teaching to Biblical students. Although many at the time favoured the verdict, it now appears that the vast majority side with the Professor, and the local correspondent of the *Daily Express* reports that there were lively scenes in Capetown when the finding was made public. It is now stated that if Prof. Duplessis refuses to accept the terms of the Synod, which would exclude him making any further views on the Bible, he is liable to be immediately unfrocked. He is, however, now engaged in preparing a manifesto addressed to his sympathisers, and the verdict is described by many clergy as "a disaster to the church." We trust and hope that the only outcome of the squabble will be a truer sense of the Bible's real value.

A NUNEATON GHOST.

The village of Hartshill, near Nuneaton, is, according to the *Birmingham Mail*, visited by "ghostly apparitions," and several people are reported to have become convinced of their reality. One of the ghosts is said to be that of a lady who is dressed in black apparel and wears a white apron. She is usually seen in the vicinity of Hartshill Castle, which is about 900 years old. One local resident told a reporter that his brother had seen the ghost when he was only 18 years old. His father went to the Bishop on the matter, and was advised to call out, when the spectre again appeared, "In the name of the Father, the Son, and of the Holy Ghost, what troublest thou?" "If you can say that," said the Bishop, "the ghost will be done for." But the questioner never had the chance, for, states the *Mail*, when the ghost again appeared "there was a rustle, she brushed by quickly, and was gone."

CHURCH "EMPIRE CRUSADE."

Half-filled Christian churches and conditions of "semi-heathenism" are amongst the impulses which urge the Rev. R. Pyke, of Plymouth, to advocate a religious "Empire Crusade." "We too closely resemble a group of officers who have left the army behind," he stated at the National Council of Evangelical Churches meeting held in Nottingham recently. "Wesley went to the people, but we are waiting, mostly in vain, for them to come to us." "Candidus," who writes entertainingly on religious topics in the *Daily Sketch*, is also, we see, in favour of a Church Crusade within the Empire, but he asks "How can it be done?" An Empire Church would certainly constitute a fine religious ideal, but we regret to have to agree with "Candidus" when he points out that a score of difficulties lie in the way. What, for instance, would be the relation between the Protestant and Roman Catholic bodies? "Christianity" is a term which is used all too freely, but we should not like to have the job of uniting its several hundred different expressions. We should be more inclined to take the view of Christ himself, for he did not fail to point out the futility of putting new wine into old and mis-shapen vessels.

OBSERVER.

The joys that are worth while are oftentimes bought with bitterness.

HAPPY the man if he can call another friend, especially if that friend is all the word implies.

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

PRICE TWOPENCE.

POSTAGE ONE HALFPENNY.

ISSUED EVERY WEEK BY

THE TWO WORLDS PUBLISHING COMPANY, LIMITED,
AT ITS REGISTERED OFFICE,18, CORPORATION STREET, MANCHESTER,
Where all Business Communications should be addressedSUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.
One Year, 10/10; Six Months, 5/5; Three Months, 2/9 post free.

Editor and Secretary: ERNEST W. OATEN,

To whom all communications should be addressed.

Cheques and Drafts should be crossed "— & Co." and made payable
to THE TWO WORLDS Publishing Company, Limited
Bankers: Williams Deacon's Bank (Corn Exchange Branch)*"The Two Worlds" can be obtained of all Newsagents.*The Editor will not undertake to be responsible for any rejected MS., nor to
return any contribution unaccompanied by a stamped and directed envelope

FRIDAY, MARCH 28, 1930.

PROMOTION COMES TO EARL
BALFOUR.

ELEVATED TO A STILL HIGHER HOUSE.

It is with a shade of sadness that we have to record the transition of Earl Balfour, who passed to spirit life on Wednesday, March 19th. Thus there passes from earthly scenes the last of the great school of British statesmen, who was certainly one of the most versatile men this country ever produced. While the newspapers have been full of eulogy concerning his great accomplishments, there seems to be a conspiracy of silence concerning his close association with psychical research.

Earl Balfour was one of the little band of great minds who, as far back as 1882, founded the Psychical Research Society. There are few of that company left on this side of the veil, but they were a great band. One has but to think of such names as Myers, Gurney, Sidgwick, Barrett, Balfour, and (we believe) Oliver Lodge, to realise both the ability and sincerity of the pioneers of psychical research, and it is as well that the public should know that Earl Balfour was a skilled investigator of psychic phenomena. Even before the foundation of the S.P.R., as far back as 1875, a series of materialising seances were held by some of the original band of members of the S.P.R. to investigate the mediumship of Miss Wood and Miss Fairlamb. Several of these seances were held at Professor Sidgwick's rooms at Cambridge and at Mr. Balfour's houses at London and Newcastle, and probably had much to do with the formulation of his ideas on the subject. Later he occupied the position of President of the S.P.R. at a time when the Society was far more active than it is at present. His personal charm and breadth of mind made him many friends, while his well-balanced scientific mind, allied with his literary and mental culture and personal charm, won the friendship of even his opponents. His personality was such that he appeared to win the affection of everyone, though he became really intimate with few. As Mr. Baldwin tritely said of him, "It was the things of the mind, rather than those of the market place, that filled his thoughts."

We have often looked upon Earl Balfour's devotion to politics as a waste of good material. He had great abilities, and in our opinion the realms of philosophy, science, and literature lost one of its greatest minds when he decided to obey the family tradition and devote himself to politics, for he was never a politician. He was always a statesman and an internationalist. His mind was wide enough and large enough to see the point of view of his opponent, and to realise that the whole of the truth never lies with one party, with one person, or with one nation. It is, of course, fatal for a politician to have a mind of that type, and Earl Balfour was too big for the political field,

and it is not therefore surprising that his greatest success came in the realm of international activity, and he will ever be associated with the Peace Pact of Versailles, the Disarmament Conference in America (which is the only Conference yet held which has been successful in decreasing armaments), and with the League of Nations at Geneva.

As a philosopher he was in the forefront of his day, and his two great works, "A Definition of Philosophic Doubt" (published in 1879) and "The Foundations of Belief" (1875), will be read in the years to come. His scientific attainments were recognised by his Presidency of the British Association in 1904, and his interest in psychical research caused him to be made the President of the S.P.R. in 1894. He was one of the most versatile of men, a capable musician, a keen scientific mind which always kept abreast of the times, something of an athlete with a love of sport, and a deeply human man who had a keen sense of spiritual values. So deep was this sense that he ever refused to sacrifice it to a stern materialism, however much disguised; while he was never prepared to accept the nebulous and obscure categories of the idealist and theologian. Psychical phenomena, therefore, provided him with a foundation for his convictions, and human survival was to him a solid rock. He was a kindly man, with a deeply sensitive and psychical nature, and we have heard it claimed that he possessed some psychical power.

Some years ago we wrote him inviting him to address the Annual Conference of the Spiritualists' National Union, and he replied expressing his willingness to do so if circumstances and engagements allowed. Nearer the date, however, he had been ordered to the Continent for the benefit of his health, and in a kindly letter his secretary expressed his regrets that his absence from England would preclude his presence. Had Lord Balfour accepted the invitation we should hardly have expected him to make any startling or striking announcement. He was not a propagandist, but a student. He was too well balanced a mind to become a "whole hogger" in any direction, but we had hoped to have benefited by his presence and his wide experience.

In his Presidential address before the Psychical Research Society in 1894, Mr. Balfour said: "He thought the time had come when, in their own interest as in the interest of others, the leaders of scientific thought in this country and elsewhere should recognise that there were well-attested facts which did not naturally fall into the framework of the sciences or of organised experience as they conceived it: he thought that they should investigate these, or at least assist others in doing so." Speaking of the work of the Society, he said: "The difficulty about our investigations is that we seem to come across the facts which, if well-established (as they appear to be), could not be made by any manipulation to fit into the interstices of the accepted view of a physical world. If that were so, they were engaged in a work of prodigious difficulty, but of an importance of which the difficulty was only a measure. They were on the threshold, so to speak, of a new set of the laws of Nature. Whether their efforts would be crowned with success he did not know, but if he rightly estimated the value of the results they had obtained, it seemed to him that at least we should be able to prove that outside the world, as they had been in the habit of conceiving it, there lay a region (not open, indeed, to experimental observation in the same way that the more familiar regions of the material world were open, but still) with regard to which some information could be gleaned, and if they could not, as the result of their experiments, discover what laws those strange phenomena obeyed, it would at all events be something to have shown, not as a matter of speculation or conjecture, but as a matter of ascertained fact, that there are things in 'heaven and earth' which are beyond the philosophy even of the most scientific."

And now he has passed into a world where certainty will become more sure, and where such a mind as his will find a far better field of labour than the one he has left: a world where a mind of such perfect balance will be appreciated at a far higher value than this earth can hope to offer. His end was typical of the mind of a Spiritualist. He knew of the coming change. He faced the future without a fear, without a tremor; with a mind full of confidence.

case. A few brief farewells to his intimates and to his personal servant, a request that no blinds be drawn, that there should be no mourning, and he closed his eyes upon the twilight, only to open them upon the Dawn. It is appropriate that at the memorial service at Westminster Abbey the "Hallelujah Chorus" supplanted the "Dead March."

CURRENT TOPICS.

CONAN DOYLE AND THE S.P.R. SOME WEEKS ago we drew attention to Sir Arthur Conan Doyle's letter of resignation to the Psychical Research Society, as a protest against what he described as the unfair criticism by Mr. Theodore Besterman of Madame Hack's new book. During the past week the daily papers have suddenly awakened to the facts, and have given a great deal of publicity to the incident. Somehow, however, they have created in the public mind the false impression that Sir Arthur Conan Doyle was retiring from Spiritualism, while the fact is he has merely protested against what he considered the unscientific attitude of a Society which claims to be scientific in its methods. It is unfortunate that a wrong impression should have been conveyed to the public, and Spiritualists will do well to give as much publicity to the facts as they possibly can.

SEEING THE "AURA." WRITING in the *Daily Chronicle*, Mr. Samuel Wyatt, M.P.S., of Birmingham, claims that he has many times glimpsed his own "aura," though only at periods of great stress or exaltation. He expresses the opinion that the human aura is by no means invisible to animal eyesight, especially in the case of those domestic animals that are brought into close contact with humanity. He correctly assumes that the aura is representative of the true self, and ventures to suggest that it accounts for those instantly marked likes or dislikes of a human being that so often characterise the lower creation. He suggests that many unfortunate incidents in life would be avoided if we only had sufficient insight to see one another's aura, and thereby to know individuals as they really are. In a word, he suggests that each man is, or has, his own ghost, and, of course, it is true that if a ghost is a spirit possessing other than merely material form, every human being can claim to carry its own ghost with it.

HUNTING THE TAME DEER. WE recently commented upon the Bill which is before the House of Commons with the view of suppressing the hunting of deer, and our criticism has brought a circular from the Committee of the Devon and Somerset Stagbonds. The Committee point out that the hunt is well supported by local residents, and that it adds something to the trade of the district. We are also told that it pays some £1,500 a year in compensation for damage done. A fear is expressed that the suppression of the hunt would mean that "the country would be over-run with deer." And an endeavour is made to show that stag hunting is "a good thing" from the deer's standpoint, which is palpably absurd. The last thing in our thoughts is the desire to prohibit real sport, and if a man chooses to take a gun and stalk the wild deer in their natural haunts (while we should not attempt to share the sport), we should have little to say, but the fact is that many of these deer are catted deer, which have been closely bred. To bring up animals in such fashion that they look to man for protection, and then suddenly and without warning to set upon them with a pack of dogs, is, in our opinion, degrading to man. The hunt's circular endeavours to compare stag hunting with fishing, but in fishing the creature hunted is in its natural habitat, and there is the pitting of the wits of an individual against a creature which has always lived its own natural life in its own element. There is no comparison between this and the modern hunting. We disagree with the circular issued by the hunt that "hunting is the most human method of keeping the number of wild deer within reason-

able bounds." Such a statement is, in our opinion, a poor excuse for the blood lust of the modern hunt, which too often means the chasing of the tame (not wild) deer.

A GOOD CASE OF HEALING. WE recently commented upon an article by Miss Ruby Miller (Mrs. Max Darewski), and our comment has brought us a letter from her, in which she says that since writing the article she has had further evidential messages both from her husband and Madame Sarah Bernhardt, which included an amazing sitting anonymously held with one of our leading London mediums. Mrs. Darewski speaks of psychic healing, and particularly in relation to Mr. Hickson, whose name is well known in many parts of the country. She tells us that while on a voyage to Australia in 1922 one of the crew fell ill with double pneumonia. He was so ill that after a consultation the ship's doctor, together with another doctor (a passenger), gave him only a few hours to live. The Captain was very upset, and asked the sailor if there was anything he would like, and the sick man asked if Mr. Hickson might be allowed to offer his assistance, if he were willing to do so. Mr. Hickson and the Captain consequently went to the cabin in which the sailor lay dying. After prayer and the laying on of hands, the sick sailor was much benefited. In twenty-four hours he was sitting up, and three days later returned to his work. Recovery from pneumonia in three days is, of course, a very remarkable circumstance in itself, and in the face of such incidents, which are occurring every day in this country, it is a great pity that the authorities (and particularly the medical authorities) do not take up a close investigation of the subject.

DR. SCOTT ADVOCATES HYPNOTISM. DR. SCOTT continues his articles in the *Sunday Chronicle*, to which we have previously referred, and in his last contribution cites the case of Dr. Esdaile, who conducted many hundreds of major operations in India by the use of hypnosis instead of anaesthetics. Dr. Scott claims that hypnosis can be beneficially used in many types of operation, and particularly in child bearing. He emphasises the fact that the curative powers of the body act very much more rapidly under hypnosis than they do where they have been retarded by the use of anaesthetics, and puts forward a plea for the use of hypnosis in medical practice. We are glad to see that a doctor is at last waking up to the fact that the medical man as a class has been neglecting his obvious duty for sixty years. With the experiments before us of Esdaile, Ashburner, Elliottson, and a host of others, with the testimony of such minds as Braid, Bramwell, and Liebault, it is a crying scandal that the therapeutic powers latent in hypnotism (and its more powerful sister, mesmerism) have been deliberately overlooked by those whose business it should have been to bring in every available means to restore health to the sick and diseased. We are persuaded, too, that there are hundreds of medical men who would gladly use hypnotic methods were it not for the continuously repressive attitude of the British Medical Association, even though the Association winks at its occasional use by exceptional men.

CASES IN POINT. WE were talking recently with an ex-soldier who was orderly to the late Dr. Cyril Wilson, the Manchester anaesthetist, and he was able to tell us of a number of cases in which the late doctor used hypnosis in the conducting of minor as well as serious operations in the Army when the state of the patient was such that the use of anaesthetics was dangerous. Dr. Wilson was certainly a very remarkable hypnotist, and had little hesitation in using his powers in his every-day practice where the type of case lent itself to such procedure. It is high time that the more advanced and more progressive members of the British Medical Association broke away from the red tape which restricts the healing of the sick. The lunacy returns show a steady increase from year to year. We do not hesitate to say that the best method of combating this growth is by the use of hypnotic methods in the early stages. Every man has within him the power

to cure disease and maintain that health which should be the common birthright of humanity, and the use of mental therapeutics can often liberate the inherent powers of an individual to this end, and promote his physical and mental well-being. The use of such powers should not be left to the untrained layman. It should be taken in hand by the men whose special duty it is to care for the health of the people. If they neglect the opportunity which has long lain at their door, the time must come when in the light of a fuller knowledge they will be supplanted by others, and rightly so. Then, of course, we shall have the usual emotional outcry against "quacks."

BOOK REVIEW.

"THE VALLEY OF VISION." By Elsie Emmons. London: Arthur H. Stockwell. 80 pp. 3/- net.

Elsie Emmons possess natural poetical talent, and "The Valley of Vision" reveals her in a rather thoughtful mood. The psychic element runs through all the poems, and many are essentially Spiritualistic in tone. Some of the poems are rather reminiscent of Ella Wheeler Wilcox. We particularly liked "Life's Voyage" and "A Week Away from Time," but the quality of the volume is strikingly consistent throughout. A series of poems of this type is sure to do good work.—J. L.

"THE AVENUE OF BEECHES." By H. M. Budgett. London: T. Werner Laurie Ltd. 30 pp. 3/6.

This is an admirable short story, which, however, is out of place in its present form. The theme is Spiritualistic, and the tale is very simply told. One wonders, nevertheless, how much a booklet of this kind is really worth. The price, 3/6, is certainly high.—J. L.

"WHEN I AM DEAD, WHAT WILL HAPPEN TO ME?" By J. A. Baker. London: Baker & Whitt. 75 pp. 1/- net.

Those in search of hope and assurance concerning the true facts of death will find satisfaction from this booklet. It is written with the apparent aim of imparting to its readers a better grip of the teachings of Spiritualism, and in this it has, although limited by its brevity, succeeded very well. New inquirers will especially welcome this booklet.

"SHAKESPEARE, AND OTHER ESSAYS." By G. W. Foote. London: Pioneer Press. 187 pp. 3s. 6d. net.

There is in this volume all that the admirer of Shakespeare who is also a Materialist will idealise. Mr. Foote is a clever essayist, but not too clever to not occasionally make an error. The first chapter, dealing with "Shakespeare the Man," is a case in point. It consists of a criticism of a pamphlet bearing the same title, and written by Professor Goldwin Smith, with whom Mr. Foote boldly crosses swords, and, to be candid, handles very well. But in his zeal to expose Prof. Smith Mr. Foote overlooks the real point at issue—Shakespeare—and an otherwise excellent essay thus loses much of its point. Being written by Mr. Foote, there is much, of course, with which we cannot agree. We can, however, forgive him the Materialistic element which underlies the volume, for it is almost impossible for a writer to use his pen without also unconsciously using much of his personality. We do not notice the Christian element which forms the keynote of most ordinary books. This is because the belief in survival is now so common. In "Shakespeare, and Other Literary Essays" the materialistic theme is really prominent only because it is so comparatively rare. The volume is otherwise commendable.—J. L.

"LETTERS FROM ETERNITY." A Symposium. London: Kegan Paul & Co. Ltd. 92 pp. Price not stated.

Planchettes are of various types, but the kind which insists on the over-use of capital letters can only be excused for this strange trait of character when it produces messages of an evidential nature. We searched in vain for some trace of the latter in "Letters from Eternity," and this despite the fact that it is alleged to contain contributions from such noted personalities as Abraham Lincoln, Benjamin Franklin, Thomas Carlyle, Shelley and Washington. We did not,

however, search vainly for capital letters: they were everywhere. The similarity in style and tone of the various messages is, to say the least, striking. But the compiler Mr. Herman Behr, is unperturbed, and promises us further contributions from famous people. Amongst these may be mentioned Charles Dickens, Thackeray, Victor Hugo, Goldsmith, Wordsworth, Macaulay, and a few other more or less well-known personalities. This volume may do well in America, from whence it originates, but we would not envy the reception it is likely to have in England.—J. L.

"REINCARNATION." By Dr. Gustave Geley. Translated from the French by Ethel Archer. London: Rider. Co. 60 pp. 1/- net.

This is a book that Theosophists will revel in, for Dr. Geley is almost as dogmatic about his theory of reincarnation as the average Bible student is of his texts. Dr. Geley refers to the different objections to reincarnation as various "extraordinary," "absurd," "gross," and "traditional." He tells us that reincarnation is probably true because it is not contrary to any of our actual scientific knowledge, because it gives the key to a crowd of "psychological enigmas," and relies upon a positive demonstration. He states that in order properly to understand the theory of reincarnation one must acquire "a greater development of conscience and intelligence," but it is difficult to determine from this book where the latter ends and where the fields of auto-suggestion and imagination begin. Appended to the volume are the views of many eminent thinkers upon the re-incarnation theory, and, for all its faults (as, for instance, the 60 uncut pages), the booklet forms a valuable contribution to the literature of the subject with which it deals. The price is, moreover, within the reach of all.—J. L.

"LEON DENIS INTIME." By Claire Beaumard. Preface by Sir Arthur Conan Doyle. Jean Meyer, 8, Rue Copernic, Paris.

This little book, forming one volume of the "Bibliothèque de Philosophie Spiritualiste Moderne et des Sciences Psychiques," gives an account of the private life of Leon Denis, who recently died (1927). He was a follower of Allan Kardec, and the author of many works, among which are "Après la Mort" (After Death), "Jeanne d'Arc, Médium," "Christianisme et Spiritisme," "Dans l'Invisible," and "Le Problème de l'Être et de la Destinée" had the greatest success. He had lost his eyesight in later age. Claire Beaumard had been his secretary after the war, and she quotes many letters received from his readers all over the world. Thus she supplements her own reminiscences which show us a great worker full of the consciousness of his mission to fulfil. His mission was the spreading of the absolute certainty of immortality, and his certainty helped greatly many mothers bereft by the war. Claire Beaumard writes simply and clearly, so that her book will be welcome to all the friends of her master, and deserves to be translated into English.—W. L.

NEW BOOKS RECEIVED.

TO BE REVIEWED SHORTLY.

"Abdul Baha in Egypt." By M. A. Sohrab. 390pp. Rider.

"Wisdom of the Serpent." By S. M. Statham. 234pp. 6s. Stockwell.

"Occult Causes of Disease." By E. Wolfram. 160pp. 6s. Rider.

"Mediterranean Ports." By A. H. Bartlett. 296pp. Palmer.

"Mysteries of Sound and Number." By S. H. Adams. 88pp. 10s. 6d. Foyle.

"Poetry and the Scientific Spirit." By R. D. Stoddard. 125pp. 2s. 6d. Rider.

"Training of an Initiate." By Dion Fortune. 130pp. 3s. 6d. Rider.

A SILVERED WORD is oft a polished lie.

CORRESPONDENCE.

THE B.B.C. AND SPIRITUALISM.

SIR,—Some time ago I offered to broadcast for the B.B.C. on the subject of Survival, and to do this without fee. I have just received a reply declining the offer, and saying: "Spiritualism has been considered by our Central Religious Advisory Committee as unsuitable for broadcast treatment." Evidently the "Central Religious Advisory Committee" stops the way. It would be interesting to know who are on this Committee. As the Postmaster General is now calling for renewal of licences, I suggest that the many thousands of Spiritualists who use the wireless, write to the B.B.C. and inform them that if the subject of Survival is going to be barred out, they will not renew the licence in the coming year.

CHARLES L. TWEEDALE.

Weston Vicarage, near Otley.

THE SOCIETY FOR PSYCHICAL RESEARCH.

SIR,—In view of the publicity you have given in a recent issue of your paper to a circular addressed by Sir Arthur Conan Doyle to the members and associates of the Society for Psychical Research, I should be obliged if you would print the following observations:—

(1) Sir Arthur's attack on the Society is based on his dislike of Mr. Besterman's review of a book in the *S.P.R. Journal*. The *Journal*, as appears from the notice printed on the cover, is issued "For private circulation among members and associates only." Sir Arthur had, therefore, no right to communicate to the general public his comments on anything appearing in the *Journal*.

(2) Sir Arthur's criticisms both of the Society and of Mr. Besterman contained numerous inaccuracies, which have been pointed out in two circulars addressed to the members and associates of the Society, one by the President and Hon. Secretaries, and one by Mr. Besterman.

(3) The Society has received several letters from prominent Spiritualists strongly disapproving of Sir Arthur's action, and expressing complete confidence in the Society's methods.

W. H. SALTER, Hon. Secretary.

MRS. RHYS DAVIDS ON THE PSYCHIC ELEMENT IN BUDDHISM.

SIR,—A. L. Wareham, in *THE TWO WORLDS* for December 6th, 1929, page 770, alludes to my studies, and quotes me as saying that Mrs. Rhys Davids is now proclaiming this fact, viz., that the four great Nikayas are full of spirit manifestations. Allow me to quote her chapter and verse. In "The Indian Historical Quarterly" for December, 1927, page 708, she says: "He (i.e., Buddha) admitted more than once that something he knew was due to information from a *deva*, a *devata*, a man of another world." Both here and in the same magazine for September, 1928, page 409, she alludes to three disciples who appeared separately to Buddha after death, viz., King Bimbisara, Philanthropist, the merchant and donor to the Buddhist Church, and a General named "Unconquered." (I have translated the meaning of the Pali names of the last two.) In the "Hibbert Journal" of London, July, 1928, page 628, she says: "Noteworthy (and much overlooked by writers) is the saying concerning the judgment on each individual, at death of the earth body, by the Watchers (Yama) on the other side. Here at least a positive doctrine of the 'soul,' if it exists, should emerge. It does. The 'man' comes over. The man is charged. The man is told: not by your mother or father or another have you been thus and thus. By you; yea, by you has this been done; by it you will be judged."

In her "Buddhist Psychology" (second edition, London, 1924, page 255), Mrs. Rhys Davids again alludes to the apparition of Philanthropist to the Master after death. She quotes her own translation of the story from a Nikaya which I have always called the Classified Collection, but which she calls the Book of Kindred Sayings. Long before, as already pointed out in *THE TWO WORLDS*, the story had been translated in Philadelphia from the Middling Collection, which gives a fuller text. Moreover, in her "Book of

Kindred Sayings," she translates whole chapters or sections which are ghost-stories pure and simple: human spirits (*devaputta*) whose names are given, and Brahmin gods appear to different disciples. It must be remembered that, in all these cases, Mrs. Rhys Davids is dealing with the pre-Christian or primitive Buddhism (*Hinayana*), whose Scriptures have come down in Pali, kept sacred by the nations of the south-east of Asia. The later, post-Christian Buddhism (*Mahayana*) has come down mostly in Chinese and Tibetan translations of Sanskrit books. But both Mrs. Rhys Davids and myself are *Hinayana* students (scholar, in her case), and what we say concerns the earliest Buddhism.

A. J. EDMUNDS.

MR. MASKELYNE AND SPIRITUALISM.

SIR,—Before Mr. Jasper Maskelyne charges anyone with untruthful statements he should make himself acquainted with the facts of the case, and not run headlong like a bull at a gate. He says there is not a word of truth in my letter, and says he can substantiate it by the letter from his grandfather.

Unfortunately for Mr. Maskelyne, other people can substantiate what I have stated is perfectly true. They are Mr. J. N. Maskelyne's own words, taken down by me in a conversation with him, and I cannot alter my notes to oblige Mr. Jasper Maskelyne. I will refer Mr. Maskelyne to a little book by Gambier Bolton, F.R.G.S., F.Z.S., entitled "Psychic Force," pages 66, 67, 68, rather too long to be quoted here, which will substantiate what I have said about the ring on Mr. Husk's wrist. I give a short quotation from page 68:—

"When Mr. Maskelyne, the conjurer, was shown this ring on the wrist of Mr. Husk, he expressed himself as much interested, and quite unable to account for the position of the ring there. He admitted that the ring was soundly welded, and that it could not have been hot-welded on the arm, and he suggested the possibility of cold-welding, but admitted that that would require great pressure and considerable time. He also admitted that the ring, in his opinion, could not possibly be removed, or, if possible, not without great injury to Mr. Husk's hand. I will only add to this that any person who knows anything whatever about the working of iron will, on examination, at once perceive that the ring is hot-welded."

A third edition of this book was published in 1913, so it was probably written during Mr. Maskelyne's life, and the statements have never been challenged. It is rather late to challenge them now that all the parties are passed away.

J. BARRETT.

SIR,—The letter from the late J. N. Maskelyne, reproduced in your issue of 21st February, is by no means convincing in its references to Mr. Husk's iron bracelet.

First, we have the opinion expressed that the ring had been bent into shape after being slipped on to the wrist, and could be removed by a similar process.

Apparently Mr. Maskelyne was by no means sure of his ground, for he goes on to say that even if the ring were too small to come off, "it might have been cold welded while on the wrist." He says, "There was no proof of supernatural power."

Apparently Mr. Maskelyne knew of some process of "cold welding" iron, but the secret remains hidden in the archives of St. George's Hall, among the other "mysteries."

Can Mr. Jasper N. Maskelyne reveal the secret process? Meantime, it seems to me to impose a less strain on one's credulity to accept a "supernatural" explanation, than to believe that the late J. N. Maskelyne did not appreciate that a process for cold welding iron had infinitely more in it commercially than so-called exposures of Spiritualism.

J. B. MCINDOE.

WE are pleased to hear that activities are likely to take place at St. Albans. Several home circles have been running for a few years, and we understand that a public meeting place is to be opened soon after Easter. We wish the venture all success.

SPECIAL REPORTS.

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

YORKSHIRE DISTRICT COUNCIL.

THE annual general meeting was held at Kirkgate National Spiritualist Church, Wakefield, on Mar. 8th and 9th. Only a small number of people came to the Saturday evening propaganda meeting, nevertheless we had a profitable time.

On Sunday, at 11, Mr. Wilson, the President, took the chair, and there were present 10 officers, 27 delegates and 13 associates, making a total of 50.

Mr. Gush gave the invocation, after which ten minutes were spent in spirit communion. The conference was welcomed to Wakefield by Mr. Panmore, for Kirkgate National Spiritualist Church, and Alderman Brewer for Leeds District Council. Sympathy was extended to the following arisen friends: Mr. J. Lightowler (Bradford), Mrs. Ben Davies (Rawmarsh), Mr. A. Wilkinson (Halifax).

The minutes and correspondence having been disposed of, the President gave his report, which was received with much favour, and a request that it be published. Next came the financial statement and auditors' report, these being satisfactory.

The election of officers resulted as follows: President, Mr. Wilson; Vice-President, Mr. Williamson, D.N.U.; Treasurer, Mr. Baxter, Secretary, Mr. Gale; Area Representative, Mr. Williamson; Associate Representative, Mr. Oates. The S.N.U. Executive report given by Mr. Williamson was received with thanks, and the notices of motion for the July Annual General Meeting came in for special consideration. Messrs. Wilson and Gale were elected to represent the Yorkshire District Council at the S.N.U. Conference at Nottingham.

About 50 sat down to dinner and 45 for tea. A propaganda meeting was held at 6-30, Mr. Wilson occupying the chair, those taking part being Messrs. Webb, McDonald, Firth, Williamson Mrs. Harrison and Mrs. Ledger. A vote of thanks by the Vice-President brought to a close a conference that will long be remembered.—H.H.G.

BIRTHS, MARRIAGES AND TRANSITIONS.

BIRTH.

ON March 17th, to Mr. and Mrs. T. Robinson, nee Kitty Goodwin, a daughter, at 42, Tiverton Street, Ardwick, Manchester.

TRANSITION.

HOPE.—On March 18th, at the Manchester Royal Infirmary, Albert, the dearly-loved husband of Amy Hope, 129, Raby Street, Moss Side, aged 40, after much suffering, patiently borne.

ACKNOWLEDGEMENT.

THE relatives of the late Aaron Wilkinson beg to thank all friends for the beautiful floral tributes and letters of sympathy in their sad bereavement.—18, Illingworth Road, Halifax.

NEW SECRETARIES.

READING SPIRITUALIST CHURCH.—Secretary: W. E. WILKINS, 89, Addington Road, Reading. Phone 1381 Reading.

MANOR PARK SPIRITUALIST CHURCH, STRONE ROAD, SHREWSBURY ROAD, MANOR PARK, LONDON, E.12.—MR. W. B. CHAPMAN, 297, Strone Road, Manor Park, E.12.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 30TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MRS. ANDERTON.
MONDAY, at 3, MRS. GERSHON.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. LANGFORD.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, APRIL 6TH, MR. W. JAMES.

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

SUNDAY, MAR. 30TH, at 11,
MR. E. W. OATEN, Dipl. S.N.U.
At 6-30, MRS. A. C. OATEN, Dipl. S.N.U.
MONDAY, at 8, MRS. A. C. OATEN,
Clairvoyance.
SATURDAY, APRIL 5TH, at 7, WHIST
DRIVE. Subscription Tickets, 1/-.
SUNDAY, APRIL 6TH, HANNEN SWAFFER
Esq., at Ardwick Picture Theatre.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SATURDAY, MAR. 29TH, at 7-30, DANCE.
Nemo Five Band. 1/3 inclusive.
SUNDAY, MAR. 30TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. WAINWRIGHT.
MONDAY, at 8, MRS. CLEGG.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, at 3 and 8, MRS. FER-
GUSON.
SUNDAY, APRIL 6TH, HANNEN SWAFFER
Esq., at Ardwick Picture Theatre.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, MAR. 30TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, MRS. MEAKIN.
MONDAY, at 3 and 8, MISS CADDICK.
TUESDAY, at 8, WHIST DRIVE, 1/-.
WEDNESDAY, at 3 and 8, SERVICE.

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

SUNDAY, MAR. 30TH, at 2-30, LYCEUM.
At 6-45 and 8-, MR. R. MOSS.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, SERVICE AS USUAL.
THURSDAY, at 8, MRS. WOLFENDEN.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, APRIL 6TH, MR. PILKINGTON.

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

SUNDAY, MAR. 30TH, at 6-30 and 8,
MISS E. BROWNHILL.
MONDAY, at 3 and 8, MRS. BROMLEY.
WED. and SAT. at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, MR. HALLAS.
SUNDAY, APRIL 6TH, MRS. TOMKINSON.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, MAR. 30TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, SERVICE AS USUAL.
WEDNESDAY, at 8, SERVICE.

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

SUNDAY, MAR. 30TH, at 6-30,
MR. CHAS. ROACH.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, SERVICE.
At 7-30, HEALING, MR. JENKINSON.
FRIDAY, at 8, MRS. WOLFENDEN.
LYCEUM every SUNDAY at 2-30.

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

SOCIETY ADVERTISEMENTS.

Moss Side Progressive Lyceum Church
Above 61A, GT. WESTERN STREET.

SUNDAY, MAR. 30TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. H. B. TYRER
(D.N.U.).

TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. BURTON-
WOOD.

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

SUNDAY, MAR. 30TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MRS. A. SPENCER.

MONDAY, at 8, MRS. EDWARDS.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 8, MRS. CROSS.
THURSDAY, at 8, QUARTERLY MEETING.

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

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

SUNDAYS at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.

Local Clairvoyant: MRS. W. G. HAYTER

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

Resident Minister, MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.

FRIDAY, at 6, HEALING. Guild in at-
tendance to give treatment to sufferers

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

SUNDAY, MAR. 30TH, at 11-15 and 7,
ANNIVERSARY SERVICES.
Address by MISS MOYES (Zodiac).
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton
MIGHELL STREET HALL.

SUNDAY, MAR. 30TH, at 11-15 and 7,
MRS. E. CLEMENTS.
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, MAR. 30TH, at 3-30 and 6-30,
MRS. VIOLET CROXFORD.
After-Circle at 8.

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

SUNDAY, MAR. 30TH, at 6-30,
MRS. MAUNDER.
At 3, LYCEUM.
THURSDAY, at 7, SERVICE.

Free. Three Books on Phrenology,
Psychology, and Mediumship. Postage
2d. each. Institute, 3, Museum Square,
Leicester.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 30TH, at 6-30,
ADMIRAL ARMSTRONG.
TUESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, MR. ELLA, Address.
SUNDAY, APRIL 6TH, REV. VALE OWEN,
Address.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, MAR. 29TH, at 7, and
SUNDAY, MAR. 30TH, at 3 and 6-30,
MRS. CROWDER, Dipl., S.N.U.

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

SUNDAY, MAR. 30TH, at 7,
MR. PERCY HITCHCOCK, Address.
WEDNESDAY, at 7-30, MISS M. BARBER
Address and Clairvoyance.

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

SUNDAY, MAR. 30TH, at 11 and 6-30,
LYCEUM.
THURSDAY, at 8, MRS. B. STOCK.

Sutton Spiritualist Society,
Co-OPERATIVE HALL, BENHILL STREET

SUNDAY, MAR. 30TH, at 6-30,
MR. H. BODDINGTON.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, MAR. 30TH, at 11 and 6-30,
MISS H. L. WRIGHT.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MISS BARBER.

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

SUNDAY, MAR. 30TH, at 6-30,
MRS. M. GOODE.
CIRCLE follows Service.
MONDAY, at 3, LADIES' OWN,
MRS. MOTE.
WEDNESDAY, at 8, MRS. MELLOY.

Barnsbury Spiritualist Church,
78, ROMAN RD. (opposite CALEDONIAN
RD. TUBE STATION), N.7.

SUNDAY, MAR. 30TH, at 7,
MR. JOHN WAITE,
Address and Clairvoyance.
At 3, OPEN HEALING CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, APRIL 6TH, MRS. STRONG,
Address and Clairvoyance.

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

SUNDAY, MAR. 30TH, at 11, CIRCLE.
At 6-30, MISS RUTH GOLDSMITH,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING,
MRS. RAYFIELD.
FRIDAY, at 8, SOCIAL EVENING.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, APRIL 6TH, MRS. DAYMOND.

Lady boards Pets. Indoor. Home
care. Sussex.—Box J.M.S., Two
Worlds Office, Manchester.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 30TH, at 11,
MRS. S. F. TYLER,
Address and Clairvoyance.
At 3, LYCEUM.
At 6-30, MRS. ESTELLE ROBERTS,
Address and Clairvoyance.
MONDAY, at 3, MISS MANSFIELD.
THURSDAY, at 8, MRS. EDEY,
Clairvoyance.

"MEDICINE MAN," the control of
MR. JONES, of Wimbledon, will on
Monday Afternoon, April 14th, from
2-30 to 6, attend to diagnose, give
Healing Treatment and advice on
Dietetics. A silver collection, to help
defray expenses, will be taken.

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

SUNDAY, MAR. 30TH, at 7,
MR. S. A. BARKER.
MUSIC BY ORCHESTRA.

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

SUNDAY, MAR. 30TH, at 11,
MISS M. MORETON.
At 7, MRS. RAYFIELD.
WEDNESDAY, at 8, MR. S. FOSTER,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church,
STOCKWELL PARK RD., Brixton, SW9.

SUNDAY, MAR. 30TH, at 11-15, Service.
At 3, LYCEUM.
At 7, MRS. F. KINGSTONE, Address
and Clairvoyance.
MONDAY, 7-30, Ladies' Public Circle.
TUESDAY, at 8, Members' Circle.
THURSDAY, at 8-15, Public Circle.
SUNDAY, APR. 7TH, MISS THORNDICK.

Central London Spiritualist Society,
102, GREAT RUSSELL ST., W.C.1.
(Note New Address.)

FRIDAY, MAR. 28TH, at 7-30,
MRS. COOKE.

SUNDAY, MAR. 30TH, at 7,
MRS. E. HINES.
FRIDAY, APR. 4TH, MR. A. SERGEANT.
SUNDAY, APR. 6TH, MRS. M. CROWDER.
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. 30TH, at 11, SERVICE.
At 7-45, MR. WATCHOUS and
MRS. J. HAMMERTON.
WEDNESDAY, at 8, MRS. HAMMERTON.

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

SUNDAY, MAR. 30TH, at 11, OPEN CIRCLE
At 3, LYCEUM.
At 6-45 for 7, MRS. MEURIG MORRIS,
Address and Clairvoyance.
MONDAY, at 3, PSYCHOMETRY.
At 8, HEALING CIRCLE.
FRIDAY, at 8, PSYCHOMETRY.
SUNDAY, APRIL 6TH, REV. J. J. WELCH

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

SUNDAY, MAR. 30TH, at 6-30,
MISS L. WHITE,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8,
MRS. ETHEL SMITH.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 30TH, at 7,
MR. H. WRIGHT.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 3, SOCIAL. At 8, MISS
JOAN PROUD.

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

SUNDAY, MAR. 30TH, at 3-15, LYCEUM
At 6-30, ALDERMAN D. J. DAVIS,
Address and Clairvoyance.
WEDNESDAY, at 7-45, MR. A. PUNTE:
(Luton), Clairvoyance.
MONDAY, MAR. 31ST, at 7-45, in the
LECTURE ROOM, PUBLIC HALL, GEORGE
STREET, CROYDON.
Lantern Lecture by Mr. Wm. Hope
(of Crewe.)
Admission by ticket, 1s. each.

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

SUNDAY, MAR. 30TH, at 11-15, MR.
SERGEANT. At 3, LYCEUM.
At 7, MRS. LEVITT.
WEDNESDAY, at 8, MRS. F. TYLER.
SUNDAY, APRIL 6TH, DR. W. J. VAN-
STONE.

The Spiritualist Fellowship
(KENTISH TOWN), "THIRTEEN, MOR-
TIMER TERRACE, HIGHGATE ROAD.
Cars 7, 15, 25, Gordon House Stop.

SUNDAY, MAR. 30TH, 82ND ANNIVER-
SARY OF MODERN SPIRITUALISM.
MR. H. J. OSBORN and MRS. L. KING.
Trance Addresses by Pioneers.
At 3, Special Flower Seance. Tea at 4-30
THURSDAY, APRIL 3RD, at 3, CLAIRVOY-
ance and AFTERNOON TEA. At 8,
LANTERN LECTURE by MR. H. J.
OSBORN, "Does Spiritualism Cause
Lunacy?"

Finchley Spiritual Mission,
FERN BANK HALL, GRAVEL HILL,
MENDON LANE, CHURCH END, N.3.
(Trams & Buses to "Queen's Head.")

SUNDAY, MAR. 30TH, at 7,
MR. STEPHEN FOSTER,
Address and Clairvoyance.
THURSDAY, at 8, MRS. E. M. NEVILLE,
Clairvoyance.

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

SUNDAY, MAR. 30TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MISS L. GEORGE.
TUESDAY, at 3, MRS. REDFERN.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, MRS. STACKPOOL E.
O'DELL.

Fulham Spiritualist Society,
12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, MAR. 30TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, MRS. EDWARDS.
THURSDAY, at 3, REV. G. NASH.
SUNDAY, APRIL 6TH, MR. DIMSDALE
STOCKER.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.

SUNDAY, MAR. 30TH, at 3, LYCEUM.
At 7, MME. A. DE BEAUREPAIRE.
MONDAY, at 3, MRS. MELLOY.
At 8, MRS. DUNN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, APRIL 6TH, MRS. S. D. KENT.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 30TH, at 3, LYCEUM.
At 6-30, Mrs. MINNIE LINES.
Address and Clairvoyance.
OPEN CIRCLE after Service.
THURSDAY, at 8, DISCUSSION.
SUNDAY, APRIL 6TH, Mrs. GOLDS.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, MAR. 30TH, at 7,
Mrs. GRACE COOK.
WEDNESDAY, at 3, Miss PROUD.
THURSDAY, at 8, Mrs. REDFERN.

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

SUNDAY, MAR. 30TH, at 11, SERVICE.
At 7, Mr. E. LLOYD.
TUESDAY, at 8, FREE HEALING CIRCLE.
Mr. CUMMINGS in attendance.
WEDNESDAY, at 8, Miss CANNON.

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

SUNDAY, MAR. 30TH, at 6-30,
Mrs. WORTHINGTON. Address.
WEDNESDAY, at 7-30 for 8, WHIST
DRIVE.
SUNDAY, APRIL 6TH, Mr. & Mrs.
PULHAM.

**Hendon and Golders Green National
Spiritualist Fellowship.**

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

SUNDAY, MAR. 30TH, at 6-45,
Rev. GEORGE COLE,
"Where & What is the Spirit World?"
WEDNESDAY, at 7-45, Miss L. GEORGE.

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

SUNDAY, MAR. 30TH, at 6-45,
Mrs. GARNER,
Address and Clairvoyance.
WEDNESDAY, at 3 (LADIES' GUILD)
and 8, Mrs. COOK,
Address and Clairvoyance.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, MAR. 30TH, at 7,
Mr. H. J. STEABEN.
MONDAY, at 7-30, MEMBERS' SOCIAL
EVENING.
THURSDAY, at 3, LADIES' MEETING,
Miss M. LINES.
FRIDAY, at 8, Mrs. K. FILLMORE.

Independent Spiritualist Church,
NEW MORRIS HALL, BEDFORD ROAD,
CLAPHAM, N.

SUNDAY, MAR. 30TH, at 6-45,
Mrs. HARRINGTON,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.
SUNDAY, APRIL 6TH, Mrs. E. SMITH.
LYCEUM every SUNDAY at 3-15.

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

SUNDAY, MAR. 30TH, at 6-30,
Rev. G. VALE OWEN.
MONDAY, at 8, in Small Hall,
Mr. JOHN SHARPE, Psychometry.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE.

SOCIETY ADVERTISEMENTS.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, MAR. 30TH, at 11, Mrs.
STEPHENS. At 3, LYCEUM.
At 6-30, Mrs. W. C. WILLIAMS.
WEDNESDAY, at 7-30, Miss F. MORSE,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' CIRCLE and
HEALING.

SUNDAY, APRIL 6TH, Miss M. MILLS.

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

SUNDAY, MAR. 30TH, at 11-15, CIRCLE.
At 6-30, Mr. HORACE LEAF, F.R.G.S.,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, Mrs.
REDFERN. Address and Psychometry.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, Mrs. PRINCE,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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

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

FINAL MEETING THIS SESSION.
MONDAY, MAR. 31ST, at 8,
Mr. M. BARBANELL (Dipl. S.N.U.),
Subject: "Is the Lord's Prayer a
Model Prayer?"
Everybody welcome. Discussion invited.

**Little Ilford Christian Spiritualist
Church,**

THIRD AVENUE, MANOR PARK, E.

SUNDAY, MAR. 30TH, at 3, LYCEUM.
At 7-, Mrs. EDEY,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, Miss F. DAUNTON,
Address and Clairvoyance.
SUNDAY, APRIL 6TH, Mrs. C. YOUNG.
SUNDAY, APRIL 27TH, Mr. T. BOGUE,
of the Northern District Council, S.N.U.

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

SUNDAY, MAR. 30TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, Miss MOORE.
THURSDAY, at 3, Miss WARD.
At 8, Miss GEORGE.
SUNDAY, APRIL 6TH, Mrs. CLARKE.

Southall Spiritualist Society,
Co-OPERATIVE HALL, KING STREET.

SUNDAY, MAR. 30TH, at 7,
Mr. MUTCH.
SUNDAY, APRIL 6TH, Miss M. MORETON.
TUESDAY, at 3, LADIES' GUILD held
at 16, Osterley Park Road.

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

SUNDAY, MAR. 30TH, at 7,
Mr. & Mrs. COLEMAN.
SUNDAY, APRIL 6TH, Mrs. F. LANE

Shepherds Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, MAR. 30TH, at 11,
OPEN CIRCLE. At 6-30,
Miss A. ROTHERHAM. Address.
THURSDAY, at 8, DEBATING and
INSTRUCTION CLASS.

PAYING GUESTS received. Quiet,
comfortable, country cottage. Short
distance sea. 2 guineas weekly. —
Mrs. NORTON, Old Mustards, East-
church, Isle of Sheppey, Kent.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAR. 30TH, at 11-30, CIRCLE
At 7, Mr. C. GLOVER BOTHAM,
Address and Clairvoyance.

THURSDAY, at 8-15, Mrs. M. MAUNDER.
SUNDAY, APRIL 6TH, Mr. A. BERNARD.

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

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

SUNDAY, MAR. 30TH, at 11,
Mr. HADLEY. At 3, LYCEUM.
At 6-30, Mr. T. W. ELLA.

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

SUNDAY, APRIL 6TH, LYCEUM SUNDAY.

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

SUNDAY, MAR. 30TH, at 6-30,
Mr. R. B. CHRIPPES,
Address, followed by OPEN CIRCLE.
THURSDAY, at 3, LADIES' MEETING.
Mrs. BYCROFT, Psychometry, also at 8.
Address and Clairvoyance.

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

SUNDAY, MAR. 30TH, at 11, SERVICE
and CIRCLE. At 3, FREE HEALING.
At 6-30, Mrs. REDFERN.
WEDNESDAY, at 3, Mrs. A. PATTERSON.
At 8, Mrs. MAUNDER.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, MAR. 30TH, at 3, Mrs. PYNE,
Address and Psychometry.
At 6-30, Dr. W. J. VANSTONE.
WEDNESDAY, at 3 and 7-30, Mrs.
CROXFORD, Psychometry, Address and
Clairvoyance.

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

SUNDAY, MAR. 30TH, at 3, LYCEUM.
At 7, Mrs. COX.
SUNDAY, APRIL 6TH, Mr. PAPPS.

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

SUNDAY, MAR. 30TH, at 11,
Mr. PERCY O. SCHOLEY.
At 6-30, Mr. HAROLD VERNON.
WEDNESDAY, at 8, Mr. P. O. SCHOLEY.
Address and Clairvoyance.

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

SUNDAY, MAR. 30TH, at 6-30,
Mrs. CLARK,
Address and Clairvoyance.
SUNDAY, APRIL 6TH, Mr. E. KEITH.
Address and Clairvoyance.

FOR SALE, Old-Established Herb and
Drug Stores. Very cheap to quick
buyer. Full particulars from Brown's
HERB and DRUG STORES, 66, Railway
Street, Nelson.

SOCIETY ADVERTISEMENTS.

CHRISTIAN SPIRITUALISTS' CONGREGATION
35, CRESSWELL RD., TWICKENHAM, MIDDLESEX.
— HEALING & DEVELOPING CLASSES —
SATURDAYS.—PUBLIC CIRCLES AT 7-45 P.M.
PUBLIC MEETINGS WITH AFTER CIRCLES
NEXT SUNDAY AT 7 P.M. | NEXT WED'DAY AT 7.30 P.M.
* Mr. E. W. BEARD | THE TEACHER. *
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