

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

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Tuesday, Nov. 11th, at 7-30, Clairvoyance, Mr. AUSTIN
Thursday, Nov. 13th, at 7-30, Clairvoyance, Mrs. F. KINGSTONE
Friday, Nov. 14th, at 7-30, Clairvoyance, Mrs. CHALLIS

LECTURES.
Monday, Nov. 10th, at 7-30, MAJOR MOWBRAY. "A Lantern
Lecture illustrating some experiments with three
modern Physical Mediums, Messrs. Lewis, Estrange
and Lynn."

GROUP SEANCES.
Tuesday, Nov. 11th, at 7-30 . . . Mrs. B. HIRST
Wednesday, Nov. 12th, at 3 . . . Miss L. THOMAS
Thursday, Nov. 13th, at 7-30 . . . Mr. AUSTIN
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OCTOBER, 1930.

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FRIDAY, NOVEMBER 7, 1930.

PRICE TWOPENCE

Original Poetry.

REMEMBRANCE DAY.

Bells boom, sirens shriek, bells strike the hour;
It is eleven!
The great life-noises cease.
A wave of silence sweeps the throngs,
Deep spreading silence!
Two small minutes—an age of suffering to some;
A great uplifting of all human souls.
To that God Love
Hearts speak their wordless prayers,
Brains are dull and will not think.
We hear the palpitating of the earth's vast heart
And feel the nearness of ascended warriors
Who gave their all for you, for me.
What human love was ever known like theirs?

Remembrance Day! Well let's remember
The maimed and sightless are yet with us.

—LEOLA GREIG.

CAN SPIRITS MURDER US?

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

It is surprising how some people lose their sense of proportion when criticising religious beliefs in which they do not believe. The Rationalist is no exception. Rationalism is one of the most reasonable forms of criticism; the fault of criticism lies with the Rationalist.

I recently attended a lecture in London delivered by a leader of the Rationalist school. The subject was Sir Arthur Conan Doyle and his belief in Spiritualism. The lecturer paid homage to the integrity and ability of the famous novelist, and then slated him for holding that intercourse with the spirit world was worthy of world-wide attention.

The lecturer maintained that one of the worst things which mankind has suffered is belief in intercourse with the dead, although at times he appeared to believe in such intercourse. Some people, he maintained, shrink from spirit communication, mostly without clear reason, and this does not prove that there is no reason. It is an instinct implanted in them by Nature, warning them from something harmful to themselves and to the human race. Their chief concern is not whether the thing is possible, but whether it is right.

There is a colour of logic in this. There are many things that are possible, but which every intelligent man knows to be wrong. It is possible for everyone to take opium or strychnine, yet it is undoubtedly wrong. Such drugs and poisons should be indulged in except in special circumstances. Even the advocacy of brilliant intellects and honourable citizens cannot justify the indiscriminate use of such dangerous things.

This was, of course, offered as a counterblast to the clever people who have supported spirit intercourse. The only possible point of analogy can be one that proves that communication with the next world has as deleterious effects as opium and strychnine. There is no evidence that there is such an analogy.

One would suppose that after such severe strictures the lecturer really could find something extremely dangerous in Spiritualism, justifying his condemnation that Spiritualism had done real harm to mankind. When the objections detected by the lecturer were explained, more than

one of his audience wondered how he had the courage to attack Spiritualism.

His first objection to spirit intercourse was that the dead are out of the world; that they no longer had anything to do with "justice, beauty and service." We may reverence them, but not seek to talk with them. Why we should reverence beings who have nothing to do with justice, beauty and service was not explained. These are the kind of beings that we are usually taught to despise, and Rationalists are particularly strong in their condemnation of such undesirables.

The speaker saw in death a complete separation, normally, between the living and the dead. To die is to enter into a different kind of existence from that which we experience on earth. This state has nothing in common with our state, and to attempt to break down the barriers naturally raised may cause the spirits to "inundate this world."

This was a distinctly novel objection. The reference to letting down these "dykes" was accompanied with a somewhat horrific illustration, for the congregation was asked to imagine what would happen if the dykes round Holland were demolished. The picture was one of disaster and death. We should no more allow the indiscriminate pouring into this world of spirits than we should allow the hordes of China and India to pour into England.

There is, of course, no danger of such a thing; anyone acquainted with the facts of mediumship is inclined to deplore the difficulty of access that the inhabitants of the next world experience when endeavouring to communicate with us. It is by no means flattering to our spirit friends to compare them with the worst elements of two backward countries.

The assertion that no decent man or woman needs the discarnate to tell them not to lie and steal and to commit adultery is not without point, although some do seem to benefit by such advice from spirits. But the assumption that spirits return for that purpose only is not justified by the facts. Most of them seem to return for the purpose of comforting the bereaved and themselves, while not a few are anxious to give our world a better viewpoint because of the benefit it will confer on their own world. The continuous passing over of crowds of people with wrong ideas of what to expect in the Beyond, must give rise to big social problems there. It was, however, unfair to assert that anyone who benefits by the moralising of spirits is in a state of moral disintegration. Even the best of us are liable to lie and cheat, and are none the worse for a little inspiration from discarnates to overcome our weakness.

Nor is it true that those who live most unselfishly hanker least for contact with the dead. My experience leads me to an opposite conclusion. It is the worldly and selfish who prefer to bury their dead and forget them. They are sometimes horrified at the prospect even of their own survival, and would give much to know that man does not survive death. Unselfish people are usually of the spiritual type, and instinctively believe in survival, and are most easily persuaded to hold spirit intercourse when convinced of the possibility. The lecturer obviously was a student who had associated more with books than with men and women, and knew little about the kind of folk interested in Spiritualism.

There is a nasty tang about the statement that the speaker had lost many friends, and that he would be ashamed to receive messages from them through the instrumentality of another. Not long ago he would doubtless have condemned mediums in a more direct way, but the last few years have seen mediumship rise higher in public estima-

tion. There is no sense in the observation. During their lives he had often received letters from them, which is receiving communications from them through other people. Because individuals believe their departed friends are inviolable, and in the "holy of holies," it does not signify that they are right. Spirit intercourse may be seriously held up by such speculations. When will some people learn that human hopes and ambitions stand for nothing where natural facts are concerned! Some people reject Spiritualism because the invisible communicators have no wings!

The speaker's principal objection to Spiritualism would have amused Sir Arthur. It was that Spiritualists admit that evil spirits return out of a spirit of revenge; intercourse with them is therefore dangerous; if they get into touch with this world, what is to prevent them from murdering us?

In support of this awful prospect, he mentioned that spirits could find lost property. If they can find things, if they can discover a thief, they can themselves thief! The outlook thus develops ominously. Let honest men and women tremble! The lecturer's worried followers must have found some consolation in the Shakespearian licence he took, for after threatening to bring back ghosts, he assured them that the dead had gone to a bourne from which they were unable to return. This contradiction was in complete harmony with the illogical character of all his deductions.

There is, of course, no sense in this kind of lecture outside of the purely academic. Why frighten people with all kinds of deadly threats, and then say that none of them are possible? "There comes a time," said he, "when the spirit leaves its organised body, and is then out of your reach."

This idea of spirits murdering us is so romantic that it might well have been extracted from some lurid melodrama. But even so, it does not settle the question. If it be possible that spirits thieve and murder, denying the fact will not destroy it. To attribute to Spiritualists the only means of bringing the dead back to earth is ridiculous, since long before Modern Spiritualism spirit intercourse was practised.

It was more sensible to say that Spiritualists are beginning at the wrong end; that the object of earnest men and women should be to make this world so that there can be no wrong-doers, although the statement is more euphemistic than useful. Spiritualists communicate with the next world because they desire to make this world better. They think there must be some unexplored fields of inspiration by which wrong-doing on earth may be eliminated. Countless centuries of endeavour of the non-spirit intercourse kind has not been very successful, as the world is almost full of wrong-doing. Perhaps after all the spirits can help us, notwithstanding that they "cannot become fathers and mothers, and transmit life." This last statement was made in a final effort to convince the congregation that the dead have no part or lot in this world, and that they cannot therefore render us any useful service. Beside, if they do wrong to us, we cannot bring them into a responsible position, "cannot attach them."

This may be true, but we cannot attach a lot of people who do and have done harm to mankind; many of them have died. Many of the greatest characters in the various institutional religions have bequeathed to mankind terribly harmful inheritances, and we cannot attach them; indeed, the attitude of millions of their followers is to praise them without ceasing. Spiritualists are not likely to fall into that error with their spiritual intercourse, because they can use their commonsense and decide whether what is advised is worthy of acceptance. It is a notable feature of the messages that come to us from the Beyond that they are not dogmatic, but are left to our own judgment. If spirit intercourse does no more than convince people that even spirits cannot speak with undisputed authority, it will confer upon mankind a benefit which even Rationalists will find hard to condemn.

POSITIVE NEGATIVES.—Is it not a singular fact that the things that scientists are most positive about are, as a general rule, negations?—C. ROBINSON.

"CHRISTIANITY IN THE LIGHT OF MODERN SPIRITUALISM."

THE above is the title of an interesting and instructive little book, written by my friend, Mr. David Williams, Llanelly. For very many years Mr. Williams has practised as a spiritual healer, and has combined with it a profound study of psychic science, and with the knowledge so gained has been able to heal souls as well as bodies. He has a message to give, and in this compact little volume it is given simply and with logical directness. Turning the light of Spiritualism upon the religion of his youth, he sees the fundamental facts upon which it is reared. For him, Spiritualism spells union, not separateness, for he perceives a true spiritual discernment beyond the creeds and dogmas of normal Christianity to the core of truth. For him Jesus is master and mystic; one who exercised the powers of mediumship as we know them; who promised that "the signs shall follow them that believe," and whom he believes still guides and leads.

Mr. Williams is an optimist, and his reading of the present-day unrest in the religious world is full of hope. He writes: "The perpetual change that is noticeable in the religious world to-day is an unmistakable indication that the great religions are in a process of recovery from a serious form of sickness, and, like an invalid during a period of convalescence, is looking forward with renewed faith for a fresh lease of life. This is particularly true of the present-day Christian Church. The great unrest witnessed at present in religious circles is due to the realisation by the individual of his inherent spiritual nature." I believe this is a true diagnosis. The agitation going on in the churches is a sign of life. There is no trouble in a dead church. The churches are feeling the influx of spiritual power coming from the spirit world. Hence Mr. Williams does not believe that Spiritualism is, as some would have it, think, anti-Christian. He writes in the same chapter in which I have culled the foregoing excerpt: "Spiritualism is not opposed to Christianity, but on the contrary, it is its best and surest supporter. Psychic science is destined to lift religion once for all from the material to the spiritual plane. In the light of this glorious truth Christ and Christian religion are seen and realised to be a glorious heritage for all time. And to the unbiased student there is nothing in Jesus's life and death, as written in the New Testament, which is inconsistent with the present operation of psychic laws. And further, we have every reason for believing that the Founder of Christianity is at the head of this Spiritualistic movement, and to those who would discredit the phenomena with gibes and taunts, and those who are all out to denounce and hurl ridicule at the conscientious efforts of Spiritualists, I would say: 'Heed to yourselves what ye intend to do, lest haply ye find even to fight against God.'"

I can heartily recommend this little book as particularly suitable to put into the hands of Christian friends. It sheds a wealth of light on the Bible, and is truly interpretative. It is written with sympathy and understanding. The price is low, 1/2 post free from the author, David Williams, 31, Queen Victoria Road, Llanelly.—W. H. EVANS.

A NEW JOURNAL.

WE extend a cordial welcome to *The Spiritualist*, the monthly organ of the Spiritualist Community, which publishes its first number (3d.) this month. The paper contains a short article by the Rev. Arthur Ford, and a pictorial contribution, "How Can We Spiritualise Spiritualism?" by Marjorie Livingstone. The paper is got-up in pamphlet form, and contains 40 pages and cover. We hope that the future will see improvements both in its size and content, and that the paper will grow side by side with the organization of which it is the mouthpiece. Meanwhile, we beseech for it the support of those who are interested particularly in the work of the Spiritualist Community.

REMINISCENCES OF A MEDIUM.

By A. VOUT PETERS.

II.—MATERIALISATIONS AND DIRECT WRITING.

THE third medium that I sat with was Mr. Williams, had been introduced to me by a mutual friend. Previous to our introduction he knew nothing about me, for known at the time only to a few people. Previous to the night of the seance we had a little sitting at the house of Mrs. Davis I mentioned in my last article, and "Moonstone" controlling, said that three people would materialise with Mr. Williams. We sat for three-quarters of an hour without anything occurring, not a rap or anything appearing to show us the spirits were there. Mr. Williams asked me if it was any use sitting longer, but we waited again. Suddenly the illuminated cards which were on the table were lifted, and a spirit face showed itself. Then "Moonstone" and my mother showed themselves very clearly.

Amongst the sitters was a German engineer, a very scientific man. He was sitting right away from the medium, and he called out, "Peters, someone has hold of my right hand, and is pulling me up." Mr. Williams, who was not in trance, told him to follow where the hand led. He was pulled up until he stood on the chair, and when this was occurring he kept calling out, "Are you holding the medium's hands?" It would have been impossible for the medium to have done this from where he was sitting.

I should like to relate a very interesting series of tests conducted with a spirit who had appeared to Mrs. Davis. Years before she had studied painting at the National Academy in London, and was copying a certain picture there, when she met a young man student, and an acquaintance sprang up between them. He had very kindly obtained a stool for her to sit on. In the course of conversation he told her he did not believe in a life after death, and had no hope of the future. One night at Mrs. Davis's seance he controlled me, and told her about the stool and evidence, and gave the name of "Frank." Mrs. Davis criticised him, but did not know if he was in the body. A little diplomatic writing she later found out, however, that he was the brother of a well-known artist, and he had gone on to the spirit world, and all that he had said was true. Now he had materialised to us—a very handsome young man with curly hair and, in appearance, the exact duplicate of Mr. Williams. He never communicated again. We were told his work on earth was finished, and that he had gone higher in consequence on to another plane of life. My second seance with Mr. Williams was with a much larger group of people, and one of the sitters was Mrs. Corner, who called to see me that afternoon with a doctor of mine who lived very near her. I asked them to stay, and they were both good sitters. The usual phenomena took place, raps and faces were shown, but a good bit of evidence of spirit work in an unexpected incident which I will now diverge to explain fully. At the head of the table was Mr. Williams, then Mrs. Corner, Dr. S. and myself. We were all holding hands. Suddenly Dr. S. felt his chair being lifted away from him, Mr. Williams calling out, "Hold on tightly." Then the chair was lifted over the heads of the sitters and placed a good way from the medium on the other side of the room.

During the sittings with Mr. Williams a cardboard box was placed on the table, to help with the direct voice in the same manner as the modern medium now uses the spirit box. On one occasion this tube was lifted from the table and knocked on the ceiling. Mr. Williams also brought a luminous musical box, about the size of a cigar box, and during the seance we could all see it carried in the air out of the reach of the medium, while his hands were held by the sitters.

I was at one time privileged to sit with a celebrated medium in Berlin who was called *Femme Masque*—a woman—but why the Germans called a very German woman by a French name, I do not know. The sittings were held in a room specially rented by a lodge of Spiritu-

alists, who held their sittings as the Freemasons do, and no one except the members of the lodge were invited to their meetings because of the Prussian law forbidding such "dangerous" practices as seances; but the rule was broken on this occasion, because I was working with the head of the lodge.

When I got into the room I found the members all looking very solemn, and wearing regalia in imitation of Freemasons. We formed a half circle, in the centre of which was a cabinet, oblong in shape and divided off into two sections, the one half being the place where the medium entered, and from the other the spirit materialised emerged.

The seance opened by one member of the lodge (which was composed only of men) playing a very beautifully toned American organ, and the others singing, as Germans can, some very beautiful songs or hymns. Then the medium entered, a tall, self-possessed lady like woman about thirty. She took her seat in the cabinet, shut herself in, and the singing proceeded. Soon appeared a spirit form similar to the one I had seen with Mrs. Corner. Two or three times this appeared. I was not near enough to examine the form, nor could I test the cabinet, but I was assured by a friend of mine that it was impossible for the medium to obtain an entrance into the spirit's part of the place.

My wife and I were privileged on one occasion to assist at a seance in the Hague which was quite a private one, and we were told that we were the only outsiders admitted, many of my Dutch friends being unable to obtain admission. It was held in the house of a lady who was one of my converts, and to whom I had given the first seance in Holland. We sat in a front drawing-room which was behind a large old-fashioned dining-room with heavy 19th century furniture. Here was a large mahogany table, and the folding doors were opened, making the two rooms one. The medium I found was a small elementary teacher, a Mrs. Knook, her husband a shoemaker, and the leader of the circle a doctor of medicine. We sat in a semi-circle in front of a cabinet, which was simply a small tent of curtains very thin and flimsy put over a few rods. Here were placed a few articles, such as a child's toy guitar, a string of bells, a tambourine and a branch of dried palm. Before the seance commenced my wife and I sat out of the circle, the medium sat in front of the curtains, and was never out of sight.

The doctor then hypnotised the medium, who was soon under control, and the gas was lowered, but permitted enough light for us to clearly see everything in the room. The doctor asked the spirit people if he could join in the circle, and the answer came by very heavy knocks on a table at the back of my wife and myself. I asked in English if we could sit, and again a reply came by the same loud knocks. After we joined the circle the real phenomena commenced. The articles were brought out from the cabinet, the guitar strings were touched, producing a tiny tune, the tambourine was shaken and the palm branch shaken in the air, and finally rested on the chandelier in the large dining-room, right away from the medium. In front of the cabinet was a small smoked card, and on it was a mark as though a feather had been drawn across it. Finally, the heavy dining-room table was brought right up to the circle right behind my wife and I. This was one of the most convincing seances I have ever sat at, displaying wonderful spirit power and intelligence. The medium was in sight of us all the time the phenomena were being obtained and it would have been impossible by normal means to produce what happened that evening.

Before I finish this article I should like to say that Mrs. Corner was a good direct writing medium. On one occasion I was in a little difficulty, and went to see Mrs. Corner, and asked her to give me a seance. She took some loose sheets of writing paper, placed them under the table, pulled the tablecloth well over the table so as to exclude the direct rays of the sunlight that were streaming into the room; on the paper she placed a small piece of pencil. We sat chatting for a few minutes with our hands and arms well on the table, then loud raps came. We asked whether the message had been completed, and received three raps in affirmative. I took up the paper eagerly, but the top sheet was blank. On the second there was a line of Greek writing. As neither Mrs. Corner or myself were Greek scholars, she sent it to

Mr. Burnett, then an officer of the Psychical Research Society, to translate. His reply was that it was a quotation from the Greek dramatist Euripides, and the message was to a young man. The translation accompanying the letter I fully understood, but it was written in such a cryptic manner that no one but myself could fully appreciate it. Alas! the original letter was never returned to me, and at that time I did not value those evidences that were obtained so easily.

On another occasion, when Mrs. Corner was ill, Katy (her daughter) and I were alone in the house. She had fallen into what seemed to be a deep sleep, and not knowing what to do, we placed some paper and a pencil on the washing table, and left the bedroom. In a few moments loud knocks on the wall summoned us to see (not in Mrs. Corner's writing) directions how we were to act, what doctor to see, etc.

Another gift which I have seen Mrs. Corner exercise was that of looking-glass writing, which in order to be read has to be held up before a mirror. The script in every case was the same as the direct writing, and I possess a little specimen. Mrs. Corner was perfectly unconscious of the extent of her great powers, and in those days she was not valued or cared for as she would be to-day.

TO BE CONTINUED.

THE FATHER-MOTHERHOOD OF GOD

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

THE FORM of God has been a subject that has long engaged the attention of man in the process of his intellectual evolution. Zophar, when annoyed by his friend Job's complainings against God's treatment, asked the question, "Can'st thou by searching find out the Almighty unto perfection?" (Job xi. 7).

There was the anthropomorphic conception, or God in the shape of man, as represented in the Old Testament. There was the polytheistic conception, the world being ruled and governed by many gods and goddesses, as amongst the Hindoos, Egyptians, Greeks, Romans, etc. There was also the pantheistic conception, the view that God and the universe are identical.

The Psalmist appears to have entertained the idea that God was without form, for he asks the question, "*Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell (sheol), behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me*" (Psalms cxxxix. 7-10).

The primitive ideas of mankind on the shape and magnitude of the earth were, of course, such as appearances would naturally suggest. "The earth was believed to be a vast plain, of uneven surface, extending to an unknown distance on every side, and surrounded by an immense ocean which no mortal could ever explore. Beneath was imagined a gloomy region, called *Sheol*, by the Hebrews and *Hades* by the Greeks, which was supposed to be peopled by departed spirits, and was as deep below the surface of the earth as heaven, the abode of the gods, was above it."

The people of to-day are no longer illiterate and ignorant as in olden times. The conception of the earth, the ocean and the starry heavens have been revolutionised by the diligent labours of the geologist and the astronomer. The earth is no longer regarded as being the centre of the universe as it was in the days of the Psalmist, but a small member of the solar system. The stars are no longer regarded as points of light embedded in the substance of a vast crystalline hollow globe in which they made their diurnal revolution, but are suns of varying sizes, some of them smaller than our sun, and others vastly bigger and hotter. Their numbers are not to be counted by the thousand, but by the million. Their varying distances, as described by the astronomer, fill one's mind with awe, when we are informed that the nearest of the fixed stars is to us over four light years (*a light year is the distance light travels, speeding on its way at*

the rate of one hundred and eighty-six thousand miles second of time) to reach this earth. Their distances range from this, the nearest, to hundreds of "light years"—some of the bright stars forming the constellations seen in the night sky. And further still, to thousands of "light years" to those stars forming the "milky way." So that for anyone to assert the omnipresence of God in the light of modern astronomy is a vastly bigger proposition than it was in the days of the Psalmist.

I take it that the omnipresence of God implies that is not only present in us and we in Him, but He is present in all animals, however fierce their nature, and all reptiles and insects, however poisonous and destructive of life they may be; that He fills and surrounds all as fully and completely as water would fill and surround a bucket if cast into the sea. If so, is it not strange that the individuality of us all is not lost and absorbed in Him? What would be the fate of the members of the solar system, who originally belonged and were a part of its fiery mass, and so remained until they were thrown off into outer space, differentiated from the parent body, to revolve in orbits of their own, what would be the effect on them if they were immersed in that fiery mass, as we were supposed to be immersed in God?

The literal omnipresence of God does not harmonise with the teachings of our spirit friends, who love to visit us in our home circles and impart to us some of their knowledge on the mysteries of life. They assure us there are bright angelic beings who are much further advanced than they, who come to teach them. And when they are questioned about the mysteries of the Godhead, they have to confess that they have not seen God in the form of man, but they have information of what may be described as an immeasurable spiritual sun, its brightness being such that the highest of the celestial angels are unable to look upon it without being affected. Yet from it are continually issuing, to and returning from, those millions of suns and systems, suns vast streams of life forces. But none of the celestial angels have been able to penetrate this spiritual sun. Its operation appears to be something after the manner of the ego, or soul, enthroned in the centre of the brain, in contact with the outward world by the nerves of the five senses—seeing, hearing, tasting, smelling and feeling; by the latter nerves it is informed of the conditions and needs of all the members of the body, and is able to transmit its commands concerning their welfare, thus—

"All are but parts of one stupendous whole,
Whose body is Nature, and God the Soul."

If we look upon the sun as the robe (the dazzling brightness of his photosphere) and symbol (life-sustaining energy and power) of God, it may help us as an illustration. For example, the sun is the recognised centre of the solar system. Its mass is more than a million times that of our earth, but its size is limited, it does not fill all the space between itself and its members. Yet its attractive power is such that it holds and controls all the members of its system, and keeps them in their orbits, as if each one was held by a gigantic cable, even to its farthest member, Neptune, which is 2,771,000,000 (two thousand, seven hundred and seventy-one millions) of miles distant. It also controls the yet more distant, newly-discovered planet far beyond Neptune, if its existence is confirmed.

So it would be more in agreement with our conception of God if we affirm that it is in God's power and energy that we live and move and have our being, and not His omnipresence.

Reference has been made to higher orders of celestial beings who visit the denizens of the bright spirit realms in order to answer the problems of life, and instruct them in the mysteries of the Godhead. Thus we are able to learn from them something concerning the nature of God bearing on the title of this article.

Concerning the nature of God, one communicator says: "According to the teachings we have received from higher sources of intelligence and knowledge, I, with other students, have reason to believe that the highest source of infinite intelligence or Deity, is dual in attributes—Wisdom and Love, Positive and Negative, Male and Female, and that all manifestations of the Infinite are expressed through these principles, the one or the other animating the being."

all human forms of life, and that in every form of manifestation or activity some degree of both elements or principles is expressed. Although containing dual principles or forces, no single form is complete in itself. It must have a counterpart, mate or complement to round its beauty and fullness in life."

Thus it will be seen that in affirming the Fatherhood of God it does not follow that we affirm them an anthropomorphic God and Goddess, but as being the eternal source of life, whose attributes are Wisdom and Love. As its off-shoots of divine sparks or souls we obtain in a very small degree these divine attributes. We are all sons and daughters of God, and humanity is one family. Language, colour, and nationality are mere accidents of birth, and do not mitigate against our relationship to each other and to our Father-Mother God.

For an exposition of the descent of the Divine Spark to matter, for self expression of its divine attributes, Wisdom and Love in the forms of male and female, the reader is referred to my article entitled "*The Alter Ego, or Inner Self*," which appeared in THE TWO WORLDS of April 1930.

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MR. DENIS CONAN DOYLE TALKS TO WILLESSEN PRESBYTERIANS.

CRITICISM BY THE MINISTER.

MR. DENIS CONAN DOYLE on a recent Monday evening gave an address to the members of the Willesden Presbyterian Church Club, at the Lecture Hall, Nicoll Road, Harlesden, on Spiritualism. He was accompanied by his mother, Lady Conan Doyle, and a large gathering assembled to hear his address. A dramatic incident closed the meeting, when the minister, the Rev. W. Hinsley, by one or two remarkable questions, pungently attacked the argument of the speaker. Spiritualism was not inconsistent with Christianity.

Mr. Angus M. MacLeod presided, and paid a tribute to the speaker's father, who, by his works, was known the world over.

Mr. Denis Conan Doyle, who spoke for over an hour, said that he was not there to convert anyone to Spiritualism, but, rather, he was there to present to them certain facts which he knew to be true. What they did with the information he imparted to them was no concern of his. His late father was at one time completely agnostic, and started in a sceptical turn of mind to investigate. Despite that, however, he was soon convinced that there were certain things which were worth investigating more fully, and eventually he started experiments on his own account. He could not deny the evidence of his own senses, and he had to attest to that fact. He realised that there was proof of survival after death, but he did not realise the full importance of it until the war, when people were asking, "Where are our boys?" Then he saw that he had the key in his hands which would open the door to many broken hearts, and he and Lady Conan Doyle devoted their lives to spreading comfort to the bereaved. They went on a world lecture tour, and in some parts, particularly in Africa, people travelled nearly 2,000 miles to hear his father. All over the world there was the same spirit; people were crying out for knowledge. He intended to confine his address to three questions—Is it true? Is it good? What is it we get out of it?

Mr. Doyle then proceeded to give what he described as random experiences, of messages coming through from the dead, and of important information being conveyed through mediums that could not have been known in any other way. If it were true, and he thought that he had shown that it was, there could surely be no evil, but only good in it.

FEAR OF DEATH REMOVED.

It was good, because it removed all fear of death. He now has no fear of dying, because he knew exactly what would happen to him. They had all got to face death sooner or later, and it was not unnatural that they should want to know something about it. They all had a spiritual body

which left the earthly body after it was laid aside, and of which it was a replica. Human deformity or disfiguration was not, however, repeated in the spiritual form. In the life beyond they carried on exactly as they did in this life; it was merely a transition from one stage to another. They led a very busy life there, and did whatever they were best qualified and fitted to do. It was just the land of a fuller and happier life, and was without the physical and mental drawbacks that they experienced here. There would be no such things as jarring elements or eternal punishment. It was quite obvious that cruel or unkind people were going to be a jarring element, but such people would be relegated to a place of their own, where they would meet only their own kind. Bigotry was a vicious type of mental cruelty that was dealt with in the beyond, and such people had to work their way up. That applied to those who thought their own little creed would save them, and that everyone else who did not believe as they did would be lost. Spiritualism was not opposed to any form of religion. Spiritualism gave them

FACTS, INSTEAD OF FAITH AND BELIEF.

Spiritualism gave life an object, and gave them something to live for. It made everything much more worth while, and they could overcome their trials down below because of the help they received from it.

The worst possible way of getting out of difficulties was by taking one's own life, and any man or woman who tried to escape their responsibilities in that way would find that they had followed a very bad policy. It would mean that they had qualified for a very low sphere.

Questions were invited, and a number were put up. Mr. Doyle was asked if criminals, murderers, for instance, had ever been revealed by mediums, and he replied that they had, but the evidence was naturally not acceptable in a Court of Law.

A medium, by judicious practice of his or her powers, would not suffer in health as the result.

A soul in the higher spheres, he said, was able to go to one in a lower sphere, and frequently did so, but the souls in the lower spheres were unable to rise; at any rate, only very gradually.

With regard to spirit photography, Mr. Doyle told how he had received an excellent spirit photograph of his father on a plate he himself placed in a camera and himself developed.

MINISTER'S AWKWARD QUESTIONS.

The Rev. W. T. Hinsley then took over the questioning, and asked, "How does Jesus fit into the scheme of things you have explained? That is my great difficulty, and I want to know how God fits into it all?"

Mr. Doyle: Different people have their different conceptions of Jesus. We do not lay down any hard and fast laws.

The Minister: Now can you tell me why Jesus did not enlighten us on these things?

Mr. Doyle: Many things that Jesus did were attributed to mediumistic qualities, and I think that many of his messages were mistranslated, and have come to us in an entirely different form.

A formal vote of thanks moved by the chairman closed the meeting.

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NEW CHURCH AT PORTHCAWL.

THE inaugural services of the Porthcawl National Spiritualist Church were held on Sunday, Oct. 26th, at the Waverley Café, when the dedication was performed and the opening address given by the President (Mr. J. Nicholls Turner). Mr. Turner spoke feelingly on the principles of Spiritualism, and anticipated a very successful future for the church. He was followed by Miss Edna Davies, of Port Talbot, who gave an inspiring address.

The evening service was opened by a short welcome by the President, and Miss Davies again gave an address, which was followed by healing advice to the members of the audience. "We feel that the opening of this, the first National Spiritualist Church in Porthcawl, has been a distinct success," writes the Secretary, Mr. Henry L. Amston.

WHERE WE STAND TO-DAY.

By HANNEN SWAFFER.

IT is easy enough to have your name on a newspaper poster if, after a long experience of the world, and having learned your job as a journalist, you know what it is to tell the truth, for truth is often mistaken for sensation, and the more sensational you are, the more sensational they make you.

Since I came into Spiritualism six years ago, and began to inquire into the history of the movement, and to sit with mediums of every kind, I have come to the opinion that the most sensational thing in Fleet Street is not nearly so sensational as the truths which have been preached from Spiritualist platforms for many years. Spiritualism is, indeed, more sensational than anything the mind of the sensational journalist could possibly invent.

People from all over the world, of all colours and languages, have come to accept that which was first proved when, in 1848, Spiritualism was born in an obscure farmhouse in New York State. If we need any immediate proof of the value of Spiritualism I need only point out to you Mr. Maurice Barbanell, a young man who in a few years' time will be one of the chief speakers in the movement.

But are we getting the highest out of Spiritualism to-day? There is too much of the "Aunt Mary" business in Spiritualism. Usually she is a woman you did not speak to when she was on earth, and you often wonder why, she comes back to you now that she is no longer here. There is too much of that sort of thing to-day.

What we want is the whole-hearted acceptance of the fact that we are here as human beings to fulfil a definite purpose. We are here to transform the world, so that those who come after us can have a better time than we had, and we have no right, as people who have come into a considerable freedom, which has been won for us by those who came before us, to accept that freedom without fighting for more freedom, so that a greater heritage can be left behind us.

I am a Spiritualist because I believe that man is here for a definite purpose. He is here to remove all poverty and to lessen crime, to stop cruelty to animals on the stage and in the vivisection room, to make this world a happier place for all men and women and children, and so make it God's heaven on earth.

The seance is nothing but the demonstration of a fact. When you have had survival proved to you, you begin to realise that life here is a preparation for a life elsewhere—a life which will not be perfect elsewhere unless you have made it perfect here. If you have been an imperfect Hannen Swaffer on this side, you will assuredly be an imperfect Hannen Swaffer on the other.

I am supposed to be an arrogant and vain man, but when I approach Spiritualism I am the most humble Spiritualist of all. Then it is that I realise my weakness, and I become still more determined to devote the rest of my life to standing by the unpopular truth of Spiritualism. We Spiritualists are out to show the world that it is an imperfect place, and has to be perfected by human effort and sacrifice. If war was not popular we should not have war; if we did not like slums we should not have them; if we did not applaud wholesale murder it might be decreased.

We must leave off worshipping monuments, titles, kings, and people in high places, and stand by the humble truth. A few months ago a distinguished High Court judge attacked me because I had been able to stand by a cure for cancer. If he had been right, my career would now have been finished, but nothing happened, and the result is that to-day I am stronger than ever. I am still standing beside the cancer cure, and in perhaps, five, fifty or five hundred years I am sure that the cure will be used. In the same way Spiritualism will no doubt be accepted by everybody in years to come.

Until that happy day comes we will have to stick to the work. We need not mind being obscure now. Was

Martin Luther a great man before he stood up for truth? Was Wycliffe? Freedom is always born in some back street; liberty is always fought for first by people in humble places. The franchise in this country was established by little people whose names are not recorded in history books.

And so Spiritualist propaganda must go on until it has made itself felt in the hearts of all men. In the meantime it has to fight dangerous enemies. It has to fight the Roman Catholic Church, because that church, in its present array, does not like Spiritualism, which has no priests and no great edifices.

Then there is the Law, which we have got to fight. We are suffering from the Witchcraft Act, but why we should to-day be suffering from an Act because a silly old Scotsman was seasick once, I do not know. Under the Vagrancy and Witchcraft Acts all mediums are rogues and vagabonds and it is held that we are breaking the law. We propose to go on breaking the law. If the law is wrong it will have to be altered.

But another day is dawning—a day when Spiritualism will be free.—*In an address at the recent opening of the North London Association's New Church at 425, Hornsey Road, N.19.*

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IS THERE A CURE FOR CANCER?

I MUST congratulate you on the articles published periodically in THE TWO WORLDS on "The Rees Evans Cancer Treatment."

Your efforts to secure an investigation deserve the support of all your readers. I am personally acquainted with many cures effected by Mr. Rees Evans, and in quoting a few it only adds to the weight of evidence of the case which you have so fearlessly taken up.

A Mr. A. Thompson, of Warrington, suffered in 1920 from what was termed by two specialists as an incurable growth in the stomach. The disease was located in a place where no operation could be performed for the removal of the growth. The bowel was, therefore, "short circuited." After the operations Mr. Thompson visited one of the specialists, who told him "Eat what you like and drink what you like, as your time on earth is at an end." He even gave the sufferer only a matter of weeks to live. Soon after he commenced the Cardigan Cancer Treatment. He is alive and well to-day.

The second case was that of Miss M. Wilson, of Liverpool. She was operated upon for cancer of the breast in 1919. In 18 months the disease recurred. She was pronounced as hopeless by her doctor, who even said to her brother that a million pounds could not save his sister. She was cured by Mr. Rees Evans in 1921, and has never suffered since.

The third case lives quite near to me—a Miss May Kelso suffered in 1926 with a growth on the tongue. Her employers took her for expert advice. The diagnosis was cancer of the tongue.

The case was brought to Mr. Rees Evans by her employers. She was cured in 7 weeks, and is still quite well.

In 1923 I succeeded in interesting my M.P. about the immediate needs of an investigation into these cures. He in turn obtained an interview for Mr. Rees Evans with the Cancer Committee of the Ministry of Health. I accompanied Mr. Evans to Whitehall, with full evidence, such as sworn declarations, photographs, and testimonies of cured cases. At the request of the said Committee a list of thirty cases cured, with names and addresses, was sent to the Ministry of Health. Nothing has happened from that day to this. When I see in the press the slogan of the Cancer Research Committee when appealing for funds, "Willing and anxious to investigate any new channels which might lead to a cure for Cancer," I am now forced to regard such with cynicism.

I have no financial interest whatsoever in writing this letter. My desire only is to try and help humanity.—ROBERTS, 12, Gilead Street, Kensington, Liverpool.

NEWSY NOTES.

WORLD'S BEST.

"I am the world's worst clairvoyant," said Arthur Ford to me when, a day or two ago, I spent a few hours in company. He is certainly poor. But Ford is perhaps the best clairaudient in America to-day. He is one of the best speakers. He is known throughout the world as the "Jouini Message" medium. He is rapidly developing a reputation as a successful direct voice medium, and, when coming abroad recently, spirits spoke through his mediumship in this way in no less than eight different languages. He possesses a charming, magnetic personality, and has made his name all over the world.

Although he is an American, Arthur Ford is quite modest, but this, he thinks, may be attributed to the fact that his father was an Irishman. "I am very young in Spiritualism," he protests. "It is only four years since I became associated with it professionally, though I have studied the subject for a long time. People look upon me as a great authority, but I know so little about the subject." These were his words.

TEACHING FAMILY.

Ford has twelve uncles and cousins—on a Bishop—teaching in America to-day. When I became a Spiritualist (worse still!) a medium, they said, "Poor Arthur!" and prayed for him. But they have lived to admit that he is the only one of the preaching family who can draw a crowd to a religious service. It was during the war, when he was a lieutenant in the American Army, that he began to hear voices. He thought he was going mad until someone told him he was a medium.

REJECTION.

"I do not want to be a medium," Ford said. "I wanted to be a minister. I was ordained, hearing and seeing things all the time. I exhausted every theory which opposed mediumship, but could not explain it away. Then one day I found myself resigning from my church. Try as I could, it was impossible to stop myself. For two years after that I travelled all over America speaking on psychical matters—on Spiritualism, which I despised. I came in touch with thousands of intelligent men and women who believed in Spiritualism, however, and at last my experiences, having become so convincing, I had to admit reluctantly that Spiritualism is true. Then I lost my job as a lecturer."

CONAN DOYLE.

For some time the Rev. Arthur Ford kept himself by himself, at which he had some success. He tried to get away from Spiritualism, but everywhere he went Spiritualists met him and gradually he began to secretly support the movement. One day he met Conan Doyle, who told him, "Ford, there are thousands of people who can tell short stories, but there are not very many who can tell that you can do—go and do it." The four years Arthur Ford has been associated with Spiritualism have, he says, been the happiest in his life. He has travelled more than 100 miles during the last eighteen months preaching its message and proving it to thousands. "These four years of travelling throughout the world have convinced me," he says, "that Spiritualism is the most rapidly growing religion in existence to-day."

FORECASTING THE FUTURE.

Ford is most optimistic about the future of Spiritualism. He has noticed that all over the world more and more people are becoming interested. "Last year in America we ordained something like 40 ministers—not one of them thirty years of age," he said. I was told a rather interesting story about one part of America where mediums were having difficulties with the police. Forecasting the future had been definitely termed illegal, and many "messengers" were thus placed at considerable disadvantage.

tage. "At last we got together in an effort to solve the problem," Ford said. "This is what we agreed upon: Formerly, mediums when foreshadowing future events would say, 'I see you parting with the physical presence of a very dear friend in four months' time,' etc. Now they give their message in the first person. 'I see myself parting with the physical presence of a very dear friend in four months' time,' they say. Now no enemy can accuse them of forecasting his future. They can easily say they were forecasting their own!"

RELIGION OR MOVEMENT?

Ford is surprised at the number of CHURCHES we have over here, for in America Spiritualism is not so much a religious body as a movement. There is a difference, of course. In America you can still be a Spiritualist, though still retaining your connection with the Church in which you were brought up! You simply add Spiritualism on. Here, however, we are inclined to view things somewhat differently. "Our meetings are probably better organised than yours," said Ford, "but so far as speakers are concerned, we have none of the wonderful people you possess. You have none of the wonderful mediums we possess." We have the speakers, they have the mediums.

POOR CLIMATE.

The Rev. Ford has been working under extremely difficult conditions since he came over to England, and has suffered from very severe colds. He has noted, too, that there is a noticeable weakening of his mediumship in this climate, as compared with that in America. That, incidentally, may be one reason why America's mediums are ahead of ours. "We have in America something like ten million people who read our books and literature," Ford told an audience at Manchester. "They are not all, of course, Spiritualists, but they are interested in the subject."

REAL PROPAGANDA.

Well, Ford will have left us by the time these notes appear in print. He will be carrying across the Atlantic the best wishes of Spiritualists in England to their American friends. Before he came to England he had just returned to New York after a visit to California, where it was impossible to accommodate the crowds who assembled to hear him. "The Direct Voice" (New York) says, in its September issue, "First the basement was filled, and when that overflowed, crowds congregated outside the church. Loud speakers were installed, and on many occasions he gave messages to people in the basement and OUTSIDE THE CHURCH which were acknowledged by the recipients as perfectly correct."

HINCHLIFFE'S RETURN.

Mrs. Emile Hinchliffe who, when she was convinced of the survival of Captain W. G. R. Hinchliffe, was brave enough to proclaim her faith to large audiences up and down the country, has carried her work a stage further by publishing the full story (Psychic Press, 2s. 6d.). She will thus be able to bring her message to a new and larger audience. I have just read the story, and found it clear and convincing. As a propaganda booklet it should achieve a great success. I have no hesitation in commending the book to all who are interested, or who have friends interested, in Spiritualism. It is a sincere and faithful record of the facts, which should appeal to the earnest reader.

OBSERVER.

ANGELS in their songs rejoice, and sing "Behold, he prays!"—FITZGERALD.

A NEW CHURCH.—Mr. Horace Leaf, who has returned to England from his American tour, informs us that a new church is in process of formation in London, S.W. The Queen's Gate Hall, Harrington Road, has already been taken, and until the end of the year the church will be under the personal supervision of Mr. Leaf. It should supply a need in a residential district, and we wish the venture all success.

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, NOVEMBER 7, 1930.

ARMISTICE DAY!

LET US UNITE FOR PEACE.

ON Tuesday next the nation will stand still for two minutes as a tribute to those who passed behind the veil in the struggle which ended twelve years ago. The rush and hurry of business, the wheels of industry, and the activities of the street and market will cease, while the thoughts of all of us will turn to those who gave their lives for a great ideal—men of all nations and of many races. The best life blood of the nations was poured out upon the altar of sacrifice, and all because of the selfishness, the misunderstandings, and the jealousies of men. The lads who gave their lives were not responsible for the opening of hostilities. They merely obeyed the call, the call to what they considered their duty. Nearly every home in Europe made its contribution to the great holocaust, and the mothers of every nation mourn the lads who will return no more?

And for two minutes the thoughts of millions of people will turn on the 11th November to the great army of the dead?

Yes, that is the sad part of it. In the vast majority of cases these gallant lads will be thought of as *dead*, as gone beyond recall. Poor purblind humanity—which cannot see the wood for the trees. Living in a forest of materiality, they do not recognise that beyond the thick branches which surround them the sun is shining. The universe is a larger place than they have ever dreamed of.

"For all the boundless universe is life.
There are no dead."

How different is the outlook of the Spiritualist, who knows of a surety that in the quietude of his own home he has personally communed with those who have crossed the bar. While the question of survival is agitating the minds of those superior people who like to be called sceptical, the question is settled forever for the Spiritualist. He knows there is another life, for he has talked with the people who dwell there. They have revealed their nearness and accentuated the fact that *they* are the individuals who truly live; and across the gulf of death they have joined hands with us to fight as intensely, as they ever fought, for a higher ideal than the winning of military battles. They were certainly fighters, and they look with sympathy and understanding upon us, for we are fighters too, fighting in the cause of eternal life—eternal love. One of the advantages of the two minutes' silence is that it turns men's thoughts in their direction, and enables them to penetrate into our mental atmosphere, to impress their thoughts upon us, to surround us with their love and affection, and to stimulate us to labour in the cause for which they laid down their lives: the cause of "peace on earth and goodwill amongst men."

While the nations of the world are still experimenting with poison gases, and still perfecting their many armaments, the gallant army of the risen dead are striving with the weapons of human thought, of human love and sympathy, to so mould the minds of men that their thoughts may be turned from international jealousies and industrial strivings to the ideals of peace and human brotherhood. They who have entered "the life which is life indeed," whom physical strife and horror and cruelty are a memory, are holding before us the vision of humanity as it might be if men would only cease their wranglings and recognise that they are parts one of another.

Year by year the interdependence of the human family becomes more intimate. No nation to-day is completely self-supporting. No nation can afford to do without the goodwill of all the other nations. It is to our interest to promote the well-being of other nations equally with our own, for a warlike or an ignorant nation is a danger to the whole community on this planetary life. It is a great ideal, an ideal worth striving for. The establishment of harmony and goodwill amongst the nations. The best of all nations are striving to produce a world in which peace and harmony and mutual co-operation shall banish strife and hatred and discord; and the Spiritualist is in the happy position of having before him a working model. The great Utopia of humanity has already been established. In the spirit world, immediately beyond the gulf which men call death, there is a realm where men of all nations congregate together, where they know no national boundaries, where they have a common language, where they have a uniform ideal, the ideal of mutual helpfulness. When the politician and the statesman are looking for a model upon which to shape the future of the nations, the Spiritualist points to that world with which he is in direct communication, where these ideals have already been realised.

And so we pray that this two minutes' silence will cement still more closely the bands which unite the realm invisible with the world of material things, so that we may yet more firmly join hands across the gulf of death, and labour together as comrades in a common cause. Let the earth unite with the spirit world, and failure is an impossibility, for the power of that world is illimitable, if only we provide conditions for its manifestation.

Labouring together for our great ideal, hand in hand and heart with heart, let us look ahead, and say with Longfellow:—

"Down the dark future—through long generations.
The sounds of war grow fainter, and then cease.
And like a bell with solemn sweet vibrations
I hear once more the voice of Christ say 'Peace!'"

*

CURRENT TOPICS.

Every Spiritualist will welcome the suggestion that the second Sunday in November shall annually be devoted to an effort to foster Peace throughout the world. There is a growing tendency in all the Churches of Christendom to make this day Peace Sunday, and to secure that peace sermons shall be preached in every church. We hope that all the Spiritualist Churches in the kingdom will take up the matter with enthusiasm, and so that on Sunday next the virtue and value of peace is acclaimed from every platform. The whole round world is suffering from the squandering of its material resources during the Great War, and the fact is being forced home that there can be no victor in modern war, for even the apparently victorious nations are as badly hit as the defeated. The historical statement that those who appeal to the sword "shall perish by the sword" is being borne out in every land. We are here in this world to assist one another in our development, to carry forward the material, mental, and spiritual progress of the human race, to foster the spirit of brotherhood and mutual helpfulness as a prelude to our entrance upon a land where strife and discord are unknown. Just as surely as we have set up Courts of Justice to keep men from per-

sonal violence towards one another, so surely is it possible for intelligent men to set up machinery which will adjust differences between nations. Let us talk peace! Let us think peace! Let us cultivate a love of humanity, and use the intelligence with which we have been endowed for the purpose of banishing strife and bloodshed from this world, so that this dear old earth may be what it was intended to be, the outer court of the Kingdom of Heaven.

MEDIUMSHIP IN THE EARLY CHURCH. "The Harbinger of Light" calls attention to the existence of mediums in the early Christian Church, and quotes St. Ignatius as saying: "Some in the Church most certainly have a divine knowledge of things to come. Some have visions; others utter prophecies and heal the sick by laying on of hands. Others still speak in many tongues, bringing to light the secret things of men, and angels are expounding the mysteries of God." St. Anthony, too, in one of his vigorous sermons showed a knowledge of the fact that the spirit side of life is composed of human beings—in the words, "We walk in the midst of demons who give us evil thoughts, but also in the midst of good angels, who give us heavenly thoughts. When these latter are especially present there is no disturbance, no contention, no clamour, but something so calm and gentle that it fills the soul with gladness. The Lord is my witness, that after many years of tears and fastings I have been surrounded by a band of angels, good spirits, and joyfully joined in singing with them." Apparently the voices could be heard.

TRANCES AND VISIONS. Whilst Tertullian, the earliest Latin father of the Church whose works are extant, informs us in his work, "De Anima": "There is a Sister among us who possesses a faculty of revelations. Commonly during religious service she falls into a trance, holding communion with the angels, beholding Jesus Himself, hearing divine mysteries explained, reading the heart of some person and administering to such as require it. When the Scriptures are read or Psalms sung, spiritual beings minister visions to her. We were speaking of the soul once, when our Sister was in the spirit, and the people departing, she then communicated to us what she had seen in her ecstasy, which was afterwards closely inquired into and tested. She declared that she had seen a soul in bodily shape, that appeared to be a spirit, neither empty nor formless, but so substantial that it might be touched. It was tender, shining, of the colour of the air, but in everything resembling the human form."

Such statements merely confirm the fact that the modern Church has lost the powers it once possessed. It is the glory of Spiritualism that it has not come to destroy the ancient truth, but to re-establish it, to winnow out the chaff from the grain, and restore to Christendom its ancient heritage. There was a time when the Early Church was very conscious of the nearness of the spirit world, and of its personal association therewith, but a mixture of priestcraft and statecraft, allied with the ignorance of the common people, set up forms of belief instead of real experience. Jesus of Nazareth was a pioneer who substituted personal experience for the ancient forms and ceremonies of the Jewish Church. It was said of Him, "He spoke with authority, and not as the Scribes." He trusted to the inspiration which flowed to Him direct from the spiritual world instead of appealing to scriptures and authorities. The same is true of the modern medium: whether the scriptures or the authorities agree with his teaching or not, he speaks under the inspiration of a spirit world, and that world speaks with more authority than all the scriptures extant. The crying need of this materialistic age is to get back to a conscious realisation of the nearness of a spirit world, and to co-operate with that world in establishing peace, brotherhood, and spirituality.

PSYCHIC DEVELOPMENT BY YOGI BREATHING.

By EDWIN FELSTEAD, B.J.S.

SOME wonderful things have been accomplished out East by Japanese and Brahmin followers of the Occult. And we must remember that Spiritualism did not begin in 1848 with the Fox Sisters, of Richmond, U.S.A., but that it was practised by the first Buddhist teachers, and is practised to-day by the monks in the great, mysterious monasteries of Thibet and Bhotan. The marvellous success of "circles" out beyond the Himalayas is due to a great extent to the fact that Eastern mystics practise certain breathing exercises. These breathings are the means whereby the *fakirs* of India and Japan gain power over life and death.

Now, it is not my mission to teach, for I am but a poor and indifferent "psychic" myself. But I can perhaps pass on to readers some breathing exercises which will enable them to develop their powers of clairvoyance, clairaudience, and trance powers. There is a Japanese gentleman known to me who, by means of years of these breathing exercises, can produce a trance state in less than five minutes; can produce perfumes from the thin air; can give wonderful demonstrations of clairvoyance and psychometry, and can make himself levitate at will.

But these breathings will enable the Spiritualist to banish headaches, nerve weaknesses, the worry habit, indigestion, and add to their existing psychic gifts.

The first stage in Yogi is for the "disciple" to stand upright, with arms down at sides, and in a semi-darkened room for preference. Fix the gaze on some object, such as a vase. Now breathe in slowly for eight seconds, and then keep the breath in for eight seconds. Now let it out in the same time. Do this for about twelve times every day, making sure that the windows are admitting fresh air into the room. After a while the breathing will bring a wonderful sense of freshness to eyes, ears and head. The faculties will be sharpened, and any signs of "nerves" will be banished. Sometimes, when a person has breathed in and out in this way for a few times, a sense of acute giddiness will come over them. There is a danger of them toppling to the floor. This is due to the fact that they have been taking in a lot more oxygen than has been their habit, and they have become "drunk" on it. Do not get alarmed, for this is a good sign. The more oxygen we breathe, the healthier do we become. That is why people living in stuffy cities cannot be expected to maintain a very healthy standard.

Now the reader can begin the second stage of Yogi, by taking eight-second breaths, and letting them out at once. This more rapid method will be found useful when the reader is about to give a message by clairvoyance. Later on, breaths of only four seconds can be indulged in. But be sure to do some of these breathings every day. The Yogi methods take many forms, but they are all what they are claimed to be. After all, it is quite true that "Breath is Life," and when I say this, I am reminded of the Eastern saying that "Beyond the Breath—there is nought."

There is an idea outside the Spiritualist movement that only people with deformities and in ill-health can develop psychic power. A more utterly childish idea would be hard to imagine. There is absolutely no reason why Spiritualists should not be among the most healthy of people, and I venture to say that these deep breathing exercises will go a long way in keeping them in trim for the difficult duties of platform speaking and for developing their gifts under the trying conditions of our age.

ERRATA.—We have to correct two misprints which occurred in the article, "The Nature of the Evidence," by Mr. H. Boddington in our last week's issue. Bottom of page 678, the word "liable" should read "able." Second column, same page, the phrase "psychic radiations discovered by Kilner" should read "purely physical radiations," etc. We gladly make the corrections.

"MORE LIFE AND FULLER."

MR. SLIMIN, President of the Northern District Council, and also President of the Tyneside Church, discoursed on Sunday evening, Oct. 26th, in the Derwent Street Church, Sunderland, to a large and enlightened congregation, under the presidency of Mrs. Petrie. His subject was "More Life and Fuller," and he pointed out in the course of an eloquent address, that progress was not to be attained by "trimming," but by setting forth our universal truths. Spiritualism has already obtained a great triumph by demonstrating immortality. We had now a mass of evidence which could not be rejected. Then why these dividing sectarian lines? Simply because individuals do not understand each other; because they have never been disenchanted by prejudice. All revelation, as they knew, is not absolutely ours; that which comes to us comes from the great stores. We are its custodians. The great thing to his mind was the humanising quality of knowledge; its power to overthrow barriers and enable sundered people to find each other out; its efficacy in furthering mutual understanding and encouraging sympathy. A great study was the study of all the religions of the world—from the scientific point of view—as products of the human spirit. Able men gathered the sacred books of the various peoples, read them with open sympathetic minds and noted, not their unlikeness, but their likeness. The very idea is regenerating. The birth of it, though barely announced, is the birth of a true "Son of Man." A new song is sung, angelic in power and sweetness. The thought that religion constitutes a brotherhood; that religions are human; that faiths are substantially in unison, creations of the human mind, making attempt to voice thought and emotion, and doing this as well as conditions permitted; that no one church has a right to domineer over the rest; that no one system of beliefs or of reputed revelation has supremacy over another—establish that conception, and at once the war of ages ceases, the reign of dogmatism is over, the creeds are disinfected, the demons are exorcised, the priests no longer offer sacrifices to jealous gods, the bibles instead of frowning upon each other exchange their best wisdom. Just as soon as the philosophical world, the religious world, the scientific world shall find itself in sympathy with sentiments like these, from that moment a child is born over whose birth the angels may well sing their happiest songs.

We must, he contended, make known the greater ideas of what Spiritualism stands for. We must keep uppermost the intellectual, the moral, the spiritual nature of man. Religion must be an educator, an inspirer, a quickener of natural human endeavours. The need of this age is for sympathy, mutual understanding and recognition between high and low, strong and weak, great and small, rich and poor, wise and simple, good and bad—a practical recognition of brotherhood, the acknowledgment of fellowship, the obliteration of caste, the diminution of local and sectarian prejudice, the free open-handed, cordial admission on the part of every human being of the wants and needs of every other human being. Protestantism, unhappily, cannot leave its old and well-worn track; it cannot abandon its dogmas. For this reason Spiritualism comes forward. It will accomplish—if we are all faithful to its inspiration—what science, philosophy, education in their way try to do, and, being a religion, it must add to this the last graceful touch of dignity, elegance, refinement, purity, imparting knowledge, love and truth.

An after-meeting was held, at which Mrs. Petrie gave spirit messages and clairvoyance.—J. RUTHERFORD.

THE supreme art of Deity is the marvellous parallel action of mind and matter—apparently an unaccountable or arbitrarily pre-established harmony.—FITZGERALD.

An old farmer was complaining to the minister of the bad weather for the crops. The cleric reminded him that he had much to be grateful for. "Remember," said the good man, "Providence cares for all. Even the birds of the air are fed." "Aye," replied the farmer darkly, "off my corn."

TRANSITIONS.

MR. T. STONE (HEATON).

We regret to record the transition of Mr. T. Stone (Heaton). The interment took place at Heaton Cemetery on Tuesday, Oct. 21st, and the obsequies were conducted by Mr. Bogue, of Gateshead, in the presence of a large gathering of Spiritualists and friends. Representing the Northern District Council was Mr. Slimin (President). Memorial service was conducted in the Heaton and Byke Church on Sunday, Oct. 26th, by Mr. Nicholson, of Leamington. Mrs. Stone and family wish to thank all friends for the sympathy extended to them, and for the many floral tributes.

MISUNDERSTANDING.

SOMETIMES we realise how extraordinary little other people know us. Our inmost thoughts and emotions can never, it seems, be really understood, and we must go through life in spiritual loneliness.

It is when we are misunderstood by those we love more than ourselves that this feeling of loneliness threatens to almost overwhelm us.

In those dark moments we must remember how little we in our turn know of our loved ones. The love impulse may be there, but unable to find expression. Let us then set ourselves to try to understand, putting all thought of self aside, and those who are bravest among us will humble our pride, and, armed with love's weapons, go forth to conquer this monster, Misunderstanding.—M. A. H.

HE dropped his penny in the plate,
And meekly raised his eyes—
Glad the week's rent was duly paid
For mansions in the skies.

THANKS.—We have to acknowledge with many thanks three further contributions in respect of the case referred to by Mr. A. Buraett-Collins in our issue of Sept. 19th: "A. T.," 5s.; Mrs. C. B. Kimber, 10s.; Manchester Friends, 10s.

ACCRINGTON.—The friends at Pearl Street Church, Accrington, have to record the passing of Mrs. Cook (formerly Mrs. Kenyon), who has been a worker in the cause for over thirty years, and has been very faithful in the discharge of her duties. Our sympathies are extended to Mr. Cook and family. Mrs. Cook was 78 years of age, and her transition is a liberation from a long period of suffering.

CLACTON-ON-SEA.—We understand that Mr. F. W. Rickett and a few Spiritualist friends at Clacton-on-Sea are making a big effort to establish a Spiritualist Church in the district. Last Sunday nother meeting was held in the Co-Operative Hall, when Mrs. S. Podmore, of Plaistow, was the speaker, but Mr. Rickett feels that, if his efforts are to come to fruition, he and his colleagues will need greater support. "I have not yet been successful in forming a Society," Mr. Rickett writes, "but still keep hoping to do so. I am in need of help." Mr. Rickett's address is "Fenham," Severn Road, Clacton-on-Sea.

MRS. MARGARET HODGSON suggests that Spiritualists should bring pressure to bear upon the British Broadcasting Corporation to broadcast a Spiritualist service occasionally, and suggests that on an agreed date all Spiritualists should write the B.B.C., expressing a desire to that effect. She says: "I believe they are afraid of the intellect of some of our speakers, which is noticeably absent from the usual Sunday evening broadcasts." Whether such a suggestion would obtain the notice it deserves is very questionable. Listeners have to contribute hundreds of thousands of pounds to maintain the B.B.C., but it is very questionable to what extent their desires are ever considered. The affirmed object of the B.B.C. appears to be to "educate" us, and every single individual in this country seems to have his own particular fads concerning what constitutes education.

HULL DISTRICT COMMITTEE.

THE monthly conference was held at the Bridlington N.S. Church on Sunday, Oct. 26th, the President (Mr. Wm. Smith) in the chair. The usual opening exercises were observed. The minutes and correspondence were read and accepted, and it was decided to engage the Rev. Geo. Cole for a ten days mission in the district in January, 1931. Dairycoates S.N.U. Church invited the Y.D.C. Conference for December. The financial statement and church reports were read and accepted. Two new associates were confirmed.

Propaganda meetings were held in the afternoon and evening, Mr. Smith occupying the chair. There were good attendances at both meetings.

HARVEST FESTIVALS.

CLAPHAM.

The Clapham Spiritualist Church, once a Baptist Chapel, Bedford Road, Clapham, was packed to its utmost capacity on the occasion of the harvest festival on Oct. 12th. The pulpit and platform beneath and the side windows were tastefully decorated with flowers, fruits, and vegetables. Mr. M. Allen, J.P., presided at the service. Mrs. Meurig Morris was the speaker and demonstrator. Her address, given with much power, was greatly appreciated, as was also her subsequent clairvoyance. Miss Lewis (Lyceum conductor) sang a solo with great effect, and the organist (Miss Gittings) displayed her gift in beautiful voluntaries. Before the service ended Mr. Allen mentioned that it was not only the harvest festival, but approximately the twenty-fourth anniversary of the formation of the Clapham Church. Through all those years Mr. and Mrs. Clempson (the latter being still their President) had laboured unselfishly for the cause. The collections for the day were devoted to the Fund of Benevolence.

BIRTHS, MARRIAGES AND TRANSITIONS.

IN MEMORIAM.

EASTWOOD.—Sweet and treasured memories of a dearly-loved wife and precious mother, who passed to the higher life, Nov. 10th, 1922. "A beautiful memory that will never fade." "Still, still with thee."—From the FAMILY, 73, Heywood Street, Moss Side, Manchester.

NEW SECRETARIES.

HOUNSLOW SPIRITUAL CHURCH. — C. SHARPE, Sec. pro tem., 100, Windmill Rd., Brentford, Middlesex.

MR. A. E. PAYNE, President Forest Hill Church, booking for Sundays and week-ends, also mid-week. Address and symbolic clairvoyance.—29, Beadnell Road, Forest Hill, S.E.23.

SPEAKERS' OPEN DATES.

MRS. M. EVANS is now booking for 1931, week-day meetings and Sundays. Address, 409, Common Side East, Mitcham, Surrey.

STEPHEN OUSELEY, for Inspirational Address and Clairvoyance, booking 1931. Help given small circles. Emergency dates (1930) accepted.—105, Upper Brockley Road, S.E.4.

CENTRAL LONDON SOCIETY. — MR. BROWN having left London, all communications to be made to the President, MRS. M. A. WINDSOR, Priest's Court, Foster Lane, London, E.C.2.

REVEALS SECRET OF PERSONAL INFLUENCE

Simple Method that Anyone can use to Develop the Powers of Personal Magnetism, Memory, Concentration, Will Power and to correct Undesirable Habits through the wonder-science of Suggestion. 80 page Book Fully Describing this Unique Method and a Psycho-Analysis Character Delineation FREE to all who write at once.

"The wonderful power of Personal Influence, Magnetism, Fascination, Mind-Control, call it what you will, can surely be acquired by everyone no matter how unattractive or unsuccessful," says Mr. Elmer E. Knowles, author of the new book entitled "The Key to the Development of the Inner Forces." The book lays bare many astounding facts concerning the practices of the Eastern Yoghis, and explains a unique system for the Development of Personal Mag-



MR. MARTIN GOLDHARDT.

netism, Hypnotic and Telepathic Powers Memory, Concentration, Will-Power and the correction of undesirable habits through the wonder power of Suggestion.

Mr. Martin Goldhardt writes: "My own success with the Knowles System justifies my belief that it does more for the advancement of people than any other existing method." The book, which is being distributed broadcast free of charge, is full of photographic reproductions showing how these unseen forces are being used all over the world, and how thousands upon thousands have developed powers which they little dreamed they possessed. The free distribution of 10,000 copies is being conducted by a large Brussels Institution, and a copy will be sent post free to anyone interested.

In addition to supplying the book free, each person who writes at once will also receive a psycho-analysis character delineation of from 400 to 500 words as prepared by Prof. Knowles. If you wish a copy of Prof. Knowles' book and a Character Delineation, simply copy the following verse in your own handwriting:

"I want power of mind,
Force and strength in my look.
Please read my character,
And send me your book."

Also send your full name and address plainly printed (state whether Mr., Mrs. or Miss), and address your letter to PSYCHOLOGY FOUNDATION, S. A. (Dept. 528-E.), No. 18, rue de Londres, Brussels, Belgium. If you wish you may enclose 4d. (stamps of your own country) to pay postage, etc. Be sure to put sufficient postage on your letter. Postage to Belgium is 2d.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 9TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. MUSGROVE.

MONDAY, at 3, MRS. SHAW.

At 8, MEMBERS' CLASS.

TUESDAY, at 8, OPEN CIRCLE.

THURSDAY, 3 and 8, MRS. WOLFENDEN

FRIDAY, at 8, WHIST TOURNEY, 1s. each

SUNDAY, NOV. 16TH, MR. RIDGWAY
(of Southport).

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, NOV. 9TH, No Morning Service
At 10-45, SERVICE OF REMEMBRANCE
at CO-OPERATIVE HALL, DOWNING ST.
At 6-30, MR. C. NEAL PORTER, of
Sheffield.

MONDAY, at 8, MISS A. A. BARTON,
Dipl. S.N.U.

SATURDAY, at 7, A Play, "A Village
Wedding." Tickets 1/3 each.

SUNDAY, NOV. 16TH, at 11 and 6-30,
MR. J. BELL, Dipl. S.N.U. Evening
subject, "Spiritualism and the Seven
Sacraments."

Silver Collection at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SATURDAY, NOV. 8TH, CARNIVAL SOCIAL
DANCE. Nemo Five Band. 1/3 inclusive

SUNDAY, NOV. 9TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.

At 6-30, SERVICE AS USUAL.

MONDAY, at 3, MISS SCOTT.

WEDNESDAY, at 3 and 8, MRS. CLEGG.

SUNDAY, NOV. 16TH, MR. J. DICKENSON

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, NOV. 9TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, MR. J. E. HART.

Roll of Honour.

MONDAY, at 3 and 8, MRS. DRANSFIELD

WEDNESDAY, 3 and 8, MISS ASHWORTH

SUNDAY, NOV. 16TH, MR. HART.

Will Secretaries of Churches please
return the Collecting Cards for our
Stop Watch Competition?

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

SUNDAY, NOV. 9TH, at 2-30, LYCEUM.

At 6-45 and 8, MRS. BENSON.

TUESDAY, at 7-30, ARMISTICE SERVICE.

MR. G. F. KNOTT, Secretary B.S.L.U.

MRS. PITT, Clairvoyant.

SILVER COLLECTION.

WEDNESDAY, at 3, MRS. WILMOTT.

THURSDAY, at 8, MRS. HARTLEY.

SATURDAY, at 8, OPEN CIRCLE.

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

SUNDAY, NOV. 9TH, ANNIVERSARY

At 3, 6-30 and 8, MR. MUDD.

MONDAY, 3 and 8, MRS. BROADHURST.

WEDNESDAY and SATURDAY, at 8,

PUBLIC CIRCLES.

THURSDAY, at 3 and 8, MR. ROACH.

SUNDAY, NOV. 16TH, MRS. MORGAN.

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

SUNDAY, NOV. 9TH, at 2-45, LYCEUM

At 6-30 and 8-15, MRS. MEAKIN.

TUESDAY, at 8-15, OPEN CIRCLE.

THURSDAY, 3-15 & 8-15, MRS. SPENCER.

SATURDAY, at 8, OPEN CIRCLE.

A few bona-fide Sitters can be re-
ceived in private home Circle, Croydon
district. No charge made.—Box W.A.,
Two Worlds Office, Manchester.

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, NOV. 9TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. MEEK.
WEDNESDAY, at 8, MISS ELLIOTT.
SUNDAY, NOV. 16TH, MR. WAINWRIGHT

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

SUNDAY, NOV. 9TH, at 2, LYCEUM.
At 10-30, A REMEMBRANCE SERVICE,
MRS. SPENCER.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MRS. TILEY.
MONDAY, at 3 and 8, MRS. RYDER.
TUESDAY, at 8, CIRCLE, MR. MINNERY
WEDNESDAY, 3 & 8, MRS. LANGFORD.
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by MRS. LEE.
SUNDAY, NOV. 16TH, MR. CONNOR.

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

Blackpool National Spiritualist Church and Lyceum,
ALBERT ROAD.

SERVICES:

SUNDAYS: LYCEUM at 9-30, PUBLIC
CIRCLE at 11, SERVICES at 3 and 6-30.

NOV. 9.—LYCEUM ANNIVERSARY, MRS.
NURSE, D.N.U., Rochdale.
NOV. 16.—MR. C. E. TIMMS.
NOV. 23.—MISS BEE.
NOV. 30.—MADAME TICKELL.

Bournemouth Christian Spiritualist Church,

COMMERCIAL ROAD, opposite Electric
Theatre.

SERVICES SUNDAY, at 11 and 6-30,
Address and Clairvoyance.
TUESDAY, at 3, Psychometry.
WEDNESDAY, 7 to 9, Healing Treatment
FRIDAY, at 7-30, Psychometry.

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.

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

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

SUNDAY, NOV. 9TH, at 11-15 and 7,
MR. A. VOUT PETERS,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton
MIGHELL STREET HALL

SUNDAY, NOV. 9TH, at 11-15 and 7,
CAPTAIN JACK FROST,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

SOCIETY ADVERTISEMENTS.

Dover Spiritualist Church,
CANNON HALL (Entrance Market St.)

SATURDAY, NOV. 8TH, at 7-30, and
SUNDAY, NOV. 9TH, at 11 and 6-30,
MR. E. F. MORRIS,
Address and Clairvoyance.
SUNDAY, NOV. 16TH, MRS. L. LEWIS.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL
UPPERTON ROAD.

SUNDAY, NOV. 9TH, at 3-30 and 6-30,
MR. DOUGLAS.
At 8, OPEN CIRCLE.
WEDNESDAY, NOV. 12TH, at 8,
MEETING IN THE TOWN HALL.
Speakers: VICE-ADMIRAL J. G. ARM-
STRONG & MR. H. ERNEST HUNT.
BRIG. GENERAL BLAKENEY, C.M.G.,
D.S.O., in the chair.

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

SUNDAY, NOV. 9TH, at 6-30,
MISS ALICE WHITE, Address.
TUESDAY at 3, LADIES' MEETING.
THURSDAY, at 8, MISS L. GEORGE,
Address and Clairvoyance.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, NOV. 8TH, at 7, and
SUNDAY, NOV. 9TH, at 3 and 6-30,
MR. NICKELS.

NOV. 15TH and 16TH, MRS. PODMORE.

Richmond Spiritualist Church

(THE FREE CHURCH),
ORMOND ROAD, RICHMOND, SURREY

SUNDAY, NOV. 9TH, at 7,
MME. DE BEAUREPAIRE,
Trance Address.
WEDNESDAY, at 7-30, MISS HERBERT,
Psychometry.

Ryde Christian Spiritualist Church,
Isle of Wight,
NEWPORT STREET, OFF HIGH STREET.

SERVICES: SUNDAY at 6-30.
Enquiry Class: WEDNESDAY, at 7-30.

SUNDAY, NOV. 9TH,
MRS. PODMORE, of London,
Address and Clairvoyance.

Isle of Wight.

Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE STREET

SUNDAY, NOV. 9TH, at 3, LYCEUM.
At 6-30, MRS. D. MITCHELL,
Address and Clairvoyance.
THURSDAY, MRS. O. PERKIS, Address
and Clairvoyance.

Southend Spiritualist Church,

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

SUNDAY, NOV. 9TH, at 11 and 6-30,
MRS. RUTH DARBY.
THURSDAY, at 8, MRS. V. CROXFORD.

Sutton Spiritualist Society.
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, NOV. 9TH, at 6-30,
MRS. J. KINGSTONE,
Address and Clairvoyance.
SUNDAY, NOV. 16TH, MRS. EVANS.

WANTED in Holborn, Unfurnished
Rooms, lower floor. Meetings, Discus-
sions. Residence, if possible, for one
person. Sixteen years' references.—
MARIAN MORETON, 64, Newman Street,
London, W.1.

SOCIETY ADVERTISEMENTS.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, NOV. 9TH, at 11 and 6-30,
MRS. ETHEL THOMPSON.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MR. A. DEARNLEY
SERGEANT.

Barking Spiritual Endeavour Healing Circle,
25, HEATH STREET.

Every TUESDAY at 8 p.m., commencing
ARMISTICE EVENING, NOV. 11TH.

Friends interested are cordially invited.

Barnsbury Spiritual Church,
50, HILLMARTEN RD., HOLLOWAY, N.7

SUNDAY, NOV. 9TH, at 7,
MISS DAUNTON,
Address and Clairvoyance.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

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

SUNDAY, NOV. 9TH, at 11 and 6-30,
MISS L. THOMAS,
Address and Clairvoyance.
At 3, LYCEUM.
MONDAY, at 3, MISS JOAN PROUD.
THURSDAY, at 8, MRS. E. EDEY,
Clairvoyance.

Battersea Christian Spiritualist Church
UNITY HALL, FALCON GROVE,
Near Clapham Junction, S.W.

SUNDAY, NOV. 9TH, at 11, CIRCLE
At 6-30, REV. RANDALL,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING,
MRS. M. EVANS.
SATURDAY, at 7, HEALING CIRCLE and
PSYCHOMETRY.
SUNDAY, NOV. 16TH, MR. A. DEARNLEY
SERGEANT.

Bounds Green Christian Spiritualist Church,

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

SUNDAY, NOV. 9TH, at 7,
MRS. S. D. KENT.
TUESDAY, at 8, MRS. TINA TIMMS.
SUNDAY, NOV. 16TH, ALD. DAVIS, J.P.

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

SUNDAY, NOV. 9TH, at 11, To Be
ARRANGED.
At 7, MR. E. MEADS.
WEDNESDAY, at 8, MISS M. MORETON,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, NOV. 9TH, Morning, Closed.
At 3, LYCEUM.
At 7, MRS. NELLIE MELLOY.
MONDAY, at 7-30, LADIES' PUBLIC CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, NOV. 16TH, VISIT of LONDON
LYCEUM DISTRICT COUNCIL.

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

SUNDAY, NOV. 9TH, at 11, SERVICE AT
ALBERT HALL.
At 6-45, MR. & MRS. BILLETTE.
WEDNESDAY, at 7-45, MRS. FLETCHER.

SOCIETY ADVERTISEMENTS.

Central London Spiritualists' Society,
33, HATTON GARDEN, E.C.1.
(Note New Address.)

FRIDAY, NOV. 7TH, at 7-30,
MR. LESLIE BANCROFT.
SUNDAY, NOV. 9TH, at 7,
MISS J. B. PROUD.

FRIDAY, NOV. 14TH, MRS. LINES.
SUNDAY, NOV. 16TH, MRS. STOCK.
CIRCLE after every SUNDAY Service.

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

SUNDAY, NOV. 9TH, at 7,
TO BE ARRANGED.

THURSDAY, at 8, MR. T. W. ELLA.

Clapham Spiritualist Church
Opposite CLAPHAM NORTH STATION
BEDFORD ROAD, CLAPHAM, S.W.1.

SUNDAY, NOV. 9TH, at 11, No Meeting.
At 3, LYCEUM.

At 6-45 for 7, MRS. GRACE COOKE,
Address and Clairvoyance.

MONDAY, at 3, Ladies' Meeting, Psy-
chometry. At 8, Healing Circle. Mag-
netic Healing.

THURSDAY, at 8, Open Discussion
Group. "Question" Night.

FRIDAY, at 8, MISS RUTH GOLDSMITH,
Clairvoyance.

SUNDAY, NOV. 16TH, MR. T. W. ELLA.

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

SUNDAY, NOV. 9TH, at 6-30,
MRS. REDFERN,

Address and Clairvoyance.

WEDNESDAY, at 3, CIRCLE.

At 8, MISS L. WHITE, Address and
Clairvoyance.

Croydon National Spiritualist Church
BROAD GREEN HALL, HANDCROFT RD.
nr. junction London Rd., West Croydon

SUNDAY, NOV. 9TH, at 3-15, LYCEUM.
At 6-30, SPECIAL ARMISTICE SERVICE.
MRS. BEATRICE BURNHAM (U.S.A.)
Address and Clairvoyance.

WEDNESDAY, at 7-45, MRS. HARVEY,
Clairvoyance.

THURSDAY, at 3, LADIES' MEETING.

SUNDAY, NOV. 16TH, MISS E. STEAD.

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, NOV. 9TH, MR. J. COATES.
THURSDAY, NOV. 13TH, MRS. FLETCHER.
SUNDAY, NOV. 16TH, MR. L. BANCROFT.

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

SUNDAY, NOV. 9TH, at 3, LYCEUM.
At 7, MRS. ARNOLD.

WEDNESDAY, at 8, MRS. HIRST.

SUNDAY, NOV. 16TH, MR. H. BODDING-
TON.

Finchley Spiritual Mission,
FERN BANK HALL, GRAVEL HILL
HENDON LANE, CHURCH END, N.3
Trams and Buses to "Queen's Head."

SUNDAY, NOV. 9TH, at 7,
MR. MURRAY NASH.

THURSDAY, at 8, MISS JOAN B. PROUD,
Address and Clairvoyance.

WANTED good Speakers and Clair-
voyants for the National Spiritualist
Church, Hawkshead Street, Southport,
for 1931. References required. Apply
B. RIMMER, Hon. Sec., 10, Aenmark
Road, Southport.

SOCIETY ADVERTISEMENTS.

**Forest Gate Christian Spiritualist
Church,**
228, ROMFORD RD., FOREST GATE, E.7

SUNDAY, NOV. 9TH, at 6-30,
REV. JOSIAH J. WELCH, "C.S.F."
At 8, PUBLIC CIRCLE.

SUNDAY, NOV. 16TH, MRS. C. YOUNG.
SUNDAY, NOV. 23RD, MR. P. PAIN.
WEDNESDAYS, at 3, LADIES' MEETING

Forest Hill Christian Spiritualist Church
BEADNELL ROAD, FOREST HILL, SE23.

SUNDAY, NOV. 9TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.

At 7, MR. A. H. BAIN.
TUESDAY, at 3, MRS. PRINCE. At 7-30,
HEALING CIRCLE.

WEDNESDAY, at 8, DISCUSSION MTG.
THURSDAY, at 8, PUBLIC CIRCLE.

FRIDAY, at 8, MEMBERS' CIRCLE.
SUNDAY, NOV. 16TH, MRS. N. MELLOY.

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

SUNDAY, NOV. 9TH, at 11-30, CIRCLE.
At 3, LYCEUM.

At 7, MRS. M. E. HARVEY.
THURSDAY, at 8, MRS. H. V. PRIOR.
SUNDAY, NOV. 16TH, MR. G. PRIOR

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

SUNDAY, NOV. 9TH, at 3, LYCEUM
At 7, MRS. E. NEVILLE.

MONDAY, at 8, MRS. M. RADLEY.
TUESDAY, at 8, MEMBERS ONLY.

WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, PSYCHOMETRY.

Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.

SATURDAY, at 7-30, WHIST DRIVE, 1s
SUNDAY, NOV. 16TH, MRS. G. ELLIOTT.

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

SUNDAY, NOV. 9TH, at 3, LYCEUM.
At 6-30, MRS. LAURA LEWIS.

OPEN CIRCLE after Service.
MONDAY, at 8, FREE HEALING by
appointment.

THURSDAY, at 8, DISCUSSION.
SUNDAY, NOV. 16TH, MR. W. KNIGHT.

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

SUNDAY, NOV. 9TH, at 11, SERVICE.
At 7, MISS MADDISON.

TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMINGS in attendance.

WEDNESDAY, at 8, MRS. E. CLARKE.

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

SUNDAY, NOV. 9TH, at 6-30,
MRS. WIRDNAM.

WEDNESDAY, at 8, MRS. E. CLEMENTS
Address and Clairvoyance.

SUNDAY, NOV. 16TH, MR. E. LLOYD.

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

SUNDAY, NOV. 9TH, at 6-45,
MR. C. GLOVER BOTHAM.

SUNDAY, NOV. 16TH, MRS. HIRST.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, NOV. 9TH, at 11, ARMISTICE
SERVICE, MRS. GARNER, Address and
Clairvoyance.

At 6-30, MR. BUCHAN FORD.

WEDNESDAY, at 7-30, MR. T. ELLA.
SUNDAY, NOV. 16TH, MR. LEONARD.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, NOV. 9TH, at 6-45,
MR. WAITE.

Speaker and Demonstrator.

TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' GUILD.
MRS. REDFERN. At 8, MR. SERGEANT.
LYCEUM every SUNDAY at 3.

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

SUNDAY, NOV. 9TH, at 6-45,
MRS. RAYFIELD,

Address and Clairvoyance.

THURSDAY, at 7-45, S. H. BARKER, D.D.
TUESDAY, at 3, PSYCHOMETRY.

At 8, HEALING.
LYCEUM STUDY GROUP, SUNDAY at 3.

SUNDAY, NOV. 16TH, MME. TREMAINE.
NOV. 29TH, at 3, BAZAAR.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, NOV. 9TH, at 7,
MRS. B. STOCK.

THURSDAY, at 3, Ladies' Meeting, MRS.
TUFFNELL.

FRIDAY, at 8, MRS. A. NUTLAND.
SUNDAY, NOV. 16TH, MRS. F. TYLER.

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

SUNDAY, NOV. 9TH, at 6-30,
ARMISTICE SUNDAY.

LT.-COL. DAVIDSON, Address.

MRS. M. LINES, Clairvoyance.

MONDAY, at 8, in Small Hall, MRS.
E. EDEY, Psychometry.

TUESDAY, at 8, ARMISTICE DAY, MR. A.
VOUT PETERS.

THURSDAY, at 8, in Small Hall, OPEN
CIRCLE, MRS. F. SUTTON.

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

SUNDAY, NOV. 9TH, at 11-15, CIRCLE.
At 6-30, MRS. E. EDEY,

Address and Clairvoyance.

MONDAY, at 3, LADIES' MEETING, MRS.
LANE, Address and Psychometry.

WEDNESDAY, at 8, MRS. V. CROXFORD,
Address and Clairvoyance.

FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

**Little Ilford Christian Spiritualist
Church,**
THIRD AVENUE, MANOR PARK, E.12

SUNDAY, NOV. 9TH, at 7,
MR. GEORGE PRIOR.

MONDAY, at 3, MRS. REDFERN.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 8, MISS J. B. PROUD,
Address and Clairvoyance.

SUNDAY, NOV. 16TH, MR. BODDINGTON.

London District Council of the S.N.U.
DISCUSSION GROUP.
Meetings held at MINERVA ROOMS, 144,
HIGH HOLBORN, at 7.

MONDAY, NOV. 10TH, MR. J. BUCHAN
FORD.

Subject: "The Desirability and Pos-
sibility of Organised Control of
Mediums."

Everybody invited to join discussion.

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

SUNDAY, NOV. 9TH, at 11, OPEN CIRCLE

At 6-30, MR. H. CLARK,
Address and Clairvoyance.

THURSDAY, at 8, OPEN CIRCLE.

SOCIETY ADVERTISEMENTS

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

SUNDAY, NOV. 9TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MR. G. T. GWINN.
THURSDAY, at 3, MRS. TRAINER.
At 8, MR. G. BARKER.
SUNDAY, NOV. 16TH, MRS. E. EDEY.

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

SUNDAY, NOV. 9TH, at 7,
MR. ED. KEITH.
WEDNESDAY, at 8, MR. & MRS.
BILLETTE.
SUNDAY, NOV. 16TH, REV. J. WELCH.

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

SUNDAY, NOV. 9TH, at 7,
MRS. B. STOCKWELL,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING, held
at 16, Osterley Park Road.
SUNDAY, NOV. 16TH, MR. A. WHITE
Address.
MRS. TREADGOLD, Clairvoyance.

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

SUNDAY, NOV. 9TH, at 11, REMEM-
BRANCE SERVICE, MR. A. BERNARD,
Address and Clairvoyance.
At 7, MRS. TULLETT, Address and
Clairvoyance.
MONDAY, at 3, MRS. TULLETT, Address
and Clairvoyance.
THURSDAY, at 8-15, MRS. CALWAY,
Address and Clairvoyance.
SUNDAY, NOV. 16TH, MRS. KINGSTONE.
SATURDAY, NOV. 15TH, at 7, LYCEUM
SOCIAL EVENING.

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, NOV. 9TH, at 11,
MR. MCFIE.
At 3, LYCEUM.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, Ladies' Meeting,
MRS. BARTHOLOP.
At 7-30, LYCEUM CONCERT in aid of
Funds.
THURSDAY, at 8, MRS. SOONES.
SATURDAY, at 7-30, WHIST DRIVE.
SUNDAY, NOV. 16TH, MR. G. GWINN.

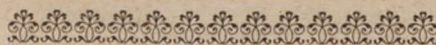
Streatham Spiritual Brotherhood,
STREATHAM SCHOOL OF MUSIC (almost
opposite STREATHAM Station).

SUNDAY, NOV. 9TH, at 6-30,
MRS. L. CAMPBELL.
SOLOIST: MISS LOUISE MURRAY.
CIRCLE after Service. Free Healing.
THURSDAY, at 3 and 8, MRS. BYCROFT.

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

SUNDAY, NOV. 9TH, at 11, SERVICE &
CIRCLE. At 6-30, MR. T. W. ELLA,
Address.
WEDNESDAY, at 3, LADIES' MEETING.
At 8, MISS J. B. PROUD.
SATURDAY, NOV. 15TH, SOCIAL. 1/-.

The Guild of Spiritual Healing Ltd.
(Dr. Lascelles' Healers). Open daily,
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cepted.—"THE SEEKERS," 29, Queen's
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Federation of Spiritualists have, in
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Congress of 1925, adopted as its
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forms the centre of the design, and
is engraved with a human face.
This is super-imposed on a white
banner, and surrounded with a
deckle border signifying the human
race.

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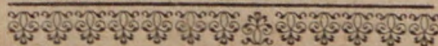
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SOCIETY ADVERTISEMENTS.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, NOV. 9TH, at 3, MRS. PYNE,
Address and Psychometry.
At 6-30, MR. ETHERIDGE,
Address and Clairvoyance.
WEDNESDAY, at 3, MRS. BROWNJOHN,
Psychometry. At 7-30, MRS. TUFFNELL
Address and Clairvoyance.

Tottenham Christian Spiritualist Church
TRADES HALL, 7, BRUCE GROVE, N.17.

SUNDAY SERVICES—
Lyceum at 3. Service at 7. After Circle
Nov. 9.—MRS. YORKE.
Nov. 16.—MRS. RAYNER.

The Fellowship of the Spirit,
78, LANCASTER GATE, W.2.

SUNDAY, NOV. 9TH, at 6-30,
"DOUGLAS" on "The Armistice in
the Spirit World."
Circle: The Guides of W. E. LONG.
SATURDAY, NOV. 29TH, RECEPTION &
SOCIAL. Silver Collection.

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

SUNDAY, NOV. 9TH, at 11,
MR. PERCY SCHOLEY.
At 6-30, MR. G. LLOYD WILLIAMS.
WEDNESDAY, at 8, MRS. A. BRITAIN,
Address and Demonstrations.

Wembley Spiritualist Society,
UNION HALL, EALING ROAD, WEM. LEY

SUNDAY, NOV. 9TH, at 3, LYCEUM
At 6-30, MRS. CANNOCK,
Address and Clairvoyance.
SUNDAY, NOV. 16TH, MRS. STOCKWELL
Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, NOV. 9TH, at 6-30,
MR. WHITE, Address.
MRS. TREADGOLD, Clairvoyance.
WEDNESDAY, at 7-45, MR. R. LAWSON,
Address and Clairvoyance.

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

SUNDAY, NOV. 9TH, at 11-15, SERVICE.
At 7, MR. G. T. WYATT.
WEDNESDAY, at 8, MRS. L. CORNWELL
LYCEUM every SUNDAY at 3.

85, LANCASTER GATE, W.2.

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