



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

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FRIDAY, APRIL 18, 1930.

PRICE TWOPENCE.

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OBJECTS.

The Spiritualists' National Union is established to promote, maintain and extend the propaganda of the facts and teachings of Modern Spiritualism.

PURPOSES.

For this purpose the National Union wish to strengthen the hands of existing Spiritualist Societies, to unite and consolidate in a spiritual brotherhood and organisation to develop and encourage investigation and research into all aspects of Spiritualistic activities, to foster international relationships with the Spiritualist and kindred associations of other lands, to make fraternal arrangements and co-operate with progressive bodies working for human advancement, to arrange for conferences, lectures and demonstrations, and to issue explanatory, instructive and inspiring literature on the subject of Modern Spiritualism.

With the recognition and maintenance of the independent inter-government of Societies, the National Union desire to bring about and increase mutual understanding, fraternity, co-operation and consolidation among Spiritualists generally.

We appeal to all Spiritualists to actively co-operate with and financially support the Union in the achievement of the foregoing purposes.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

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FRIDAY, APRIL 18, 1930

PRICE TWOPENCE

MANCHESTER PROPAGANDA MEETINGS.

THE last meeting of the present session was held at the Ardwick Picture Theatre, Manchester, on Sunday, April 6th, when some 1,800 people listened to an interesting address by Mr. Swaffer, the eminent dramatic critic.

Mr. E. W. Oaten (the Chairman) said: We have come to the last meeting of another session of these meetings, and I cannot refrain from expressing the grateful thanks of the Committee to those who have supported us financially as well as by their presence throughout the series. Most of you will know that according to our printed syllabus our speaker to-night should be Herr Florizel Von Reuter, the eminent violinist. Circumstances have prevented him from being in England this week, and Mr. Hannen Swaffer has very kindly consented to step into the breach and fill the day. When a man is sufficiently interested in the movement to allow himself to be used as a stop-gap, we owe him a very deep debt of thanks. Mr. Swaffer has been doing very wonderful work lately; he has addressed a number of public meetings, and the aggregate of his audiences must have been well over 30,000 people. At all of those meetings he has discussed Spiritualism only; he has spoken for us in Denmark at Copenhagen, and at Berlin, and everywhere he has found a seething interest in the movement. A Manchester audience holds Mr. Swaffer in high esteem, and I know that nobody is better able to appreciate such an audience than Mr. Swaffer.

Miss Jessie Day sang two solos, "I Do Not Ask, O Lord," and "The Lord Is My Shepherd," with quiet restrained feeling, and elicited loud applause.

Mr. Hannen Swaffer said: I have been asked, Mr. Chairman, to lead a deputation which is to call upon the Home Secretary we hope in a few weeks time—a deputation representing the Spiritualists of England—Spiritualists who demand for themselves that freedom from interference, that freedom from persecution, which has been won years ago by other religious bodies.

Now, I have been wondering what I ought to tell the Home Secretary, who belongs to a party now large and powerful, but which in past years has had to struggle for its freedom just the same as to-day our own movement is fighting for its liberty and its freedom from interference. I can speak frankly about the matter, because I am a member of the Labour Party myself, and I have been a Socialist since I was 16. I was convinced of Socialism by Robert Blatchford. I was nearly made into an Agnostic by Robert Blatchford, and I followed him into belief in psychological truth about three or four months after his conviction. I must tell the Home Secretary that for 82 years now Modern Spiritualism has been continuing to produce evidence of survival continually and unceasingly year after year in spite of every handicap. I must tell him that it has borne the burden, that its back has been broken and made bleeding by stones and ridicule. When I spoke at Nuneaton a few weeks ago there was on the platform Alderman Grant, of Coventry, who had been a member of the Coventry Spiritualist Church for 50 years, and in the early days he—like Mr. Oaten, your Chairman to-night—was pelted in the streets. Those were the days when Spiritualist meetings were broken up not only with scorn, but with physical violence; when people who had the courage to state things which they knew to be true were the victims of every form of insult.

Mr. Chairman, I can tell the Home Secretary at least that those days, thank God, are over. I can tell him that scattered up and down this island there are now 500 churches attached to the Spiritualists' National Union; that all of them are carefully organised from headquarters, in the sense that their accounts are looked after, and their affairs are kept in order; that nearly all the work done by that great body is voluntary work performed almost entirely by working men; that each one is a temple of light in a dark district, and that there truth burns brightly and continuously. I can tell him that while our mediums are frequently accused of earning large sums of money, that statement is a damnable lie. Our movement is so poor that we are only able to grant pensions to 14 old mediums over 80 years of age, 22 over 70 years of age, and 9 over 60 years of age: that 15 of them receive 10/- a month, that one receives a pension of 5/- a month, and that 29 receive £1 monthly. That is not a rich movement, is it? Either it is a very poor movement, or it is a very mean one. So much for the profits made by mediumship, and yet without these mediums in the past where would this movement have been? Mediumship is the basis of Spiritualism—without it, it is nothing, and yet we are unable to develop mediumship, while under the law mediumship is not only unrecognised by the State, but is persecuted by the police, ostracised by priesthood, denied by priestcraft, and made a thing which it is almost impossible to practise or develop. Science itself went through the same period of tribulation in the past. Lister, whose discovery of antiseptics was one of the greatest blessings conferred upon humanity, had to fight the entire medical profession for 30 years. Joseph Simpson, the discoverer of chloroform, had to practise secretly, and sermons were preached against chloroform.

Mr. Chairman, how often has the Church helped humanity? How often has it kept humanity back? I heard the other day from a young playwright friend of mine, who wrote to me in disgust because he had read that an ancestor of his had opposed the abolition of Capital Punishment of children about a century before, and he reminded me that it was with the votes of the Bishops of the Church of England that the Capital Punishment went on. One hundred years ago the official cure apparently for madness was charging people a penny and two pence to throw stones at the lunatics. Fifty years have passed since Charles Dickens went to Bedlam and exposed its evils, and now, on looking round the wards recently, I saw a look of kindness in almost every afflicted person's eye as the doctor approached.

We read how St. Paul wrote to the early Christians in Corinth that he would not have them ignorant of spiritual gifts, and in St. James' general epistle that we should try the spirits whether they be of God. St. Paul advises and counsels communication with the so-called dead. When we seek to try whether the spirits be of God or not, what do the police do? Put the mediums in jail. What do the Churches do? Say they are all evil spirits, if there are any. I am leading a deputation to the Home Secretary to ask him to remove these disabilities, and to give us the same rights that other Churches possess—the right to worship in our own way. Not until those disabilities have been removed from the Statute Book have we any right to criticise what is said to be happening to Christians or to Jews in Russia. We must first look after ourselves before we begin to find fault with what is happening abroad. I was surprised to read the other day that on the suggestion of atheist leaders circuses in Russia are to join in the anti-God campaign, and professional magicians will give performances, at which they will perform biblical miracles. What

right have we to find fault with the hiring of professional magicians in Russia, who are seeking to sneer at the psychical phenomena of the past, when we find in London professional magicians going on the stages of music halls and being paid fabulous salaries to do exactly the same thing. While that sort of thing is going on in the heart of London I am not concerned with what is happening in Moscow. I only know that the old Russian Church of pre-war Russia was an iniquitous thing which enslaved the population. I merely know that possibly we are beginning to find out more and more that organised orthodoxy is a tyranny. So much for the political propaganda which has been masking itself in this country as a defence of rights and freedom. I wonder what I can tell the Home Secretary about what the Churches are doing in regard to our movement. I can tell him that an Anglican clergyman of the highest distinction and the noblest personal character has been an earnest enquirer into our movement for years, and that he has sat regularly with Mrs. Osborne Lennard. I regret that he has gone no further, because he would be of very great strength to our movement, so universal is the respect in which this country holds him. I can tell him that another clergyman wrote a book in which he told how he established communication with his drowned son, but being a Baptist minister, he published the book anonymously. Why are they afraid? If it was true in Palestine, cannot it be true in London? If it was true in the year one and the year 33 and the year 59, when St. Paul wrote to the Corinthians, cannot it be true in the year 1930? Why must people go on preaching about something they cannot prove, when they have got something as good which they can prove?

There came up my staircase a few months ago a typical Anglican clergyman—a man of the highest distinction, a dear old man. He told me that he had been a parson all his life, and now at the age of 83 a revelation had come to him in reading "The Script of Cleophas," a psychic document written in semi-trance. He said this was the revelation for which a hungry world was waiting, and he wanted me to go and preach about it. They tell us that organised religion is dying—I believe it. We want more mediums of thorough development, but we shall not get them until the Act is altered. The Catholic Church tell us that these spirits exist, but that they are evil spirits, and Mr. Chesterton a short time ago denounced the use of child mediums in the Lyceums of the Spiritualist movement. Mr. Chesterton is a member of the Roman Catholic Church, which tells lies about our mediumship. We do not develop child mediums in the movement, and the Catholic Church knows it. We do know one thing, that it is as dangerous to suppress psychic power as in some cases it is dangerous to encourage it, but the Catholic Church is our enemy because we are the peril to its existence, we are the means by which spiritual truth will one day be spread right across the world. Evil spirits are they? Well, we want some more evil spirits if they bring comfort to us and enlightenment to this darkened world. I don't care what they call the spirits—they have called truth a good many things in the past; they threatened Galileo once, they threaten truth all the time.

A young English dramatist was in great distress not many months ago, as his brother had committed suicide. He came to see me because he said the priests could tell them nothing. That night in my drawing-room through the mediumship of a friend he received a message which told him exactly what had happened to his brother.

There is only one thing about which people of every colour and every race and creed agree upon, and that is the evidence of survival after death. It is becoming a casual topic in the great free world to which I belong, in which men say what they mean and think what they like; people are beginning to spread psychic truth as well as political truth and truth of every other kind. They come to me with stories of how in their works of art they are being aided; how in every department of their lives spirit power is beside them. A young negro came to me not long ago and told me how although only a telephone attendant in San Francisco, and with little education, he wrote a play which brought him international reputation. He produced the play in Los Angeles, he produced it in New York, and two or three weeks ago it was produced in London. It is a play he got

by psychic means. There are stories that come to me every hour of the day—people tell me because they know I do not laugh at such things. Cosmo Hamilton wrote the last act of "Scandal" in the same way. Faced with the inability to finish his play, he knelt down and prayed to some dead dramatist to help him. Immediately he was seized with an urge to write, and for two hours that night he wrote scarcely conscious of the words he was putting down. When he read it in the morning he realised it was the best thing he had ever done.

I said something about conjurors. They have been our enemies from the beginning. Whenever their business was going badly, and they wanted publicity, they have exposed some medium, whether she was a medium or not, and it has been in all the papers. A few weeks ago I went to the annual dinner of the Magicians' Club, of which I am a Vice-President, and I had to remind the gathering that when Mr. Maurice Barbanell and I debated with the Magic Circle at Caxton Hall on Spiritualism we so smashed their case after three hours and twenty minutes of debate that the Magic Circle will never care to meet us again. This Autumn we are debating with the Rationalists at Queen's Hall, but unfortunately the Rationalism which was attacked years ago is now I think beginning to secrete certain facts which might hurt itself, and is now treating us in the same sort of way that it was treated 30 or 40 or 50 years ago, when it did great work for freedom in this country. When I was in Copenhagen a few weeks ago I met an editor who believes in human survival, about which he has written a book. We discussed William Archer, who was a friend of his. He showed me a letter in which William Archer, the great Rationalist, admitted to him about six years ago that there was a great deal in our case, and that science must take more notice of it. I happen to know that just before he died William Archer wrote in even stronger terms than that about his growing belief in Spiritualism, but I do not find any reference to that in the official life of William Archer by that great Rationalist, Mr. J. M. Robertson. We demand that the whole truth shall be given, as well as nothing but the truth. Before the end I should like to remind you that these are only some of the reasons why Spiritualism is winning.

When I went to the funeral of Ellen Terry not very long ago I walked through a beautiful country lane in my native Kent, behind the body of a great English actress. The glorious sunshine was pouring down from the heavens, and the children of the village were there with their small bunches of flowers plucked in the fields. The wonderful Terry family we admire so much, walked behind the coffin in glad array; they were in holiday attire, and there was no sound of sorrow and no suggestion of mourning. A very great English actress had passed on, and left behind her instructions that there was to be no sorrow. Her brother was for many years a member of the Marylebone Spiritualist Association, whose new premises your Chairman and I helped to open a fortnight ago, and it was through him that she obtained that knowledge which was her solace towards the end.

When I went to Lord Oxford's funeral not very long ago I found the form of Church service was changing. When a fortnight ago they buried that great British statesman, Lord Balfour, they sang in Westminster Abbey the "Hallelujah Chorus." He had died to the sound of the Bach music which he so loved, and to the music of the glorious Beethoven, whom he had worshipped all his life. There were no blinds drawn in the house of his brother, by Lord Balfour's express wish. He died a believer in the things that I have been telling you about to-night. For many years he was engaged in psychical research.

So you see we have made a little progress, have we not? When I was an Anglican choir boy, we used to sing at funerals that "on the resurrection morning soul and body meet again." We know it is not true, and that your soul and body never meet again. In spite of all the persecution and all the trouble and all the fights we are winning, because we are rolling away the stone of death. It has been a long and painful job for those people who entered this movement before I did, but to-day, thanks to them and their valiant championship of truth, it seems to me that we have already won.

ON TOUR WITH HANNEN SWAFFER.

BY MAURICE BARBANELL.

I HAVE written this article to put on record the tour that we have conducted on behalf of Spiritualism during the last five months, as I think it constitutes a remarkable example of consistent propaganda. We have visited thirteen towns, ranging from Nuneaton in the north to Ramsgate in the south, and as far east as Copenhagen.

We have found the audiences eager and respectful. No signs of antagonism, no jeering. At almost every meeting written questions were invited, and this proved to be a successful feature; they poured in—some serious, some humorous, some scientific and some psychological. A few of them I shall quote later.

I estimate that in all we have addressed some 30,000 people. The immediate effect of this cannot be gauged, as there would be discussions amongst friends and members of the family.

The most remarkable feature was the press publicity which followed each meeting, with the result that each of the Societies reaped the benefit of increased enquiries.

We commenced the tour at Sutton, where we found the Sutton Town Hall completely full. I was in the chair for this meeting, and Swaffer, who appeared in evening dress, apologised on account of the fact that immediately he had finished his address he had to address another meeting connected with the theatre in London. In the course of my remarks, I mentioned the fact that spirits were very human beings, and even suggested that they lose their tempers and swear. When I received the newspaper cuttings there was the headline, "Spirits Who Swear!"

The following Sunday we arrived at Walthamstow, to find the Baths there packed with an audience drawn from the working classes. The contrast in the atmosphere was very striking. They listened with keen attention. Again there was another meeting for Swaffer to address when he had finished his speech, and he was hurriedly driven in my car right across London to the West End. The chair at this meeting was taken by Mr. Whitmarsh, the President of the London District Council, and some very fine clairvoyance was given by Mr. Botham.

Our next meeting took us away from London to the Midlands, where the largest Cinema in Northampton had been engaged. As it was a fine day, I had arranged to take Mr. and Mrs. Swaffer for a drive in my car. We drove leisurely round Oxford, enjoying the amenities of the country side, when I discovered suddenly that instead of driving towards Northampton, we had gone in the opposite direction. We were twenty miles away, and had just half-an-hour to get there. We arrived on the stroke of time, and travelled at a speed which certainly broke the law. Spiritualists, however, are accustomed to breaking the law! On account of its psychic work my car has been named "Hector Plasm," but on this occasion I wondered whether it ought not to have been called "Passem"!

The cinema at Northampton was packed. We discovered, however, to our dismay, that we had a new antagonist to fight namely "talkies," for with the advent of these, cinema platforms had been reduced to a minimum, chiefly on account of the apparatus which has to be installed behind the screen. We stood on a very tiny platform, with no room to move. We were hemmed in by a chair on each side of us, and our backs leaned against the screen. I felt that we might drop into the orchestra at any moment. The resulting mental inhibition must have cramped our effort. In addition, there were red footlights, and I am certain that from the audience we must have presented an eerie spectacle. To add to our discomfort there was a long organ recital by an enthusiastic organist who refused to stop. This not being sufficient, when the collection was taken, before Swaffer's address, the steward kindly dropped his plate with a huge crash! Apparently these factors did not prevent Miss Potts from giving some very successful clairvoyance. She was highly commented on in the local press.

Imagine our feelings when we discovered that at Leicester, our next meeting, another cinema had been

engaged! We hoped for the best, and when we arrived there we found that by an arrangement of chairs it was possible to give each speaker two or three inches of platform to walk on. As I was the first speaker, I took my seat on the platform only to discover that somebody had mistaken me for Swaffer, for I sat on a very large drawing pin. Whether it is due to psychic faculty or not, I was able to restrain my feelings, and secretly remove the offender! At first I thought that we should all have to speak in the dark, as apparently Leicester cinema-goers object to too much light, but after hunting round, an electrician was able to dispel the gloom by the use of one or two lights which were lit when the cinema was cleaned. On this occasion the chair was very ably taken by Mr. Berry. There were dozens of questions at the end of this meeting.

Swaffer suffers from the inability to remain on the platform when he has finished speaking, and generally calls the reporters into a separate room to discuss the meeting with them, and assist our publicity, or else mingle with the audience. At the end of the meeting I looked for him everywhere, and finally found him in the midst of three or four hundred people, all clamouring for his autograph. They not only flourished autograph albums, but also hymn books and hymn sheets. This is the first time I have ever seen autographs written on these!

I got as near as I possibly could to discover a Jewish lady in tears, who was much perturbed because in her dreams she saw the figure of Jesus. Had it any connection with her son, who had died, and why should Jesus appear to a Jewish woman? I tried to console her, but her condition was too full of distress. I rescued Swaffer finally, and smuggled him into the car. It was at this meeting that one of the local officials made an excellent unconscious joke. He said, "You can't do worse than come to one of our meetings!"

I usually find that at the end of all these meetings I am famished, and long for something to eat. There were no shops open in Leicester, and all the way to London I kept my eyes open in the hope of finding a shop where I could buy even a bar of chocolate, but I was doomed to disappointment. My friend Mr. Hirst, who drove the car, was starving too, but apparently Swaffer has one of the features of a camel, as he seems to carry nine days' supply, and finds it unnecessary to eat. London was reached at 2-30 a.m., and despite the lateness of the hour, Mr. Hirst and I dashed to Lyons Corner House, which is open all night, and satisfied our hungry cravings.

At Leicester, too, there was the usual press publicity after the meeting. One gentleman, a strict Baptist minister, was so annoyed with the meeting, that he wrote and challenged us to a debate in Leicester on the subject, "Does the Bible Condemn Spiritualism?" and I think he was surprised when I wrote back and accepted.

Our next meeting took us from the north down to Westcliffe. We arrived to find a huge queue which could not get in. The hall, which holds 1,000, was already packed. They stood at the back of the hall, they sat on the platform, thronged into the committee room at the side of the church, the chairman gave up his chair and stood, and still there was not enough room. In the end they were forced to turn away as many as were inside the hall. When we had finished our addresses, we had difficulty in leaving, as so many of the audience had questions still to ask.

One of the interesting facts I should like to record is that at this meeting, in addition to others, several people described behind Swaffer the figure of Gladstone, whom they said they could see quite distinctly.

THE WRONG TOWN.

The next town on our itinerary was Ramsgate. We travelled on a cold wet night. Swaffer had had a letter from a friend of his who lived at St. Mildred's Road, Ramsgate, and he (Swaffer) promised to call there before the meeting. When we arrived we made enquiries, but as usual, the first three or four people were "strangers in that town." Finally someone directed us to St. Mildred's Road, but we could not find the house we wanted. I knocked at several, and one of the occupants said there was no such house in that road. Was I sure that I wanted St. Mildred's Road, MARGATE? "No," I said, "Ramsgate!" Then I discovered

we had come to the wrong town, and that there were St. Mildred's Roads in Ramsgate, Westgate and Margate.

The concert hall that had been engaged for the meeting had an unlucky reputation, as it had seldom been filled before. It is situated about a mile from the centre of the town, a long walk along the cliffs, and in view of the very poor night, we expected to find a thin attendance. The last person to engage the hall was John Henry, the well-known wireless comedian, and he found that not even his reputation could fill it.

The following day the local papers commented on the fact that Spiritualists could fill the hall, for it was quite packed. Looking around the audience we spotted the figure of Mr. Dennis Bradley. He would not, however, come up on the platform.

Swaffer and I usually shared the answering of questions, and on this occasion I admired the way in which Swaffer dealt with the question, "Are you in favour of capital punishment?" Here are two more of the questions asked at this meeting: "Would you kindly differentiate between mind, spirit and protoplasm, and state if the survival of mind or spirit is possible without functioning ganglionic cells?" "Are spirits finite or infinite? Would not the acceptance of the latter hypothesis negative the idea that mind or spirit are merely reflexes of existing realities and experiences?"

Swaffer's friend, Capt. Woodward, the well-known performer with seals, was there, and he kindly invited us back to his house for some coffee. There we met his father, an old circus performer, who was so orthodox that he would not read a copy of the "Sunday Express" which had some mention of him until the next day.

Filled with sandwiches, fairy cakes and chocolates, we left for London, and then encountered fog. Worse was to follow, for we discovered suddenly that we were beginning to run out of petrol! Fortunately we were able to find the owner of a garage, who lived near his filling place, whom we knocked up at 12-30 at night, and were able to reach London at 2 a.m. These propaganda meetings certainly have meant late nights!

Driving to Swaffer's flat the following Sunday, my car broke down, and we were faced with the dilemma of getting to High Wycombe and returning the same night. I called up several garages, but with no success. Finally we hired a Daimler. The High Wycombe meeting was interesting for several reasons. The chair was taken very ably by a gentleman who had been a former Liberal candidate at the last election, and on the platform there was a Primitive Methodist minister from one of the local churches, who felt he would like to support the meeting. He listened most attentively, and was quite pleased when I asked him to give the Benediction at the end, although he asked me whether I approved of the one he offered.

The letters that followed this meeting in the local newspaper went on for weeks; in fact, up to the time of writing they are still appearing. Another Wesleyan minister, in the course of his remarks, made several stupid statements, but when I challenged him to a public debate he quietly departed.

Our meeting at Guildford was characterised by the extraordinary incident of the collision which I have narrated in an earlier issue of *THE TWO WORLDS*. The meeting itself was a very fine one. The Town Hall was packed. Swaffer had left by train to address another meeting in London, and Mrs. Swaffer and I were kindly entertained with light refreshments by some local friends.

Mention of Mrs. Swaffer reminds me that a great amount of credit for the success of these meetings is due to her. Before leaving their flat for each meeting, there is always one cry from Swaffer, "Where are my notes?" These he loses every week, but can always be found somehow or other by Mrs. Swaffer!

I am afraid that I annoyed one of the reporters at this meeting, as I had made some rather critical remarks concerning the attitude of the press, which he misconstrued, and they told me afterwards that he had murmured softly about a libel action, but so far I have heard nothing.

Talking of reporting reminds me that I have often watched with amusement the reporters, who get so engrossed

that they forget to report. How they manage to find report of the meeting in these cases I have never discovered.

The next day we left for Copenhagen, and I have given a full account in a previous issue.

It may interest readers to know what is involved in these propaganda meetings. For example, in order to arrive at Nuneaton in time, we had to leave London at 3 p.m. and did not get back until 1 a.m. It will be seen that apart from preparing for these meetings, many hours are spent in getting to them and back home.

The chair at Nuneaton was taken by Mr. Mendenhall, the well-known Birmingham Spiritualist, and we also had on the platform Alderman Grant, of Coventry, who informed us he was the last survivor of the founders of Spiritualism in Coventry.

Here we had a most attentive audience. One of the questions from the audience was framed very humorously. It was, "Where was I before I was born, and where will I be when I am not where I am now?" When I read it aloud it amused the audience, as did my reply, which was, "I will be where you are then, when you are not where you are now."

A PROGRESSIVE SOCIETY.

At Kenton we found a well-filled hall, with the chair charmingly taken by Major Milne. I was very impressed with the harmonious atmosphere of the meeting, and glad to learn that although the Kenton Society had been in existence for only 18 months, it had made considerable headway by the use of advertising and other forms of publicity. The officials of the Society will be glad to know that one of the enquirers with whom I afterwards spoke, told me that the fact which had impressed him most was the absence of snobbery at all their meetings.

On this occasion Swaffer was in a humorous mood, and his witty sallies created a great deal of laughter.

Our next meeting was held at the Guildhall, Cambridge, the largest hall in the town. Here we found a very critical audience, which listened with serious attention. I began to be dismayed when I noticed that during the meeting several people left, and wondered what the reason could be. I could see nothing in our speeches to give offence, and was relieved to learn that they had been forced to catch the buses to outlying districts.

There were only five questions at this meeting, the fewest at any meeting, one of which was dealt with very ably by Swaffer, who derided the story of persecutions in Russia, and suggested that more attention should be paid to persecution in England.

All our Sundays being filled, we were only able to hold a Saturday to Brighton, who were anxious to have a propaganda meeting. They took the largest hall in Brighton, namely, the "Dome," which seats about 2,000. My car having been returned, we motored down to Brighton, taking with us Mrs. Clements, who was the clairvoyant for the meeting. I was amused when, without warning, Mrs. Clements suddenly began to describe two spirits whom she said she could see in the car, but said she did not want to "shop." It is curious to think of a clairvoyant speaking of clairvoyance as "shop."

The hall, although Saturday night, was almost full, and the meeting excellently organised. Thanks to Mr. Crawford Smith, we were advised not to address the people but to speak to the clock, on account of the bad acoustics of the hall.

The chair was taken by Admiral Armstrong, who made a very breezy chairman! On the platform were Professor and Mrs. Severn, two old and staunch Spiritualists. The audience sat very patiently for two hours, obviously interested. I noticed among them firemen, policemen, sailors and clergymen. One clergyman, during the whole of Swaffer's speech, made notes very frequently in a large notebook, particularly when any reference was made to the Church or Bible. Another clergyman, who sat in the balcony, was so fascinated by the clairvoyance that he stood up from his seat and leaned forward, and I was afraid he would topple over.

Swaffer was at the top of his form. His frequent sallies caused a great deal of amusement, and his "hits" were neatly scored. He brings to Spiritualism the journalistic

touch. At the offset of his address he told the story of how Mrs. Clements obtained her first information of Spiritualism at Brighton, and how she had returned that night, several years later, to give demonstrations. Mrs. Clements gave some striking evidence. She not only in one case gave the full name of a spirit, Joseph Harris, but described the scene of his burial in a little country village, and read the inscription on his tombstone. Although all the details were recognised, the lady to whom it was given could not remember the name. At the end of the meeting, however, just before the chairman was going to close, she stood up and said she remembered it all—the name was Harrison, and not Harris.

I feel I must pay a tribute to Swaffer for the splendid work that has been accomplished at the meetings. I know he is a busy man, on whose time calls are constantly being made. He voluntarily offered these Sundays to organise Spiritualistic meetings. I feel certain that one of the factors of their success has been the use of his name, which has proved to be a strong draw.

No fees were ever charged, and no expenses were taken. Where there was a surplus, we insisted on a donation being sent to the Fund of Benevolence. In all cases, the meetings were arranged in conjunction with the local Spiritualist Societies, and for home counties the organisation of the London District Council was used. A great deal of assistance in this direction was given to us by Mr. Bolton, its secretary. Mr. Bolton was responsible for much of the internal organisation of these meetings.

CHRIST AFTER DEATH.

AN EASTER NOTE.

By A. J. EDMUNDS.

In dealing with the apparitions of Christ after death, we must beware of treating all the New Testament documents as of equal value. Scholars have long learnt to distinguish between them. Thus, in this case, the oldest account is not in the Gospels at all, but in Paul, and every Episcopalian hears it read in the funeral service of the English Church. We may abbreviate it thus: "He appeared to Peter, he appeared to me!" Indeed, upon Christ's apparitions to Peter and Paul was the early Christian society founded.

Next in value to Paul comes the genuine Mark (that is, xvi. 1—8, which is all there is of Mark's last chapter in the oldest manuscripts). Here the youth in white (who is manifestly the spirit of Jesus) tells Peter to meet him in Galilee. Indeed, in the oldest Armenian manuscript (A.D. 887) the apparition uses the first person: "There shall ye see me." So too Matt. xxviii. 10. I own the phototype of this manuscript (Moscow, 1899), and have learnt enough ancient Armenian to verify the reading. The famous Cambridge manuscript also reads thus.

So the oldest Gospel account agrees with Paul: Jesus appears first as a spirit or ghost to Peter in the country. Peter did not stay in Jerusalem to see a corpse get up and walk off, as the later accounts would have us believe. There were two parties in the early Church narratives of the Resurrection: the city party and the country party. The city party is best represented by Luke, who twice denies that any apparitions were seen in Galilee (Luke xxiv. 49; Acts i. 4). The object of this is clear: Luke wrote at a time when the Church was afraid of a ghost-story, especially when a heresy arose which said that Jesus was a ghost while among us, and that his flesh and blood were phantasmal. To combat this heresy Luke and the first edition of John (ending at chapter xx.) maintain that all the appearances of the Risen Lord took place within walking distance of the grave.

But the original Galilean tradition would not be suppressed, and it bobs up in Matthew and the postscript to John (chap. xxi). We know that this is a postscript, because the editors say "we," and speak of the author of the first twenty chapters in the third person (John xxi. 24).

The apocryphal Gospel of Peter, dating from the early second century, and having equal historic value with John's,

agrees with Mark, that, after the Crucifixion, the disciples fled into Galilee.

It is said by some that Paul's five hundred who saw the Lord all at once (I. Cor. xv. 6) must have seen him in the country, for in the city they were wanted by the police. But there is just a possibility that this passage is a confused recollection of Pentecost. And then we must remember that Jesus was a very powerful spirit, and capable of extraordinary manifestations.

A CLERIC'S ATTITUDE.

Professor Lake, of Harvard University (a clergyman of the English Church) long since pointed out that, according to the oldest manuscript of Mark, the women need not have entered the tomb at all, and consequently could not testify that it was empty. Lake was a little on the fence about the meaning of Mark xvi. 5, but in my Chicago Easter article of 1917 I proved to the satisfaction of scholars that *elhousai eis* in New Testament Greek means "coming to," not "entering into." It was Luke who clapped another *eis* in front of *elhousai*, so as to turn it into actual entry. Then the scribes wrote Luke's new reading back into Mark, a known habit of theirs, for Jerome expressly tells us that they copied things from Luke into Mark. As Spiritualists, of course we believe in the possibility of the ectoplastic phantoms of Luke and John; only, the evidence for them is not so strong as that for the ghost in Galilee, whom some could see, and others couldn't (Matthew xxviii. 17: "Some doubted").

Finally, we must never forget that Christ's appearances are not unique in the history of religion. The great rival religion of the East has as much to say about the return of the departed as our own. But there is this difference: in the case of the Master himself coming back, he dies young in the Christian religion, and appears to the disciples, whereas in the Buddhist religion he lives into his eighties, and several disciples die first and appear to him. On account of the orthodox Buddhist belief that the saint who dies in Nirvana can never return, even if the Buddha had returned, the Pali Scriptures would not record it. It is my belief that he did. In the "Book of Hymns by Monks" Anuruddho says:

"Knowing my wish,
The Master, matchless in the world,
By means of a mind-made body
By psychic power drew nigh."

Mrs. Rhys Davids tells me that this was during life, which is quite possible; but if he could do it then, he could do it thereafter.

In the Anuruddho Class of the Classified Collection, that disciple is meditating on a doctrinal point, and the great occultist, Moggallano, receives his thought by telepathy and then suddenly appears to him. Would not the Buddha's apparition to him have been recorded in this section if it had occurred in the flesh?

MR. DAVID GOW.

THE well-known Editor of *Light*, Mr. David Gow, has been ordered to the Riviera for the benefit of his health. Recent changes have imposed a heavy strain upon him, and rest and change are necessary. Mr. Gow has occupied the editorial chair of our contemporary for 16 years, and was writing leading articles for it over 20 years ago. We hope a period of rest in a congenial climate will renew his strength.

BIRMINGHAM.—The annual meeting of the members of St. Paul's Christian Spiritualist Church was held on March 19th. The Vice-President (Mr. Mooley), who had been acting in the place of the late President, referred sympathetically to the passing of the founder of the church (Mr. H. Field). Reports were given in turn by the Secretary, the leader of the Healing Circle, and the Treasurer. The latter was pleased to announce that after all expenses had been paid they still had a balance in hand of £32. At the election of officers, the retiring Vice-President was unanimously elected President for the ensuing year, and the Secretary, Treasurer, and Circle Leader were also re-elected.

NEW PREMISES FOR BELFAST ASSOCIATION OF SPIRITUALISTS.

SOME time ago THE TWO WORLDS foreshadowed the acquiring of new premises by the Belfast Association of Spiritualists. This has now materialised. For some time the members have been dissatisfied with the church at St. George's Hall, 35, High Street, which was something in the nature of a spiritual eyrie, as in order to reach it one had to climb as many as 86 steps. The committee were set the task in November last of looking for a more suitable meeting place. They recommended that Cameron House, Cameron Street, should be purchased and altered to suit the work of the Association. This has been done—and well done.

On Sunday, March 30th, the opening services were held. The President (Mr. W. Henderson) presided, and in a few words welcomed all present, and expressed the hope that everyone interested in the teachings of Spiritualism would make the fullest possible use of the social, educational, and spiritual facilities of the premises. Mr. J. H. Irwin joined in the welcome of old and kindred spirits, and recalled the early days of Spiritualism in Belfast. He pointed out the interesting fact that the Association came of age this year. The splendid premises were the result of the material efforts of the Association members, and the silent spiritual result was spread the world over, in the hearts of those who had passed through their ranks and gone away comforted by the teachings of the truth of their philosophy.

Mrs. A. B. Lowson delivered the address, her subject being "The Wagon and the Star." She advised that each of us must have some ideal, and centre our efforts towards its attainment.

Everyone present was heartily grateful to Mrs. Law for her solos, which added to the pleasure of many evenings in the old hall.

On Monday, April 1st, a house-warming social was held. A splendid tea was arranged by the ladies of the Association. This was followed by a very fine musical programme. Mr. J. McClenaghan presided, and in closing the evening with a few well-chosen words of thanks to the artistes, voiced the feelings of everyone present.

The Committee invite all interested to make good use of the reading room and library, in order to obtain a deeper knowledge of the subject, and ask all members to make the fullest use of the recreation room attached to Cameron House.

LANCASHIRE DISTRICT COUNCIL.

THE annual general meeting of the Lancashire District Council was held on Saturday, March 15th, at Warrington, Mr. E. A. Keeling in the chair. The meeting was opened in the usual way, the invocation being offered by Mr. Tinker. The minutes of the last meeting were read and accepted. After dealing with the correspondence, the President pointed out that a number of letters had been sent in too late to be dealt with, and requested secretaries to impress delegates with the necessity of complying with the rules, and sending in correspondence by the stipulated dates. The Treasurer's report was accepted after discussion. Mr. Keeling presented the National councillors' report, and Mr. Shuttleworth spoke re National Trusts and Trustees, and National propaganda.

In his Presidential address Mr. Keeling said they had three enemies to fight. Very often the industrial crisis was an excuse offered for apathy, which was a very easy state to acquire. The industrial crisis brought its difficulties, it was true, but there was a tendency to exaggerate it. Concerning finance, he was pleased to say they they were now practically solvent, but if good work was to be done more funds were necessary. He suggested that every church member might volunteer one penny per week. On the motion of Mrs. Nurse, seconded by Mrs. George, the report was accepted with acclamation.

The Credentials Officers reported the attendance of three delegates representing three churches from the North

Lancashire and Cumberland District. Eight delegates representing five churches from North-East Lancashire, representing eight churches from South-West Lancashire. Ten representing six churches from the Manchester Committee. Two from the British Mediums' Union, with an auditor and two visitors. Including the officers and committee, the total attendance was 43.

A motion was brought forward that in the event of cancellation of speakers by churches, or vice versa, at least three months' notice in writing should be given. After discussion the matter was left for the Executive to consider.

Lengthy discussion took place on the motion that "it is appropriate to consider the desirability of restricting the presentation of psychic phenomena to church members. The voting showed nine for an amendment, and sixteen for the motion printed on the agenda.

The election of officers resulted in the following being elected: President, Mr. Shuttleworth; vice-president, Mr. Timms; treasurer, Mr. Foster; secretary, Mrs. E. A. Riding, 66, Helen Street, off Lower Audley, Blackburn; auditor, Mr. Hugh Davies; delegates, Mrs. Riding and Mr. Bentley.

The President then paid a touching tribute to the passing of Mr. Aaron Wilkinson, and expressed his congratulations to him on his release from physical suffering, and sympathy with his sister and family on their physical loss.

Votes of thanks to the retiring officers and to local friends for their hospitality concluded the meeting.

Friends are asked to note the change of Secretary, and to forward all correspondence to Mrs. E. A. Riding at the above address.

THE S.N.U. FUND OF BENEVOLENCE.

SIR.—I have pleasure in reporting the following to come for March: West London Fellowship, £2 2s.; Ramage Propaganda, £3 3s.; Southend, £2 2s.; Great Yarmouth, £1 1s.; Southern District Council, Tea Table Collection, £1 10s.; Mrs. Nurse, Sale of Bookmarks, 10s.; Mrs. Jess Greenwood, 5s.; Members of Mr. Glover Botham's Developing Circle, per Mrs. E. F. Lewis, £1 1s.; "Convinced," 10s. 6d.; Mr. G. Langham, New York, £4 11s. 3d. Total, £15s. 9d.

The Committee again tender their grateful thanks to all who have contributed during the month of March, thus enabling the Committee to feel they can assist some of the new cases that are being received, and which really need help immediately because of sickness which has been long standing. Those who have suffered know how quickly money goes, and how difficult it is to get nourishment to help them to rebuild their depleted strength. So we would appeal for your kindly help for the fund. Once again with grateful thanks. All Easter gifts gratefully received.

MARY L. STAIR, Hon. Sec.
32B, North Street, Keighley, Yorks.

"THE PHAINO."

THE TWO WORLDS Publishing Co. has just put upon the market an ingenious autoscope under the name of the "Phaino." It operates on similar lines to the "Ouija" but has ball bearings and is specially sensitive. Under repeated trials it has proved to be one of the most reliable instruments on the market.

An alphabet, clearly printed and arranged as an autoscope provides the moving instrument with the opportunity of spelling out messages, and the bearings run so smoothly that they do no injury to a polished table.

It is boxed in small compass, and should meet with a ready sale at 5/- post free.

FOLLOWING the regretted transition of Mr. J. Brammer, Miss E. Maslam, "Marina," Smith's Avenue, Old Colwyn, has been appointed Hon. Sec. of Colwyn Bay National Spiritualist Church.

NEWSY NOTES.

A "PSYCHIC" ROMANCE.

This week I want to tell you the story of a woman whom I met only a few months ago, but whom I now know intimately enough to both honour and respect. She is a clairvoyant, and tells me that she would rather walk through the streets barefooted than forfeit her mediumship. She has had a hard, struggling life, and yet, despite the humble environment in which she now moves, is nevertheless happy and contented. A few days ago she told me the story of a romance of girlhood—a story with an astonishing sequel. I have investigated the narrative, and can vouch for its truth. Apart from its intense human interest, it is, as an example of spirit return, both remarkable and evidential.

"LOVE AT FIRST SIGHT."

When she was young—a girl of 20—she met quite by chance a Russian Jew, and fell in love with him. Her affection was returned. Neither of the couple knew anything about the other, but were each apparently full of trust, and believers in love at first sight. They conducted a lightning courtship, and decided to get married. One day, however, whilst walking along the street discussing this topic, they were accosted by a dark Egyptian-looking lady, who, going up to the young girl, remonstrated with her in a foreign language. There was a scene, and the couple parted.

THE TRUTH.

The girl decided to learn something of her prospective bridegroom's past history, and accordingly, when next they met, plied him with several searching questions. To her horror she found that he had been already married, and that the woman who had insulted her was his wife. Disgusted, she tore herself away from her accustomed surroundings, and when she was subsequently married, all memories of the unhappy courtship seemed to pass out of her life. There is, however, a sequel. A few nights ago I was sitting in a circle of three—the woman, a young developing psychic, and myself. The young medium said: "There is standing here the form of a young gentleman, who says he is a Russian Jew." The form was minutely described, and the spirit's surname correctly given. I did not, of course, recognise either, and it was only after several minutes had passed that my friend suddenly remembered the romance of her girlhood. She asked quickly: "Is his wife along with him?" Yes, she was, and she had done something when on earth for which she was sorry. The young psychic said: "She did not know the true circumstances, and is now seeking to be forgiven." This was a fact, for the woman did not know that my friend had been really innocent in the affair of her girlhood, and had believed the Russian to be unmarried.

UNPUBLISHED EVIDENCE.

I heard the full story that evening when the young medium had gone. Reading it over, it almost appears as if it were cut from the pages of a novel, and yet I know it to be true. Both spirits had come with regrets and apologies for the past. There must be many cases similar to this which have never been published—stories which will never be known whilst their characters still live. Yet it is events like these which most strongly convince us of the reality of survival, and of the fact that after death spirits continue from where they left off here, seeking reward for their successes and, as in this case, forgiveness for their sins.

EXPENSES OF DELEGATES.

At a church meeting at which I was present recently the question as to the amount of expenses which should be allowed to delegates to the National Union and District Council meetings was raised. Some of the members seemed to hold the opinion that a delegate should be paid no more than his mere travelling expenses, and, as a matter of fact, this is the ruling of most Spiritualist churches in the country. The pioneers will, however, recall the days when a delegate

received no expenses at all, and when work was executed at great personal sacrifice. Time has worked many changes since then, and to-day it appears (and justly so) that delegates must not only receive travelling expenses, but other allowances as well. There are, for instance, meals to be procured, and other more or less minor but nevertheless out-of-pocket expenses as well. At the church meeting at which I was present it was decided to provide for all of these in future delegates' accounts.

A QUESTION OF SACRIFICE.

I cannot say how many churches are likely to follow this example. The step should, at all events, prompt some free and interesting discussion. It may be asked, for instance, whether the current status of the delegate whose out-of-pocket expenses are largely provided for, is equal to that of his predecessors, who made so much more financial sacrifice. There may now rise the danger of an individual seeking to become a delegate for the mere amount of social pleasure it is likely to provide, and not for the amount of service he may be in a position to yield. The remedy for this would, of course, lie entirely in the hands of the electorate, who should then be especially careful in their election of officers. Students of religion will know that once a movement becomes "respectable" it enters a very serious crisis in its history, for the action of the members just at this stage may make prospective successes into great failures. Spiritualism is now on the verge of being "respected" (it has always been respectable), and much of its future welfare will be decided by the type of delegates who are elected, for they very largely influence its policy, providing a high standard of delegate is maintained.

MORE EXPOSURES!

To the mere Englishman, America seems to be the receptacle of many strange and novel ideas, but not the least conspicuous of its newer innovations is a "lurid and grotesquely covered" magazine bearing the title "Spirit Mediums Exposed." It has caused some stir in New York psychic circles, and judging from extracts which I have seen, its author seems to possess a real flair for American yellow journalism. He "exposes" two mediums, neither of whom any bona fide American Spiritualist would care to defend, but he also makes allegations of fraud against Miss Bessinet, a distinguished and genuine psychic. He says: "If under my conditions Miss Bessinet can produce one single manifestation, I herewith guarantee to let my hair grow, and not take a shave for the next six years, to roll a peanut across Brooklyn Bridge with my nose, and to adopt the Mohammedan faith as my official religion. I am willing to play a flute in Broadway in my pyjamas in a snowstorm." The journal is written by an American journalist who calls himself "Samri Frikell, and who announces that in forthcoming issues he will "expose clairvoyants, clairaudients, etc."

THE ACTUAL FACTS.

The magazine is published by an American syndicate called the "Bernarr McFadden Publications Inc." The name seems strangely familiar. I wonder why the American Spiritualists are so much concerned about the future of this new journal! For my part, I should prefer to let it pursue its course. Modern Spiritualism has a case which it is impossible to undermine, and when all is said and done, "Spirit Mediums Exposed" is only attracting public attention to it. Attacks such as these are excellent in their way, for the public has at best but a short memory. When we cease to be attacked we may become forgotten.

OBSERVER.

ALDERSHOT.—Owing to the increase in the size of the congregations at Aldershot Christian Spiritualist Mission's meetings, new premises have had to be sought, and these are now located at 2a, Short Street. The opening service was conducted by Mrs. Birch, of London, when several new members were secured.

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FRIDAY, APRIL 18, 1930.

THOUGHTS AT EASTER.

ONCE again we stand on the verge of Easter time, and the whole of Christendom will be celebrating in symbolic form the death and resurrection of One who stands for the highest type of human experience. The tragedy of death and the glory of the resurrection will again occupy the thoughts of millions of people, but they will turn their minds back nearly two thousand years to the things which have been, and too often they will forget that the death and resurrection they celebrate recurs in the case of every human soul.

It is, of course, appropriate that the resurrection should coincide with the coming of Spring, when all Nature rises from her wintry sleep, and puts upon herself the habiliments of renewed life. There is something very appropriate in the adoption by the early Christian Church of this ancient pagan festival. But it symbolises even more than they knew—the eternal and everlasting fact that the grave is but the door leading to the larger life; that death is the gateway to resurrection. Even to the Spiritualist the crucifixion and resurrection bring saddening reflections. They enable him to see how a good and pure-minded man was done to death because he fell foul of the religious customs and practices of his age and time; and because he ventured to stand for the things of the spirit as against the things of the flesh. Could he walk the earth to-day, it is still true that he would be heeded by the poor and suffering, and despised by the great and powerful. He would be on the side of evil doers as he always was, for even the sinners and the breakers of the moral law excited his pity, his sympathy, and his help. We are told that "the common people heard him gladly," but the superior people did not. To-day we should call him a democrat, for he stood against every fetter that bound human souls, and it was small wonder that the secular world joined with the priesthood to crucify him. He laboured for the ideal of spirituality as against formality in the worship of God. He stood for those signs which followed belief—for simplicity in worship, for the realities which symbols enshrine rather than for the symbols themselves. But then, as now, the world would not listen, and so the despotic power chased him to Calvary, and his physical voice was silenced. But the very existence of Christendom is a tribute to the fact that he still lived and still laboured. He was a voice crying in the wilderness. He stood against the despotic power of the church of his day. He would do the same if he returned in the flesh to-day.

Spiritualists know the price of liberty. They know how in these days, persecution, both underground and open, can still affect and afflict those who dare to speak unpopular truths. It is well that tears and sorrow should mark the anniversary of the man who despised the earthly pomp and ceremony and wealth so much prized by the church to-day, and called upon men to realise that the only real and enduring wealth consists in the power and liberty of the spirit.

Whether it be historical fact or merely legendary lore exploited for ecclesiastical ends, need not concern us very much. The story contains the everlasting lesson of the strife between the spiritual and the material, and we venture to suggest that there is nothing more materialistic than the organised, State-supported churches of to-day. But a brighter picture followed that of Calvary. It was the Easter morn, when death was vanquished, when clear evidence was provided that death did not destroy Him—and death is equally powerless to destroy us. It is recorded that Jesus rose, and many others rose from their graves on that wonderful day; and the twenty-seventh chapter of Matthew records a series of materialisations that leave the modern seance a weak thing. It is folly for the churches to imagine that the resurrection of Jesus was unique, when the record is equally assertive of the fact that others too rose from the grave. A thoughtful Christian must surely meditate at Eastertide upon the central difficulty of his creed. The resurrection and ascension of Jesus, and the rising from the graves of the bodies of the saints, are all the evidence he possesses concerning a future life. If, however, he accepts the evidences which Modern Spiritualism gives, then he knows that Eastertide—the resurrection from the grave—is not a matter of one day or another. It is an eternal and every-day occurrence, and while the ecclesiastic raises once a year, the song "He is Risen," the Spiritualist is able out of his own personal and full experience to sing the song at every graveside, at every memorial service, and in every home which has been bereaved.

Spiritualism can supply the only present day answer to the old, old question, "If a man dies, shall he live again?" It is an answer which confirms the records of the past, which carries forward the evidences of the early churches and brings them up to date, and establishes upon irrefutable evidence the claims of all time, that immortality is a fact in human experience, that angel communion is an everlasting truth, that our "dear departed" are not departed at all. They are neither dead nor gone beyond our ken. They have shaken off the fetters of physicality. They have entered into "the life which is life indeed," and they return to bless and help and comfort.

In very truth the Spiritualist has added to his faith, knowledge. The last enemy is overcome. Death for us is swallowed up in the victory of eternal life, and the annual festival of Easter has become an every-day experience in which we rejoice as well in our homes as in our churches. Spiritualism is the confirmation of the hopes of all time: the expression of an eternal verity; and the guarantee of the everlasting future.

CURRENT TOPICS.

ANOTHER IGNORANT TEACHER (?)

THE Herne Bay press publishes a report of a sermon preached by the Rev. W. H. Lloyd at the Congregational Church on a recent Sunday morning, in which he claimed that "we are in for an outbreak of virulent superstition." The sermon contains the usual ignorant statements which we are accustomed to expect from the particular type of people whose business it is to teach men that they "shall not bear false witness against their neighbour," but who never think of practising it themselves. Mr. Lloyd said there was a revival of Spiritualism in the air. He would not say that communication between a creature here and a creature on the other side of the veil was impossible, but he wished to question any assertion that it had been done. "If it was really a fact that a spirit could communicate, what was the special bashfulness which affected it, so that its communications must take place in a dark room?" Mr. Lloyd does not seem to know that for every communication received in the dark seance, at least five hundred are received in the light, and that dark seances are not usually prolific of *evidential* communication, although they are sometimes necessary for the study of certain obscure psychic phenomena. In the main, however, the majority of the phenomena in the dark seance are not "communications." Mr. Lloyd further asks, "If a spirit

can move a table, why can it not move a pen, a far more valuable form of contribution," and yet a dozen publishing houses have been issuing for a number of years hundreds of volumes which have been produced by spirits moving pens. He evidently has not read "The Gate of Remembrance" or "The Scripts of Cleophas," and probably is not sufficiently a scholar to understand them if he did. But better scholars than himself have hazarded the opinion that as a continuation of the Acts of the Apostles they show exactly the same type of authorship.

A WONDERFUL REVOLUTION. Mr. LLOYD also says that "though experiments have been going on for some time, our information of the after-life was where our Lord left it." May we ask him to compare the present-day theology of his church in relation to the after-life with that of 1848, when the spirit world began to tell us the nature of the after-life. He will find that there is scarcely a conception left which was extant then. Heaven was "far away 'mid the stars." Hell was a blazing furnace into which the parson relegated individuals who differed from him in theology. The Prayer Book, in order to confuse the issue, assured us, and still assures us, that the dead are sleeping in their graves until the resurrection morning. The psalm-singing, harp-twang-ing heaven has been demolished by spirits. Nobody, not even Mr. Lloyd, believes the old stories, and the change has been brought about almost entirely by the Spiritualism which he despises. When all is said and done, our Lord told us little or nothing of the after-life, and consequently for eighteen hundred years the nature of the after-life has been pure speculation, on which every church differed, and about which most churches quarrelled. Whether Mr. Lloyd likes it or not, the churches are being compelled to undo part of the work of the reformation, and tell us of a purgatorial realm beyond the veil of death, where "the church's failures" can be remedied, and where sin-stained men and women can become purified. Of course, Mr. Lloyd suggests that psychical research had revealed quackery and fraud in so-called clairvoyants, but it is also true that the Courts of Justice have revealed quackery and fraud amongst clergymen and ministers, and the proportion is not greater in one case than the other.

MENTAL SELFISHNESS AND CONCEIT DEGRADE BOTH MIND AND SOUL. Mr. LLOYD declared that personally he "would rather be extinguished, than go into oblivion and spend eternity on terms laid down" by spirits. Unfortunately for the rest of the world, Mr. Lloyd will have no choice. He is bound to go into the after-life whether he likes it or not, and upon some enlightened soul will devolve the task of shaking him out of his narrowness and misconception. If there is one thing sure, it is that his type of mind presents the most perplexing problem to those who move in the purgatorial planes of spirit life, striving to lift men out of their narrow ruts. It would be well if he got some access to the facts of spiritual existence from this side of the grave, rather than wait for reformation on the other. Those of us who habitually receive communications from the spirit side of life know from experience that there are few more pitiable creatures in the spirit world than the creed-bound soul.

HERR LUDWIG A SPIRITUALIST. HERE EMIL LUDWIG, the famous German author and biographer, has recently published a biography of Abraham Lincoln. In an interview Herr Ludwig said: "I have often communicated psychically with Abraham Lincoln himself. He comes to me frequently." Spiritualists will remember that the famous American President was himself a Spiritualist, and had frequent intercourse with the spirit world through the mediumship of Nettie Maynard. His earth experience should add to his efficiency as a communicator.

RELIGIOUS MANIA. "FOUND DROWNED" was the verdict returned recently upon a girl of eighteen, whose body was found in the dock. The girl had been in a situation at Wembley,

but had returned home four weeks ago. While at Wembley, having nowhere to go, she attended a mission, and became enthusiastic, and they wanted to make her a missionary and send her to China. According to the testimony of her father, she talked about religion to everybody. On the Sunday before her death she had attended a mission service in the town. Such incidents are, of course, regrettable, but we notice the Coroner had sufficient good sense (or religious bias) not to make foolish attacks upon missions. What would have happened, however, if she had attended a Spiritualist meeting instead of a mission service, we do not know, but it is probable that all the papers would have had large headlines, and the coroner would have made some scathing remarks.

PROMOTED.

MRS. ANNIE BODDINGTON (LONDON).

SPIRITUALISM is to-day the poorer by the loss of one of its most self-sacrificing advocates. As was announced last week, Mrs. Annie Boddington passed to her reward on March 31st, at 7-5 p.m. The body was cremated at Golder's Green on Saturday, April 5th, the Rev. Tyssul Davis officiating.

Her early life was sad and chequered, but this probably laid the foundations for her wide tolerance and large-hearted charity. The robustness of her religious convictions speedily brought her into conflict with the Church of England as soon as confirmation made her realise the hollowness of pretending beliefs that reason could not endorse. Her physical health soon gave way, and after drifting from doctor to doctor and hospital to hospital, she was finally discharged as a hopelessly incurable consumptive.

Reading about Spiritualism, she placed herself unreservedly under spirit guidance. Her cure and her mediumship developed together, with the result that her opinion of medical men as a body was very poor, and formed the basis of her lifelong opposition to their system of drugging. In her early days mediumship was wholly misunderstood, and threats of internment in a lunatic asylum were among the minor troubles that assailed her. Malice and slander followed her everywhere. For about ten years the Theistic Church was the nearest to her ideal, and formed her spiritual home. In this period some of her most wonderful healing and psychic experiences occurred, but when the Camberwell Spiritualist Society was started she became one of its earliest workers, and exercised her gifts gratuitously to all. She will be remembered by old friends as a frequent soloist at their meetings. At Camberwell she met Mr. H. Boddington, to whom she was married on September 26th, 1894. From this time forward ceaseless propaganda work for Spiritualism occupied all their time, and it must always be remembered that though his name as secretary was attached to all reports during the following twenty years active societary work, it was her mediumship that formed the background of it all.

Under the inspiration of Mr. John Adams, who later became the President of the S.N.U., open-air work was commenced in Battersea Park in 1896. During this period thousands of *Lights* and *Two Worlds* were distributed, and took the message still further afield.

After hearing the trio discourse on "Total Abstinence from Alcohol as a Necessary Ideal for Spiritualists," the owner of the Temperance Hall, Doddington Grove, placed it at their service. A lease was arranged, but the Ragged School Union, urged by local bigots, bought the premises over their heads and tried to force them to quit. A compromise was effected, and the Ragged School Union paid a lump sum as compensation, with which Henley Hall, near by, was leased and furnished. The local churches held special prayer meetings to turn them from the error of their ways, and they retaliated—by having special prayer meetings for the churches, so we all benefited. Henley Hall was well filled by a constant stream drawn from the open-air meetings, and after five years loyal co-operation the members presented Mr. and Mrs. Boddington with an illuminated testimonial and a sum of money to start the larger work

at Clapham. Mr. J. Adams was left in charge of about 80 members, a Lyceum of 120, and a Band of Hope.

Never local in outlook, Mrs. Boddington pressed for the establishment of the May Meetings at South Place Institute, so that Spiritualists might be recognised as a religious body, and at its opening meeting in May, 1902, she was one of the speakers, with the Rev. J. Page Hopps, Mr. Will Phillips (then Editor of *THE TWO WORLDS*), Alderman D. J. Davis, and others. At frequent intervals since she has been a welcome speaker.

Always objecting to the idea of professionalism in mediumship, she none the less found it necessary to protect herself from the crowd of harpies who would have overworked her. This she did by charging a voluntary donation to one or other of the funds in which she was interested, and any money received over the actual expenses incurred in the exercise of her mediumistic powers went to necessitous cases in this way.

On one occasion, Scotland Yard, being confronted with examples of her mediumship, and believing that all psychics were "rogues and vagabonds" sent two amiable gentlemen to investigate. They found the Society accounts were properly kept and balance sheets presented, and were persuaded to join a home circle. The lives of both were laid bare in a most embarrassing fashion, and one of them found it necessary to quickly excuse himself from future attendance. His co-worker, Mr. Macdonald, was a man of different type, and took the evidence seriously, finally becoming one of the founders of the Brixton Society.

She has now passed from the body, but as she was able to prove her ability to leave it and "travel in the spirit," we are well assured that she knew sufficient of spiritual laws to still make her presence felt, if she so desires, now that the body is cast aside for ever. The movement has lost the physical presence of a great soul and a powerful advocate in her passing.

AN IMPRESSION BY G. W.

To parody the well-known lines of Wolfe on "The Burial of Sir John Moore," "Not a sob was heard, not a funeral note, as her corse to the last rites was carried," would be essentially correct of the "Au Revoir" Service in the well-filled Crematorium Chapel at Golder's Green. The true Spiritualist note had been struck in the "memorial" card (printed in purple and silver), in which the "promoted" sister had expressed her last request that "there shall be no mourning, no flowers wasted, and no drawn blinds." It was naturally a solemn service, but the "dread trappings of woe" and the mental gloom associated with funerals were noticeably absent. No "Dead March" was there, but a sympathetic rendering on the organ of happy, spiritual music! Slowly the coffin, covered with purple pall and family floral tributes, was borne to its last resting place, preceded by the Minister of the Theistic Church, whose tenets were consistently held by our sister. The service proper commenced with the "jubilate" of the cause, "The World Hath Felt a Quick'ning Breath," followed by apt quotations from Whittier, E. B. Browning, H. W. Longfellow, Victor Hugo, and Shelley, feelingly rendered by the minister. Then another favourite hymn, "We Do Not Die; We Cannot Die," sung soulfully and heartily by those present, who knew the truth of which they sang. The valedictory address, brief and bright, might have been given by any of the pioneers present, so at one was it with our fuller knowledge of life here and hereafter. Tribute was rightly paid to the consistent love for freedom of thought and speech which had characterised her long public life. Not merely "translated," the minister stressed, but "promoted" to yet higher service.

Then, in quite a unique way, followed testimonies from older workers present, who had known Annie Boddington many years, each speaking of how her example (as well as precept) had helped them in crucial spiritual epochs, and had led them (as one lady expressed it) from the "chains of orthodoxy" into the larger view and fuller light of Spiritualism. The official tribute was aptly given by Mr. J. Stewart, the Treasurer of the S.N.U. and Vice-President of the London District Council, and all tributes were (as one

called on suggested) characteristic of Spiritualism at its best. A practical testimony came from a lady who had regained normal health through the healing mediumship of Mrs. Boddington. Then to the familiar and inseparable air from Mendelssohn's Op. 12 we sang "Still, Still With Thee, When Purple Morning Breaketh." There was a ring of faith and knowledge in the singing. The committal service (not the dreary "dust to dust, ashes to ashes") to the "purifying element," and as the pall-covered coffin slowly moved from public view, we paid a farewell to all that was mortal of a spiritual pioneer, whose bright example of well-doing must prove an incentive to those left behind. A verse of "God Be With You Till We Meet Again" was cheerfully (not tearfully) sung, and with the Benediction in the name of God, there closed a unique service, reverent, full of sympathy, but delightfully fresh as it had begun in a strain of joy. Most of those present had borne the brunt of the fight for many years, and had come from outer as well as inner London.

No talk of visionary crowns, harps, and psalms, it is knowledge that a life, so well spent in the advancement of truth for truth's sake, would meet, like virtue, with its own reward.

"Sunset and evening star,

And one clear call for me!

And may there be no moaning of the bar
When I put out to sea."

—*

OUR READERS' DIFFICULTIES.

CONDUCTED BY THE EDITOR.

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

"A. D." asks: "How are spirits able to speak if they have no tongues to speak with and no brains to receive thoughts?"

ANSWER.—There is a great deal of confusion on this question. Who said that spirits have no tongues? We have felt the tongue of a materialised spirit and heard the direct voice of an invisible spirit. Every Spiritualist should know that all people living on this earth have two tongues, only one of which goes into the coffin. The brain is merely a physical instrument which acts as a medium between the mind and the physical world. It is an instrument which the thinker uses to receive thoughts and to manifest them, but it is by no means the only instrument for recording sensation. Every discarnate spirit body is fitted with the necessary machinery for receiving and conveying thoughts, and with the necessary tongue to speak if it should desire to do so. Our physical bodies are attuned to the world of matter, and are mediums by which we communicate with that world, just as a ship or a telegraph wire may be a medium enabling us to communicate with America. The fact is that, compared with the body which will be ours after death, the physical body is a very clumsy and inefficient instrument, which shuts out far more knowledge than it reveals, and prevents us from doing many things we are inherently capable of. The spirit body is a duplicate of it.

QUESTION.—"Can you explain why a Hebrew who lived on earth nearly 2,000 years ago is able to come back and speak to us in English?"

ANSWER.—We might question the accuracy of the statement. Does the Hebrew speak to us, or does he control the medium and cause her to speak? It might be that the thought is that of the speaker, while the language is that of the medium, for there is no doubt that thoughts can be conveyed from mind to mind. But again, if a man who died 2,000 years ago desired to come back to this earth, there is no reason to suppose that he has not sufficient sense and ability to equip himself for the task. If the questioner were going to India it would not be impossible.

for him to learn the language of that country before going. There are some people who imagine that the spirits have less sense and less ability to organise things than people who dwell on earth, whilst we commonly find that it is the people in the spirit world who are the better organisers. If a Hebrew desires to communicate with earth, is there any reason why he should not fit himself for the task?

QUESTION.—“Will you explain concisely how people are able to see clairvoyantly?”

ANSWER.—If, as stated above, man has two bodies, each attuned to its own plane, then the eyes of the physical body are related to the sensations of earth, and, naturally, the eyes of the other body receive the sensations of and from the spirit world. A clairvoyant, it appears to us, is simply a person who has two bodies active. He sees the spirit world with the eyes of the spirit body. He reports his sensations to the mind, and the mind re-interprets them through the brain in the form of messages or descriptions. This explanation is fairly evident from the fact that the clairvoyant seems to SEE as clearly with his physical eyes shut as with them open.

QUESTION.—“Why should it be necessary for spirits to use a medium in order to communicate with earth?”

ANSWER.—Because the majority of people are so terribly dense. Why is it necessary to hire a musician or a piano to give us a true representation of the Beethoven Sonata. A well-trained musician would fully appreciate the Sonata by reading the score, without the use of an instrument at all, but since the ordinary man—even the ordinary pianist—cannot appreciate all the harmonies by reading the score, we use the medium of a piano to interpret it. If there is a difference between people—a difference of language, space, or educational attainment—that difference has to be bridged by a medium who is capable of responding to both. We believe the time will come when the use of mediums will be unnecessary, except perhaps for the training of children, for the time will come when every person will be sufficiently sensitive to receive communications himself. It is because of the spiritual poverty of the people, and the dense obtuseness of the race, which at present is alive chiefly on the animal and physical sides, that people of special sensitiveness can be a link between the denser and more ethereal regions of life. We are not complaining concerning the backwardness of the race. We are merely regretting that man has so recently emerged from animal forms that his real spirituality has not yet come into manifestation. If our questioner desires to know how little we have risen above the brutes in the jungle, he has only to cast his mind back twelve or fifteen years.



A BRACING “TWO WORLDS” ISSUE

By JAMES LAWRENCE.

CIRCUMSTANCES uncontrollable by me have prevented my old-time close and active association with Spiritualism, but my interest in its fluctuating experiences has not flagged, and little happens within the limits of postal or verbal communication but is known to and appreciated by me. Just recently I was discussing with a veteran Tyneside worker the changes that have come about since I took a census of the Societies and known private meetings existing between Tees and Wansbeck in 1903. The Northern Council had then just been born, and its Speakers' Plan was a modest compilation compared with the current one.

Similar progress has been manifesting itself everywhere, but in one particular the authorities are not satisfying myself and some others, and that is in their passive attitude towards certain places being run on private commercial lines. Every district is perforated by them, and degraded by the exorbitant charges laid upon struggling churches by speakers and mediums who have not yet shed their fledgling “down.” These unpleasant conditions have been considered time and again, but the solution is as remote as ever, and that is not my object to-day.

It is to refer to the delightfully encouraging reports contained in the pages of THE TWO WORLDS for March 21st, for seldom have so many “good things” congregated together in its columns. For a modest working-man my weekly mail, both in letters and papers, is quite a large one, but none more welcome than the unfailing delivery of “our own paper.” Before opening letters even, I rapidly devour its headlines and principal contents, leaving detailed perusal for another opportunity. This morning, as I skimmed over them I was arrested by the number of paragraphs relating to progress here and there, and in all I counted eight, and may have omitted some. Taking them in order, I found on page 181 a brief but pleasant report from Carlisle, a place of many memories and of many visits, for once I visited West Walls eight times in twelve months. These were the days of its youth as a Spiritualistic centre. Well do I remember the evening that a large hall was filled to listen to Mr. Morse, who broke his journey from Glasgow to keep the appointment. I went through specially to hear him, and was transported both with the atmosphere and the glorious audience.

On the same page, my old friend Mr. Soutar refers to the wonderful mediumship of Mrs. Duncan, one whose home has been a centre for phenomena for many years. I am pleased that she is at last receiving that attention and encouragement she merits. But for the exigencies of space, I could relate many instances of sweet times in her home. I anticipate further good tidings from the same source.

Ilford I do not know, but have several splendid friends within its borders, consequently was delighted to see, on page 182, the account of its go-aheadedness, and no wonder when I found that Mr. R. Boddington is still on the canvass, for he is a host in himself.

Nuneaton I have many happy recollections of, and read with pleasure the report of its recent propaganda meeting, as told on the same page. Still on the same page, I noted an account of the wedding of Mr. Arthur Lawrence, of Reading, whom I met at their Lyceum once. If I mistake not, the Lawrence family have figured quite helpfully in the annals of the church at Reading, a place blessed with many good workers.

On page 185 I found a very interesting item, a paragraph relating to a contemplated acknowledgment for his services to my dear friend and one-time regular correspondent, Mr. W. H. Evans, whom every Spiritualist knows. By pen and voice Mr. Evans has done magnificent work for both men and angels, and I sincerely trust that the efforts being exerted on his behalf may come to a deservedly rich harvest.

Ilford again comes to the fore on page 186, this time regarding its Christian Spiritualist Lyceum. They seem to be an up-to-date community at Little Ilford. Still on the same page, we are whisked to the West coast, and find that Morecambe has opened a new £2,000 church. That's the sort of news to read before breakfast. The last time I was in Morecambe I visited a meeting, but it was not of the pretentious nature now apparent. Like its near neighbour, Lancaster, it has a floating population, making the possibility of progressive work congenial. I nearly omitted noting the report from Barrow, a place with a splendid Spiritualist history and a plethora of gifted intrepid workers, from Mr. Proctor, Mr. Dobson, Mrs. Butterworth, Mr. Griffiths, and others. From Barrow, too, I could tell some good stories, for I spent more than one Whitsuntide among them, through the instrumentality of another old-time indefatigable pioneer, Mr. William Oldfield. May a similar feast of forward tidings soon be ours again.



TRANSITION OF MRS. S. CLAY.—Spiritualists in the northern counties will regret to hear of the transition of Mrs. S. Clay (formerly Miss Watson, of Shildon), which took place on Thursday, April 3rd, at Paignton, where she had been resident for several years. The remains were interred on Monday, the 7th inst., Mr. Jackson (President of the Paignton Society) and Mr. Price, of Bristol, officiating at the last offices. His many friends will extend to Mr. Clay condolences in his physical loss, but he assures us that he is already conscious of her activity upon the spiritual planes of life.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 20TH, at 2-30, LYCEUM
At 6-30 and 8-15, MR. CONNOR.
MONDAY, NO MEETING.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MISS GOODWIN.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, APRIL 27TH, MRS. ENTWISTLE

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

SUNDAY, APRIL 20TH, at 11 and 6-30,
MR. E. S. G. MAYO.
MONDAY, NO MEETING.
WEDNESDAY, at 8, LITERARY and DIS-
CUSSION CLASS, MR. GEORGE NORTH,
"The Price of a Beef Steak."
SUNDAY, APRIL 27TH, MRS. L. JONES
(Leicester).

Manchester Society of Spiritualists,
35, MASKELL STREET.

SUNDAY, APRIL 20TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, MRS. KELLY.
MONDAY, NO MEETING.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, at 3 & 8, MRS. PARRY.
SATURDAY, APRIL 26TH, at 7-30, DANCE.
Nemo Five Band. 1/3 inclusive.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, APRIL 20TH, at 10-30, LYCEUM
At 3, 6-30 and 8, MR. ROBERTS.
MONDAY, NO MEETING.
TUESDAY, at 8, WHIST DRIVE, 1/-.
WEDNESDAY, at 3 and 8, MRS. PITT.
SUNDAY, APRIL 27TH, LYCEUM ANNI-
VERSARY.

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

SUNDAY, APRIL 20TH, at 2-30, LYCEUM
At 6-45 and 8, MR. J. A. BOOTH.
MONDAY, CLOSED.
TUESDAY, at 8, MRS. HARTLEY.
WEDNESDAY, at 3, MRS. SAVAGE.
Proceeds for Building Fund.
THURSDAY, at 8, MRS. WORTHINGTON.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, APRIL 27TH, MR. R. MORGAN.

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

SUNDAY, APRIL 20TH, at 6-30 and 8,
MR. MUDD.
MONDAY, CLOSED.
WED. & SAT., at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, MR. HEY.
SUNDAY, APRIL 27TH, MR. S. ROBERTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, APRIL 20TH, at 10-30,
LYCEUM OPEN SESSION.
At 3, LIBERTY GROUP, MR. ELY.
At 6-30, OPEN SESSION.
WEDNESDAY, at 8, MR. HARRISON.

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

SUNDAY, APRIL 20TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MISS A. BARTON.

MONDAY, NO MEETING.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 8, MRS. HIBBERT.
SUNDAY, APRIL 27TH, MRS. SMETHURST

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

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 20TH, at 2-30, LYCEUM
At 6-30 and 8-15, MR. WAINWRIGHT
TUESDAY, at 8-15, OPEN CIRCLE.
THURSDAY, at 3 and 8-15, MRS. KELLY

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

SUNDAY, APRIL 20TH, at 6-30,
OPEN CIRCLE.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MISS SANDFORD.
At 7-30, HEALING, MR. JENKINSON.
FRIDAY, at 8, MRS. WOLFENDEN.
THURSDAY, at 8, SERVICE.
LYCEUM every SUNDAY at 2-30.

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 20TH, at 11-15 and 7,
MR. PUNTER,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton,
MIGHELL STREET HALL.

SUNDAY, APRIL 20TH, at 11-15 and 7,
MISS A. L. SCOGGINS,
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 20TH, at 3-30,
MADAME MORRELL.
At 6-30, PROFESSOR BRANZIE.
After-Circle at 8.

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

SUNDAY, APRIL 20TH, at 6-30,
SERVICE.
At 3, LYCEUM.
THURSDAY, at 7, SERVICE.

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

SUNDAY, APRIL 20TH, at 6-30,
MR. & MRS. COOKE.
Naming Ceremony and Service.
THURSDAY, at 8, MR. GLOVER BOTHAM,
Address and Clairvoyance.
SUNDAY, APRIL 27TH, MISS H. WRIGHT

SOCIETY ADVERTISEMENTS.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, APRIL 19TH, at 7, and
SUNDAY, APRIL 20TH, at 3 and 6-30,
MISS L. THOMAS.

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

SUNDAY, APRIL 20TH, at 7,
MR. R. THORNTON,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MRS. S. D. KENT
Address and Clairvoyance.

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

SUNDAY, APRIL 10TH, at 11 and 6-30,
MR. NICKELS.
THURSDAY, at 8, MR. HOPE, of Crewe.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, APRIL 20TH, at 6-30,
MRS. LEVITT,
Address and Clairvoyance.
SUNDAY, APRIL 27TH, MRS. M. MORRIS

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, APRIL 20TH, at 11 and 6-30,
MRS. E. THOMPSON.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MRS. M. MORRIS.

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

SUNDAY, APRIL 20TH, at 7,
MRS. ROBINSON,
Address and Clairvoyance.
At 3, OPEN HEALING CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, APRIL 27TH, MRS. KING.

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

SUNDAY, APRIL 20TH, at 11, MR. B.
LELLIOTT, Address and Clairvoyance
At 3, LYCEUM.
At 6-30, MRS. S. D. KENT,
Address and Clairvoyance.
MONDAY, NO MEETING.
THURSDAY, at 8, MRS. MAUNDERS.
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.

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

SUNDAY, APRIL 20TH, at 11, CIRCLE.
At 6-30, MRS. FINCH,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING,
MRS. PRIOR.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, APRIL 27TH, MRS. MORRIS.

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

SUNDAY, APRIL 20TH, at 7,
ALDERMAN D. J. DAVIS, J.P.
SUNDAY, APRIL 27TH, MR. E. MEADS.
MUSIC BY ORCHESTRA.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 20TH, at 11,
DISCUSSION GROUP.
At 7, MRS. FRANCES TYLER.
WEDNESDAY, at 8, MRS. BLANCHE PETZ
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

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

SUNDAY, APRIL 20TH, at 11-15, SERVICE
At 3, LYCEUM.
At 7, MRS. E. ROBERTS,
Address and Clairvoyance.
MONDAY, CLOSED.
TUESDAY, at 8, MEMBERS' CIRCLE
THURSDAY, at 8, PUBLIC CIRCLE.
SUNDAY, APRIL 27TH, MRS. H. PRIOR

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

FRIDAY, APRIL 18TH, at 7-30,
MRS. E. EDEY.

SUNDAY, APRIL 20TH, at 7,
MR. S. ISTD.

FRIDAY, APRIL 25TH, MISS J. B. PROUD
SUNDAY, APRIL 27TH, MISS E. CLARK
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 20TH, at 11, BRO. JOHN
At 7-45, BRO. JOHN and MRS. J.
HAMMERTON.

WEDNESDAY, at 7-45, MRS. BEATRICE
STOCKWELL.

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

EASTER SUNDAY, APRIL 20TH, at 11,
OPEN CIRCLE. At 3, LYCEUM.
At 6-45 for 7, MRS. BLANCHE PETZ,
Address, Spirit Descriptions and
Spirit Drawings.

MONDAY, NO MEETING.
TUESDAY, at 3, PSYCHOMETRY.
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, APRIL 27TH, MRS. G. COOKE

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

SUNDAY, APRIL 20TH, at 6-30,
MR. SNOWDEN HALL,
Address and Questions.
WEDNESDAY, at 3, CIRCLE. At 8,
MRS. K. FILLMORE.

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

SUNDAY, APRIL 20TH, at 3-15, LYCEUM.
At 6-30, MR. H. BODDINGTON.
WEDNESDAY, at 7-45, MRS. CROXFORD,
Clairvoyance.
SUNDAY, APRIL 27TH, MR. J. MCINDOE
(Glasgow).

NOTICE OF REMOVAL.

On and after SUNDAY, MAY 4TH, all
meetings will be held in the BROAD
GREEN HALL, HANDCROFT ROAD,
WEST CROYDON.

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

SUNDAY, APRIL 20TH, at 7,
REV. CECIL DAVIES.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, MRS. DUNN.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 20TH, at 11-15,
MRS. GODFREY. At 3, LYCEUM.
At 7, MR. F. B. LEONARD.
WEDNESDAY, at 8, MRS. F. SUTTON.
SUNDAY, APRIL 27TH, MR. A. G.
NEWTON.

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

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, APRIL 20TH, "ARDENE"
(MRS. KING), Trance.
THURSDAY, MISS GOLDSMITH.
SUNDAY, APRIL 27TH, THE TEACHER.

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

SUNDAY, APRIL 20TH, at 7,
MADAME ZOE,
Address and Clairvoyance.
THURSDAY, at 8, MISS EVA CLARK,
Address and Clairvoyance.

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

SUNDAY, APRIL 20TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM NAMING
CEREMONY.
At 7, REV. GEO. WARD.
TUESDAY, at 3, MRS. A. GREGG.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society,
12, LETTICE STREET, PARSONS GREEN.

SUNDAY, APRIL 20TH, at 11-30, CIRCLE.
At 3, LYCEUM,
At 7, MRS. F. KINGSTONE.
THURSDAY, at 8, MR. H. BODDINGTON.

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

SUNDAY, APRIL 20TH, at 3, LYCEUM.
At 7, MRS. G. ELLIOTT.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, APRIL 27TH, MRS. CLEMPSON.

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

SUNDAY, APRIL 20TH, at 3, LYCEUM.
At 6-30, MRS. HART,
Address and Clairvoyance.
OPEN CIRCLE after Service.
THURSDAY, at 8, MR. GEORGE BARKER.
Silver Collection.
SUNDAY, APRIL 27TH, MRS. LILLY.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, APRIL 20TH, at 3, LYCEUM.
At 7, MISS FRANCIS DAUNTON.
WEDNESDAY, at 3, MRS. CORNWALL.
THURSDAY, at 8, MRS. BLANCHE PETZ.
SUNDAY, APRIL 27TH, MR. WHITE and
MRS. TREADGOLD.

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

SUNDAY, APRIL 20TH, at 11, SERVICE.
At 7, MRS. JOLLY.
TUESDAY, at 8, FREE HEALING CIRCLE
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MRS. REDFERN.
GOOD FRIDAY, at 7, OPEN CIRCLE.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 20TH, at 6-30,
CAPTAIN FROST, Address.
WEDNESDAY, at 8, REV. GEO. NASH,
Address and Clairvoyance.
SUNDAY, APRIL 27TH, MDME. CASSELL.

Hendon and Golders Green National Spiritualist Fellowship.

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

SUNDAY, APRIL 20TH, at 6-45,
MR. RONALD BRAILEY,
Address and Clairvoyance.

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

SUNDAY, APRIL 20TH, at 6-45,
MR. & MRS. E. W. TREADGOLD.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' GUILD, also
at 8, MRS. WIRDNAM.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, APRIL 20TH, at 7,
MRS. L. CAMPBELL.

THURSDAY, at 3, LADIES' MEETING,
MRS. FRANCES TYLER.

FRIDAY, at 8, MRS. EDEY.

SUNDAY, APRIL 27TH, To Be Arranged

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

SUNDAY, APRIL 20TH, at 6-45,
MRS. RAYFIELD,
Address and Clairvoyance.
THURSDAY, at 7-45, MR. R. WRIGHT.
SUNDAY, APRIL 27TH, MRS. TREMAINE.
LYCEUM every SUNDAY at 3-15.

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

SUNDAY, APRIL 20TH, at 6-30,
MRS. ETHEL SMITH.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE (Developing), MRS. LINES

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, APRIL 20TH, at 11 and 6-30,
THANKSGIVING SERVICES.
MRS. M. MORRIS.
Offerings to be taken by her at the
close of each service.

WEDNESDAY, at 7-30, Address and
Clairvoyance.

FRIDAY, at 8, MEMBERS' CIRCLE and
HEALING.

SUNDAY, APRIL 27TH, MR. M. BAR-
BANELL.

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

SUNDAY, APRIL 20TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, MR. T. W. ELLA,
Address and Clairvoyance.
MONDAY, NO MEETING.
TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, MR. G. BOTHAM,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

HOUSEKEEPER COMPANION, disen-
gaged. Good cook. Fond of children,
nursing experience. Capable of entire
charge. Happy disposition. Excellent
references. Letters to Miss HOLTE, 45,
Mayfield Rd., Moseley, Birmingham.

SOCIETY ADVERTISEMENTS.

CHRISTIAN SPIRITUALISTS' CONGREGATION
 35, CRESSWELL RD., TWICKENHAM.
 HEALING & DEVELOPING CLASSES
 SATURDAYS - PUBLIC CIRCLES AT 7-45 P.M.
 PUBLIC MEETINGS WITH AFTER CIRCLES
 NEXT SUNDAY AT 7 P.M. | NEXT WED. DAY AT 7.30 P.M.
 * Mrs. A. GOLD. | Mr. C. FRANCIS. *
 * Write for Free Syllabus. *

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

SUNDAY, APRIL 20TH, at 3, LYCEUM.
 At 7, Mr. J. G. POLLARD.

TUESDAY, at 8, HEALING CIRCLE.
 WEDNESDAY, at 8, Mr. C. A. BEARE
 SUNDAY, APRIL 27TH, at 3, commences
 A RED LETTER SESSION FOR LITTLE
 ILFORD LYCEUM.

After several years' saving, they have
 purchased a new Banner, which will be
 unveiled in the course of the afternoon
 by a prominent Lyceumist. Everybody
 is cordially invited to be present at this
 ceremony. Tea will be provided for
 those who so desire.

In the evening at 7, Mr. THOS. BOGUE
 will give an address, and an Open Circle
 will be held after the service. Silver
 collection.

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

SUNDAY, APRIL 20TH, at 11, HEALING
 CIRCLE. At 3, LYCEUM.

At 6-30, Mrs. A. NUTLAND.
 THURSDAY, at 3, Miss V. THORNDICK.

At 8, Mr. T. W. ELLA.
 SUNDAY, APRIL 27TH, Mr. G. BARKER.

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

SUNDAY, APRIL 20TH, at 7,
 Mr. CHARLES ANTEN.

SUNDAY, APRIL 27TH, Mrs. WM.
 EDWARDS.

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

SUNDAY, APRIL 20TH, at 11, OPEN
 CIRCLE.

At 6-30, EASTER SERVICE, Mr. WALL,
 Address and Clairvoyance.
 THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, APRIL 20TH, at 7, Mr. E.
 KEITH, Address and Clairvoyance

TUESDAY, at 3, LADIES' GUILD,
 Held at 16, Osterley Park Road.

SUNDAY, APRIL 27TH, Mrs. FLETCHER,
 Address and Clairvoyance.

Streatham Spiritual Brotherhood,
 STREATHAM SCHOOL OF MUSIC (almost
 opposite STREATHAM HILL Station)
 Removed from Mitcham Lane.

SUNDAY, APRIL 20TH, at 6-30,
 Mr. A. F. SAMUELS, Address,

Clairvoyance, Free Healing, Open Circle
 THURSDAY, at 3, LADIES' MEETING,
 Mrs. BROWNJOHN.

At 8, Mr. F. WATERSON, Address and
 Clairvoyance.

SUNDAY, APRIL 27TH, Mrs. PUSTERLA.

SUNDAY, at 7 p.m.,
 LECTURE AND CLAIRVOYANCE

given by
 STEPHEN FOSTER,

At 85, LANCASTER GATE, LONDON, W.2

Phone: Paddington 2312.

All Welcome.

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THIRD EDITION.

Objections to Spiritualism Answered.

BY

H. A. DALLAS.

STIFF FANCY PAPER. 103pp.

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DO THEY TELL US ANYTHING NEW?

PURPOSELESS PHENOMENA.

THE METHODS EMPLOYED.

CAUSES OF CONFUSION.

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IMPERSONATING SPIRITS AND FRAUDS.

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 MANCHESTER.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 20TH, at 11-30, CIRCLE
 At 7, Speaker, Mr. CORKILL.
 Clairvoyance by Mrs. GOLDSWORTHY.

THURSDAY, at 8-15, Mr. & Mrs.
 BILLETT, Address and Clairvoyance
 SUNDAY, APRIL 27TH, Mrs. T. TIMMS.

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

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

SUNDAY, APRIL 20TH, at 11, Mr.
 PRINGLE. At 3, LYCEUM
 At 6-30, Mr. MARESCO MARISINI.

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

THURSDAY, at 8, Mrs. G. HARDINGHAM
 SUNDAY, APRIL 27TH, ALDERMAN DAVIS

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

SUNDAY, APRIL 10TH, at 11, SERVICE
 and CIRCLE. At 3, FREE HEALING.
 At 6-30, Mr. E. SPENCER.

WEDNESDAY, at 3 and 8, Miss JOAN
 PROUD.

SUNDAY, APRIL 27TH, Mr. J. PRIOR.

Surbiton Christian Spiritualist Church,
 MAPLE ROAD, SURBITON.

SUNDAY, APRIL 20TH, at 3, Mr. F. H.
 WALL, Address and Psychometry.
 At 6-30, Mr. MILLS TANNER.

WEDNESDAY, at 3 and 7-30, Mr. R. R.
 THORNTON, Psychometry, Address and
 Clairvoyance.

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

SUNDAY, APRIL 20TH, at 3, LYCEUM.
 At 7, Mr. & Mrs. COLEMAN.

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

SUNDAY, APRIL 20TH, at 11,
 Mrs. JULIE SCHOLEY.

At 6-30, Miss HELEN WRIGHT.
 WEDNESDAY, at 8, Mrs. A. HOLLOWAY
 Address and Clairvoyance.

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

SUNDAY, APRIL 20TH, at 6-30,
 Mr. HENRY T. ANDREW,
 Address.

West Ealing Spiritualist Church,
 HESELD ROAD.

SUNDAY, APRIL 20TH, at 6-45.

Mr. PARNELL BAILEY, Address.

WEDNESDAY, at 7-45, Mr. F. H. WALL,
 Address. Mrs. BUTLER, Clairvoyance.

Companions Still ! By W. HAROLD
 SPEER (Author of "EDIE"). Cloth
 3/9, post free.

SOCIETY ADVERTISEMENTS.

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

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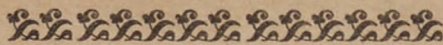
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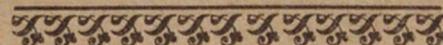
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