



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

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FRIDAY, APRIL 25, 1930.

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Thursday, May 1st, at 7-30, Clairvoyance, MR. E. SPENCER

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No. 2213—VOL. XLIII.

FRIDAY, APRIL 25, 1930

PRICE TWOPENCE

Original Poetry.

DESPAIR.

FROM lofty heights of great expectancy,
Down to the level of each day's reality,
Still lower depths of dark despondency
And almost broken on the wheel of life,
I wonder is life really worth the while?
Or how thro' troubles I can bravely smile?

In the grip of disappointment and despair
My heart sheds tears of blood and moans "Who
cares?"

And then a voice so softly whispers "Prayers."
O soul! have you forgotten how to pray?
On bended knees I ask, "Lord, teach me how
to say
And mean, 'OUR FATHER,' and 'THY WILL,
THY WAY.'"

—MAYFLOWER.

WHAT IS HEAVEN LIKE?

By PETER BROOK,

Author of "The House of Cheyne."

RELIGION teaches that we survive physical death, and that a place called Heaven will receive us when our days on earth are run. What is Heaven like? The question is an intriguing one in days when the strain and stress of modern life cause rejection of many of the old conceptions of biblical teachings. Pearly gates and streets of gold! Too vague, too unreal! Few of us would contemplate permanent residence in such a place with pleasure, any more than we should feel at home in a land flowing with milk and honey.

Harp, wings, angel robes! Beautiful symbolic terms—all of them—used to impress a more ignorant generation than that which inhabits the earth to-day.

I read recently a considered opinion on the subject, which was as follows: "Heaven will be like earth again, only ten times more beautiful." In those few words we have something we can understand and grasp; the difference, let us say, as between a Spring view decked in its sun-bathed green and riotous colourings, and that same view in the cold and fogs of Winter. A natural, comprehensible picture, this—something we can hold on to. But can we substantiate it; can we make the idea a certainty?

Six years ago I began investigations in psychical research. To start with I was a sceptic, and I have gone through the wearying stages of receiving useless messages, vague generalities, and sometimes obvious fraud. But out of the welter many interesting and thought-provoking messages have been received through the mediumship of one whose integrity cannot be questioned—my wife.

I concentrated for a long time in an endeavour to ascertain what this place which we call Heaven was like, what the people who inhabit it do, and what were the essential differences between it and the earth we know. I am going to give some of the answers just as I received them. Let me at once say, I am making no special plea for Spiritualism, but the messages came through over a period of years without hesitation, often more quickly than I could write them down. They give a conception which can be understood, and they may help to make the idea more of a reality for those who, recognising the inevitableness of this journey's end, wonder what sort of place awaits them when their turn shall come to cross the barrier.

The communications come from three persons—a near and dear relative and two others, one a close friend, whom

I will designate as M—, O. H—, and Dr. N—. When we die, I have been informed that part of us which leaves the earth—the soul, if you like—at first feels the strain of the sickness or accident which forced its passing. There are hospitals, therefore, to receive us, and loving and skilled attendants to care for us until we have fully recovered.

I made inquiries regarding an aged relative who had passed away after a short but violent illness, and received the following reply: "He is still in hospital. It is much like a home, but so much more beautiful. I cannot call it a home really. He is being looked after so kindly by such delightful people—not angels, my dear, but people who have come over here like myself. I have never seen any angels yet, nor have I any more reason to believe that there are such beings than when I was with you."

Some weeks after another question regarding the same relative produced the following reply: "He has left hospital now, and is often with me. He is content to wander about the very beautiful and peaceful places there are here in just his old contented happy style. He glories in the gorgeous flowers, and has many opportunities of enjoying his old love—music."

The following, in reply to a suggestion of mine that the relative in question should come with the communicator and speak to me direct, is illuminating as a view of the question from a totally different angle: "I can't get him to come. He laughs at me for doing this, and says *he doesn't believe it is possible to talk to you.*"

Dr. N. (my other communicator) on another occasion told me: "I have lately been privileged to join a little band of workers, members of my own profession, whose purpose is to succour and soothe troubled souls who pass here unprepared. I am now working in a hospital. Before this I had not sufficiently proved myself to be given spiritual, so to speak, healing work. I had always kept to my old love, medicine, but had been practising rather vaguely when possible on earthly patients. Then I must have shown signs that I loved my medical work, and was initiated. To one not connected with matters medical I shall find it hard no doubt to explain the happy satisfaction of guarding, helping and soothing troubled souls back not to earthly recovery, but to a complete freedom and happiness it is hard to define. My pleasure and interest in seeing newcomers, often in great distress and bewilderment on arrival here, gradually becoming happy, wholesome individualities, is infinite and very great."

M— answered a question regarding religion as practised on earth in the following manner: "You ask me more than I feel capable of putting into words. That there is a God at the Fountain Head I feel infinitely more certain about than ever on earth, but I feel equally certain that it will be many a long day before I have climbed high enough to be allowed to see Him. As far as religion goes, we never know how to approach this subject on this side. It is so utterly impossible for me to explain to you the *nearness*—if I can invent a word—and the greater reality and certainty of it all, and yet to give the impression that one knows to be true, namely, that one still has to travel far, even after arrival at this stage. But somehow one feels such a marvellous and comforting certainty about the main influences for Good here that no doubt can exist. I am often at some sort of religious service. I always liked these on earth, and apparently one is gently advanced here by such means as one can best understand. Many of us find these services helpful, but they are the real thing, remember."

I asked O. H. to give a description of where he is living: "I live with two or three very good fellows about my

own age—if one has ages here—in a small cottage, a jolly little place, surrounded by the most absolutely indescribably beautiful country. I feel much jollier now with no silly things to bother me—entirely lighthearted. I take life like a lord, with no worries. When you come we'll have great times together. The possibilities are altogether endless. The spaces round one beggar description. I am never tired of looking at them and roving over them. I long for a steed, but this is what I have not yet got, though I have seen many fine animals here. You know when on earth I knew nothing I could define as to what happened after death. I had a vague sort of conviction it would not polish off the *real* me, but I could not picture what it would be like. When you seem to fall asleep in one world and wake up in another, it's a bit worrying at first. But then you find that there's no change really. One just carries on. Life here is not really different. I feel and think the same. One *senses* somehow better things, but I haven't heard anyone actually speak of God. It's difficult to say who it is who manages this show. Someone, of course, must be in command, and I suppose God is as good a name as any."

These messages are a few extracted at random out of many thousands of words received over several years. What do they indicate? Are the pictures painted so very different from what we are used to here on earth, as to make them impossible to comprehend? I submit not.

Heaven appears to me somewhat like earth, only freer and a thousand times more beautiful. There are trees and views and wide, rolling expanses of glorious country. There are houses and buildings, flowers, books, music and animals. Personality persists, old habits, tastes and inclinations prevail, and over all broods a sure and immutable conviction in the reality of the Infinite, though actual knowledge is only one stage advanced.

Heaven is earth glorified and sanctified: a place where illness and poverty, grief, disappointment and misery do not and cannot exist. Physical handicaps are removed; the fortune of birth or education disappear, and the seeming injustices of life are wiped out. There will be work for each of us to do, but work we shall love and are best adapted to. No more square pegs in round holes, forced by crude physical need for food and shelter to lead a life of drudgery and monotony. We shall have discarded the coat of the physical, and real *ego* will be supreme with every material, hampering handicap removed. A step upwards on the eternal ladder of progression, but still with higher rungs to tread. On earth we are in the lowest standard of the school. At death we ought to be promoted to a higher class, with still higher ones yet to attain, though our progress will be so natural and gradual that the difference in each advancing stage will be scarcely noticeable.

Is not that more comprehensible and more satisfying than pearly gates and crowns of gold? None is so good as to be fit immediately to meet the Supreme, and none so bad as to merit eternal damnation. The land towards which we are all travelling will be to some at once a land of joy unspeakable—a sanctified and glorified replica of the one they know. To others—the criminally minded, the bigoted, the selfish, or the cruel, it will be a land of mists and shadows at first, from which they may gradually emerge, aided by many willing helpers, into the true realisation of what life means.

COLWYN BAY National Spiritualist Church has, in consequence of the regretted transition of Mr. J. Brammer, elected a new Secretary in the personality of Miss E. Marsland, "Marina," Smith's Avenue, Old Colwyn. The name "Marlam" given in a previous issue should therefore read "Marsland."

TRANSITION OF MR. W. H. BERRY, OF READING.—The Reading Spiritualist Church regrets to announce the transition of Mr. W. H. Berry, father of the late President, who passed away on Monday, March 31st, aged 76 years. For many years he assisted his son in his various church activities, and he was well known to the church members in that respect. The interment service was conducted by the Rev. Dr. J. Lamond, D.D., and a large number of sympathisers attended.

A REMINISCENCE OF W. T. STEAD.

By BERYL STARR.

ON a December afternoon in 1897 I was sitting by the dining-room fire, reading a magazine. My attention was fixed fully upon this, when suddenly I was startled by hearing with the mind's ear—we speak of the "mind's eye," why not of the "mind's ear"?—a terrific crash, and simultaneously came the thought: "That finishes my friendship with Mr. Stead! I was so struck by this weird experience that I at once dashed into the kitchen to find Malla and told her of it. "A crash?" echoed Malla. "A real crash?—a crash that one hears with the ears only, you didn't hear it with your ears? I can't think what you mean! And it will finish your friendship with Mr. Stead? Well, I can't understand you at all. If you didn't hear it with your ears, how could your hear it?—and what has Mr. Stead to do with crashes?"

I had been at pains to make clear to Malla that when I spoke of a "crash" I was not using a figure of speech, as when one speaks of a "blow" that is not a blow at all in the physical sense, but I saw that I had managed only to give her a sickening fear that my reason, too, had given way. Somewhat abashed, but with my own impression of the incident still as vivid, I went back to the dining-room, took paper, pen, and ink, and sat down there and then, and wrote a letter to Mr. Stead, telling him all about it, and the shock it had given me.

Years after, when the "Titanic" met its fate, and I read, in an account by one of the survivors, of the terrific "crash" as the great ship struck against the giant iceberg, I remembered the prophetic episode I remembered my letter and how I had striven to make plain to my editor and friend that the word "crash" was to be taken literally. I wrote to his secretary, asking for my letters to him to be returned to me—for Mr. Stead had told me that he kept them all, and I naturally felt a special interest in this one—but I received the reply that some letters had been destroyed at a time when space was required, and if the one specially wanted was not to be found in the packet returned, that would be the reason.

So I have only Mr. Stead's own letter in reply as proof of this strange incident, and though it does not mention the word "crash," it repeats other words I have used which were as curiously prophetic: "As for the Cold Terror which you say is lying in wait, it had better warm itself up again and go to sleep. I am not going to die for many years yet, and death does not end all."

Yet, with the exception of this incident, and in spite of much intimate correspondence, we never had much to say to one another on psychic matters.



CHURCH CHOIR AT SPIRITUALIST TEMPLE.

ON Thursday, April 10th, the choir, consisting of over 20 male voices, from London Parish Church, paid a visit to the Temple of Light, Southwark Bridge Road, S.E., and sang Stainer's "Crucifixion." There was a large congregation, and the choir, as they proceeded slowly down the aisle to the chancel, robed in their black cassocks and white surplices, presented a strong contrast to the blue gowns and hoods of the Temple choir.

The singing of the "Crucifixion," with its solos, was a musical treat, enjoyed by all present, and so pleased was Mr. Stafford Shields, who had brought the choir, that a promise was given to pay another visit in the near future.

Surely this is an unique event for a Church of England choir to sing in a Spiritualist Church.



HACKNEY SPIRITUALIST CHURCH.—A very successful combined committee meeting was held on April 5th by the Church and Lyceum Councils, the chair being taken by the President (Mrs. M. Radley). This meeting was held to promote the good feeling now existing between the two bodies. The work of both sections was discussed, and such meetings, which are to be held twice a year, will do much to strengthen this bond of unity.

THROUGH AMERICA.

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

ST. JOSEPH, Kansas, is about four hundred and eighty miles south of St. Paul, Minnesota, and promised better weather, a very welcome prospect. I know of few more agreeable experiences than going to sleep on a cold and disagreeable night, to awaken to warmth and sunshine the following morning. This was our good fortune on this occasion. At St. Paul I blew on my fingers to keep them warm; ten hours later I wanted to discard overcoat, gloves and goloshes.

St. Joe, as it is popularly called, is a pretty little city with a business-like air. Everything in it seemed clean and cheerful, especially the sun, which shone resplendently all day. My visit was at the invitation of the Rev. L. A. Ward, a keen, capable, American lady, with a smiling face and a world of optimism. To me a "typical" American lady means one full of vitality, with a kind of irrepressible youthfulness which bids fair to outlast the years.

We needed this optimism, however, as there appeared to be a dearth of suitable meeting-places, and we were compelled to hold our lecture and demonstrations in a hall altogether unsuitable. I shall long remember this meeting, because of the difficulties under which it placed me, and for any ill effects which may have followed.

The lecture was to be illustrated with stereopticon views. Imagine my chagrin when I discovered that a row of stout pillars ran down the middle of the hall, making it impossible to erect the sheet on which to throw the pictures in the centre of the platform. We overcame this defect as well as we could, only to find that overhead was a skittle-alley, on which a match was played throughout the entire meeting. The audience deserve to be complimented for the good-tempered way in which they put up with this nuisance; it seemed a trifle unfair to charge them admission.

Needless to say, the strain thrown on anyone giving messages after an hour and a half of this disturbance was such as to make it practically impossible to get anything but the best results. The good temper of the audience, and the fine type they represented, helped things along, but I never breathed more freely than when I left that building.

Circumstances such as these impose hardships on everybody, especially the lecturer and medium, whose reputation is gravely jeopardised, and I trust it will never fall to my lot to meet them again. The Rev. L. A. Ward deserves the highest praise for keeping the flag flying under difficulties that might well appall anyone. I did not have the opportunity to witness any of her work, but heard a great deal about her fine ability as a pastor and medium.

I made the acquaintance of a remarkable healer at St. Joseph, Mr. J. O. Sabin, of the First Spiritualist Church, Des Moines, Iowa. Mr. Sabin was at one time a well-known doctor. I took the trouble to interview some of his patients, and was astounded at the results. One lady, who had been paralysed was quite cured by him, although her advanced age would have been the despair of the average practitioner, orthodox or otherwise. Another patient was a young man who had been reduced to complete immobility through rheumatoid-arthritis contracted during war service. Under the care of Mr. Sabin he is regaining the use of his limbs. The public are following the cure with so much interest that the sick man's condition is announced from time to time over the radio. He spoke to me of the credit he had gained during the short time Mr. Sabin had treated him, and already regards himself as an extraordinary example of the good that can be done to the sick by Spiritualist healing.

STRIKING SUCCESS.

Within twenty-four hours of our arrival in St. Joseph the weather underwent an unpleasant change, and when we left the city it was covered with snow and the thermometer falling. Our destination was Wichita, Kansas, and our hosts Dr. and Mrs. H. J. Metropoulos. Here we met with striking success, owing to the excellent advertising methods

of Dr. Metropoulos. So well has the standard of work been maintained by him and his wife in Wichita that the daily press treats Spiritualism with great respect. The result was that on Sunday evening the hall was packed with people long before the advertised hour of commencement, and crowds were turned away.

Dr. Metropoulos is President of the American Suggestive Therapeutical Association, and his wife is an excellent medium and speaker. Her psychic gifts are peculiar and invaluable, especially in her diagnostical work. She operates on what she calls the "name vibration." The sitter mentions the name of a sick person, and no matter how far away the patient may be, Mrs. Metropoulos immediately begins to describe the person's malady. I tested her by mentioning the name of a relative living in London, England, over four thousand miles away, and was astounded by receiving a correct diagnosis of the lady's symptoms, including a peculiarity in her walk, caused, not by her present disorder, but by an accident many years ago!

The diagnosis is usually followed by advice as to the best method of treating the complaint, and I read numerous testimonies from various parts of America, praising this gifted medium for cures she had made. Dr. Metropoulos does not possess the same gifts as his wife, but as a healer he would be difficult to surpass. I shall never be able sufficiently to express my deep appreciation to these two inspired workers for the kindness they showed me, and for making my brief visit to their city a success.

The trip from Wichita to Oklahoma City was very enjoyable, and enabled me to see something of the developments taking place in what is probably the greatest oil producing country in the world. But oil production in Oklahoma is equalled by agriculture, a more important industry. Passing through these great expanses of cultivated country, the traveller realises the enormous wealth, actual and potential, of the United States. Where there is so much industry there is sure to be a big city, but I did not expect to see so fine a place as Oklahoma City is.

Nothing surprises me more than to observe great cities rearing up in the midst of what a few years ago was a barren plain. One of the citizens of Oklahoma City told me that he remembered the place just forty years ago, when there was not a building erected.

Oil is largely responsible for this miracle. Oklahoma City is pervaded with that active, enterprising spirit so characteristic of American cities, especially here in the south-west.

I found a large congregation called together at short notice to hear me lecture and demonstrate, and was impressed with the ease with which one could get messages here, a fact realised by more psychics than myself. Messages were also given with splendid results by Mrs. E. L. Reynolds, of Tulsa, the wife of the Vice-President of Oklahoma State Spiritualist Association. Both had travelled to Oklahoma City to meet me and support the meeting. Mr. Reynolds devotes his time to healing, and has all the bearing of a fine magnetic personality, coupled with a kindly manner that in itself must be a great help in the notable cures that he makes.

I must pay a tribute to all the officials of the church for the part they played, and regard my flying visit to Oklahoma as among my best successes. The city will always be remembered by me for its decidedly wild west atmosphere, engendered in the main by the numerous cowboys who loiter about the main thoroughfare with their coloured shirts, swagger trousers, and immense wide-awake hats. In lieu of the old-time saloon there is the local drug-store (a poor and unromantic substitute). The proprietor of the store has thoughtfully removed the entire front from his shop, and here the "boys" meet to discuss topics, their healthy faces aglow with good humour, their hands stuck deep in their trouser pockets. I almost longed for a glimpse of the old days, when six-shooters were protruding from cunningly-decorated belts, ready to be drawn with a curt "Hands up!"

The south-west is rapidly becoming respectable, and life safer, although not too safe, even now. Oil is killing off cattle, and in due course the picturesque cowboy will be no more—a serious loss to our children and romance.

THE JOURNEY OF LIFE.

By JAMES LEIGH.

THERE is a school of thought which teaches that men are on a forward march—a journey which stretches into the very threshold of the horizon, and is there completely lost to human sight and comprehension. Man is, they say, already on a journey. Obviously, he must be going somewhere. Prior to the revelations which were thrust upon the world with the advent of Spiritualism, it almost seemed to many thinking minds that man's place on earth was but a little higher than that of the animals he had conquered or the vegetable life experience had taught him to train. Survival was something which was confined to the race—at the expense of the individual. Human life seemed immortal in this sense only: the parent survived in the child.

But there have been many changes since then, and chief amongst them is the substitution of doubt for certainty that life extends beyond the grave. There are some who hold the belief that, in fact, but a small portion of the real self is manifested during the terrestrial sojourn, and that there are other and deeper stratas of the human consciousness which have never been here fully, or even partially, expressed. This, too, seems in keeping with all the scientific data we already possess. It is a step which, however, takes us beyond the mere fact of survival, and in a sense it is an indication that earth existence is at most only a very meagre, though not necessarily an unimportant, incident in human life. This is not our home, for we have evidence that there are better and more spiritual states beyond. Occasionally we have touched them, sometimes in dream and sometimes in reality, but we have never fully succeeded yet in enjoying them in their intensity.

The fact that individuals continue after death the work they left unfinished here must, however, quickly shatter the horrid concept of "racial immortality." We see gradually opening before our visions an infinite law and order governing all forms of activity. The path of life now appears to us as something truly transcendental—no longer confined to one earth or planet. It is certainly confined to one universe, but it is in this that the various spheres of human development are located. We are, in the last analysis citizens of one Eternal City, however far removed from one another we may temporarily be in matters of faith, temperament or belief.

To those who have been privileged to gain this wider view of life, existence must appear less heartless and cruel. They know that they do not walk their paths alone, and by the development of some of the deeper aspects of their being they become continuously aware of the consistent help of angel hands. The love which comes to us from the "other side" has been proved to be something far transcending the affection we return. It is the pure, unadulterated love which speaks of sacrifice. There is a band which aims at brotherhood in the spheres, just as there are earnest peace workers here. How far do we reciprocate the love which comes to us from the beyond? This is a question which every Spiritualist must answer for himself.

The lot of the individual who, through ignorance or folly, chooses to walk this earthly path alone, is surely miserable. He is but dimly aware that somewhere, at the end of the journey, he will gain a rich reward, and the desire for this is often in danger of overcoming any feelings of brotherhood he may possess. He knows no guardian to come to in times of trouble or distress. He is frequently lost in a wilderness of despondency, and he sometimes becomes melancholy enough to lose his interest in life—surely one of the greatest pitfalls into which human nature can fall.

To the Spiritualist there should be no thoughts of despondency, nor desire for reward. Life is its own reward, and the thought of some final or ultimate prize is, on consideration, revolting. Humanity has never been happy when it was at a standstill.

Truly, we are a favoured movement. We know that no cruelty can rob us of our own, for now no longer need we fear for ourselves. We have overcome the fear of death,

which is really the root of all fear. From realms of ignorance we have been led by spirit hands to understanding from weakness into strength. With the poet we can say

"Look upward, then. Perchance thou mayest
Beyond a hundred ever-rising mountain lines
And past the range of Night and Shadow, see
The high-heaven dawn of more than mortal day
Break on the Mount of Vision.
So farewell!"

Let us make for the mountain!

✱

A POWDER-IN-THE-JAM EXTRACT

From a letter found in the Editorial waste paper basket by Ivan Cooke.

"OH DEAR, yes! You would be surprised if you could see how I've got on with my Spiritualism. I have learned a lot. What with reading the S.N.U. pamphlets, and reading all your editorials; what with *thinking* and *thinking*. Well, you never did!

You would be surprised; why, it's only three months since I came into Spiritualism, and *already* I've been able to talk down people who've been Spiritualists for years (stupid old things, aren't they?). I know lots more than they do! Fancy a mere woman being able to talk them down!—but there, I've studied the subject, haven't I!

Oh! and I've been sitting in a circle—so interesting! My development has been *perfectly* marvellous! You would be surprised if you could sit with me! Mrs. Smith said, after I had described her great grandfather to her *perfectly* correctly, "My dear, you are wonderful!"

What do you think of that after only sitting in a circle a few times!

People keep on telling me I'm wonderful. I'm sure it's a good job I can keep my humility, isn't it? Sorry when people get swelled head, to be sure.

Of course, I felt I simply *must* get on the platform and use other mediums, and give out all my knowledge and power to help others. But you wouldn't believe the determined opposition there was. Oh! they *did* try hard in our club to keep me down, and to let no one know how wonderful I'd developed. But I just waited, *knowing* that I, when my chance came, could do it all just as well—"Better," said Mrs. Smith—than any of the other speakers. Oh! the spirits I've seen while I waited! but I couldn't describe them, of course. Wasn't it a shame?

And then one day the 'flu came. Everybody but me except me, because my guide kept it away. And so on Sunday there wasn't a President, and there wasn't a speaker, and there wasn't anybody except the librarian to take the chair—and—and poor little me to take the seat at last! So I just rushed up, and there was I on the platform at last! What do you think of that?

But, o-o-o-h!!! when I saw them all—eyes all staring at ME. . . . Didn't I tremble? Didn't I shake. You see I—I hadn't realised—I had to hold on to the desk to support myself, because my legs quivered. My heart sank, deep down and all tight with a slab of cold suet pudding wedged in, which had gone the boil and could never rise again. And absolutely no thought—all those deep profound things—went absolutely away. And my t-t-tongue t-trembled over every word. And I stammered and yammered, I blundered and chattered. I struggled and boggled, err-ed and you-seed and hurred until my knees fell away from me, and I collapsed on the chair. Then they sang another hymn—how awfully slow it seemed!—and up I struggled to give clairvoyance. I—I couldn't see a single s-spirit. *N-not one!* So I stood . . . and stood . . . and stood. . . . there came a silence, oh! so dreadful! There came a tightness, oh! so tight! And it got tighter and tighter, until something just had to burst. So I burst out crying and ran out of the hall. . . . And that's all from me.

EVANGELINE DASH.

P.S.—And I have found out it's not so frightfully easy to look to take a meeting.

THE RATIONALITY OF SPIRITUALISM.

By JOHN BUCHAN FORD, M.A., LL.B.

OUR minds are finite, as those who wish us to believe things they cannot prove are never tired of telling us. Being mentally circumscribed, no fault can be imputed to mankind for wishing to confine its active and positive beliefs to things that are provable to the human mind. This attitude does not exclude the recognition that there are things beyond our human compass; but necessitates the firm rejection of any concrete formulation of such things as being "truths." They may, of course, be put forward as speculations. The hollow claim that certain propositions must be true because they are unprovable is one which has imposed on too many. As an argument, it is self-stultifying, by reason of the very fact that the claims and wonders are put forward in concrete terms, and thus cannot have been beyond the mind of man to conceive, even if beyond his mind to prove.

Many so-called Rationalists and Freethinkers have made up their minds about Spiritualism. To them it is all nonsense. They hold that survival beyond this world is utterly impossible, and therefore the question of communication with departed souls does not arise. This conclusion is largely due to the struggle between Rationalism and religion before the still, small voice of Spiritualism raved strong enough to be heard above the din and will pass away when the true implications of Spiritualist evidence are realised. It is true that orthodoxy has no real evidence of survival to offer, although it has its own particular method of approaching God. To call oneself a Rationalist and Freethinker, and then refuse the full investigation of a large and growing body of data on the ground of inherent impossibility implies a contradiction in terms. Perhaps to many those descriptions are by now mere labels, and the true spirit of Freethought and reason (in some matters at any rate) must be sought elsewhere.

It would be labouring the matter to give here an exposition of Spiritualistic proofs. A fourteen year old school-boy could acquire the salient facts by half an hour's conversation. But from the human point of view the "evidence" of Spiritualism is all-important. It cries out as an unimpeachable witness that man does actually survive. Against what actually does happen the wriggles of sceptical "probabilities" are of no avail. No number of arguments drawn from the structure of man's body and brain can weigh the balance against the utter proof that personality has been communicated with after the form has been laid away. One very wise being offers as an argument against the possibility of survival the suggestion that one seance would be enough, as the sitter could enrich himself by a Stock Exchange "tip" of astounding value. To pass by the fact that the spirit world is not actuated by motives of such crudity, the argument contains, concealed within it, the assumption that once "over there" man becomes omniscient. Quite a curious idea for a person who says that man is not "over there" at all! Of course, Spiritualism does not teach that death confers perfection and all knowledge. The very simple fact is that man's state is a continuance of his state here, with due allowance for altered physical and psychical conditions.

An argument raised by Rationalists is that Spiritualism gives prominence to God. That is quite true, and there can be no possible objection. Scientists tell us that there is an underlying order in that sphere of nature which they observe, and all thinking men agree that there is a general moral trend in the human race, however different the various stages of development may be. Nor yet does this trend destroy individuality. Indeed, its very existence safeguards the individual and his orderly progression. Call God "Order" or "Nature," the fact of that underlying trend still is with us. Spiritualism recognises these facts, but naturally cannot and does not dogmatise on what God is or orders. That can be left to those whose standards of proof are lower than those of Spiritualists. Mankind must follow the urge to the better, and this way lies in the long run to the best. No religion could survive that did not

recognise these facts. Spiritualists express this in "the Fatherhood of God."

Two significant Rationalist criticisms of current religion are worth attention. Put briefly, Rome does not give the individual religious consciousness an opportunity to expand. It cannot make discoveries nor yet headway. Devotion and piety exist in plenty, but no real robust religious individuality. Protestantism has exalted the individual, but the body of which he is a member has practically no religious authority. This is one reason for the decay of institutional Protestantism. To these criticisms a Spiritualist is not called on to reply. The attitude of Spiritualism is an encouragement to the individual, and at the same time an affirmation of the authority of the spirit world. This is rational, because before being believed in that world has had to prove itself.

PSYCHIC STUDIES.

By DOROTHY AGNES.

THE FIRST LESSON IN THE SUMMERLAND.

A LITTLE child stands at the edge of a beautiful lake. She rubs her eyes and looks around as though just awakened from a pleasant dream. Some water lilies floating in spotless beauty on the surface of the lake instantly attract her attention. They seem to be calling to her, "Come and gather me! Come and gather me!" Longingly she gazes at the sparkling water, and as though in answer to her thought, it divides, forming a safe pathway for the child to walk over to the other side.

Without hesitation the little one crosses over to the fragrant lilies and bends over them, a look of delight shining in her eyes. Their perfect loveliness is so marvellous to this child so recently arrived from earth, that she does not attempt to touch them, but whispers, "Dear flowers, I will come and see you every day, and when you are fading I will place your sweet petals in my granny's Bible." Swiftly her thoughts change as she says the word "Granny," and wildly she looks around. So peaceful is the scene that the terror fades from her eyes.

Birds of brilliant plumage are singing on the swaying branches of the trees. A white swan is gliding along the glittering water of the lake, surveying her with a fearless glance, and a band of young children are hastening down the hill side, waving friendly hands. Nearer and nearer they come, and one of them, about the same age as herself, runs the remaining distance and stands at her side. They regard each other seriously, and the fair angel child kisses the little stranger's cheek, and very gently leads her to the emerald green grass where the remaining children are waiting. With kindly words and loving smiles they greet her, but a sad look dawns on her, and with trembling lips she cries in a sobbing voice, "Mother."

She is lifted into the arms of a noble-looking man. Immediately a sense of love and protection envelopes her. The cry of desolation is hushed, and she hides her face on his breast. How tender is the voice which whispers in her ear "I am your father and mother, too. You are safe with me, my little one. Do you remember praying one night, kneeling beside your cot, for a beautiful garden in which there should be only white flowers?"

Brightly the child nods her golden head, then rests it again upon his breast. And the melodious voice went on speaking his tender words of consolation. "Now we are going to tell your mother. I am giving you that garden, and you shall plant it with your little hands. Each day it shall grow more beautiful, and when you think of those whom you love, they shall become conscious of the sweet scent of your fragrant lilies; also shall they hear the singing of the birds from this, your heavenly home."

Trustingly the little pilgrim lifts her head and looks into his loving, patient eyes, and together they went to plant the lovely garden, the sweetness of which should float in waves of fragrant memory to the dear ones left for a little while behind.

THE SPIRITS OF OUR FATHERS.

By WINIFRED DAWES.

THIS, no doubt, is an age of prodigies, but an incongruity which surprises us most is, I think, the conversion of such personalities as Sir Oliver Lodge and Sir Arthur Conan Doyle, not to mention a long retinue of no mean followers to that mystery of science, psychic phenomena.

Spiritualism! The very word sets up in our minds a ready antagonism. It sounds on our ears too reminiscent of those old barbarous witchcrafts, of sorceries and fortune-telling. We cannot give over our gallant brains to fairies and "ghosts" without some healthy indignant demur. From all sides and in all manners this struggling, unsuccessful science—if we can count success en masse—has been attacked.

Religion says: "It is not given that we shall delve into the mysteries that exist beyond the veil. We must live by faith. We are ignorant, and must remain so of the diviner forces until God decrees."

Agnosticism says: "Take one world at a time; if we are destined for other spheres we shall arrive; if not, to what advantage do we waste this life in anxieties?"

Atheism or Paganism says: "You can prove science, but you cannot prove religion. Give me facts."

The press is often an enemy, but even in this field of communication the truth creeps in occasionally, like a gleam of light that penetrates through a chink in the blinds, and then the blinds are hurriedly adjusted in case it happens again.

A visit to the Grottrian Hall, London, gives one an illuminating insight into the atmosphere of Spiritualism. The congregation is eager. Long before the appointed time a large queue forms outside the entrance, and by the time service is begun the small hall is packed from floor to roof. The gangways are filled with well-dressed men and women kneeling or sitting on the floor and mingling with the poorer classes with a camaraderie not often to be found. The vista of happy, eager faces shows a congregation who believes at last it stands by the gateway of truth.

The meeting is religiously devout. Appropriate hymns are sung, prayers of intense sincerity are offered up, an address is given by some eminent man, and in conclusion, communication is held with the dead. This is where we prepare to scoff. And this is where, instead, we become absorbed. The medium, or instrument of power, prays earnestly to God until at last she is sufficiently "in tune," or "entranced," to transmit the vital messages, most vital often in their simplicity. We may believe or we may disbelieve, approve or disapprove, the fact remains that those who receive the messages and acknowledge their indisputable truth are overjoyed.

It is human to doubt, but divine to attempt to understand. We scorned Galileo when he said the world went round. We scoffed a great discoverer when he dreamed a land beyond the western seas. "All knowledge has to make its way slowly and painfully against a mass of prejudice and inertia." Say what we will, the language and tone of voice of a medium under "control" is as no other language and no other tone of voice. A book written under "control" is as no other book, and the paintings painted under "control" contain a quality possessed by no ordinary artists.

In a book written through the psychic messages of one whom it is said is earth-bound by sin, and whose name I will not reveal lest it offend social reform, has said that William Shakespeare must have possessed psychic power or he could not have conceived that strange sentence in which Hamlet speaks of his father's ghost as "old mole," which he asserts exactly describes the feelings of one cast into the dim shades and the eternal twilight of punishment, and displays an inward knowledge of the state in the beyond.

We imagine Spiritualism as opposed to religion. Perhaps it is a bridge, the foundations of which religion upholds. I think we are afraid of the unknown, afraid of angling for a tadpole and catching a whale. Knowledge is seldom given beyond one's strength.

When all is said and done, we must admit that we know nothing. We do not know what God and life and morality

are; they are only confusing words. The wall we would look over is too high, our eyes ache before we see beyond our littlenesses.

We oppose and dispose, approve or disapprove, but truth is the thing for us, even if it is not what we expect. Does it not give us courage to think:—

"For ever round us though unseen
The dear immortal spirits tread.
For all the universe is Life,
There are no dead."

You ask: "Is it real?" And I answer, "What is real?"

RANDOM THOUGHTS ON PRAYER AND SILENCE.

By M. J. A. L.

PRAYER is manifested where the soul reaches out to God in any way, either with words, song, smiles, kind actions or thoughts. All these things are a means of approach to God, and, performed to His glory, are the highest form of prayer.

It is such an antiquated thought, that to pray one must repeat some ancient formula of words. Although this may be a help, just as posture is to some, surely any thought sent out or work done for the help of another is a more sincere prayer than the dictating of our wants to a loving Father? He already knows all our needs perhaps a great deal better than we ourselves, and I believe we can leave such matters in His hands alone. In our supplications both for ourselves and others we should ask only for guidance and strength in the hours of temptation to enable us to stand firm—not that the temptation should be removed. It is only by temptation that we and others can know where we stand in the way of real progress on the heavenly way. If we really reach out with our souls to God a fall may prove a stepping stone to higher things. It may, for instance, prompt us to send out an appeal for help and guidance more sincerely, for once we have gained the smallest realisation of God's infinite love, prayer becomes a living fact; by this I mean life itself is one continuous prayer, because all that we try to do is for the glory of God, our Father, and for the help of His children, our fellow-men.

Meditation is so different to what so many call the Silence, because although no words are uttered, our thought is active. When we meditate we take some subject and ponder over it, allowing our minds to dwell on any thoughts which may approach them. We commence sifting, enlarging and spiritualising them, growing more and more to understand God's ways and dealings with His children. As we comprehend more and more of the inner meaning of any subject, which we can only gain access to by deep consideration and pondering, we must surely come to a fuller understanding of love and infinite purposes, which, for want of a better name, we call wisdom.

Silence. I can find no better definition of this than is given in the "Book of Brother James" (edited and compiled by Richard Whitwell): "The secret place of God is in the great silence, the silence of the mentality which thinks and discusses and criticises, and loves and hates and fears and hopes, despairs and desires, whose existence depends on this passing show, and is as unreal as the vanities and dreams that sustain it. When this clamouring, anxious, care-laden self is stilled, there is silence within you, and into this silence comes the Holy Presence, even the power of the One Spirit. And in this coming is the conscious quiet, the realised calm, the peace felt and tasted, and which is at once recognised by the soul, and known to be the very Peace of God. Now, this is anything but mere passivity. It is a mode of the highest, most potent and most intense activity possible as yet to our humanity. During this deep quiet, the super-conscious soul is liberated, and so allowed to do its work, just as the subconscious soul is during sleep. It is the Christ-soul in you who is set free, and who now works, and this is the very soul of your soul, the strength of your life, even the mighty God in your midst."

Having once attained to this realisation, the outlook on life is altered, and matters that were once of the greatest importance become insignificant, and are relegated to their proper place in the cosmos. The things of the spirit take first rank—kindness, purity, love, truth, and all the spiritual gifts. We can all strive to attain this calm state, and realise in our souls the power of the spirit in the silence. It was in this silence that God revealed Himself to Moses and the other saints.

What are the saints? Only those dedicated to the service of God. We all are dedicated in this manner, and it is our duty to endeavour to glorify Him in our daily lives. They are, after all, the best prayers we can offer God—shall they be worthy of His attention?

FATE.

A REPLY TO JAMES DOUGLAS.

BY ALICE E. WHITE.

ANYTHING that Mr. James Douglas writes is always interesting and worth reading, but there are many things about which we want to quarrel with him in his article on "Fate" in a recent issue of the "Sunday Express."

The question as to whether life is a grand jumble or a gigantic plan beyond our comprehension, is not a new one; it has been asked through the ages by every enquiring mind.

It has been asked again through the columns of the "Daily Express" by a contributor who is "filled with spiritual uneasiness" when contrasting the recent aeroplane disaster in which a couple returning from their honeymoon were burned to death, with the record of another couple who boast of sixty years of married happiness.

As we look around we often wonder why some people have love, money and happiness, while others seem to have nothing; why some folk find life comparatively smooth, while for others it is a turbulent sea. But we cannot get to the explanation of the perplexing problem by saying that God is not Omnipotent, or otherwise He would alter all this. The sun shines equally on the city and the country; but if we erect high buildings in narrow streets we must not grumble if we get no sun. Likewise, the beneficence of God is showered on all alike, but if we allow our material calculations and valuations to blind our eyes, we must not blame God. Happiness is waiting for us, just as soon as we are able to receive it.

It is a recognised fact in this life that gratuitous gifts have not the same value as those for which we have worked and struggled; and if this is true of material things, how much more is it true of spiritual things! God cannot suddenly surround us with happiness; what would be the use? We should not value it, understand it, or be able to keep it. But this does not reflect on the Omnipotence of God. The remedy lies with ourselves.

Our life on this earth is governed largely by two unalterable laws. To upset these laws would spell chaos, and that is impossible. (1) Man has been given free will to choose either good or evil. (2) Man can reap only exactly what he has sown. But some will say, how can little children have sown the seeds of such diabolical conditions in which we find them? This limited vision arises from the fact that the majority of people think of this life as being the one and only existence. They do not take into consideration a state of life before our incarnation here, or the one that is coming after; but if we look at life as one continuous whole, whether here or elsewhere, then we shall understand better this law of reaping and sowing. All the evil at present in the world is the result of man's misuse of his free will over the ages. God is the source of beauty, truth and goodness. He sends nothing evil. Neither does He punish us—we punish ourselves by virtue of the above laws. Thus we are reaping in this world what we must have sown previously, no matter where it was; and our present condition is the grand total of our spiritual growth to this moment of time. The next stage will follow automatically. There are no

jumps, no chaos, and no sudden transplanting into heavenly conditions, but one long, gradual road of progression towards perfection.

Thus, what appears to us to be disastrous may be only the natural sequence of events. It is impossible to judge the effect because we cannot see the cause. In the light of this reasoning the young couple mentioned above are gaining rather than losing, for they will now commence their married life under far more ideal conditions—beyond the influence of the greed, thoughtlessness and difficulties of this world which, with the passing of the years, reduces love so often to something ugly and repulsive. Yes, it is simply our point of view that is wrong. We are grasping the shadow and missing the substance.

CAUSE AND EFFECT.

Again, the great war, that most ghastly of tragedies, was simply the result of wrong thinking and wrong planning by those whose dominant idea was to get something which belonged to another—money, supremacy and power. It started originally by such thoughts emanating from the few, but it culminated in the loss of millions of lives, spreading desolation, misery and poverty over Europe. It was not a great defeat of God, as Mr. Douglas suggests, but the inevitable result of cause and effect—an unforgettable demonstration of the irrefutable working of the law of sowing and reaping.

The heart of God is filled with sorrow when He sees us knocking our heads against a brick wall by walking into the meshes of sin and bestiality, because He knows the misery that must ultimately follow. And yet He knows also that there is no other way under the sun by which we shall learn the hard lessons of life. We are the enemies of God, men and women who have wandered so far from the path of spiritual perception that we cease to see the face of our Creator reflected in life around us.

God does not need our pity—the very idea is staggering in its naiveté—but let us rather help Him by bringing our will into conformity with the Divine Will, so that through us, first individually and then collectively, His will shall be done on earth as it is in heaven. So gradually will come that wisdom and understanding that shall reveal to us the laws of the universe, lifting us above the hypotheses and speculations of the spiritually blind, making clear the errors, shedding light on the dark places and unveiling something of the great plan and purpose of the world of which every one of us is an integral part!

This wisdom is the pearl of great price which man is seeking; but he will not find it in books, schools or churches, but within the depth of his own being.

FLORIZEL VON REUTER.

THE well-known violinist, Florizel von Reuter, has met with an unfortunate accident, which makes it necessary for him to postpone his London recitals indefinitely. In an attempt to rescue his terrier from the attack of a larger dog, he received an injury to the middle finger of his left hand, a tendril having been injured, which makes it impossible for him to play for a month, the finger having to remain during that period in splints. Mr. von Reuter hopes to be able to fulfil his English engagements in June, or if that is too late, in October.

THE Little Ilford Church, Manor Park, London, are unfurling their new banner on April 27th, and are inviting the co-operation of all Societies and Lyceums in London. Particulars may be obtained on reference to our advertising columns.

YOU.—Just think what a problem you are. None have yet been able to solve it. The study of man is one of the greatest you can undertake. Whence? Whither? The part of you that is invisible comes from and goes to cannot be solved. Anyone who tries to solve these questions will find it impossible to do so. Only when you pass over will you see more clearly.—TRUTH-BEARER.

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FRIDAY, APRIL 25, 1930.

"IF ALL THE TREES!"

Writing in *The Spectator* recently on the subject of "Personal Immortality," Professor Haldane says:—

"If we start from the assumption that the world as interpreted by the physical sciences represents reality, we are led by experimental evidence step by step to the conclusion that conscious activity (or personality) is a property of our central nervous systems . . . dependent on the physical and chemical conditions existing in the living nervous system. It thus ceases at death."

But what an assumption for such a man as Professor Haldane, to imagine that reality is dependent upon such a fallible, uncertain, and variable a thing as the reaction between the nervous sensations of an individual and his environment. These are continually changing. There is no stability in either. Neither is there any permanency in them. The personality itself is in a state of flux. If a man is not a greater man to-day than he was yesterday, then he has lived one day in vain; while it is equally true that the world to which our senses relate us is equally changeable and variable. The "everlasting hills" are not everlasting at all. Weathering and denudation, snowstorms and glaciers, are continually wearing away their tops, while pressure from beneath, due to the earth's contraction, is continually thrusting them higher. Geological study shows us that huge tracks of land now above the sea were once beneath the bed of the ocean. Civilisations have risen and fallen. Deserts have become fruitful, and fertile lands have become deserts. There is nothing permanent in physical things, and how Professor Haldane can imagine that reality consists in the impermanent and changeable, passes one's comprehension.

As long as we are dealing with physical things and with sense perception, there is neither permanency nor reality to be found. There may be relativity, but that in itself is a continuously changing factor. We must certainly ascend beyond the realm of phenomena and sense perception to find anything whatever which can be termed real and enduring. Dealing with the question from a physical standpoint, it is only when we get into the realm of law that we find anything in the nature of permanence at all. We cannot even visualise a state where gravity is not. Men are finding it difficult to even conceive a realm where time is not; though our conception of time depends very largely on the diurnal revolution of the earth. If materialism has no better argument than this to advance against the nature and survival of personality, then it is bankrupt indeed. A good argument could be made for the fact that there are certain phases of our mentation which do not depend upon the relationship between our sense perceptions and our physical environment. There is a mental environment which is far more real and abiding (perhaps even far more satisfy-

ing) than that which depends upon our connection with the world.

If one seeks to find reality, it is surely necessary to suppose (whether it be proveable or not) that behind the changing things of the world, as our sense perceptions reveal them to us, there is an enduring, substantial, and unchanging realm which manifests itself as law. Without such conception earth is surely a chaos, and life a buzzing of bees in a hive.

Tennyson's "flower in the crannied wall" presents itself as the simple concept which appeals even to the simple mind; and which one's consciousness, both rational and intuitional, confirms as the doorway to a great and eternal reality. Let men trace the world back to nebular star dust, or conceive its future as an outworn and gigantic iceberg, but they cannot imagine it other than as a world which responds to law and order, which are not planetary but cosmic in their operation—a law which applies as much to the distant interstellar spaces as to the floating particles of dust wafted in the summer breeze. By all means let the materialist proceed with his work of getting the best he can out of matter, but let him not suppose that when he has interpreted matter to its ultimate, when he has analysed it to the last electron, that he has thereby shed the slightest light upon the realm of mind, or thought, or aspiration.

Since the sense perceptions of man are but the tiniest fragment of the great universe, it must be impossible to fully express the whole in the terms of the part. Let us be thankful for the little light which consciousness does throw upon the universe, enabling us to adjust ourselves to its unsuitable and continuously changing conditions, but let us not in our own conceit imagine that the limitations of such a tiny fragment of the universe as physical man, is in any sense capable of grasping the philosophy of the gigantic whole.

It is well that Professor Haldane's proposition starts with an "if." It reminds us of our childhood's doggerel "If all the trees were bread and cheese,"—but then they are not.

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CURRENT TOPICS.

THE usual Good Friday celebrations commemorating the anniversary of Modern Spiritualism were held at the Co-operative Hall, Downing Street, Manchester, amid scenes of harmony and enthusiasm. Messrs Hannen Swaffer and Maurice Barbanell were the speakers, while the chair was taken by Mr. E. W. Oaten. Very striking and evidential clairvoyance was given by Mr. Joe Dickinson. The attendance was well up to the average, and some four hundred sat down to tea. Owing to the holidays we must defer our report of the meeting until next week.

QUITE recently Mr. Ernest Hunt made a protest against what he called spectacular Spiritualism. It has often been said that Spiritualism would have no difficulty in fighting its enemies if only it could be saved from its friends. A handbill sent us from the London district tells of a meeting to be held at a Cinema, in which the public are invited to hear "Cardinal Newman, Andrew Jackson Davis, and Caruso (the late singer)." The public are told "Not only will they speak to you, but during the transfiguration that will follow they will be seen and recognised." It is evident that someone has gone a lot further than Spiritualists are able to do. Such spirits as those mentioned are evidently to be trailed round the country and made into a "penny show" in order to satisfy the lover of sensation and the wildly credulous. We said a penny show, but the handbill states that a silver collection will be taken. We can imagine no greater dis-service to the cause of Spiritualism than the making of such wild and credulous statements. To degrade Spiritualism to the level of putting respected and respectable people on show as though they were wax-work comedians, is (to place it mildly) disgusting, and we hope that decent minded Spiritualists will protest against such degradation. The phenomena of transfiguration are

certainly interesting, but we cannot imagine such phenomena being successfully produced amongst the mixed company which such a handbill is likely to attract. It certainly would appear that Spiritualism has a very great deal of educational work to do in its own ranks.

THE writer of Cycling Notes in the "Yorkshire Evening Post" asks, "Is there such thing as second sight on the road? People who have been driving for any length of time are disposed to agree that there is something very like it." He asks, "What is this second sight that inspires one once in a way to give a touch to the horn when approaching corners he has passed a hundred times without ever seeing cross traffic? Thrice in ten miles on a recent afternoon something impelled me to a toot, and each time immediately after I saw vehicles or people previously only imagined, who but for that toot would almost certainly have been in urgent peril." Every motorist and cyclist knows what is meant by "road sense," and this often means something more than intelligent anticipation of what lies before one. How far this is due to the fact that one's mentality is capable of travelling before his body on the road, and in some way telegraphing back to the brain, may arouse some speculation, but we agree with the writer that there is a something at work with many drivers which is only explainable on the theory that there is an acuter sense at work with them than is possessed by the normal individual.

DEAN INGE, in a recent newspaper article says, "Bolshevism cannot destroy Christianity by persecution," as though anyone need to be told such a simple truth, but Dean Inge's comparisons between the Russian revolution and the French revolution seem to be ill adjusted and worse argued. When we consider that prior to the war the Russian Church was probably the most oppressive in the whole of Europe, that it had enslaved the ignorant peasant with the superstitious belief in icons, and had bled every family financially in order to maintain its own splendour, we cannot be surprised at the reaction which, according to the newspapers, is occurring, but if there is one thing sure, it is that truth and spiritual value cannot and never have been destroyed by persecution. Despite the trickeries and trimmings with which Christianity has been surrounded and draped for fifteen hundred years, there has always been the substance of solid truth at the basis of its teaching, i.e., that men survive death, and that a spiritual influence flows from another world to help and bless mankind. Because that is true, it cannot be destroyed. That which is true in any religion is bound to live. That which is false may be destroyed by persecution, but in any circumstances this would die a natural death in the course of time.

A GREAT DEAL of attention has been devoted by the press to Mr. Joad's statement that "clergymen are fiddling while the Church burns." There seems to be perturbation in religious camps about such a statement. The only danger of any church dying is the danger of losing its grip upon the spiritual world and spiritual verities. No church can die which keeps its contact with the fountain of immortal life. Though all the prayer books and rituals, though all the vestments and sacraments were abandoned, and ceased to become extant, as long as the adherents of any particular church realise the nearness of a spiritual world, and recognise its assistance in guiding life here, that church and religion is safe. We are gradually advancing to a time when religion will become personal rather than institutional. That is all that the present difficulties mean. We believe that the modern spiritual movement which is giving man the assurance of the actuality of a spiritual world will, despite its critics, be

the saviour of all religion, and will subsequently become the solvent which will unite all the creeds and religions of the world. If the present trend of events results in religion becoming a fireside experience for seven days each week, instead of a church parade for one day per week, religion will live an intenser life than it has done for 1800 years.

"SPIRITUAL ADVENTURES OF A BUSINESS MAN."

ONE of the best books placed upon the market recently is "The Spiritual Adventures of a Business Man," by T. A. R. Purchas. Mr. Purchas is a resident in South Africa, and was for many years the Secretary of the Rand Water Board. He is a man with a business training and a shrewd outlook on life, and his book is a reflection of his character.

Mr. Robert Blatchford, in his introduction, says: "Mr. Purchas is a business man, and tells his psychic experiences in a plain, businesslike way. He never descends to rhetorical embellishments. He writes without undue emphasis, and without heat, giving his evidence as temperately and exactly as though from a witness-box in a court of law."

The book itself contains the mature findings of a thirty-five years' investigation into psychic matters, and is priced at 7s. 6d. It is excellent value for the money.

Mr. Purchas tells the story of a series of Home Circles conducted by himself and a few friends. They record the usual phenomena of the seance room, the writing, raps, clairvoyant vision, the appearance of lights, etc. No attempt is made to gloss over the difficulties of establishing exact and veridical communication with the spirit world, and when we consider that a large number of the communications were received during the period of the war and its aftermath (probably the most stormy period in the history of all psychic investigation), one is astonished to find how clearly the messages have come through. There are several veridical cases of physical type which are carefully recorded and investigated. The identification of a number of soldiers, Campion, W. R. Brand, etc., provide excellent evidence, while the Harry Rainier case attains a high standard of evidence. Many of the discarnate people who manifest at the circle were well known in Johannesburg and district, particularly Mr. J. W. Leonard, K.C., and we imagine that many of such cases will be quoted in the years to come.

Mr. Purchas is to be congratulated upon the patience with which he has pursued his investigations, the care with which he has recorded them, and the acumen with which he has selected cases both pro and con as representative of his wide experience. We hope the book will have a good sale. Many of the more advanced spirits who communicate with him offer teaching which is sound, spiritual, and stimulating, without any of the mamby-pamby shibboleths with which moral teachings are so often associated. It is a plain, straightforward statement of facts by a man who knows when he sees them, and is capable of presenting them in judicial and acceptable form. A book to be read and studied by the student, and which affords a vast amount of information for the guidance of investigators.

WEDDING AT WARRINGTON.—A pretty wedding was celebrated at the Warrington Spiritualist Church on Saturday, April 19th, when Elsie Llewellyn, daughter of Mr. and Mrs. Charles Llewellyn, was united in matrimony with Arthur Whippeny, only son of Mr. and Mrs. Whippeny of Warrington. The bride was tastefully attired in ivory georgette, and carried a bouquet of white lilies. The bridesmaids were the Misses Ethel Llewellyn (sister of the bride) Polly Whippeny (sister of the bridegroom) and Bertha McCarthy. The groomsman was Mr. Thos. Hulse, and the ceremony was conducted by Mr. Ernest W. Oaten. Miss Ethel Llewellyn wore a biege lace dress and hat, and the younger bridesmaids pink satin. The organist, Mr. H. Foster, acceptably rendered "The Wedding March" (Lohengrin). The church was nicely filled when the bride, escorted by her father, took her place at the altar. A full choir led the singing, and the happy couple were the recipients of many good wishes as they left the church.

VICTORIA PSYCHIC RESEARCH SOCIETY.

THE above Society, which consists almost entirely of postal workers, was honoured by a visit from Vice-Admiral Armstrong and Mr. Maurice Barbanell on the occasion of their first annual public meeting at the Battersea Town Hall on Sunday, April 6th.

Mr. J. G. Coates (President) briefly reviewed the work of the year, emphasising the fact that Spiritualism was not a new religion, but a system of principle and practice which covered all creeds and bodies. He thought that the religious barrier was the greatest obstacle to universal brotherhood. He believed that barrier could be broken down, so that Christian, Jew, Muslim, and Buddhist could worship together. The great achievement of the Society was the fact that the staff of the South-west District Post Office had obtained a glimmering of the spirit, which a few years ago would have been unthinkable.

Admiral Armstrong gave a most interesting account of his five and a half years' experience, crowded with proofs of survival. Some of his experiences with those who had passed over were gems, and are worth recording. A Presbyterian minister of the old-fashioned type, who had passed over, had expected to find a state of affairs which corresponded with his teaching and preaching. He failed to find a heaven of angels with harps, or a hell that was the scene of fiery torments, and could scarcely believe that he had passed away from earth. When, at last, the fact had been brought home to him, he could only exclaim, "Good God, surely I have not strayed into the Roman Catholic purgatory." Another story showed a touch of pathos. A poor hard-working charwoman of the East End, who had lived a self-sacrificing life, found herself possessed of a lovely little country cottage, such as had often been the creation of her dreams on earth.

Mr. Barbanell gave a lucid and instructive address, explaining that before he became a Spiritualist he was an atheist and an anti-Spiritualist. In spite of the caricatures of the conjurer and illusionist, who had failed to produce anything approaching Spiritualistic phenomena, the movement forged ahead. Sometime ago Mr. Maskelyne had attempted a reproduction of the Rudi Schneider seances, and certain members of the audience were invited to the platform, among them being Mr. Harry Price. At the conclusion of the performance Mr. Price addressed the audience, and told them that the reproduction of the phenomena was as unlike the original seance as cheese was to the man in the moon.

Miss Francis Campbell gave some illuminating clairvoyance. Her phenomena were remarkable for the difficulties which presented themselves, the conditions of three members of the audience becoming mixed up. The patience of Miss Campbell, however, enabled her to disentangle the puzzle, and recognitions were obtained in each case.

A series of questions were ably answered by the speakers. The Chairman voiced the thanks of the meeting to all the workers who had given their services on a purely voluntary basis.

The Society is now holding fortnightly sittings at the L. S. A. every other Thursday, and would heartily welcome the help of any medium. The Society is kept running by the members themselves, who operate a small library open to all the staff at the South-west District Office, and any assistance in building up the library (which now consists of about eighty volumes) will be greatly appreciated.

MAKING THE BEST.—Many think that they make the best if they keep the good things of life and store them up. This may seem good to them, yet when the call comes what do they receive? To make the best of good things is to share them with others less fortunate than yourself. Men of large fortunes have found this true, and have given largely of late, and have felt blessed in so doing. God gives His blessings largely, that others may share them.—TRUTH-BEARER.

SHEFFIELD DISTRICT COMMITTEE.

THE monthly meeting of the above was held in the Doncaster (Baker Street) Church on Sunday, April 6th, Mr. Webb presiding. 26 churches were represented, 1 S.D.L.C., 8 associates, and 6 Executive. The opening exercises were of a very helpful character. Mr. Baxter gave a welcome to their new church. Mr. Webb suitably replied. The minutes were read, also correspondence. Arising out of this, was unanimously agreed that we give the credentials of the S.D.C. to Mr. Malpass, who was leaving to take up an appointment at St. Albans. Letters of sympathy were instructed to be sent to Mrs. Evans, of Stainforth, in her illness, and to the relatives of Mr. S. Fox, of Parkgate, and Mrs. Wicks, of Attercliffe, who have been promoted to the Higher Life. It was decided not to hold a joint demonstration this year, owing to the apathy of churches who will not accept financial responsibility. Mrs. Wigglesworth, of Warmsworth, was accepted as an associate. A very hearty welcome was extended to Mr. Wilson, President of the Y.D.C., and the powers of a delegate were extended to him on the occasion of his visit. The application of a new church at Conisboro' was left with the E.C. to make further inquiries. Church reports were given, and each showed steady spiritual growth. Meetings were held in the afternoon and evening. Mr. Oates, Mr. Gale, and Mr. Wilson spoke in the afternoon, and in the evening Mr. Wilson and Mr. Rawlinson addressed a good audience. Mr. Rawlinson also tendered thanks for the excellent catering arrangements. A very successful conference was brought to a close by Mr. Wilson pronouncing the Benediction.

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ECTOPLASM AND THE RESURRECTION.—Myers used the word Ectoplasm, as Ochorowicz had already coined Ectoplasy—"the power of forming, outside some special organism, a collection or reservoir of vital force or of vital matter, which may or may not be visible, may or may not be tangible, but which operates in like fashion as the visible and tangible body from whence it is drawn" ("Human Personality," London, 1903, ii., 545). Schrenck-Notzing, of Munich, has since called this Teleplasm, and has made numerous photographs thereof. The American Society for Psychical Research now follows suit, using the word Teleplasm, and giving American photographs of the gauze-like, mucous substance which proceeds from the mouth or nose of a psychic, and, when strong enough, can throw off arms, hands, or even a complete human form. Sir William Crookes, the chemist (1832-1919) was apparently the first to photograph an ectoplasmic phantom in 1874. But the bitter attacks of Carpenter, the physiologist (father of Estlin Carpenter, the Pali scholar), retarded the useful work. What the English had refused to investigate was taken up by the Bavarian doctor, and published in 1914 (English translation 1920). The American repetition of such work now appears in the New York S.P.R. Proceedings for 1923, with another volume yet to come. In 1922 and 1923 the scholars of Germany and France signed a declaration of the reality of Ectoplasm, and it remains to be seen how soon Americans and the English will follow their example. These photographs help us to understand the Resurrection phenomena. After the apparitions recorded by Paul and Mark, the latest Gospels, especially John, relate what are manifestly ectoplasmic phenomena. The London publicist, Dr. Ellis T. Powell, and the Yorkshire clergyman, Rev. Charles L. Tweedale, have enriched New Testament criticism by including this subject. ("Psychic Research in the New Testament." By Ellis T. Powell. London, 1919. 32pp. "Man's Survival After Death." By Charles L. Tweedale. London, 1909-1925.) Even if the women never entered the sepulchre, according to the Gospels of Matthew, "Peter," and John, and the Vatican reading of Mark xvi. 5, and if Luke's idea of the resuscitated corpse was wrong, Ectoplasm explains the phenomena of materialised apparitions, as recorded by himself and John. With regard to the phantom witnessed in May, 1874, by Sir William Crookes, another, asserting herself to be the same, appeared in June and July at 160, North Ninth Street, Philadelphia. Lloyd Pearsall Smith, Ferdinand Dreer, Dr. Child and Congressman R. Dale Owen conversed with her.—A. J. EDMUNDS.

NEWSY NOTES.

TIME FOR THINKING.

When one is compelled, either by the appearance of a few days' holiday or by the cold and unwelcome arrival of Dame Malady and her accustomed ills, to bid farewell for a time to the common round of life, he usually becomes more or less meditative, finding much in the experiences of the past from which to conjure scattered thoughts. It is significant that even on such occasions we never seem to lose our indispensability to life. Life, indeed, appears very much like the surface of a great sea, and ourselves as the buoys which float thereon. We cannot sink into oblivion, and although our old environment may for a time lose us and continue to exist (often to our surprise!) quite as successfully in our absence, yet we ourselves cannot so easily lose our place in life's ever-unfolding plan. We unconsciously find our niche elsewhere, and become as apparently indispensable to our new environment as we had thought we were to the old one. Recently I had perforce to retire rather unceremoniously from the ordinary routine of life, and having meditation thus thrust upon me, had many thoughts—thoughts, amongst others, of the future of Spiritualism, and of the great and enlightening truths which lay behind it. Is the world still very timid or very uneducated? I know that it is still either too afraid or too ignorant to fully grasp these truths, yet I do not think the reason is timidity.

ADVENT.

I thought of the meetings which Spiritualists in Manchester and other northern towns were to hold on Good Friday, the nearest holiday season to March 31st. Anglo-Saxon Spiritualists look on this date as the anniversary of the coming into the world of a new revelation—the fact that human survival could be proved on solid scientific grounds, and that there was a real and definite type of existence for all after death. The spirit of the murdered pedlar who made his presence known at Hydesville in 1848 by his persistent knockings was instrumental in startling the world, and sent a new wave of interest vibrating round its shores. "Could the existence of another world really be proved?" "What was it that made the knocks?" "Why were the manifestations not widespread?" Questions like these were fired at the young and startled Fox sisters, to whom humanity owes a debt which will never be fully repaid, and although they themselves were as ignorant of the powers at work as were their questioners, yet concise and scientific replies were always demanded, and when not received, the young psychics were derided as wholesale rogues and charlatans. Can we not admire their great patience and willing sacrifice? Truly, when at this time our Christian friends are talking of death and the Resurrection morning, and denouncing, in substance, that part of the Bible which prints St. Paul's doctrines, our debt to the young Fox mediums becomes trebly indicated, for it was their powers which were instrumental in rolling away the stone by the facts which their mediumship first brought to light in Modern Spiritualism. The Resurrection is real thing, but we do not have to wait centuries for it—it happens when we die!

A GREATER PURPOSE.

I wondered if those Hydesville knockings really fulfilled their purpose in establishing on a sure footing the movement of Modern Spiritualism alone. Their purpose, viewed eighty-two years afterwards, seems to have been infinitely more transcendent. What would the world have been without them? It would certainly have been decidedly materialistic, for Spiritualism has served the death blow to materialism. In realms of research and investigation it would have been greatly handicapped, for science would no doubt have pursued its search for truth along the antiquated and unsuccessful materialistic lines. Everywhere there would have been a sense of stagnation, and the feeling that life was, at its best, a huge cheat. There would have been a great decline, too, in the moral and spiritual value of the race. But can one adequately conjecture the state of a world in which atheism, materialism, freethought, or

any of the other variations of this theme are rife? It is the belief in the next world which serves to keep the wheels of this world going—the belief that man is capable of infinite good and has within him the power to rise to unprecedented heights, is a continuous stimulus to effort.

CHANGING THE WORLD.

I believed that behind those first humble knockings was a plan and organisation far transcending anything the world has hitherto experienced, for their influence has found its way into every realm of life, and into every branch of psychological, philosophical and scientific thought. They inspired men to investigate the true extent of their own natures, and as a result there have been discovered senses and faculties which were hitherto unknown. Greater still have been the discoveries which the use of these as yet undeveloped faculties have led to; greater still will be the discoveries which will be made by these senses when awakened to their full power. No! The purpose of those raps has not been fulfilled even yet. It has radiated out in many aspects all over the world. One of its chief effects has been the bringing of a divine consolation to humanity, but who can forecast what other plans lie undisclosed in the future? The Spiritualist is in a strange position. He is persecuted and prosecuted; he is insulted, criticised, hurt, broken and molested, yet all the time he is the happy and fortunate receiver of the central aspect of the great Hydesville Revelation.

A MEXICAN SPIRITUALIST.

I thought, too, of a story Mr. A. K. Venning, of Los Angeles, California, sent me concerning a Mexican Revolution, in which Spiritualism is said to have played a part. The Revolution occurred in 1911, and Madre, its leader, was elected the new President. He was an idealist, and believed firmly in the inherent goodness of mankind. Madre was, moreover, a sincere Spiritualist, and seances were held regularly in his home. He had an Indian control through whose instrumentality revelations from the more advanced spirits were constantly given, and on these Madre based his policy. He had, in fact, been a Spiritualist from youth. Peace held sway for a considerable period, but eventually, as is the way in Mexico, another rebellion was organised, and Madre was overthrown and killed. Yet during his reign the country is said to have been well organised and wisely governed.

"HONOUR BE——"

In spite, however, of the tragic end to Madre's reign, the soundest of his theories have been codified into laws, and his name is still respected, even by some who were once his enemies. The anniversary of his birth is said to be commemorated in Mexican cities and villages with a deeper reverence and more pageantry than is displayed in the United States on the anniversary of the birth of Washington, though I do not know how much the public think of his Indian guide. There may come a day when all countries will be organised with the real and visible assistance of the spirit world, and we shall then, perhaps, be much more sure of world peace. Since Madre, of Mexico, was shot and the contact with the spirit world severed, several further Mexican Revolutions have taken place.

SIR FRANK BENSON'S "MEMORIES."

I understand that Sir Frank Benson, the famous Spiritualist and Shakespearian, has written a book comprising his recollections of the stage and very largely the story of his own life. It will be on the market very shortly, and I am hoping that we shall find an occasional reference to the other great movement in which Sir Frank is interested. It is surprising, by the way, how much of Spiritualism is creeping into modern novels and plays. Some years ago, when I read Hocking's "The Everlasting Arms," I was surprised at the prominence then given to the psychic theme. But that was only because of its rarity. Now, when the influence of the spirit world on literature has become even more widespread, it scarcely receives attention. It is probably because Spiritualism is becoming more and more a vital and inseparable part of daily existence. OBSERVER.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 27TH, at 2-30, LYCEUM-
At 6-30 and 8-15, MRS. ENTWISTLE.
MONDAY, at 3, MRS. FERGUSON.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. GRAYSON.
FRIDAY, at 8, WHIST DRIVE.
SUNDAY, MAY 4TH, MR. KEELING
(of Liverpool).

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

SUNDAY, APRIL 27TH, at 11 and 6-30,
MRS. LUCY JONES (Leicester).
MONDAY, at 8, MRS. LUCY JONES.
SUNDAY, MAY 4TH, MISS ADA TAYLOR.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SATURDAY, APRIL 26TH, at 7-30, DANCE
Nemo Five Band. 1/3 inclusive.
SUNDAY, APRIL 27TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, SERVICE.
MONDAY, at 8, MR. J. SMITH.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, at 3 and 8, MRS. RYDER.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, APRIL 27TH, at 10-30, LYCEUM
At 3, 6-30 and 8,
LYCEUM ANNIVERSARY.
MONDAY, at 3 and 8, MRS. SHAW.
TUESDAY, at 8, WHIST DRIVE, 1s.
WEDNESDAY, at 3 and 8, MRS. CHAP-
MAN.
SUNDAY, MAY 4TH, MRS. GARDNER.

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

SUNDAY, APRIL 27TH, at 2-30, LYCEUM
At 6-45 and 8, MR. R. MORGAN.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MR. TONGE.
THURSDAY, at 8, MRS. G. HOLT.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, MAY 4TH, LYCEUM OPEN
SESSIONS.

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

SUNDAY, APRIL 27TH, at 6-30 and 8,
MR. S. ROBERTS.
MONDAY, at 3 and 8, MRS. BOARDMAN.
WED. and SAT., at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, MRS. MORGAN.
SUNDAY, MAY 4TH, MISS BROMLEY.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, APRIL 27TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE, MISS WATSON.
At 6-30, MRS. WHITEHEAD.
WEDNESDAY, at 8, MRS. CLEGG.

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

SUNDAY, APRIL 27TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MRS. SMETHURST.

MONDAY, at 3 and 8, MRS. HARWOOD.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 3 and 8, MRS. WOOD.
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by MRS. LEE.
SUNDAY, MAY 4TH, LYCEUM SESSIONS.

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

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 27TH, at 2-30, LYCEUM.
At 6-30 & 8-15, MRS. BURTONWOOD
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 & 8-15, MISS GOODWIN
SUNDAY, MAY 4TH, MRS. MEAKIN.

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

SUNDAY, APRIL 27TH, at 6-30,
MR. TINKER.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, SERVICE.
At 7-30, HEALING, MR. JENKINSON.
THURSDAY, at 8, MRS. MAYHEW.
FRIDAY, at 8, MRS. WOLFENDEN.
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 27TH, at 11-15 and 7,
MRS. E. M. NEVILLE,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton,
MIGHELL STREET HALL.

SUNDAY, APRIL 27TH, at 11-15 and 7,
MR. NICKELS,
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 27TH, at 3-30,
MRS. BURTON.
At 6-30, MISS SCOGGINS.
After-Circle at 8.

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

SUNDAY, APRIL 27TH, 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 27TH, at 6-30,
Miss HELEN WRIGHT,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, MRS. E. CLEMENTS
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, APRIL 26TH, at 7, and
SUNDAY, APRIL 27TH, at 3 and 6-30,
MISS M. MILLS.

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

SUNDAY, APRIL 27TH, at 7,
THE STRANGER, Trance Address.
WEDNESDAY, at 7-30, MRS. NUTLAND,
Address and Clairvoyance.

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

SUNDAY, APRIL 27TH, at 11 and 6-30,
MR. J. STEWART.
THURSDAY, at 8, MRS. A. GREGG.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, APRIL 27TH, at 6-30,
MRS. MEURIG MORRIS,
Address and Clairvoyance.
SUNDAY, MAY 4TH, MR. E. SISSONS,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, APRIL 27TH, at 11 and 6-30,
MRS. WILLIAMS.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MISS D. FEARN and
MRS. E. THOMPSON.

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

SUNDAY, APRIL 27TH, at 7,
MRS. KING,
Address and Clairvoyance.
At 3, OPEN HEALING CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, MAY 4TH, MRS. HINES.

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

SUNDAY, APRIL 27TH, at 11,
MR. E. SPENCER,
Address and Clairvoyance.
At 6-30, MR. & MRS. BAIN,
Address and Clairvoyance.
MONDAY, at 3, MRS. MAUNDERS.
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.
THURSDAY, at 8, MRS. NUTLAND,
Clairvoyance.

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

SUNDAY, APRIL 27TH, at 11, CIRCLE.
At 6-30, MRS. MORRIS,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, MAY 4TH, MME. A. DE
BEAUREPAIRE.

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

SUNDAY, APRIL 27TH, at 7,
MR. ERNEST MEADS,
SUNDAY, MAY 4TH, MRS. LILLEY.
MUSIC BY ORCHESTRA.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 27TH, at 11,
MR. CHAS. ANTEN.
At 7, MR. TIMMS (S.N.U.).
WEDNESDAY, at 8, MR. R. BRAILEY,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

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

SUNDAY, APRIL 27TH, at 11-15, SERVICE
At 3, LYCEUM.
At 7, MR. H. PRIOR,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, MAY 4TH, MRS. M. MORRIS.

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

FRIDAY, APRIL 25TH, at 7-30,
MISS J. B. PROUD.
SUNDAY, APRIL 27TH, at 7,
MISS E. CLARK.
FRIDAY, MAY 2ND, MR. A. BERNARD.
SUNDAY, MAY 4TH, MRS. BEAUMONT-
SIGALL.
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 27TH, at 11,
MRS. J. HAMMERTON.
At 7-45, THE STRANGER.
WEDNESDAY, at 8, MR. ELLA.

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

SUNDAY, APRIL 27TH, at 11, OPEN
CIRCLE. At 3, LYCEUM.
At 6-45 for 7, MRS. GRACE COOKE,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING.
At 8, HEALING CIRCLE. Treatment for
all.
FRIDAY, at 8, SERVICE as Usual.
SUNDAY, MAY 4TH, MR. C. GLOVER
BOTHAM.

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

SUNDAY, APRIL 27TH, at 6-30,
MISS MADDISON,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8,
MRS. J. YORKE.

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

SUNDAY, APRIL 27TH, at 3-15, LYCEUM
At 6-30, MR. J. B. MCINDOE (Glasgow)
Address and Clairvoyance.
WEDNESDAY, at 7-45, CLAIRVOYANCE.
SUNDAY, MAY 4TH, MISS M. MILLS.

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 27TH, at 7,
MR. G. F. BERRY, Sec., S.N.U.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 3, SOCIAL.
At 8, MR. T. W. ELLA.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 27TH, at 11-15,
MRS. FLETCHER.
At 3, LYCEUM.
At 7, MR. A. G. NEWTON.
WEDNESDAY, at 8, MR. WHITE and
MRS. TREADGOLD.
SUNDAY, MAY 4TH, MRS. CANNOCK.

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 27TH, and THURSDAY,
MAY 1ST, "THE TEACHER."
SUNDAY, MAY 4TH, MR. WHITE and
MRS. TREADGOLD.

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

SUNDAY, APRIL 27TH, at 7,
MRS. FLORENCE LANE,
Address and Clairvoyance.
THURSDAY, at 8, MRS. RAYFIELD,
Psychometry.

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

SUNDAY, APRIL 27TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, ADDRESS and CLAIRVOYANCE.
TUESDAY, at 3, MISS GEORGE.
At 7-30, HEALING.
THURSDAY, at 8, DISCUSSION GROUP.

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

SUNDAY, APRIL 27TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, MRS. PALING.
THURSDAY, at 8, MR. H. BODDINGTON.
SUNDAY, MAY 4TH, LYCEUM ANNIVER-
SARY, MR. POLLARD.

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

SUNDAY, APRIL 27TH, at 3, LYCEUM.
At 7, MRS. CLEMPSON.
MONDAY, at 3, CLAIRVOYANCE.
At 8, MRS. CHILPIN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, MAY 4TH, ALD. D. J. DAVIS,
J.P.

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

SUNDAY, APRIL 27TH, at 3, LYCEUM.
At 6-30, MRS. L. LILLY,
Address and Clairvoyance.
Silver Collection.
THURSDAY, at 8, DISCUSSION.
SUNDAY, MAY 4TH, MRS. SOONES.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, APRIL 27TH, at 7,
MR. WHITE and MRS. TREADGOLD.
WEDNESDAY, at 3, MRS. WIRDNAM.
THURSDAY, at 8, MRS. WIRDNAM.
SUNDAY, MAY 4TH, MR. C. WALL.

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

SUNDAY, APRIL 27TH, at 11, SERVICE.
At 7, MR. DEARNLEY SERJEANT.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MISS EVA CLARK.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 27TH, at 6-30,
MADAME CASSELL,
Address and Clairvoyance.
WEDNESDAY, at 8, MRS. PODMORE,
Address and Clairvoyance.
SUNDAY, MAY 4TH, MR. ELLA.

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

SUNDAY, APRIL 27TH, at 6-45,
Address and Clairvoyance.
SUNDAY, MAY 4TH, MRS. BALMER.

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

SUNDAY, APRIL 27TH, at 6-45,
MRS. NUTLAND,
Address and Clairvoyance.
WEDNESDAY, at 3, LADIES' GUILD
MRS. LADLEY.
At 8, MR. WAITE.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, APRIL 27TH, at 7,
MR. F. H. GIBSON,
Address and Questions.
MONDAY, at 8, MISS MARY MILLS,
Lecture, "Haunted Houses."
THURSDAY, at 3, LADIES' MEETING,
To be arranged.
FRIDAY, at 8, MRS. E. NEVILLE.
SUNDAY, MAY 4TH, MRS. HOLLOWAY.

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

SUNDAY, APRIL 27TH, at 6-30,
MR. GORDON SHARPE.
MONDAY, at 8, in Small Hall,
MRS. M. LINES.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, APRIL 27TH, at 11, MRS.
GARNER. At 3, LYCEUM.
At 6-30, MR. BARBANELL.
WEDNESDAY, at 7-30, ADDRESS and
CLAIRVOYANCE.
FRIDAY, at 8, MEMBERS' CIRCLE and
HEALING.
SUNDAY, MAY 4TH, MR. WHITMARSH.

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

SUNDAY, APRIL 27TH, at 11-15, CIRCLE
At 6-30, MR. VOUT PETERS,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, MRS.
LANE, Address and Psychometry.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, MRS. S. F. BARKER,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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

SUNDAY, APRIL 27TH, at 3,
CEREMONY OF UNVEILING NEW
LYCEUM BANNER.
Everybody Cordially Invited.
At 7, MR. THOS. BOGUE.
Silver Collection.
MONDAY, at 3, MRS. CLEGHORN.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, MR. G. BARKER.
SUNDAY, MAY 4TH, MR. JACK RAY.

SOCIETY ADVERTISEMENTS.

CHRISTIAN SPIRITUALISTS' CONGREGATION
 35, CRESSWELL RD., TWICKENHAM, MIDDLESEX.
 HEALING & DEVELOPING CLASSES
 SATURDAYS - PUBLIC CIRCLES AT 7.45 PM.
 PUBLIC MEETINGS WITH AFTER CIRCLES
 NEXT SUNDAY AT 7 PM. / NEXT WED. DAY AT 7.30 PM.
 * Mrs. E. EDEY. | Mrs. G. BYCROFT. *
 Write for Free Syllabus.

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

SUNDAY, APRIL 27TH, at 11, HEALING
 CIRCLE. At 3, LYCEUM.
 At 6-30, Mr. G. BARKER.
 THURSDAY, at 3, Mrs. A. TUFFNELL.
 At 8, SERVICE.
 SUNDAY, MAY 4TH, Mr. A. L. MEADS.

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

SUNDAY, APRIL 27TH, at 7,
 Mrs. WM. EDWARDS.
 SUNDAY, MAY 4TH, Miss CANNON.

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

SUNDAY, APRIL 27TH, at 11, OPEN
 CIRCLE.
 At 6-30, Mr. & Mrs. KIRBY,
 Address and Clairvoyance.
 THURSDAY, at 8, DEBATING and
 INSTRUCTION CLASS.

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

SUNDAY, APRIL 27TH, at 7,
 Mrs. FLETCHER,
 Address and Clairvoyance.
 TUESDAY, at 3, LADIES' GUILD.
 Held at 16, Osterley Park Road.
 SUNDAY, MAY 4TH, Mrs. STOCKWELL.

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

SUNDAY, APRIL 27TH, at 11-30, CIRCLE.
 At 7, Mrs. T. TIMMS.
 Address and Clairvoyance.

THURSDAY, at 8-15, Mrs. CALWAY,
 Address and Clairvoyance.
 SUNDAY, MAY 4TH, Mr. & Mrs.
 BILLETTE.

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

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

SUNDAY, APRIL 27TH, at 11,
 Mr. J. G. POLLARD.
 At 3, LYCEUM.
 At 6-30, ALDERMAN D. J. DAVIS.

MONDAY, at 8, Mrs. D. BARRETT.
 TUESDAY, at 8, HEALING CIRCLE.
 WEDNESDAY, at 3, LADIES' MEETING,
 Mr. G. W. MASON.
 THURSDAY, at 8, PUBLIC CIRCLE,
 Mrs. PRINCE.
 SUNDAY, MAY 4TH, Mrs. C. YOUNG.

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

SUNDAY, APRIL 27TH, at 3, LYCEUM.
 At 7, USUAL SERVICE.
 SUNDAY, MAY 4TH, Mrs. DAVIES and
 Mrs. BARLTROP.

IMPORTANT RE-ISSUE.
 THIRD EDITION.

Objections to Spiritualism Answered.

BY
 H. A. DALLAS.

STIFF FANCY PAPER. 103pp.
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 DO THE DEAD KNOW OF
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 NEW?
 PURPOSELESS PHENOMENA.
 THE METHODS EMPLOYED.
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SOCIETY ADVERTISEMENTS.

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

SUNDAY, APRIL 27TH, at 6-30,
 Mrs. ETHEL PUSTERLA, Address.
 FREE HEALING. OPEN CIRCLE.
 THURSDAY, at 3, LADIES' MEETING,
 Mrs. BYCROFT.
 At 8, Mrs. BYCROFT, Clairvoyance.
 SUNDAY, MAY 4TH, Mr. ED. KEITH.

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

SUNDAY, APRIL 27TH, at 11, SERVICE
 and CIRCLE. At 3, FREE HEALING.
 At 6-30, Mr. J. PRIOR.
 WEDNESDAY, at 3, Mr. SPENCER.
 At 8, Mrs. TUFFNELL.
 SUNDAY, MAY 4TH, Mrs. B. STOCK.

Surbiton Christian Spiritualist Church,
 MAPLE ROAD, SURBITON.

SUNDAY, APRIL 27TH, at 3,
 Mrs. MATTHEWS.
 At 6-30, Mrs. S. D. KENT,
 Address and Clairvoyance.
 WEDNESDAY, at 3, Mrs. CRANE,
 Psychometry.
 At 7-30, Mrs. STEPHENS, Address and
 Clairvoyance.

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

SUNDAY, APRIL 27TH, at 11,
 Mr. HAROLD VERNON.
 At 6-30, Rev. JOHN LAMOND, D.D.
 WEDNESDAY, at 8, Mrs. MAUD EVANS,
 Address and Clairvoyance.

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

SUNDAY, APRIL 27TH, at 6-30,
 Mr. J. G. COATES, Address.

West Ealing Spiritualist Church,
 HESSEL ROAD.

SUNDAY, APRIL 27TH, at 6-45,
 Mr. BURTENSHAW.
 Address and Clairvoyance.
 WEDNESDAY, at 7-45, Miss DAUNTON,
 Psychometry.

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

SUNDAY, APRIL 27TH, at 11-15, SERVICE
 At 7, Mr. E. A. RAYFIELD.
 WEDNESDAY, at 8, Mrs. L. CORNWELL.
 LYCEUM every SUNDAY at 3.

SUNDAY, at 7 p.m.,
 LECTURE AND CLAIRVOYANCE
 given by
 STEPHEN FOSTER,
 At 85, LANCASTER GATE, LONDON, W.2
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 All Welcome.

EDWIN A. STYLES, Herbal Dispenser
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 SPECIALISES in Consumption, all Chest
 and Lung Disorders, Liver and Kidney
 Trouble, Indigestion, etc., and has
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 culosis and numerous other complaints
 after everything else—including pre-
 scribed Sanatorium treatment—has
 failed. Consultations daily, 2 to 7-30.
 Visits anywhere by request. In-
 patients specially provided for, all ail-
 ments.—"WULFRUNA" PRIVATE NURS-
 ING HOME, 37, Dunkley Street, Wolver-
 hampton.

Miscellaneous Advertisements.

RONALD BRAILEY, Clairvoyant, Psychometrist. At Home, 3 to 7. Circles, Tuesdays and Fridays at 8.—90, Sunny Gardens, Hendon. Phone: Hendon 1888

CHARLES A. SIMPSON, the Healer Control, "Dr. Lascelles"), receives Patients daily by appointment at 29, Queen's Gate, Kensington, S.W.7.

B. D. MANSFIELD, Trance Medium. Wednesday, Psychometry at 8. Friday, Seance at 8.—4, Westmoreland Street, Ebury Bridge, Victoria, S.W.1.

MARIAN MORETON, at home, 1 to 5. week-end excepted. Circles, Psychometry, Tuesday at 3, Friday at 6-30. Discussion, Tuesday at 6-30.—64, Newman Street, Oxford Street, W.1.

Miss F. DAUNTON holds a Public Developing Class every Tuesday at 8 Circles for Psychometry every Monday and Friday at 8.—Flat 2 (1st Floor), 18, Monmouth Road, Westbourne Grove, Bayswater, W.2 (opposite Westminster Bank).

Mrs. B. HAMILTON holds Public Developing Classes every Monday and Friday at 8. Saturdays at 8, Circle for Psychometry. Sundays at 7, short Address and Psychometry.—69, Westbourne Grove, Bayswater, London, W.2. (exactly opposite Post Office).

Mrs. MAYES, 7, Fairmile Avenue, Gleneagle Road, Streatham, holds Circles on Sundays and Tuesdays. At home after 5 p.m.

Mrs. WILLIAM EDWARDS, Trance Speaker, Clairvoyante, Psychometrist, "At Home," Tuesdays and Fridays, 3 to 5.—15, Champion Grove, Denmark Hill, S.E.5.

Mrs. HUGHES holds Spiritual Services (Trance) Sundays at 7, Tuesdays and Fridays at 8.—311, King Street (side door), Hammersmith, nr. Ravenscourt Park.

Mrs. LILLY, the Gifted Healer, receives patients daily for treatment. Trance diagnosis by spirit doctor. Clairvoyant and Clairaudient. Miraculous cures effected. Fees very moderate. Many successful absent treatment cases. Write for appointment to 19, Stourcliffe Street, Edgware Road, W.2. (near Marble Arch).

ROBERT DAVIES, Dipl. S.N.U., holds "At Homes" every Tuesday at 8. Wednesdays at 3 and 8. Clairvoyance and Psychometry demonstrated at Beech House, 83, Cleveland Road, Higher Crumpsall, Manchester.

VERA MERVYN, Trance. Drawing Room Meeting, Sunday at 7, Thursday at 3-30. Classes: Tuesday and Friday at 8. "At Homes" attended.—52, Penard Road, London, W.12.

SPEAKERS' OPEN DATES.

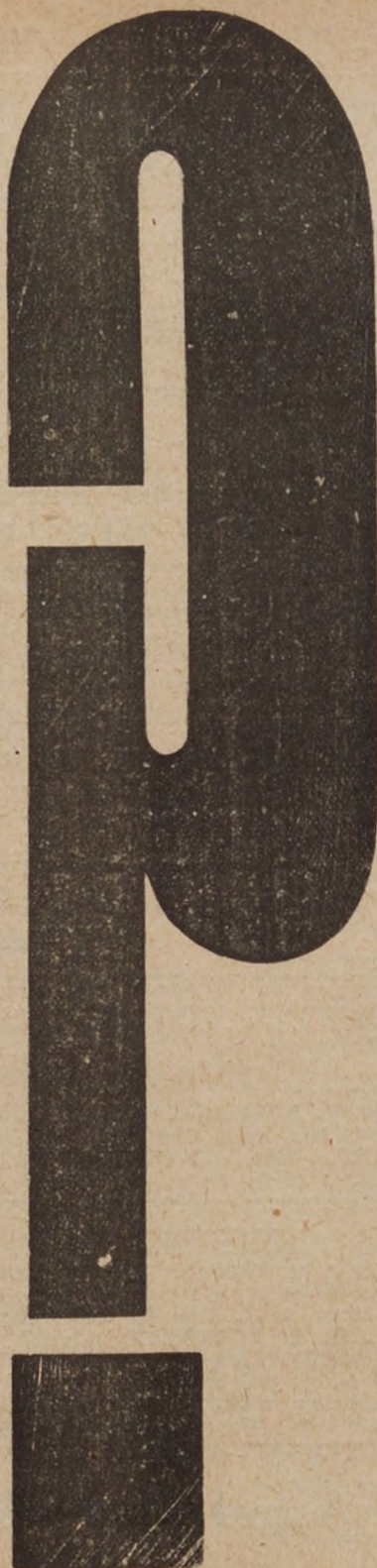
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