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

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FRIDAY, APRIL 11, 1930.

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FRIDAY, APRIL 11, 1930

PRICE TWOPENCE

Original Poetry.

B E L O V E D .

I HAVE searched for you, Beloved,
I have failed in my quest,
How I mourned your loss, Beloved,
When you were laid to rest.

In vain I sought to pierce Death's gloom
For one glimpse of your face.
Death's mystery remains unknown;
God grant me comfort, grace.

Grace, that my burden I may bear
Fight life's battle through.
I have known sorrow, let me share
Another's trouble too!

Yes, I searched for you, Beloved,
When you were near to me,
Circling white wings o'er one you loved
Waiting in Heaven for me.

So I will strive on, Beloved,
Knowing I have your smile.
God will call to me, Beloved,
To join you in a while.

—MAYFLOWER.

THE "ALTER EGO," OR "OTHER SELF."

By ALFRED KITSON, Dipl. S.N.U., F.N.S.C., and Hon. Adviser, B.S.L.U.

THE *alter ego* may be thought by some thinkers to have reference to the subconscious self, as certain writers on psychology are pleased to call that part of man's nature thought to lie under man's mentality and crop up on rare occasions. Other students of man's psychological nature prefer to call this mental phenomenon the super-conscious self, as in its manifestations there are certain indications of its being superior to the normal workings of the mind.

No doubt the study of these aspects of man's nature would be very interesting and instructive. But our present consideration has special reference to those glimpses of revelations coming from the spirit side of life, which, if true, will ultimately revolutionise our ideas concerning the origin and nature of man. We use the term "man" as comprehending the masculine and feminine genders, the complete being.

One of the glimpses from the beyond has reference to the "Divine Spark," containing a poetic hint, that as sparks are driven off from a fire, to wit, a locomotive, so is each human being a detached portion given off from God, the Divine Source and Centre of Life, and sent earthwards to become incarnated in a physical body, and through it, become individualised, and develop character and fortitude consonant with his divine nature.

In order to understand the nature of the Divine Spark, it is necessary to consider the nature of its source, God. Concerning this, one communicator says:—

"According to the teachings we have received from high sources of intelligence and knowledge, I—with other students—have reason to believe that the highest source of infinite intelligence or Deity, is dual in attributes, Wisdom and Love, Positive and Negative, Male and Female, and that all manifestations of the Infinite are expressed through these principles, the one or the other animating the being of all forms of life, and that in every form of manifestation

or activity, some degree of both elements or principles is expressed. Although containing dual principles and forces, no single form is complete in itself. It must have its counterpart, mate or complement to round out its beauty and fulness in life."

It appears from the above that God, the source of life, is dual in its attributes. This being so, ought we not to assume that the Divine Spark that emanates from God is dual in its attributes also? The following questions bearing on this aspect of the Divine Spark were submitted for the consideration of the high spirit intelligence. The answers received were recorded as follows:—

QUESTION.—*Is the soul mate germ (Divine Spark) dual, or male and female, at the time of its emanation (from the Central Source of Being), and do they separate for earth life, and reunite in spirit life?*

ANSWER.—As we understand it, the soul germ (Divine Spark) in the ultimate is dual; the essence and potency of two individuals are comprised in the primal germ; these individualities, though not visualised into personalities, are male and female; and before the soul germ becomes visible, or perceptible to even very advanced and wise spirits, they are separated, and literally compose two soul germs, for human expression. They are not always kept apart in earth life, as sometimes they are brought together on the mortal plane, in which cases the union is very sweet and the conjugal relations thus entered into are of the most harmonious and beautiful character, whether in earth life they be rich or poor.

"Soul mate germs are always united at some time; it may not be for many, many years, according to their unfoldment and work or knowledge in the spirit world; sometime and somewhere the union will be, of course, since by the law of affiliation and attraction, as well as vibration, in the spirit, all life or being must find its own."

QUESTION.—*If soul mate germs emanate from Deity, do they not have deific attributes?*

ANSWER.—Yes. Souls have deific attributes and properties; all souls have the Divine principles, the Infinite possibilities within; these may be late in showing existence, but they must manifest sometime in Soul Life.

QUESTION.—*What is the ultimate form of soul mates?*

ANSWER.—We are told that, ultimately, in the Celestial Spheres, ages on, the reunited Soul Mates appear as one rounded Glorified Sphere of Light, possessing the attributes of Intelligence, Energy, Wisdom, Love and Power; but that the distinct individual attributes and elements of each, the male and the female, are plainly discerned and manifested; there is no swallowing up by the other part, and that, whenever desirable, they can separate and appear as two distinct individuals, male and female.

Although the communicating spirit uses the term "soul germs," it is not to be understood that he desires them to be taken in a literal sense as being very small, as in another communication, he describes them as being oval in shape, and of intense brilliancy. Moreover, seeing that they are discernible only by highly advanced spirits, we can understand why the ordinary communicating spirit appears to be ignorant of them.

Reference has been made to the division of the soul germ into two halves, to seek expression and unfoldment, as male and female, by descending into matter, and taking on material bodies. Their descent into matter to commence the task of unfolding their innate divine attributes is not into the dense matter of this earth. There are other planets in the solar system which are more attenuated in their composition and so better adapted to the purpose of the

soul germs. It is to one of these that they are drawn by strong magnetic currents, to receive their first contact with the fine subtle elements of matter and shape them into the semblance of an organised body through which to function as human beings, and struggle with the adversities of individualised beings.

When they first descend into matter and draw to themselves and condense around them those fine forces into organised bodies, "there ensues that mysterious transformation of those divine qualities which converts spiritual love into material passion, intellectual knowledge into human reason, boundless perception into dim memory, and vague prescience of eternal things into temporal," and these soul germs, hitherto without parts and passions, now functioning through organised bodies—male and female—are swayed by the emotions of love, or passions of hate, affection and jealousy more violent than known in earth life, because they have not learned how to hold them in restraint. They are creatures of blind impulse receiving their first lessons in the school-house of life.

During this, the first embodiment of the soul, the law of evolution is at work evolving an astral body, through which it can function, after death, on the astral plane, which bears a similar relation to the first planet, as does the spirit world to this planet we call the earth.

In the astral world, these souls come in contact with the law that holds throughout God's creations, namely, the *Law of Compensation and Retribution* for all the good or evil they have done. It is a necessary disciplinary process that all souls must undergo and complete as a preliminary condition of moral unfoldment before they are pronounced fit or qualified to proceed on their astral flight to the next planet for their second embodiment in conditions that are denser and more difficult to manipulate and control.

In this, their second embodiment, the same laws operate as before, but their task is more arduous, because their bodies are more dense and difficult to control. The social and family relations are brought a step nearer those appertaining to this life.

The law of evolution is at work evolving bodies through which they can function after death. After death, they again encounter the moral law of compensation and retribution for all the good or evil done; for the same purpose and the same reason as before. And so on, until finally they are prepared for and drawn to the earth for their last embodiment, of which fact and its importance they are aware.

What a wonderful and marvellous thing is human life, when viewed from the higher planes of spirit life. If we had the vision of an angel, so that we could look down the long vistas of time, we might see countless hosts of human souls working their way by evolutionary processes on other planets in the solar system, preparatory to being drawn to this earth; we might see millions of souls who, having qualified for a life on this earth, are waiting to be guided by the Lords of Life, to prospective parents, whose characteristics and environments, as such, will ensure them the necessary conditions for their future development on earth. We might also watch their struggles and trials of earth life as they grope their way through the same, with the aid of their five senses, not knowing whither their footsteps are wending. Viewing their struggles from this exalted position, we might be filled with pity and compassion at their failings and mistakes, as is the wise teacher at the mistakes and errors made by the pupils under his care and tuition, who are painfully striving to learn the lessons their teacher has set them, knowing that they are necessary to fit them for a career that awaits them later on in life. So the lessons must be mastered, no matter how painful the task may be.

When humanity learns of the soul's long evolutionary career and the moral law which compels each soul to "reap as it has sown" after each embodiment, it will cease its mad scramble for wealth, power, and self-aggrandisement. King, priests, and conquerors will hold human life too sacred to be gambled for conquest, and wars will cease.

The astral body worn by the soul up to the event of its next embodiment is gradually dissipated, as its service is no longer required. The ego retains, in its inner consciousness, the full memory of the experiences gained in

each embodiment, and will come into the full possession of them after it enters the spirit world.

So far during our consideration of the embodiments of the *alter ego*, we have represented them as appearing simultaneously. We did this in order to make it easy for the student to follow the plan of unfoldment. But it would be misleading the student if we allowed this to pass without pointing out that there are instances in which one of the has sought embodiment in a country remote from the other, and long years intervening in regard to the time of their lives. In such cases, there was no hope or chance of their meeting in this life. Why this disparity in the periods of their embodiments and in countries far removed from each other, is inexplicable save in the assumption that it is necessary in their case in order to develop certain traits and qualities of character that would be to their ultimate advantage when their pilgrimage was over and their final reunion was won. Truly, there is neither marriage nor giving in marriage in heaven. They are as the angels of God, complete in their reunion.

To the question, "Is a physical body necessary?" we answer that a physical body is necessary to give permanency to the spirit body, so that it can withstand all the integrating forces it may encounter in its great eternal career God-ward. Otherwise this earth would not have been needed as one of the workshops in God's great plan for the evolving of spirit bodies through which the ego and its *alter ego* could function for the unfolding and developing of their divine attributes of Wisdom and Love. The child being the repository of Infinite Possibilities, needs a suitable vehicle through which to function, capable of rendering Infinite service. This earth is the only member of the solar system, as I have shown elsewhere, that is capable of supplying that enduring quality to the spirit body.

The value of these revelations concerning the *alter ego* are incalculable, as they will exercise a restraining power on those who, unable to see any moral law or purpose in the plan of being, have allowed their passions unbridled sway, who would have done better had they been better informed. As they come to realise their mistake, it will have a morally refining and spiritualising effect on their daily lives, as it will urge them to be worthy to meet and be reunited to their other self.

The teaching of the philosophy of the *alter ego* will bring a ray of hope and joy into the hearts of the mis-mated, whose marriage vows have been chains of slavery and misery, which nothing but death could break; and even beyond, a satisfaction nor realisation of all their deep yearning aspirations that have welled up within them, and which they were fondly looking forward to marriage to realise. To such comes the promise of ultimate satisfaction.

A great unrest in the marriage relationship is felt in the walks of life, in all classes of society, the high and low, the clergy and the laity, the learned and illiterate, all are victims of this longing for their *alter ego*, or other self, but lack a name to define their condition, and cause of their discontent.

As the young and rising generation are instructed in the mysteries of life and being now being revealed from the spirit side of life, and the purpose and sacredness of marriage, they will be led to pray for guidance in their choice of partner in life. It may not always be possible to meet the *alter ego*, owing to the millions who die in their infancy, and the millions of young men who enter the armies and navies of all civilised nations. Failing their *alter ego*, then they should pray to be guided to those of congenial nature, aspirations and ideals in life, so that their union may be harmonious, and their children even-tempered, and their home life be a foretaste of the harmony of heaven. Be assured, spiritual guidance would be given.

All spiritually minded will agree that love is more than a passion, or a dream—it is a dynamic force. All its counterparts pull their victims down. But love builds its possessors up, strengthens them, purifies them, makes them steadfast in their struggles after righteousness. Between harmoniously mated it creates the perfect personality and satisfaction. Such people go not to heaven, heaven comes to them.

The reader may wonder why these revelations have not been given to the world in the earlier ages. They have appeared in fragmentary glimpses, which led reformers to propound certain theories suitable to their mentalities. Each one contained a portion of the truth, which portions have gradually prepared the way for the fuller revelation.

"All things grow to right proportions in time, and become nicely adjusted to the needs of humanity; but, Beloved, the few must go forward and prepare the way.

Reformers, leaders in any educational movement have to move slowly, catching a few here and a few there from the thinkers by the way, till the light of their work becomes so luminous that all must see and comprehend."

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BRIGHTON PROPAGANDA MEETINGS,

"LIFE AFTER DEATH."

The second propaganda meeting was held in the Dome, Brighton, on Saturday, March 29th, under the generous promotion of Mrs. Crawford Smith, when Mr. Hannen Swaffer and Mr. Maurice Barbanell delivered addresses on "Life After Death" before an audience of over 1,000. Vice-Admiral J. G. Armstrong occupied the chair.

Mr. Barbanell said that the fundamental fact to be established in regard to Spiritualism was not so much whether it was good or bad, useful or useless, but whether it was true; and the only method of arriving at the truth was by inquiry into its phenomena. No one was qualified to express an opinion on this subject unless he inquired into it. The so-called authoritative statements of experts who had never sat with mediums, and all the stories printed in the newspapers by so-called committees of scientists, artists, actors and actresses who had never investigated the subject, could be dismissed from our minds. The only competent judges were those who had exhaustively examined the subject; and if the evidence of spirit return was impartially considered, then the case for Spiritualism could not be set on one side.

Some critics had said that the spirit world must be very densely populated, considering the vast number of people that had passed on. But spiritual ideas could not be expressed in physical terms and measurements. In the course of life, for example, we had millions of thoughts. Where were they? The modern wireless was an example of thousands of waves of sound occupying the same space.

The question of growth in the spirit world was also another problem to many. What happened to children? The laws which controlled life after death were the same laws that controlled the universe. Children grew in the spirit world precisely in the same manner as children grew here. Old people did not grow older, because age was only a physical phenomenon related to a world of time. They could only grow towards maturity.

Spiritualism discarded the old conceptions of heaven and hell, because they were materialistic. Heaven in the spirit world was that mental sphere where those who passed over mingled with those with whom they were in sympathy, love and affection. If by virtue of the lives they lived here they were condemned to live there with selfish individuals, that indeed would be hell, particularly if they contemplated all the wasted moments of their lives. There was no hell greater than self-remorse.

Did spirit people work? Some people imagined that when they left this world they would be finished with work, but wherever there were human beings there would always be work. The difference between work here and work in the spirit world was that there we should be able to work in those occupations most congenial to us. Here economic conditions forced many to work in occupations distasteful to them. There the questions of food and money did not arise, and there were, therefore, no uncongenial occupations. After death, too, people lived in houses, and wore clothes as they did here. It was a natural instinct to wear clothes, a form of privacy, that will survive after death. In a mental world people will wear mental clothes. Did not

Sir Oliver Lodge say that his son Raymond met people who craved for whisky and cigars? Sir Oliver could easily have left this out of his book. He knew that it would evoke ridicule, and he was, in fact, advised by his friends to leave it out; but he preferred to state the truth and face the ridicule.

After all, the truth was never popular. Death made no startling transformation in character. The individual drunken before death would be drunken after death. Drink, after the first stimulus, was a mental craving, and the mental craving persisted until the spirit evolved to higher things. But in the next state the material limitations of this world would be removed, there being no physical body to hamper us. We would not be restricted by time and space. And one of the great comforting messages of Spiritualism was that those who in this life were deaf, blind, infirm, or unsound in mind, went into the next world with spirits uninjured.

Why did they have communications from those who had survived? "If I were to die to-morrow—and no Spiritualist should fear death—I should say that the chief reason why I should want to return to earth would be in order to tell those I loved something about the life, and the discoveries I had made. There would be an attracting force pulling me back to earth." Newspaper commissions failed to obtain evidence of survival because they were merely seeking sensationalism—some story that would increase their circulations. When, however, there was the sincere desire of mourners to obtain contact with the individual for whom they mourn, then they probably had the strongest attracting force in the world.

The knowledge of spirit return changed automatically the whole outlook upon the life one lived. One understood for the first time that the earth life was a school where lessons had to be learned to equip ourselves for the greater life.

Mr. Hannen Swaffer gave a breezy and interesting speech. He stated that there would be little mourning in this country could we but remove the scandalous persecution under which the movement of Spiritualism still suffered. The paucity of good mediums was due to their suppression by the law. The gifted clairvoyant who would demonstrate that evening would be liable to arrest for what she was about to do, and he could be arrested for conniving in her offence. Whilst St. Paul told them that he would not have us ignorant of spiritual gifts, and St. John told them to test the spirits, whether they be good or ill, the law of this country declared that it was illegal to seek psychic and spiritual knowledge. The reason appeared to be that many years ago a Scottish king, who came to England in search of a very comfortable job, installed himself in a palace in London, called himself James I., and, being sea-sick one day whilst sailing in a boat, happened to hear that the waves had been made rough by witchcraft. There was then passed the Witchcraft Act, which was still in existence, although kings, he believed, had left off being sea-sick.

The speaker went on to say that lately the newspapers had been full of statements that Christians were being persecuted in Russia, but they had no right to criticise what was happening to Christians in Russia, when all the time they allowed the persecution of Christians in England to continue. They in that hall were comparatively free, because the movement of Spiritualism had in a measure triumphed over persecution and ridicule. But there were Spiritualists in this country who forty or fifty years ago were stoned because of their convictions. Thirty years ago the Editor of THE TWO WORLDS was pelted with fish because he was a Spiritualist.

WIDESPREAD PROGRESS.

Since Spiritualism was born eighty-two years ago, not one scientist had persisted in his study of our subject without coming out whole-heartedly on our side—with the exception of one French scientist. Evidence was piling up all over the world, every day, every week, every year, proving that the basis of all religions was a psychic basis. Spiritualism explained more clearly the Bible story; it made it human again, it made it true again. It explained to the Jews that their old orthodoxy had behind it after all a fundamental truth uniting all religions, and sharing

in the great truth which he shared, which he hoped all would eventually share in, and which would bring the peoples of this world closer and closer together. Mediumship was the ordinary practice of the early Christian Church, and many members of the ecclesiastical profession were to-day convinced of the truth of Spiritualism, but they were afraid to speak. For instance, a Baptist minister of Birmingham (Rev. Spurr) had described in a book, "The Heart of a Father," how the survival of his son had been proved to him. It was thought that he would become a leader in our movement, but that was almost the end of him.

Mrs. Clements saw her brother beside his coffin years ago. She explained to her parents that they must be burying the wrong man. Her parents took her to a doctor, who gave her some medicine. The doctor's name was Fly. Doctors evidently did not know that many children are natural clairvoyants. Mrs. Clements' mother later passed on, and she also saw her. This time she went to the priest. He said she had better pay him to say more masses, but neither the medicine nor the masses "cured" her.

They sometimes heard a lot about the enormous sums of money mediums earned. But it must be mentioned that this movement is so poor that apparently they were only able to pay twenty-nine pensioners one pound a month, eighteen ten shillings a month, and one five shillings a month. Fourteen of these old people, who had spent half their lives in rolling away the stone of death, were over eighty, twenty-two were over seventy, and nine over sixty. Did that look as if mediums earned "enormous sums."

Mr. Swaffer said he was a Spiritualist because he believed that Spiritualism would abolish war; because he believed that blood sports were abominable; because he was an anti-vivisectionist; because he wanted to abolish slums and make this world a habitable place, so that when death came, the next world would be populated by more decent spirits.

Like most newspaper men, he had in the past ridiculed Spiritualism, and every other modern movement, but, being a honest man, when the facts were proved to him, he could not remain outside an unpopular movement. But its unpopularity would not be very much longer, because ultimately the truth would prevail, and man would at last be free.

After the addresses Mrs. Edith Clements gave nine psychic demonstrations, eight of the spirit friends being completely recognised.

The platform was well supported by representatives from the Worthing, Dover, and Brighton Churches, and the meeting was a fine tribute to its promoters.

CAMBRIDGE.

Under the auspices of the London District Council of the S.N.U. and the local National Spiritualist Church Messrs. Swaffer and Barbanell again stated the case for Spiritualism to a large audience in the Guild Hall, Cambridge, on Sunday, March 20th. Mr. C. M. Brown, President of the local organisation, occupied the chair.

The meeting was well and sympathetically reported by the "Cambridge Chronicle."

TESTIMONIAL TO MR. W. H. EVANS.

MR. R. A. BUSH, of 8, Mostyn Road, Merton Park, S.W.19, who is acting as Treasurer for the Testimonial to Mr. W. H. Evans, reports receipt of the following contributions:—

	£	s.	d.
Richard Horsley	1	1	0
R. Bond	0	10	0
H. Fisher	0	10	0
"N. L."	0	6	0
Allen George	0	5	0
"A. F."	0	2	6

We trust that readers will give the Testimonial their valued support.

NOT by outward appearance, but by inward being, does life consist.

A REMARKABLE SPIRIT PHOTOGRAPH



MR. W. FRANCES, of 20, Barlow Street, Oldham, sent us a psychic portrait of his wife, reproduced herewith. Mrs. Maria Frances died on December 21st last, aged 60, and was interred in the Oldham Cemetery on the 28th. For some eighteen months before her transition she had to give up her work in the church owing to sickness, and during the last eight months of her earth life she was blind through her illness. Throughout her illness, however, she maintained high spirits, and faced the end with confidence and serenity which Spiritualists usually show. On March 9th Mr. Frances had a sitting with Mr. Hope Crewe, where the usual precautionary measures were taken to ensure the bona fides of the photograph, and we reproduce herewith the result, which shows very clearly a recognisable likeness of Mrs. Frances, quite unlike any photograph of her which exists. We agree with Mr. Frances that it is rather remarkable for anyone to reappear within a few weeks of transition in so natural and healthful a state.

ANOTHER NEW CHURCH.

A SEQUEL to adverse criticisms of Spiritualism made in the course of a sermon by the Rev. J. Allardyce, of Clacton-on-Sea (to which we referred in a recent issue) has been provided by the announcement that, in the course of the next few weeks, a Spiritualist Society may commence activities within the boundaries of the rev. gentleman's diocese.

On Monday, March 17th, the Co-operative Hall, Clacton, was packed by an interested audience, who followed attentively an inspiring address given by Mr. A. Parsons of Luton, and the clairvoyance which followed. Mr. R. Bradbrook, hon. sec. of the Ipswich Spiritualist Society, occupied the chair, and as a result of the encouragement which was given by those who attended the meeting, it was definitely decided that a local Spiritualist Church should be established.

The new Society will from the start be affiliated to the Spiritualists' National Union, though it is due largely to the work of Mr. F. W. Rickett, a local resident, who was formerly connected with the Peterborough Spiritualist Church, that this has been made possible. We wish Clacton friends every success in their venture, which holds promise of great success.

Spiritualists everywhere will be greatly indebted to the Rev. J. Allardyce for drawing attention to the need for more general spiritual enlightenment in the Clacton-on-Sea area, and especially to the requirement of a Spiritualist Church.

EXPERIMENTS IN SPIRIT PHOTOGRAPHY.

A NEW MEDIUM.



MEMBERS of the Eastbourne Spiritualist Society are to be congratulated upon the success which has attended their experiments with spirit photography, the medium apparently being Mrs. Morrell.

Professor Branzie (one of the members of the Society, and a medium) was asked by one of his controls to make preparations to take photographs at the Sunday evening service, and Mr. Arthur Parkes (the Secretary of the Society) had placed in his camera a dark slide, loaded by a local professional photographer, and this was untouched until after a flashlight had been taken in the Dickens Hall on Sunday evening. The camera was focussed on to the platform, on which was seated Mr. A. W. Orr (President), with Professor Branzie and Madame Morrell, and the photo was taken by flashlight in the presence of the usual Sunday evening gathering. The plate was subsequently developed in the presence of the President and other members of the Society, a member of the staff of the *Eastbourne Gazette*, who has since examined the negative closely, and declares that it has not been tampered with in any way. The result shows a large white cloud (which completely blotted out the faces of the sitters), in which four faces distinctly appear. Two of these had been recognised as the Rev. John Wilson, a former Church of England clergyman in the town, and a boy who is known to one of the members. The other two faces are a Red Indian with a headgear of feathers, and a Chinaman. We regret that this photograph is not sufficiently clear for reproduction.

At a subsequent experiment, however, Mr. Arthur Parkes tried an experiment with Mrs. Morrell, whose guide, "Rosie," had promised to appear upon the plate if possible. We reproduce herewith the resultant photograph. It was taken at the Psychic Bureau at Eastbourne in the presence of a large number of people, all of whom have appended their signatures as a guarantee of authenticity.

Madame Morrell is the Vice-President of the Eastbourne Society, and we sincerely hope that further experiments will be conducted under careful conditions, and that every means will be taken to establish the mediumship on such a basis as will enable others to secure the comfort and consolation which comes from obtaining photographs of deceased friends.

✱

THE PEACE MOVEMENT.—We are glad to see that "No More War," an eight-page propagandist monthly, will, with its May issue, be greatly improved and enlarged. Amongst the new contributors will be Miss Margaret Strom Jameson, one of the best known woman journalists, and Dr. Alfred Salter, M.P.

CHILD'S STORY OF FORMER LIFE.

A CORRESPONDENT from Calcutta sends us a cutting from the "Statesman," recounting the story of a child who claimed to remember his past life on earth. The child, aged three, is the son of Ram Charan Mahajan. About three months ago the boy suddenly began to show a great desire to leave his home, and several times he was found walking on the road at some distance from his parents' house.

Asked where he was going, he invariably replied that he was Gopi, a *bania* of a neighbouring village called Pharha, and was returning there. His parents were even more mystified, says the Pandit, when the child related that as Gopi the *bania* he was taking out some coloured powder from his shop for a customer when a snake bit him on his hand, as the result of which he died.

The child is said to have added that he had left a wife, son and daughter at Pharha, as well as some treasure buried under his house.

The strangest part of the story is that a *bania* named Gopi actually did die from snake bite about four years ago at Pharha, leaving a widow, son and daughter.

The accuracy of the boy's statement regarding the buried treasure could not be tested, as the house mentioned by him had been sold. "However," says the Pandit, "it is reported that the present owner of that house, who was very poor before Gopi's death, has suddenly grown rich."

The reincarnationist would, of course, regard such an incident as evidence of reincarnation, but it is exactly the sort of incident which would happen from the overshadowing of an attendant spirit. Every trance medium is familiar with such sensations, and would have little difficulty in recalling a former life for every day of the year, which is, of course, unthinkable.

✱

MR. BRITTON HARVEY.

A LETTER from Mr. Paul Rabbich, who is travelling in Australia, tells us: "You will be pleased to know that I have recently paid a visit to our friend, Mr. Britton Harvey, Editor of the 'Harbinger of Light.' I found him much better in health." As Mr. Harvey has passed through a serious illness, with several operations, the news is good news, for Mr. Harvey's literary work for Spiritualism in Australia touches a very high standard.

✱

ROCHESTER SQUARE (London) Spiritualist Temple, which is situated off Camden Road, and claims to possess one of the finest Spiritualist headquarters in North London, reports very good progress. On a recent Monday a very interesting lecture on "Phrenology" was given by Mrs. Hollinrake, followed by demonstrations.

THE Canadian papers announce the passing of Mr. Leigh Hunt Wallace, of 994, Cosborn Avenue, Toronto, aged 56. Mr. Wallace passed away after a long illness. He was a native of Leicester (England), and was an artist by profession. Prior to his going to Canada ten years ago, he was a useful and enthusiastic worker with the Bristol First Spiritualist Church, and his many friends in that district will regret his transition. Mr. Wallace leaves a wife, son and a daughter.

FROM the "Order of the Golden Age" comes a little booklet in support of reform diet and humanitarian principles, the chief point of which is to emphasise the importance of the sixth commandment, the one commandment which it is claimed is carefully sidetracked or overlooked. The sixth commandment lays down the law, "Thou shalt not kill," and the writer claims that the translation of this law into the Prayer Book form of "Thou shalt do no murder" does violence to the actual text and intention of the commandment. The price is 6d., and those interested in humanitarian thought can obtain the same from 155, Brompton Road, London, S.W.3.

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.*

E. WELCH asks: "By bringing back those who have passed over, do we interfere with their spiritual growth?"

ANSWER: This question contains the usual fallacy. We cannot bring back anyone who does not desire to come. The initiative is always with the people on the other side. There are many spirits who pass out from earth who have no desire to return, and are never heard from, but the great majority of people who pass away leave loved ones behind them to whom they are bound by ties of affection. Nothing can slow down the progression of a spirit more than the knowledge that this affection is not returned, and few things are more depressing to any spirit than to know that he is forgotten because his body has been laid in the grave. It is part of our duty in life to help one another, and that applies between man and spirit just as truly as though all concerned lived on the earth.

QUESTION: "How can one obtain clairvoyance, knowing the power is there, if he is unable to find a circle?"

ANSWER: A circle is not at all necessary to the development of clairvoyance or to the development of any phase of psychic phenomena. It is quite possible for individuals to develop alone, though the process is naturally slower. It will take one man longer to build a house than if he secured the assistance of others. It is, however, a fact that some folk are so sensitive and self-conscious that they ought never to sit in circles at all. The presence of others prevents their passivity, and distracts their attention. Clairvoyance may be developed by sitting alone for meditation, but the sitter would be wise to sit with his back to the light, since the glare of the light on his eyes is liable to distract attention. The use of a crystal or glass of water, or some other point of concentration, may also be useful. It should always be remembered that development of this type should be immediately followed by a brisk walk in the fresh air, so as to disperse the psychic condition and create freshness for the next sitting. Sittings should not be too prolonged, and should not last longer than half-an-hour at the most.

"SALFORD" raises the question of the geographical position of the spirit world, and claims that "W. H. Evans Hudson Tuttle, Hewat McKenzie, etc., have each given a definite geographical position of the spirit world." Andrew Jackson Davis did exactly the same thing, and described it as composed of zones round the earth, even stating the mileage by which these were separated from the earth's crust, but we must bear in mind that the teachings of Andrew Jackson Davis were given to the world in 1845—a world which was decidedly materialistic, which thought in terms of time and space, and had little idea of the interpenetrative power of what we call "ether." There may be a symbolic basis or correlation between space and consciousness, but there is a growing recognition of the fact that consciousness and space are two totally different things, and are interpenetrative. As we said in a previous answer, broadcast waves are originating in Germany, Australia, or America, but our wireless set tells us that the waves are here just as surely as they exist at their point of origin. The spirit world, after all, is the world of which spirits are conscious, and as such has little relation to space. The materialistic idea of the universe is gradually dying and to attempt to locate the geographical position of the spirit world is, in our opinion, merely to cling to the materialistic formula, which science has riddled from top to bottom. "Let the dead past bury its dead."

"A. D." says: "It is often said that 'Thoughts are things.' Can you define what is meant by a 'thing'?"

ANSWER: It is not our purpose to supplant the dictionary. Words are defined therein. The word "thing" has half-a-dozen different meanings. A thing may be an "object," or it may be something of which we are conscious. Perhaps the term, "An expressed idea," would apply as well as anything. When, however, individuals say "Thoughts are things," we take it that they mean that an idea will find an outward expression. Thus, an idea in the mind of a musician may become expressed as a musical score; the artist's idea may become a block of building; the author's idea may become a book; but there is no CERTAINTY that thoughts will become actualities to others unless there is dynamic energy within or behind them. Thought is of two kinds: (a) cogitative or meditative; (b) dynamic or expressed. The thoughts of the dreamer remain thoughts unless the will of the dreamer is put behind them, and used to impress the minds of others, to produce some object which can appeal to the minds of others. We prefer the expression, "Thoughts may become things," but everything depends upon the thinker.

NEWSY NOTES.

AN INSPIRED ARTIST.

I read recently in the *Daily Sketch* the story of a Mr. Atkinson, of New Zealand, who, at the age of 47, has suddenly burst forth as an artist of considerable repute. Up to a year ago he had never shown any artistic gifts whatever. He was a salesman by profession, and a great lover of outdoor sports. Until quite recently he was unknown. Now, however, he is becoming quite famous. He says that suddenly, about a year ago, he felt an impulse to take paper and pencil and begin to draw. His hand worked automatically and without any conscious direction by his own mind. Now his drawings are being admired by experts. There is one curious trait which characterises the majority of his productions: the designs are ancient, and "represent objects which he could never have seen."

AN ACKNOWLEDGED SYSTEM.

There is a writer called "Candidus" who conducts a "religious" feature in the *Daily Sketch*, and, seizing a theory which has been advanced in explanation of Mr. Atkinson's sudden gift—that he is working under the influence of "some artist of many thousand years ago"—says: "I do not believe in flying to a mighty explanation where a small and commonplace one will do." "Candidus" adds: "The fact that he has had no instruction in drawing would force him, if he drew at all, to draw by instinct, and the expression of his gift might, on that account, be very original. It is remarkable that he should hit on the design of a Persian head-dress that he had never seen, but, after all, someone designed it for the first time. Is it incredible that a second man should hit on the same design by pure coincidence?" The fact that all psychic gifts need not have relation to spirits is an acknowledged one, however ignorant of this "Candidus" may be. It is an equally acknowledged fact that it is unwise to attribute too hastily the authorship of all strange manifestations to another world, however good the evidence, at first sight, appears. "Small and common-place explanations" are much to be preferred. But I am left wondering as to whether the Spiritualists' explanation, or the hypothesis which "Candidus" expounds, is the most insignificant.

NOT ALL COINCIDENCE.

It is, perhaps, reasonable to believe that Mr. Atkinson originated from his own mind the single head-dress referred to, and that by a mere coincidence it resembled in detail the ancient Persian style. But I cannot agree with "Candidus" that the same explanation may be attributed to all of Mr. Atkinson's drawings. Even imagination must have its limit, and to shout "coincidence" as a reply to every inexplicable occurrence is violating every mode of scientific procedure. But this seems to be a mistake which we all make when investigating psychical matters for the

first time. In most cases, however, it eventually gives way to more sensible reasoning, and possibly even "Candidus" may be delivered ere long.

QUESTIONABLE EVIDENCE.

The article prompted some interesting correspondence. One reader wrote: "It is my belief that the strange phenomenon is a spiritual effect—not Spiritualism." Another asked: "Are there any of your readers who can explain this and allied phenomena which appear from time to time in individuals extraneous to their education and training?" A third reader stated: "For a man in middle life suddenly to have such guidance is more than wonderful. Personally, I should want to know from whence my help proceeded, so that I might never forget to project my gratitude. And I should seek." This is precisely what "Candidus" has not done. He states that his knowledge of the Atkinson case is confined to what has been circulated in the newspapers, and until one is in possession of at least some vouched for facts, it is unwise, in cases like these, to form theories, however "mighty" or "commonplace" they may be. Few people to-day regard a newspaper report as in any sense strictly accurate.

SIR FRANK BENSON'S FAREWELL.

I see that Sir Frank Benson, the great actor and Spiritualist, has been giving farewell performances in Birmingham. He is truly a veteran. Sir Frank is, by the way, a nephew of Archbishop Benson. He was born in Hampshire in 1859, and fought bravely for France during the Great War, being awarded the French Croix de Guerre. In 1920 he returned to the stage. He has for some time been a conspicuous champion of Spiritualism, and has participated in its propaganda. We trust that Sir Frank's farewell to the stage will not hamper his other public activities, and that we may long recognise in him the stalwart which he really is.

A CALL TO THE NORTH.

Writing in the *National Spiritualist* for April, Mr. Maurice Barbanell refers to the time when he first began to investigate Spiritualism. At that time, he says, "I used to think that the whole centre of its activity lay in the Lancashire and Yorkshire areas." He has changed his opinion since then. "I have noticed," states Mr. Barbanell, "that in the last few years, so far as the S.N.U. is concerned, the centre of activity has distinctly changed from the North to the South, and that all the enthusiasm, initiative and energy now emanate from the South." Mr. Barbanell voices a view which is, I believe, now held by many, and there is no doubt some evidence supporting it. The fact nevertheless remains that by far the vast majority of the S.N.U.'s 450 affiliated churches are "beacons of the North." But the fact that, in the flourishing religion of Spiritualism, there are only 450 official churches, shows that there is some lack of enthusiasm in matters of organisation, and that it is not local but widespread. Mr. Barbanell is right when he states that the North "is sleepy," but the South is comparatively sleepy also. We need a national awakening, for it is dangerous to go to sleep when one is still fighting.

ELECTION TIME.

Mr. Barbanell touches a very sensitive spot when he adds: "To my mind, I think that one of the troubles is that most capable people are not being elected for office in church and District Council, and so we are unable to obtain the benefit of the best brains in the North." This too seems not a local but a national weakness, and one that will hardly be quickly cured. But it is not confined to the ranks of the Spiritualists. Similar conditions exist in other bodies, whether religious or otherwise. I think that all will agree that matters of sentiment and personal pride should not be permitted to form parts of a national organisation, but they will only be dispensed with when it is generally recognised that this is a common cause in which all who labour are officers, and none of greater value than another.

"AN EXTINCT SPECIES."

But although the progress of Spiritualism as a national movement is slow, it is certainly good to note that there is progress, for it is now one of the very few religious organisations free from retrogression. Mr. C. E. M. Joad has, I see, made some remarkable pronouncements to a recent Congress of the National Union of Teachers, held at Cambridge. He declared that science placed no value on the spiritual truths of religion. Against Christianity he particularly waxed wrath. "Science will deliver the *coup de grace* to organised Christianity in a hundred years," he said. "There are nearly 5,000 fewer clergymen in the Church of England in 1928 than in 1921, and if the present rate of decrease continues, they will be an extinct species in England and Wales in 30 years." *St. Paul's Review*, the London Diocesan quarterly, also commented on this position in its current issue, and states: "We cannot contemplate the future with equanimity." The position might be eased by the finding and training of at least 250 new clerical recruits annually, but it is significant that officials do not think this is possible.

THE FUND OF BENEVOLENCE.

Mr. Hannen Swaffer is doing good work in drawing the attention of those Spiritualists at his meetings to the low state of the Spiritualists' Fund of Benevolence. There are many who profess gratitude to the spirit world's instruments for the conviction they have brought of survival, but who overlook the fact that mediums, like all other human beings, have to live, and when past working age should be provided for. No one can be a true medium without some considerable sacrifice, and more often than not the sacrifice is a financial one. This was particularly so in the days of the old workers. It is a pity to see so many of our old mediums so poorly assisted, for a movement which claims to be so sound and healthy as Spiritualism should surely be able to do much better.

OBSERVER.

BLACKPOOL ACTIVITY.

SPEAKING at a meeting of the National Spiritualist Church, Albert Road, Blackpool, on Tuesday, April 1st, Dr. F. H. Wood dealt with some facts and fallacies concerning psychical research. Dr. Wood referred, in particular, to the situation aroused by the resignation of Sir Arthur Conan Doyle from the S.P.R. "This society appears to shirk the conclusions which its own evidence for the last 48 years has pointed," he stated. Dr. Wood believed that Spiritualism was not only the greatest religious movement in history, but that it would be ultimately one of the most potent influences in the evolution of the human race. Spiritualism had given a new meaning to life, he said, and contributed much definite information about death and the hereafter.

Two largely attended propaganda meetings were held in the Grand Theatre, Blackpool, recently, the speaker for the occasions being Mrs. Champion de Crespigny. She gave two able and interesting lectures, her subjects being "Some Psychic Experiences" and "The Science of the Future." The meetings have greatly stimulated the local interest in Spiritualism.

"S. G. O.," of 33, Stanthorpe Road, Streatham, London, S.W.16, is anxious to get in touch with other mediums who have Chinese guides, for an exchange of messages.

WE have to announce the passing on the 31st ult. of Mr. George Lawrence, the son of Mr. and Mrs. T. Lawrence, of Harpurhey, both of whom have been actively associated with the Collyhurst National Spiritualist Church for many years. While we sympathise deeply with the family at the loss of their dear one, we at the same time rejoice at the release of an exceedingly patient soul. Though for years Mr. George Lawrence has suffered, he still retained his cheerful disposition, and was indeed good to look upon, as always in his countenance you saw the light of spiritual understanding.

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FRIDAY, APRIL 11, 1930.

**OWING TO EASTER HOLIDAYS, WILL
ADVERTISERS PLEASE SEND IN COPY FOR
ISSUE OF APRIL 25th NOT LATER THAN
FIRST POST, WEDNESDAY, APRIL 16th.****OUR 82nd BIRTHDAY.**

At many Spiritualist Churches on Sunday last reference was made to the fact that Modern Spiritualism is 82 years of age. Whilst it is true that the denizens of the spirit world have made their presence apparent in fitful and occasional manifestations throughout the ages, yet there is a distinct and decided difference between Modern Spiritualism and Ancient. Ancient Spiritualism was a matter of faith. Spirit visitation came to the seers and prophets and saints (and to some who were not very saintly). They were looked upon as due to the special visitation of God, and the individual to whom they came often regarded himself as specially favoured by the Most High. The revelations came to no religion in particular, and to no race especially. They were scattered throughout the whole world amongst all races. Yet each religious system has considered itself the special favourite of God, because some prophet or seer had been the recipient of a message or messages which were supposedly of supernatural origin. In the study of ancient scriptures it is interesting to note that such revelations referred quite as much to material as to spiritual things. In the Old Testament there are recorded revelations which had to do with war and peace, with kings and peasants, and which were quite as pointed in their reference to the finding of lost asses as to the regulation of worship within the Temple. It is as well to remember such facts when one is dealing with the preconceptions and prejudices of modern times. Even to-day we are continuously told that these gifts are *spiritual* gifts, and should be used for spiritual purposes only. It is certainly true that the higher the degree of spirituality of the individuals to whom the messages come, the more valuable and reliable do the messages appear to be, but if history is any guide the spirit world has taken as much interest in the domestic and ordinary affairs of the lives of their loved ones on earth as they have in their spiritual and moral development, perhaps because material conditions re-act largely on one's spiritual growth.

The coming of Modern Spiritualism on March 31st, 1848, however, placed such revelations upon a basis of pure naturalism. Not the favoured of God, not necessarily the most highly spiritual individuals of the race, but those who from the delicate balance of their personalities were most sensitive to the impressions and impulses of the spirit world, were the recipients of the message. We are finding that the psychic sensitiveness which makes communication with the spirit world possible is possessed by all men in some

degree, and by certain types in a superlative degree, and Modern Spiritualism differs from Ancient Spiritualism in its insistence that the receipt of revelations from behind the veil is not necessarily a matter for supernatural awe and wonder, not a matter for acceptance with blind incredulity and unwavering faith, but a matter for scientific and thorough investigation. The sensitiveness which receives spirit communications is as much a subject of investigation as is the chemical composition of the atom, and so the whole question becomes removed from the supernatural and rests upon exactly the same basis as all the other manifestations of creative life.

It is interesting to note that the power of the spirit, and voices from the spirit world, throughout the middle ages came to many of the saints and sages, and by each of them was interpreted into a confirmation of his own particular predilections and opinions. Such men as St. Francis of Assissi, Swedenborg, Luther, Wesley, and others, were the recipients of spirit visitation, but in each case the creedal training and religious prejudices caused them to turn the whole tide of such revelation into channels which supported their own particular beliefs and ideas. In the world, the creedal predilections of men twisted the Message of the Angels into the ruts and channels already formed, and thus narrowed the message and restricted its usefulness, making it appeal to certain classes of men, to certain creeds or churches, rather than to the whole human race. It is hardly too much to say that the attempt of the spirit world to break down creeds and formalities was definitely negated by the use of instruments who, however saintly and noble in themselves, were steeped in the narrowness which religious sectarianism always brings.

Probably that is why in 1848 the new impulse came through two children, Kate and Margaret Fox, nine and eleven years of age respectively, who were too young to have definitely formed opinions, and whose characters were so unformed as to give them no creedal predilections. For them there was no idea of being the special voice of God. They were merely the instruments through whom the spirit world endeavoured to prove the identity of a murdered pedlar, and to produce evidence that he still lived.

Mrs. Emma Hardinge Britten, who personally knew the sisters, trenchantly says: The 31st day of March, 1848, therefore saw the first spirit circle on earth gathered together around the bed of the children, and despite the criticism which has been levelled at these early manifestations, they still stand upon an unassailable basis. Every sort of accusation has been levelled against the Fox sisters, but it has to be remembered that in the very earliest days when the children were removed on the same night from the house, and the circle increased from the first few neighbours to an assemblage of all the near residents, who scattered themselves throughout the wooden shack, even tearing up floor boards to endeavour to trace the reason of the phenomena, the raps continued. For many years searches were made in every nook and corner, beneath every plank, stone, or scrap of mortar that constituted the dwelling, and all the time the raps were sounding vigorously, and no earthly cause could account for them. The Fox family continued some months at Hydesville, enduring a perfect storm of slander from the multitudes who flocked to their residence, quite as much from curiosity to hear the strange sounds, as from a malicious desire to annoy the residents. At length the family removed to Rochester, twenty-five miles distant. The poor children were made the subjects of the most rigid scrutiny to which any persons in a civilised community were ever subjected. The elder sister, Leah, was also found to possess the same strange power for the production of psychic phenomena, and the sisters gave three nights of exhibition at the Cornithian Hall, where they were often examined by a Committee of Ladies, to ascertain that no detonating instruments were concealed in their clothing. They travelled for several years from city to city, submitting patiently to all sorts of so-called scientific experiments, standing on glass tumblers, tied up in silk bags, placed on feather pillows, and more than once half immersed in tanks of water for the purpose of ascertaining how far electrical conditions could affect the sounds. In the prosecution of their mediumistic labours

during a period of over twenty-four years, the Fox sisters witnessed experiences unparalleled in history, and only equalled by the martyrdoms of the dark ages. Mrs. Leah Underhill, the oldest of the three sisters, was a remarkable medium, and at one time was the subject of the most powerful manifestations produced. For several years she resided in New York, and it has been estimated that she must have sat during her public mediumship for over twenty thousand inquirers. Kate Fox gave free public sittings for over a number of years at a circle room established by Mr. Horace H. Day, which was sustained entirely at that gentleman's expense, and here Miss Fox was visited by thousands of eagerly inquiring minds, and though the phenomena produced were chiefly confined to tests of personal identity and messages spelt out by loving spirits to their earthly friends, it may be calculated that through these means thousands of people hitherto blind to the light of immortality were gladdened by its realisation, and multitudes of bereaved mourners entered the young girl's presence, only to leave it rejoicing in reunion with their beloved dead.

What a history is that of the Fox sisters. What a record their names must have left in the annals of the recording angels of eternity. They were no saints or subjects for idolatrous worship in their private lives. Selected as mere children for the special uses which their physical organisms could supply, they were for years dragged before an unsympathetic and often antagonistic public as targets for ribaldry, insolence, scorn, and denunciation. Feted, petted, and exalted beyond all power of self-control by their admirers, and pelted with moral mud and libellous filth by their enemies, what evenly-balanced qualities of mind or heart ought to be demanded from persons thus trained, especially when we consider their impressionable natures, oscillating between the wildest extremes of good and evil influences. The patience, candour, and purity of conduct which marked their days of extreme youth and extreme trial might have been measurably due to the angelic guardianship of a most exemplary mother, but had they failed in a thousand of the demands which an ignorant world makes upon the spirit medium, the truly spiritual student might have found all sufficient excuses in their stormy lives, and the fact that the spirit medium's extreme susceptibility and liability to succumb to every surrounding influence, good or bad, is the very element which constitutes the basis of a good instrument for the spiritual telegraph.

As a result of their work and their sacrifice, Spiritualism is now established in every country in the world, not upon a basis of mere belief or superstitious faith, but upon a basis of demonstrable fact. The Fox sisters have helped us to realise that the universe is a universe of law; that there is a natural law in the spiritual world as well as in the physical: that God is no respecter of persons, and that He labours not by fiat or special intervention, but along the lines of His own immutable laws, the violation of which is impossible to Him, and merely brings penalties to us.

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MR. P. GOEDHART: A CORRECTION.

IN our last issue we published a report to the effect that Mr. P. Goedhart, Editor of "Het Toekomstig Leven," had passed away. We copied the report from one of our French contemporaries. The matter caused us considerable surprise, as we had heard from Mr. Goedhart only a few weeks before. We are delighted to find that the report is unfounded. Mr. Goedhart writes to say how much he appreciates our kind remarks. He says: "How the news of my transition came into the world I cannot tell. Probably because my 70th birthday has been celebrated with receptions, dinner parties, etc., and the journals gave articles with the heading '1860—1930.' Evidently some French journalist, thinking it was my death date, and not being familiar with the Dutch language, has proclaimed my transition." Mr. Goedhart still hopes to take his part as Chairman of the Committee which is organising the International Congress for 1931. We very much regret the error, and have pleasure in making the correction.

ERNEST W. OATEN.

CURRENT TOPICS.

ANIMAL SURVIVAL.

IN the "Sunday Dispatch" appears a pleasing article from the pen of the Duchess of Hamilton, in which she deals with the question of animal survival. She says: "When we come to the study of psychic science, and to the question of the individual soul, we are made to realise that if life continues for the human being, it must also continue for the animal." Her argument would seem to be based upon a recognition of the fact that one life stream runs through all being. Lady Hamilton suggests that doubt as to animal survival rests, first, on man's consummate conceit, since he seems to imagine that animals exist to be exploited for his particular benefit; and secondly on the fact that man cannot get away from the material idea of limitation. Omnipotence appears to be beyond his ken, and she adds: "There is no single proof of the survival of man that does not equally apply to the animal." The argument seems sound. If evolution is true, and the onward march of time serves to heighten the development of physical bodies, then it would appear that the same life stream has ever been striving for expression, and that eternal life stream has impelled the physical modifications of body, which have resulted in man. It would seem that the life principle has been struggling ever and always for a fuller expression, and has made bodies in order to aid that expression. Physical bodies, then, are merely the machinery which the life force creates and uses in order to express itself in the terms of consciousness and personality. The death of the physical body, as every Spiritualist knows, merely releases the spiritual unit of life to manifest itself in some other form. When we say "Man is a spirit," we merely mean that a unit of the Divine Life Force makes itself manifest in the form of man, but if the infinite is infinite, then it must have an infinity of forms of expression, and any unit of life which does not express itself fully here will find such expression elsewhere.

WHAT THE DOG KNOWS.

IT is necessary to bear in mind that the life unit to which we have referred is something more than personality, since it is that which expresses itself as personality, and even then, only expresses itself in part. One of our limitations is that we only know one another through the body and personality, but some animals are far more capable of intimate recognition than we are. To take a flock of sheep, for instance. We might wander amongst them, and to our human vision every sheep is a sheep, but we have seen a shepherd move amongst a flock and touch one out of a hundred, and his dog was afterwards capable of cutting out that one from the whole flock. It would be difficult even for the shepherd himself to distinguish between one sheep and another, but his dog does it as easily as we distinguish between Mr. Smith and Mr. Jones. The consciousness of an animal may differ from ours, but oft-times it has advantages in forms of development which have not been attained by the human. Even in the matter of birth this is so. The chicken runs round the poultry yard, and the duckling takes to the water within a few minutes of its hatching, while the human young are months attaining sufficient strength even to walk. It may be true that we as human beings have attained to mental heights higher than the animals have yet climbed, but it is still true that the life force which animates an animal is a part of the same great stream of life which moves through plant and tree and beast and bird, and finds its ultimate physical expression in man. The Spiritualist knows that even this is not a final expression, but that what the world calls death merely transfers our development and activity to another plane of progressive growth and evolution.

THE ETERNAL EASTER.

IN a number of towns the 82nd anniversary of the Hydesville rappings will be celebrated on Good Friday. It appears to us fitting that while Christendom is mourning the death of its founder, and has postponed his resurrection until the third day, Spiritualists recognise the

fact that death and resurrection are synonymous. It is eighty-two years since it was first demonstrated to man on a scientific and rational basis that not merely one great soul who lived in the far ages, but that every human soul, rises from the death chamber to continue his progressive development in other and higher planes. The realisation of the continued existence of those we have loved (whom the world calls dead) has conveyed comfort and consolation to untold thousands. To the Spiritualist the grave has no gloom, and death no terrors, for death is indeed the gateway of life, and it is therefore appropriate that on the nearest holiday to the Spring solstice Spiritualists will rejoice in the knowledge which has given strength—the knowledge that “all the boundless universe is life. There are no dead!”



THE RETURN OF AARON WILKINSON

By the REV. CHARLES L. TWEEDALE, Vicar of Weston.

LAST NIGHT, Thursday, April 3rd, I was crossing the room when my wife cried out “There is a little man near you; keep still.” I promptly halted, while she continued the description. She said, “I don’t recognise him. He is rather thin in the face, and haggard. He is short in stature, his head on a level with your armpit.” I now spoke, and said, “We greet you, friend. Who ever you are, try and show some symbol, if you cannot speak clairaudiently.” My wife now said, “He shows me a rod or bar. It looks like iron, about an inch thick.” I said, “Perhaps he was an engineer.” I then said, “Try to speak clairaudiently.” The figure now vanished, after being visible for about three minutes. Immediately it disappeared my wife said, “I hear percussing sounds.” These continued in her ear for about a minute. Then the voice broke through. She said, “I hear Aaron, Aaron.” Then “Aaron Wilkie, Wilkie.” As she said this the identity flashed across my mind, and she immediately cried out “Aaron Wilkinson.” I immediately greeted him with words of welcome, asking him to continue the good work. The voice then faded out, and the manifestation ceased. My wife had not been thinking of him at all, and was at a loss until I explained who it was. The rod or bar which he showed in reply to my request for a symbol, had evidently intended to signify Aaron’s rod, and so convey the name, which was later done by the voice. Strange to say, at 8 a.m. next morning, we got our copy of THE TWO WORLDS which contained an obituary notice of him.



EARTH AND DEVELOPMENT.

“THE earth is a great opportunity for development, and evolution has not ceased; man may rise in the scale to unexampled heights. That is what all the long struggle and effort in the past have been for. In no other way could man have risen from lowly beginnings, until by his own free will he becomes something of the Divine. This is the deep meaning of earthly existence. This is the far-off event towards which the whole terrene creation moves. In moments of insight we recognise, with awe and devotion, the reality of the unseen, a spiritual world, the coming dawn of a glorified humanity, and the ultimate meaning of existence.”

The above is one of the concluding passages of Sir Oliver Lodge’s contribution to the “Points of View” series of recent broadcast lectures, now published in book form. The volume also contains verbatim reports of the lectures delivered by Sir Walford Davies, G. Lowes Dickinson, G. B. S. Haldane, Dean Inge, and H. G. Wells. Mr. G. Bernard Shaw’s talk has not been included, “by his own choice.”

The book is entitled “Points of View.” It is published by Messrs. Allen & Unwin, comprises 149 pages, and will be sold at 4s. 6d. net.

A LITTLE POWDER-IN-THE-JAM LETTER.

AN INVITATION BY A MODERN CRITICAL INVESTIGATOR.

It has been my experience that no less than one hundred and fifty per cent, of mediumship proves fraudulent when competently examined by an expert such as myself. Now, sir, in order to demonstrate this fact, please take notice that I am opening my Laboratory of Psycho-Neurologic Research, where mediums wishing to prove their claims are invited to apply. Let me warn them that stringent tests will be enforced. Before a seance every medium must be searched, bound and gagged by my staff of ex-Chicago police, who are experts in “third degree” methods, and, as an additional precaution against the emission of fictitious ectoplasm, the medium’s nostrils and ears will be sealed by wax. I cannot tolerate darkness at my seances; three arc lamps will be focussed upon us during the whole sitting, and not more than ten journalists will be admitted at any one time. My staff and myself will complete the circle.

With the aid of some copper wire and a disused crystal set, coupled to the electric light mains, I have constructed an extraordinarily ingenious device by which any attempt of the medium to move, speak, or breathe will be immediately detected. Then, like a flash, the whole force of the current will pass through his body, holding him powerless while my men put him again through a forceful search. At the same moment an automatic call will summon Scotland Yard to our aid.

Nevertheless, Mr. Editor, we must be just to our mediums. Whilst taking every possible precaution, I recognise the fact that there are certain psychic laws which must be observed in order to afford the best conditions for the exercise of so-called mediumistic gifts. “Conditions” are everything, of course. Therefore, in order to give the medium EVERY confidence, and to ensure these conditions I will permit a gramophone record to be played before each seance. Music, no doubt, has powers to soothe the most savage beast, when competently applied.

Let me state at once that it is useless for all the mediums who batten upon this unfortunate country to apply in their thousands. Applications will only be dealt with in the strictest rotation, and upon each application must be impressed the medium’s thumb and finger prints, for purposes of registration at Scotland Yard.

To those who successfully pass the tests I have outlined, and survive certain more stringent final tests I intend to apply, I will grant a certificate not only signed by myself, but also bearing my photograph. In addition to this, I am prepared to shake hands with any survivor.

Yours faithfully,

ICHABOD T. SLAYEN
(The Super-Physical Investigator)



NEW BOOKS RECEIVED.

“Occult Causes of Disease.” By E. Wolfram. 290pp. 6/-. Rider.

“Communication with the Dead.” By J. G. Carr-Gibson. 220pp. 6/-. Rider.

“Training and Work of an Initiate.” By Dion Fortune. 139pp. 3/6. Rider.

“Our Real Relationship to God.” By “A Disciple of the Christ.” Order of the Golden Age. 7/6.

“Can I Be a Mystic?” By Aelfrida Tillyard. 101pp. 5/-. Rider.



DOING GOOD DEEDS.—Some people think that they cannot do anything of importance, yet even if they can only do some little good deed it may be the means of much joy to someone. Never wait until you find something great to do, for it is the little acts of kindness that make up life. Deeds and thoughts of goodness will make your home in the spirit world beautiful.—TRUTH-BEARER.

CORRESPONDENCE.

SPIRITUALISM AND THE LABOUR MOVEMENT.

SIR,—The criticism of my article on above subject in your issue of March 28th is liable to lead to a misunderstanding of my views on at least one point, i.e., "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, etc." This I must deny. Most certainly I believe in the good influence of suitable environment, and did I not say that "We believe in equality of opportunity for every human being"?

How can I possibly say what "social and religious opinions" I should hold if I had been "born and reared in a different country," etc., the same applies to my critic! Every true Spiritualist is working for better social conditions but the point of my article was that you cannot make people good or clever or unselfish by force of law; you must convince them that survival and personal responsibility are facts and that spiritual evolution is also a fact.

"Change (or cleanse) your hearts and not your garments," advised the prophet of old, and it seems to me he began at the right place. Beyond this, and as to methods of social reform, I do not profess to say how the desired results can be best obtained. I belong to no political party, but I give ALL credit for trying to make the world a better place, though they differ as to ways and means. I quite agree that it would make no difference if "an exploiter of labour became a wage earner." That is just what I am contending—that the position in the social or industrial scale matters little, and that it is the spiritual attitude towards eternal values that really counts.

If I "belong to the idealist school," etc., I am glad (though I was not aware of it), because nothing can be achieved without an ideal. One must be capable of visualising a better state before one can work for it, and it is the mission of Spiritualism to hold up the ideal of eternal progression.

I. TOYE WARNER-STAPLES, F.R.A.S.

THE SOCIETY FOR PSYCHICAL RESEARCH.

SIR,—The letter you publish from Mr. W. H. Salter, Hon. Sec. to the S.P.R., is the best possible justification for Sir Arthur's action in resigning from it. Admittedly, its activities "are for private circulation among members and associates only."

What has this Society done during its 48 years of existence except fill its shelves with reports and evidence? The time has long since passed for mere fruitless experiment. What the world needs is a plain statement of the facts from those who know. The S.P.R. has shirked its responsibility in this matter. With exceptional opportunities, it has hindered rather than helped the cause of human enlightenment. Has the time not come when we should form another Society on similar lines which would be willing to publish its reports, and not limit them to "private circulation only."

The S.P.R. is like the man in our Lord's parable who buried his one talent in the ground, and was condemned for doing so. Sir Arthur has done the proper thing, and all sincere investigators should support him. F. H. WOOD.

THE MEANING OF SYMBOLS.

SIR,—On page 166 you reply to a question as to "the meaning of the different symbols, lights, colours, etc., seen by a clairvoyant." You point out "that a given symbol" may not mean the same thing "to any two different persons," and then you add, "there is a great deal of uncertainty about the meaning of colours."

The following incident appears to fully bear out the view you have expressed in your reply to the questioner. Some months ago my hostess (one of the many self-sacrificing, warmhearted souls who love to provide the creature comforts for the hard-working fraternity of mediums) upon the subject of colours being mooted, and an opinion identical with your own having been voiced, said, "I firmly believe that colours and symbols do NOT mean the same to everyone. There was an occasion at our church when I was given a description of a gentleman, the particulars partly fitted in

with a relative who had passed on, but were not clear on every detail." Then the clairvoyant went on to say, "Now, I feel I must give you a warning. Caution is certainly needed, for I see the colour—red—and whenever I see that colour I feel that danger may be near, so be careful, will you?" Said my hostess, "Then I smiled, and the medium said, 'Do you not agree with me?' No, I do not agree with your view as regards that colour, but you seeing that colour makes me know for a certainty what I felt might be true, but was not sure of from the description only—that it was my uncle whom you had described—for red was his favourite colour."

JOHN G. WOOD.

RADIANCE.

SIR,—I should like to thank Mr. De Vere for his fine article in your issue of Jan. 24th. It has given me a new idea of God—the vast, amazing brilliance of the cosmic solar radiance of love and energy, the central ruling star of the cosmos, a blending light, which is far beyond anything I had previously imagined. And the children of God when they blend together in true love will radiate and sparkle with the splendour of His radiance—their divine inheritance.

Perfect love, the true love of counterpartal affinities, cannot exist on earth, but it shines in the spirit spheres like stars in a nebula or galaxy.

Religion and science are, of course, one, as Mr. De Vere says. True religion, like true science, is ever seeking out the truth. That is just the trouble with all the so-called religions of the world; instead of searching for truth and making progress, they are all stagnant, living in ruts, imprisoned in dogmas, mostly nonsense handed down by their predecessors, with a glimmering of truth here and there and fighting everyone else that differs with them in opinion. To them a newly-discovered truth is a fraud and heresy. So has it been all through history!

The one true religion is Spiritualism, which has sought for truth and found some of it, and is anxious to find still more and make further advance. Spiritualism is the coming world religion. It is Christianity as taught by the great medium, Jesus, before it was corrupted and nailed down by priestly humbug.

A. K. VENNING.

Los Angeles, Cal., U.S.A.

NEW BASIS FOR ASTROLOGY.

It is claimed by Astrologists that their study is capable of throwing fresh light upon the path of life, and revealing much of man's personal and general destiny—much that is still wrapt in mystery.

In "Keys to Symbolic Directing," a new book just published, Mr. W. Frankland, an author of several Astrological works, propounds what he describes as "a new theory" for Astrological calculation. He advances a hypothesis in regard to the symbolism of nativity which "seems to prove that not only is there a distinct relation between the symbolism of the nativity and the character of that individual and the trend of his life, but also that the very degrees that one heavenly body is situated from another at the moment of birth are symbolic of certain periods or years when the nature of those planets exerts strong influence in that individual's life."

"Are you a critic of Astrology?" asks Mr. Frankland. "If so, disprove this theory, if possible. The time will come when Astrology will furnish its proofs, and be regarded as a valuable and authentic science."

The price of the book is 3/6, the number of pages 97, and the publishers Messrs. Fowler, of London.—J. L.

PROMOTION.—A notification just to hand informs us that Mrs. Annie Boddington, the well-known and popular medium, has passed to spirit life. The mortal remains were cremated at Golders Green on Saturday, the 5th inst. At her special request there was no mourning, no flowers, and no drawn blinds. She particularly asked that no grief should be expressed at her release. We shall publish further particulars next week.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 13TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MRS. HOLT.
MONDAY, at 8, MEMBERS' CLASS.
MRS. EATON.

TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MISS SMITH.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, APRIL 20TH, MR. CONNOR.

Manchester Central Spiritualist Church,
5, PARSONAGE, BLACKFRIARS STREET

SUNDAY, APRIL 13TH, at 11 and 6-30,
MR. C. NEAL PORTER (Sheffield).
MONDAY, at 8, MRS. FELLOWS.
SUNDAY, APRIL 20TH, MR. E. S. G.
MAYO.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SATURDAY, APRIL 12TH, at 7-30, DANCE.
Nemo Five Band. 1/3 inclusive.
SUNDAY, APRIL 13TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, MR. TINKER.
MONDAY, at 8, MRS. CROMPTON.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, at 3 and 8, MRS. BRIGGS.
SUNDAY, APRIL 20TH, MRS. KELLY.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SATURDAY, APRIL 12TH, at 3,
SALE OF WORK,
To be opened by J. H. HORROCKS, Esq.
Admission, 3d.
SUNDAY, APRIL 13TH, at 10-30, LYCEUM
At 3, 6-30 and 8, MR. GEE.
MONDAY, at 3 and 8, MRS. HIGSON.
TUESDAY, at 8, WHIST DRIVE, 1s.
WEDNESDAY, at 3 and 8, MRS. KELLEY.
SUNDAY, APRIL 20TH, MR. ROBERTS.

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

SUNDAY, APRIL 13TH, at 2-30, LYCEUM.
At 6-45 and 8, MISS A. A. BARTON.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. GERSHON.
THURSDAY and SATURDAY, CLOSED.
SUNDAY, APRIL 20TH, MR. J. A. BOOTH

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

SUNDAY, APRIL 13TH, at 6-30 and 8,
MR. GRAYSON.
MONDAY, at 3 and 8, MRS. GRAYSON.
WED. and SAT. at 8, PUBLIC CIRCLES.
SUNDAY, APRIL 20TH, MR. MUDD.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, APRIL 13TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE, MRS. WILSON.
At 6-30, MR. BRADY.
WEDNESDAY, at 8, MR. DOREA.

Moss Side Progressive Lyceum Church
Above 64A, GT. WESTERN STREET.

SUNDAY, APRIL 13TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MISS A. TAYLOR.
TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, at 3 and 8-15, MRS. BENSON

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

SUNDAY, APRIL 13TH, at 6-30,
SERVICE AS USUAL.
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.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 13TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MR. WOODCOCK.

MONDAY, at 8, MRS. BENSON.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 8, MRS. PEAKE.
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by MRS. LEE.
SUNDAY, APRIL 20TH, MISS A. BARTON.

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, APRIL 13TH, at 11-15 and 7,
MRS. TUFFNELL.
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton,
MIGHELL STREET HALL.

SUNDAY, APRIL 13TH, at 11-15 and 7,
MRS. B. STOCK.
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, APRIL 13TH, at 3-30 and 6-30,
MRS. LUCAS.
After-Circle at 8.

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

SUNDAY, APRIL 13TH, at 6-30,
MRS. R. DARBY.
At 3, LYCEUM.
THURSDAY, at 7, SERVICE.

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

SUNDAY, APRIL 13TH, at 6-30,
MRS. NEVILLE.
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, MRS. G. COOKE.
Address and Clairvoyance.
SUNDAY, APRIL 20TH, MR. & MRS. COOKE
Naming Ceremony and Service.

SOCIETY ADVERTISEMENTS.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, APRIL 12TH, at 7, and
SUNDAY, APRIL 13TH, at 3 and 6-30,
MRS. B. ANDERSON.

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

SUNDAY, APRIL 13TH, at 7,
MR. ANTEN, Address.
WEDNESDAY, at 7-30, MISS F. DAUNTON
Address and Clairvoyance.

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

SUNDAY, APRIL 13TH, at 11 and 6-30,
MRS. CROWDER.
THURSDAY, at 8, MRS. CLEGHORN.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENCHILL STREET

SUNDAY, APRIL 13TH, at 6-30,
MR. ELLA, Address.
Questions Invited.
SUNDAY, APRIL 20TH, MRS. LEVITT
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, APRIL 13TH, at 11 and 6-30,
MR. G. PRIOR.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MRS. MAUNDER.

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

SUNDAY, APRIL 13TH, at 6-30,
in BATHS HALL, BARKING.
Speaker, ADMIRAL J. G. ARMSTRONG
Clairvoyant Demonstration following
All are welcome.
MONDAY, at 3, LADIES' OWN,
SOCIAL EVENT.
WEDNESDAY, at 8, MR. WILLIAMS.

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

SUNDAY, APRIL 13TH, at 7,
MISS DAUNTON,
Address and Clairvoyance.
At 3, OPEN HEALING CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, APRIL 20TH, MRS. ROBINSON

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

SUNDAY, APRIL 13TH, at 11,
MISS JOAN PROUD,
Address and Clairvoyance.
At 6-30, MRS. F. KINGSTONE,
Address and Clairvoyance.
MONDAY, at 3, MISS L. THOMAS
THURSDAY, at 8, MISS MANSFIELD
Clairvoyance.

"MEDICINE MAN," the control of
MR. JONES, of Wimbledon, will at
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.
MONDAY, APRIL 28TH, at 8,
MRS. EDITH CLEMENTS, Dipl. S.N.U.,
will deliver an Address on "Auras"
with demonstrations. Silver Collection
taken at the door to defray expenses.

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SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 13TH, at 11, CIRCLE.
At 6-30, Mr. J. POLLARD,
Address and Questions.
MONDAY, at 2-30, LADIES' MEETING.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, APRIL 20TH, Mrs. E. FINCH.

Bounds Green Christian Spiritualist Church

CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, APRIL 13TH, at 7,
Mr. & Mrs. PULHAM.
SUNDAY, APRIL 20TH, ALD. DAVIS, J.P.
MUSIC BY ORCHESTRA.

Bowes Park and Palmer's Green Spiritualist Church,

SHAFTESBURY HALL, BOWES PARK.

SUNDAY, APRIL 13TH, at 11, SERVICE.
At 7, Mrs. REDFERN.
WEDNESDAY, at 8, Mrs. W. EDWARDS,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

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

SUNDAY, APRIL 13TH, at 11-15, SERVICE
At 3, LYCEUM.
At 7, Mrs. E. CLEMENTS,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
GOOD FRIDAY, at 4-30, TEA and CON-
FERENCE OF SOUTH LONDON CHURCHES
SUNDAY, APRIL 20TH, Mrs. ROBERTS.

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

FRIDAY, APRIL 11TH, at 7-30,
Mr. T. W. ELLA.
SUNDAY, APRIL 13TH, at 7,
Mr. C. J. STOCKWELL.
FRIDAY, APRIL 18TH, Mrs. E. EDEY.
SUNDAY, APRIL 20TH, Mr. S. ISTD.
After-Circle follows Sunday's Service

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

SUNDAY, APRIL 13TH, at 11,
Mr. BURTENSHAW.
At 7-45, Mrs. TORNQUEST.
WEDNESDAY, at 8, Miss HERBERT.

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

SUNDAY, APRIL 13TH, at 11, OPEN
CIRCLE. At 3, LYCEUM.
At 6-45 for 7, Mrs. BEAUMONT-
SIGALL, Address and Clairvoyance.
MONDAY, at 3, Mrs. CLEMPSON,
Psychometry.
MONDAY, at 8, HEALING CIRCLE.
FRIDAY, at 8, GOOD FRIDAY SERVICE,
Mrs. H. V. PRIOR,
Address and Clairvoyance.
EASTER SUNDAY, APRIL 20TH, Mrs.
B. PETZ.

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

SUNDAY, APRIL 13TH, at 6-30,
Mrs. L. CAMPBELL,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8,
Mrs. MAUNDERS.

How to Train the Memory. By H.
ERNEST HUNT. 1/1½, post free.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 13TH, at 7,
Mr. A. PAPPS and Mrs. HIRST.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, Mrs. PODMORE.

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

SUNDAY, APRIL 13TH, at 3-15, LYCEUM.
At 6-30, Mr. A. PUNTER (Luton),
Address and Clairvoyance.
WEDNESDAY, at 7-45, CLAIRVOYANCE.
SUNDAY, APRIL 20TH, Mr. H. BODD-
INGTON.

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

SUNDAY, APRIL 13TH, at 11-15, Miss
LEONARD. At 3, LYCEUM.
At 7, Miss MARY MILLS.
WEDNESDAY, at 8, Mr. S. FOSTER.
SUNDAY, APRIL 20TH, Mr. LEONARD.

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

SUNDAY, APRIL 13TH, and THURSDAY,
APRIL 17TH, "THE TEACHER."
SUNDAY, APRIL 20TH, Mrs. L. KING
(Trance).

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

SUNDAY, APRIL 13TH, at 7,
Mrs. MEURIG MORRIS,
Address and Clairvoyance.
THURSDAY, at 8, Miss LILY THOMAS,
An Evening of Clairvoyance.

Forest Gate Christian Spiritualist Church
228, ROMFORD ROAD, E.7.

SUNDAY, APRIL 13TH, at 6-30,
Mrs. EDITH HINES.
At 8, PUBLIC CIRCLE.
SUNDAY, APRIL 20TH, Mr. W. G. GILES
and Mrs. H. SELF.
SUNDAY, APRIL 27TH, Mr. A. E.
WILLIAMS.
Every WEDNESDAY, at 3, LADIES'
MEETING.

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

SUNDAY, APRIL 13TH, at 11-15, CIRCLE.
At 3, LYCEUM.
At 7, Mr. & Mrs. BILLETTE.
TUESDAY, at 3, Miss J. PROUD.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, Mrs. WADHAM.

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

SUNDAY, APRIL 13TH, at 3, LYCEUM.
At 7, Mr. R. BODDINGTON.
MONDAY, at 3, Mrs. YORKE.
At 8, Mrs. A. RADLEY.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, APRIL 20TH, Mrs. G. ELLIOTT

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

SUNDAY, APRIL 13TH, at 3, LYCEUM.
At 6-30, Mrs. RAYFIELD,
Address and Clairvoyance.
OPEN CIRCLE after Service.
THURSDAY, at 8, DISCUSSION.
SUNDAY, APRIL 20TH, Mrs. HART.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 13TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, Mr. S. ISTD.
THURSDAY, at 8, Mrs. LILY.
SUNDAY, APRIL 20TH, Mrs. KINGSTONE

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, APRIL 13TH, at 7,
Mr. F. H. WALL and Mrs. WIRDNAM
WEDNESDAY, at 3, Mrs. TREADGOLD.
THURSDAY, at 8, Mrs. M. CROWDER.
SUNDAY, APRIL 20TH, Miss DAUNTON.

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

SUNDAY, APRIL 13TH, at 6-30,
Mr. G. TAYLER GWINN, Address.
WEDNESDAY, at 8, Mrs. STOCKWELL,
Clairvoyance.
SUNDAY, APRIL 20TH, Mr. E. SISSON,
Address and Clairvoyance.

Hendon and Golders Green National Spiritualist Fellowship.

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

SUNDAY, APRIL 13TH, at 6-45,
Mr. GLOVER BOTHAM,
Address and Clairvoyance.
SUNDAY, APRIL 20TH, Mr. R. BRAILEY

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

SUNDAY, APRIL 13TH, at 6-45,
Mrs. MOTE,
Address and Clairvoyance.
WEDNESDAY, at 3, LADIES' GUILD, also
at 8, Mrs. CROXFORD, Address and
Clairvoyance.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, APRIL 13TH, at 7,
ALDERMAN D. J. DAVIS.
THURSDAY, at 3, LADIES' MEETING,
Mrs. V. CROXFORD.
FRIDAY, at 8, Mrs. G. ELLIOTT.
SUNDAY, APRIL 20TH, Mrs. L. CAMP-
BELL.

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

SUNDAY, APRIL 13TH, at 6-45,
Mrs. M. LINES,
Address and Clairvoyance.
THURSDAY, at 7-45, CLAIRVOYANCE.
GOOD FRIDAY, at 5, TEA (Collection).
At 8, OPEN CIRCLE.
SUNDAY, APRIL 20TH, Mrs. RAYFIELD.
LYCEUM every SUNDAY at 3-15.

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

SUNDAY, APRIL 13TH, at 6-30,
Mrs. M. BROWNJOHN.
MONDAY, at 8, in Small Hall,
Miss JOAN PROUD.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE, Mrs. SUTTON.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, APRIL 13TH, at 11, SERVICE.
At 3, LYCEUM.
At 6-30, Mr. E. MEADS.
WEDNESDAY, at 7-30, Mrs. TYLER,
Address and Clairvoyance.
SUNDAY, APRIL 20TH, Mrs. M. MORRIS

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 13TH, at 11-15, CIRCLE.
At 6-30, Miss GERTRUDE BUTCHER
(Northampton).

Address and Clairvoyance.

MONDAY, at 3, LADIES' OWN, Miss
BUTCHER, Address and Clairvoyance.
At 8, PUBLIC HEALING CIRCLE.

TUESDAY, at 8, STUDY CLASS.

WEDNESDAY, at 8, Mrs. PODMORE,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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

SUNDAY, APRIL 13TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.

At 6-30, Mrs. E. H. LINES.

THURSDAY, at 3, Miss BARBER.

At 8, Rev. G. NASH.

SUNDAY, APRIL 20TH, Mrs. NUTLAND.

**Little Ilford Christian Spiritualist
Church,**

THIRD AVENUE, MANOR PARK, E.

SUNDAY, APRIL 13TH, at 7,

Mr. J. T. KAHL,

Address and Clairvoyance.

MONDAY, at 3, Mrs. SELF.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 8, Mrs. TUFFNELL,
Address and Clairvoyance.

GOOD FRIDAY, TEA and OPEN CIRCLE
for MEMBERS and FRIENDS.

SATURDAY, APRIL 19TH, SOCIAL and
DANCE for MEMBERS and FRIENDS, 1s.

SUNDAY, APRIL 20TH, Mr. J. POLLARD

SUNDAY, APRIL 27TH, SPECIAL,
Mr. T. BOGUE (Northern District
Council, S.N.U.) Silver Collection.

**New Southgate National Spiritualist
Church,**

ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, APRIL 13TH, at 7,

Miss EDDISON and Mrs. DUNN.

SUNDAY, APRIL 20TH, Mr. C. ANTEN.

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

SUNDAY, APRIL 13TH, at 11, OPEN
CIRCLE. At 6-30, Mr. E. JONES,
Address and Clairvoyance.

THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, APRIL 13TH, at 7,

Mr. LEONARD,

Address and Clairvoyance.

TUESDAY, at 3, LADIES' GUILD,

Mrs. FLETCHER,

Held at 16, Osterley Park Road.

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

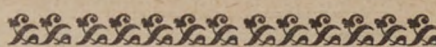
SUNDAY, APRIL 13TH, at 11-30, CIRCLE.
At 7, Mrs. CLEGHORN,
Address and Clairvoyance.

THURSDAY, at 8-15, Mrs. G. ELLIOTT,
Address and Clairvoyance.

SUNDAY, APRIL 20TH, Mr. CORKILL.

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LYCEUM every SUNDAY at 3.

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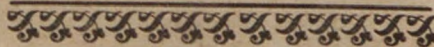
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HEALING & DEVELOPING CLASSES —
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PUBLIC MEETINGS WITH AFTER CIRCLES
NEXT SUNDAY AT 7 P.M. | NEXT WED'DAY AT 7.30 P.M.
* Mr. & Mrs. BAIN | Miss JOAN PROUD.
Write for Free Syllabus.

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

SUNDAY, APRIL 13TH, at 11,
Mr. McFIE.

At 6-30, Mr. G. W. COLMAN.

MONDAY, at 7-30, COMMITTEE MEETING

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, LADIES' MEETING,
Miss WARD.

THURSDAY, at 8, Mrs. G. HARDINGHAM

GOOD FRIDAY, TEA at 5, CIRCLE at 7.
EASTER SUNDAY, Mr. MARESCO
MARISINI.

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

On and after APRIL 13TH, all Meetings
will be held at the STREATHAM SCHOOL
OF MUSIC, opposite Streatham Station,
towards Croydon.

SUNDAY, APRIL 13TH, at 6-30,

Mrs. F. BETTS,

Address and Clairvoyance.

THURSDAY, at 3 and 8, Mrs. A. GREGG,

Addresses and Trance Messages.

SUNDAY, APRIL 20TH, Mr. A. SAMUELS.

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

SUNDAY, APRIL 13TH, at 11, SERVICE

and CIRCLE. At 3, FREE HEALING.

At 6-30, Miss J. PROUD.

WEDNESDAY, at 3, Miss L. GEORGE.

At 8, Mrs. S. D. KENT.

SUNDAY, APRIL 20TH, Mr. E. SPENCER.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, APRIL 13TH, at 3, HEALING

SERVICE. Mr. ETHERIDGE.

At 6-30, "THE STRANGER."

Address and Clairvoyance.

WEDNESDAY, at 3, Mr. DEARNLEY

SERJEANT, Psychometry.

At 7-30 MADAME BISHOP ANDERSON.

Address and Clairvoyance.

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

SUNDAY, APRIL 13TH, at 3, LYCEUM.

At 7, Mrs. CHESTERMAN.

SUNDAY, APRIL 20TH, Mr. & Mrs.

COLEMAN.

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

SUNDAY, APRIL 13TH, at 11,

Mr. PERCY O. SCHOLEY.

At 6-30, LIEUT. COL. PEACOCKE.

WEDNESDAY, at 8, Mrs. K. FILLMORE.

Address and Clairvoyance.

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

SUNDAY, APRIL 13TH, at 6-30,

Mr. FREDK. H. HAINES, Address.

SUNDAY, APRIL 20TH, Mr. HENRY T.

ANDREW, Address.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, APRIL 13TH, at 6-45,
MR. WHITE, Address.
MRS. TREADGOLD, Clairvoyance.
WEDNESDAY, at 7-45, MRS. EMERY,
Psychometry.

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

SUNDAY, APRIL 13TH, at 11-15, SERVICE
At 7, Mr. J. WAITE.
WEDNESDAY, at 8, MADAME ZOE.
LYCEUM every SUNDAY at 3.

Bromley Circle of Psychic Study,
GYMNASTIC HALL, COLLEGE SLIP,
BROMLEY, KENT.

SUNDAY, APRIL 13TH, at 6-30,
MR. VOUT PETERS.

SUNDAY, at 7 p.m.,
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given by
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CLAPHAM SPIRITUALIST CHURCH.—
General Secretary: Mr. R. B. EYLES,
12, Mallinson Road, S.W.11.

WEMBLEY SPIRITUALIST SOCIETY.—
Secretary, Mr. E. H. RICHARDSON, 39
Blockley Road, North Wembley, MSX

SPEAKERS' OPEN DATES.

MISS FALLOWS has removed to 26,
Cambridge Gardens, Ladbroke Grove,
W.10. Circles held. Write for particu-
lars. Vacant dates, 1930-31.

MR. W. F. BAILEY, Speaker, Clair-
voyant and Psychometrist, is open to
book dates for 1930-31, Sundays only.
Terms moderate.—Address, 94, Regent
Road, Handsworth, Birmingham.

REV. BEATRICE MYTTON BURNHAM
(Pastor, Divine Church of Spiritualism,
San Francisco, U.S.A.), Speaker and
Message-bearer (recommended by
Messrs. E. W. Oaten and E. A. Keel-
ing), arriving in England in May for a
short visit). Fee 10/6 per meeting or
circle. Applications for bookings to
Mr. E. A. KEELING, 8, Knocklaid Road,
Tue Brook, Liverpool.

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