



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

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FRIDAY, DEC. 5, 1930.

PRICE TWOPENCE.

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Monday, Dec. 8th, at 7-30, Clairvoy'ce, MRS. E. ROBERTS

Thursday, Dec. 11th, at 7-30, Clairvoy'ce, MRS. H. V. PRIOR

Friday, Dec. 12th, at 7-30, Clairvoy'ce, MRS. A. JOHNSON

LECTURES.Tuesday, Dec. 9th, at 7-30, MRS. E. CASSEL, Trance Address,
followed by Questions and Discussion on subject
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Tuesday, Dec. 9th, at 7-30 . . . MR. THOMAS WYATT

Wednesday, Dec. 10th, at 3 . . . MRS. F. KINGSTONE

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VOL. IX. No. 3. OCTOBER, 1930.

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FRIDAY, DECEMBER 5, 1930

PRICE TWOPENCE

OUR CHARTER OF FREEDOM.

RELIEF BILL INTRODUCED.

"ROGUES AND VAGABONDS."

In the House of Commons on Wednesday, Nov. 26th, Mr. KELLY (Lab.—Rochdale) asked leave to introduce the Spiritualism and Psychical Research (Exemption) Bill, which proposes "to relieve Spiritualists and mediums from prosecution under the enactments relating to witchcraft and vagrancy whilst genuinely exercising their psychic powers, whether in religious practice or scientific investigation."

He said it was a blot on our country to find that to-day prosecution and even persecution was operating against those professing the Spiritualist faith, and even those connected with the scientific investigation that Spiritualists undertook. He had tried to imagine what would be the feeling of the country if men like the late Conan Doyle or Sir Oliver Lodge were haled before the Courts on the evidence of some informer and required to prove that they were not rogues and vagabonds. Yet that was the position at this moment, and there was but one penalty—a year's imprisonment and the placing of the prisoner once each quarter in the pillory of some market town.

Whilst he admitted that the penalty was not being imposed, persecution was going on, and many who desired to play their part in what they believed went in fear of prosecution. It was not only the medium who might be brought before the Courts. Members of that House—"Oh," and laughter—might come within the meshes of the law through presiding at a gathering connected with the Spiritualist organisation. He asked if it was to the credit of the country that religious freedom should be denied to people whose only object was that of practising what conscience dictated. The Courts had refused to recognise these people as a body which might hold property, and had once or twice decided against them in the matter of bequests. The Charity Commissioners also refused to recognise them as a charitable body. Such a position for a body with 600 churches should not be allowed to continue.

The bill had one operative clause, which provided that certificates might be given under the approval of the Home Secretary by the genuine organisations in this movement so as to protect the community against any of the fraud that operated under the title of Spiritualism and psychic research.

Mr. MACQUISTEN (C.—Argyll) remarked that he would have supported the motion had the hon. member had the courage to make it one for the abolition of all laws against witchcraft. He was, however, opposed to the proposal for the preposterous system of annual licences, which would reduce the Spiritualist bodies to the level of the nine species. (Laughter.)

Leave was given without a division, and the bill was brought in.

THE BILL reads as follows :—

A BILL

To relieve Spiritualists and Mediums from prosecution under the Witchcraft and Vagrancy Acts whilst genuinely exercising their psychic powers whether in religious practice or scientific investigation.

BE IT ENACTED by the King's Most Excellent Majesty by and with the advice and consent of the Lords Spiritual and Temporal and Commons in this present Parliament assembled, and by the authority of the same as follows :—

I.—After the passing of this Act no person shall be prosecuted or convicted under the Statutes relating to witchcraft or vagrancy or otherwise in respect of any act done or words spoken in the promulgation or exposition of the teachings of Spiritualism, or in the pursuit of psychical research, or any similar investigation, at any service, seance, meeting, or interview, whether in the capacity of (A) promoter, chairman, or other official, (B) lecturer or speaker, (C) clairvoyant, or (D) medium; notwithstanding that messages or warnings be given thereat as to the future. Provided always that the foregoing immunity shall not apply where intention to defraud is proved.

II.—For the purpose of this Act the words "medium" and "clairvoyant" shall mean a person holding a certificate or licence of fitness to practise either as a medium or clairvoyant, or in both capacities, such certificate or licence to be issued by registered or properly constituted Spiritualistic or psychical societies, or such other certifying or licensing body as may be approved by His Majesty's Secretary of State for Home Affairs.

III.—This Act may be cited as "The Spiritualism and Psychical Research (Exemption) Act, 1930."

The Bill was supported in the House by Mr. Oliver Baldwin, Captain W. G. Hall, Rev. Gordon Lang, Miss Ellen Wilkinson, Mr. Halford-Knight, Captain Sir E. N. Bennett, Lieut.-Commander Kenworthy, Lieut.-Colonel Watts-Morgan, Mr. H. C. Charleton, Mr. D. G. Somerville, and Mr. Herbert Gibson.

The following list of M.P.'s have definitely promised their support :—

LABOUR.—Rt. Hon. J. H. Thomas; Rt. Hon. Philip Snowden; Rt. Hon. Thomas Shaw, C.B.E.; William A. Jowitt, K.C.; Rt. Hon. J. R. Clynes; E. J. Loe Strachey; C. J. Simmons; Mrs. M. A. Hamilton; T. H. Gill; F. W. Jowett; N. Angell; Dr. H. B. Morgan; J. Lees; W. R. Raynes; R. J. Wilson; Miss Susan Lawrence; H. G. Romeril; T. Muggeridge; F. C. Watkins; F. Montague; R. D. Denman; R. D. Taylor; D. J. K. Quibbell; J. H. Hayes; J. Compton; J. F. Shillaker; W. W. Henderson; J. E. Edmunds; Rev. G. Lang; W. R. Hall; W. A. Jowett; S. Hastings; W. T. Kelly; J. Toole; A. W. Haycock; T. Lewis; R. Morley; W. M. Adamson; F. Townsend; R. C. Morrison, J.P.; G. H. Sherwood; A. Smith; T. E. Groves; J. G. Parkinson; S. P. Viant, J.P.; W. Paling; W. Lunn; E. W. J. Tout; C. E. Lloyd; Capt. Wedgewood Benn, D.S.O., D.F.C.; Michael Marias; E. Scrymgeour; G. Mathers; L. MacMillweir; J. Bromley; Capt. Sir E. N. Bennett; G. Benson; Rt. Hon. C. W. Bowerman; A. F. Brockway; W. S. Cluse; Hon. R. D. Denman; T. S. Dickson; Lt. Comdr. the Hon. J. M. Ken-

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CONSERVATIVE.—M. W. Beaumont; Capt. Fergus Graham; Sir George C. Hamilton; Sir Gerald B. Hurst, K.C.; Sir F. Boyd Merriman; Col. W. Grant Morden, J.P.; Major J. Salmon, C.B.E.; Sir Bertram Falle; Sir J. R. Rodd, G.C.B., G.C.M.G., G.C.V.O.; Sir Samuel Roberts; Major A. I. Muirhead; Major G. F. Davies; Sir P. Wigham Richardson, V.R.F.; I. F. W. Galbraith, K.C.; Sir H. Strother Cantley, Bt., K.C.; Sir John Leigh, Bt.; Major J. S. Courtauld, M.C.; Sir R. V. Gower; D. G. Somerville.

LIBERAL.—Sir Herbert Samuel; Dr. J. H. Morris Jones; E. D. Simon.

INDEPENDENT.—Sir R. Newman, Bt.

CO-OPERATIVE.—R. G. Morrison; H. M. Gibson.

WHAT YOU CAN DO.

We should be glad if readers will carefully examine this list. If the name of the Member of Parliament representing your constituency is not in the list, will you take action, either by personal interview or by letter, to solicit his support on behalf of the Bill? If sufficient influence is used there is a chance of the Bill becoming law, despite the congestion of business in the House of Commons.

We are fighting for the freedom of the Spirit World to communicate with earth! It is YOUR moral duty to protect the sacred function of mediumship.

THE PRESS.

The press of the country has been generous in its notices of the Bill both before and after its introduction.

"The Manchester Guardian" says: "It is a pity that Mr. Kelly's Bill, though given its first reading, has not the slightest chance of becoming law owing to the present desperate congestion in Parliament. Whether we feel that Spiritualist practices are wise or foolish, innocent or vicious, it is surely absurd that they should be criminal. There is scarcely a religious practice extant which is not regarded as vile by someone, but in a civilised society, while the fraud is liable to prosecution (and Mr. Kelly's Bill provides for that), worship and faith are left matters of personal concern. When there are large numbers of people who openly profess Spiritualism, and eminent scientists openly investigating the phenomena connected with it, there seems little reason for retaining a law which makes them all liable to one year's imprisonment."

"The Daily News" says: "The commonsense of the motion which Mr. Kelly introduced into the House of Commons is plain enough. It is not illegal to be a Spiritualist. If it were, a whole army of citizens, including some of the most eminent living scientists, would be declared law-breakers. But if Spiritualism is lawful, it cannot be illegal to be a medium. It should not be impossible to so administer the law as to check downright fraud effectually, while protecting the genuine medium in his just rights, and surely the people most concerned to defend and insist upon this interpretation of the law are sincere Spiritualists themselves."

"The Manchester Evening News" said: "We no longer resort to the thumbscrew, the rack, and the fire for the religious education of our people. We have no good excuse for allowing mental torture to be applied to those who do not happen to hold orthodox beliefs."



JAMES.—James was loving follower of the Master, and was loved by Him. This is an example for all to follow. You will gain the love of the Master by doing His will, and learning to offer yourself in His service. James was His servant, and so learned to love Him. Always remember to offer your best for the work of blessing your fellows, for by so doing you are treading in the footsteps of a great leader.—TRUTH BEARER.

THE GROWTH OF SPIRITUALISM.

By A. R., GOSFORTH.

FROM time to time evidence is forthcoming which appears to indicate Modern Spiritualism is established as a religion in the minds of the people, and as such is respected. Our assistance was and is sought to enable the bereaved and inquirer to communicate with the unseen. It now appears, however, that corporations and public bodies who have the welfare of the masses in their keeping are mindful of the influence exercised by the movement, and the great numbers who regularly attend the churches established to broadcast our truths and principles. This phenomenal change of opinion seems all the more strange when we consider that but a few years ago hostility and open abuse was the portion of those who held our beliefs. The despised and rejected, the hated and oppressed pioneers of Spiritualism are at last being vindicated. We are reaping in regard and respect what they have shown in pain and suffering. These thoughts floated into my mind on the receipt of a letter from the Health Department of the—Urban District Council, which read:—

"DEAR SIR,—Re The Health and Baby Week. I am informed you are appointed to preach at the Spiritualist Church,———, on Sunday, Nov. 2nd. I have been instructed to ask you if you will make some reference to this subject on that date. Yours faithfully, ——." Here followed the signature of the Secretary, with "some suggestions for the incorporation of the ideas of health and cleanliness in religious teaching."

The "suggestions," embodying as they do Personal Responsibility and Brotherhood, will seem strangely familiar to Spiritualists. They are, we believe, all to be found in the "Manual," and are taught in our Lyceums. Can it be that we have been teaching the civilised world from our churches, Sunday schools, and journals? Yes, I believe that is the solution! Knowledge which we fondly imagined peculiar to the progressive religion of Modern Spiritualism has been slopping over. It is becoming the possession of other religions, of Health and Cleanliness Councils, and similar bodies. Have they been "tuning in" to our station, and found the broadcast good and worth repeating? Indeed, it would appear so. Yes, it is all very gratifying to us to day. Pioneers, we thank you!

The following is a copy of the circular:—

HEALTH AND CLEANLINESS COUNCIL.
(Some Suggestions for the Incorporation of the
Ideals of Health and Cleanliness in Religious
Teaching.)

Man is the Trinity of body, mind and spirit. He has within himself a Divine Spark. The body is the temple of the Spirit—therefore dignify that temple—understand it maintain it in health and efficiency as an honour to God, its creator.

The unhealthy body is apt to have ill effects upon the mind, leading to distorted views, wrong judgments, and faulty mental behaviour, irritability, and so forth. In the interests of mental efficiency, bodily health, therefore, should be maintained. Each individual should have a high ideal of efficiency—only through efficiency can the highest service to mankind be given—therefore, a study of the mental life is as important to personality as the study of the physical life.

Because body and mind re-act one to another, cleanliness as an ideal in regard to the body is apt to colour mental ideas and to lead ultimately to a clean life.

The social ideal of life is that we should do nothing in our own lives to prejudice the well-being of others. Therefore, we should guard ourselves against infection, and should we be the victims of infectious disease we should restrain our own behaviour in such a fashion that we are not sources of danger to others. We should cultivate ways of life which would raise the resistance of the body to infection, and thus prevent oneself from being a source of danger to others.

THE DIRECT VOICE IN TASMANIA.

TASMANIA is one of the outposts of the Empire, and it is good to know that even there the spirit world is making its influence felt.

Miss Betty Scott, writing from Launceston, Tasmania, says:—

It may interest the Editor to know that I became interested in Spiritualism as a result of listening to a lecture given by him in Leamington Spa Town Hall sometime during the war, and I am writing to let you know of the progress of Spiritualism in little Tasmania.

We have no organised church here, but we have established a few family circles. We have had several visits from Mr. Vyvyan Deacon, a very remarkable medium from Melbourne. In December last we held a direct voice seance with him in my own home in Launceston, and the voices were persistent for nearly four hours. Each sitter was spoken to by one or more of their own loved ones. Mr. W. T. Stead came and spoke with great force, and his message was encouraging. One of our sitters, Mr. Fred Parsons, had a very long conversation with his spirit father. He advised his son to go to Melbourne and open out in a new business, which would be a great success. He was followed by my own grandfather, who came and talked with me for quite a while, and was then interrupted by another voice which came and asked my grandfather if he would allow him to speak to his son Fred again on a matter of great importance. My grandfather immediately gave consent, when Mr. Parsons' father told him not to go to Melbourne until March, as he had seen that it was in his mind to go at once. He then thanked my grandfather for permitting him to resume the conversation, and we continued our talking. It was a very remarkable thing to hear quite audibly the spirit people talking to one another.

Mr. Deacon visited us again in July of this year. The sitting was held at the house of Mr. J. Hughes, of Launceston, in the presence of the Mayor (Mr. R. Osborne). We had not been sitting five minutes when the voices commenced. Mr. Deacon's chief control for the direct voice, "Larry," told us that they were going to do something out of the ordinary. Mr. Deacon was then entranced by a spirit claiming to be W. T. Stead, who asked Mr. Hughes to sit opposite him and to hold both the medium's hands. While he sang a hymn, a materialised hand came and touched Mr. Hughes on the forehead twice, after which Mr. Hughes' deceased father spoke to him through the trumpet in a strong, clear voice. In response to his request, we sang his favourite hymn, and his voice was heard above ours singing through the trumpet. Mr. Osborne had a long talk with the deceased wife, who spoke in a beautiful strong and vibrant voice. Mr. Stead gave a very powerful discourse through Mr. Deacon, and after that the voices still came. It was very interesting to hear Mr. Deacon's guide, "Dr. Cheong," who, while using Mr. Deacon (in trance), continuously talked to "Larry" (the Irishman), who was speaking through the trumpet. They conversed with each other for several minutes, while the sitters sat listening.

We had very wonderful proof of life beyond death. In the course of the proceedings Mr. Deacon was asked for some photographs by one of Launceston's leading photographic artists, in order to obtain studies for the studio. When one of the plates was developed and printed a face of a Chinese appeared very clearly beside Mr. Deacon, and this was recognised as "Dr. Cheong," one of Mr. Deacon's controls. It has caused quite a sensation in Launceston, as the photograph was taken in the ordinary course of business, and it has proved to many people that life after death is a fact. At Mr. Deacon's request I forward one of the photographs, which, I am sure, will interest

We have received the photograph, which is a half-plate, and clearly shows the extra face, which is decidedly that of a Chinese. We regret that it is apparently not sufficiently good to lend itself to reproduction, though its appearance is unique in our experience.

Miss Scott's letter is accompanied by a signed statement vouching for the accuracy of the above report, and signed by "Mr. J. W. Hughes, Chief Audit Inspector of the

State of Tasmania," and "Mr. N. M. Osborne, Mayor of Launceston."

We are glad to hear of the progress which is being made in little Tasmania. It is another evidence that Spiritualism is the same throughout the world, and that its strength consists in the evidences which are continuously obtainable that those whom the world calls dead are the persons who are really alive.—EDITOR.

—*

WHERE THE NORTH LEADS.

OPENING OF BIRKENHEAD CHURCH.

THE most important day in the history of Spiritualism in Birkenhead was undoubtedly Saturday, Nov. 22nd, when the opening ceremony and dedication of the new Hamilton National Spiritualist Church was performed.

Birkenhead Spiritualists have long been handicapped by the want of adequate accommodation for their religious meetings and activities. Commencing in a small room over a shop in Orange Road, Birkenhead, the Hamilton Spiritualist Church has gradually grown and extended until to-day it possesses one of the most beautiful churches in the country. In May, 1912, the church moved to Bridge Street, where the members congregated in a small brick building, which was duly registered for worship and marriages. The late Mr. Walter Howell officiated at the opening services here, and the chair on that occasion was taken by Mr. R. G. Roberts, who is still President of the Society.

About twelve months ago the premises in Bridge Street were disposed of by their proprietors. The blow came as a blessing in disguise, however, for it no doubt stirred the local Spiritualists to the supreme effort which led to the purchase of the fine, commanding building in Oliver Street, which is their headquarters to-day. The church has been newly decorated and overhauled, and provides accommodation for some six or seven hundred people. It has always been associated with religious life, and was at one time a Salvation Army Barracks. It is a church which Birkenhead Spiritualists can justly feel proud of.

The opening ceremony was performed by Mr. R. G. Roberts, and the dedication conducted by Mr. Ernest A. Keeling, of Liverpool. Miss Eileen Edwards, a Lyceumist, presented the key to Mr. Roberts, who, turning to the assembled crowd, said, "We now enter this building for the worship of God and for communion with the Spirit World."

Mr. Keeling, in his subsequent address, recalled the fact that the Hamilton Spiritualist Church was started as the result of a test that was given in Daulby Hall, Liverpool, by a medium. It was on its platform that he had made his debut as a Spiritualist speaker, and he remembered how, almost thirty years ago, he had been introduced to the members by a Mr. Chiswell, and had had to read a selection from the "Lyceum Manual," and make a few remarks thereon. He sounded a note of brotherhood, and called upon Spiritualist Churches to work more and more together, for, he believed, there was always great progress where there was co-operation.

"The South-West Lancashire Group of the S.N.U. has more churches that own their own buildings than any other part of Great Britain," he declared. "Birkenhead adds another to the list. You own this church to-day because of the support and help which has been given by the Spiritualists' National Union. (Applause.)

"In the Spiritualist Churches of England there are thousands of pounds all put away in building funds, and all of it earning usually only 2½ per cent. If these churches would put their funds in the Pooling Scheme of the S.N.U., we should own Spiritualist Churches in every town in England in fifty years. If Spiritualists stand for anything, if the spirit people have taught us anything, it is that we must practice brotherhood, not talk about it. Every religion has talked about the brotherhood of man as long as it has existed, but none have practised it. We know that in the spirit world it is brotherhood that counts—no matter how pure your aspirations, or how fervent your prayers, it is

your acts that really matter. We need more of the spirit of brotherhood in Spiritualism to-day." (Applause.)

Mr. Roberts, the President, said that the church meant to play an impressive part in the life of the movement. "This church will not live for itself, but for others," he said. "We stand for a distinct belief, and we will voice its principles with confidence and courage."

Mr. George F. Berry, representing the Spiritualists' National Union, congratulated the members on the work they had accomplished, and wished them a successful future.

Mr. George Mack, representing the Lyceum Union, recalled his first connection with Spiritualism in Birkenhead, and expressed the hope that they would continue their work in the future as enthusiastically as they had hitherto.

Mr. Thomas, Vice-President, congratulated the President on having lived to see the dream of his life accomplished. He was specially interested in the Lyceum, at which there was an average attendance of about forty.

During the afternoon Mr. Victory unveiled a Memorial Tablet to Mr. William Stephens, who had been a member of the church, and whose generous assistance had been largely instrumental in hastening the move which they had taken that day.

A WONDERFUL TRUMPET SEANCE.

A BLIND MEDIUM'S POWER.

By CHARLES MILSON, JNR.

THE following is a brief account of a seance held in the upper room of Mr. Maskell's house, which is ideally situated in the middle of a large orchard near Twickenham. Those present were Mr. Maskell (the blind medium), and his daughter, Mrs. Milson, Miss D. Milson, Miss M. Gowan, Mrs. Larkworthy ("Sunshine"), Mr. F. Jones (the well-known healing medium), Mr. C. Milson, Mr. C. Thornton and the writer of this article.

The seance, which was conducted in complete darkness, began with a prayer from the medium. This prayer alone would have convinced the most hardened sceptic of the absolute sincerity and deep religious feeling of the medium. During the hymn which followed, the sitters were aware of strong currents of air which blew upon their hands and faces, and many saw patches of golden light. Within five minutes the trumpet was levitated and moved rapidly round the circle, tapping each sitter in turn.

The first spirit to speak was "Joey," the medium's helper. "Joey" lived here about ninety years ago, and claims to be Grimaldi, the famous clown. "Joey" bade us "Good-evening" in a squeaky, high-pitched falsetto, and asked for the "Churchgoers' Anthem." This proved to be that once popular ditty, "The More We Are Together," and is typical of "Joey," who has the rare gift of discovering beauty and truth in the most unlikely places.

Lack of space forbids a detailed account of all the communications. I dwell, therefore, upon one, the facts of which are remarkable. About a year ago my two sisters sat in a circle with Mr. Maskell, when "Joey" described a beautiful young woman, who claimed to be their sister. Neither of my sisters could place the description, and thought there must be some mistake, since they had never possessed another sister. The matter was forgotten until some weeks ago, when the same spirit who still emphatically claimed sisterhood was described through another medium—Mr. Edmund Spencer—and later still by "Medicine Man," who controls Mr. F. Jones.

Subsequent discussion with our parents revealed the fact that when Jessie, my elder sister, was born, another child—a girl—was born dead. This young woman, who had never known an earthly existence, came to us, spoke to us, told us of her love, and kissed us in the little upper room near Twickenham.

At first we did not know her, for the trumpet hovered before my younger sister, caressed her and patted her hand, and a weak voice whispered, "Jessie! Jessie!" (Jessie,

my elder sister, was not present). We told her that we certainly knew Jessie, but could she not tell us something of herself? She cried again, "Jessie! Jessie! . . . SISTER Jessie!" Gradually, very gradually, it dawned upon us that this must be the spirit sister who had tried on more than one occasion to establish contact. When later she explained that there existed a strong link between Jessie and herself, and that "dear Sister Jessie gave her power," we understood what at first seemed so puzzling.

I wish that all those who talk so glibly of fraudulent mediums, of thought reading, ventriloquism, works of the devil, and so on, could have witnessed our meeting with this dear one, who at first was so overwrought with joy that she could not speak. I wish that all who doubt the fact of continued existence could have felt as we did, the reality of her love as she called to her "darling mother" and her "dear, wonderful daddy." She told us, among other things, that her name was "Mercy," and spoke of her great happiness. Her last words were to assure us of her love, and before she left she kissed us all.

"Pansy," a spirit child who often comes to Mr. Maskell's seances, came to tell us that she knew "Mercy," and said that she was quite the "beautifullest" girl she had ever seen. She then took a carnation from the middle of the room and, after kissing it, placed it in my mother's hands. This, she said, was from "Mercy," who, although she had managed to speak, was not clever enough to move the flowers.

INDISPUTABLE COMMUNICATIONS.

Many wonderful and indisputable communications were received. My cousin, Harry Nott, who died during the War, spoke at length. He seemed, if I may use the term, more "educated," but the excitability by which we knew him in the old days, remained the same. He was, in fact, so excited at first that it was difficult to distinguish the name. So emphatic was he on the point of his existence that when he used the word "alive" the trumpet vibrated like a loud speaker when the sound is too powerful for it.

My cousin brought my mother's mother, who, among other things, told us facts concerning a certain relative which were quite unknown to any of us, but which were afterwards proved to be true.

A very learned and noble spirit spoke to Mr. Jones, and thanked him for his useful life, which he has devoted to healing the sick. When questioned as to his identity, he replied, "I am Charles Wesley, brother to John."

Mrs. Larkworthy talked with her brother and her father. Their knowledge of her personal affairs, and of matters concerning her family, left no doubt as to the identity of these two very happy spirits. During the singing "Sunshine's" father could be heard quite plainly.

An Indian spoke with difficulty to Mr. Thornton, who, he said, would be a great healer. "Joey" described a Japanese lady of culture standing by Miss Gowan. He told Miss Gowan that at some time or other her hand would be used for writing, and promised that, if possible, the Japanese lady would speak to her. This, however, did not happen.

I talked with Tommy Wathen, a very dear friend who died two years ago, and I am certain that this was "Tommy" and no other.

Finally, "Medicine Man," the healer who controls Mr. Jones, spoke to us. He greeted us with an African phrase by which we now know him, and in a few dignified sentences thanked his medium for service rendered.

Should any man ask me if I really believe all this to be true, my answer is, "No, I do not believe, I KNOW."

LAW everywhere reigns supreme. All force is one. We think of heat, light, electricity, vital energy as so many separate forces. Yet they can be transmuted into each other.—H. W. DRESSER.

ERRATA.—We regret that owing to a printer's error the word "in" was omitted from the letter by Mr. W. Richards published in our issue of Nov. 21st. The fourth paragraph should read "Who is there that recognises the truth that God was IN Christ," etc. We gladly make the correction.

IN DEFENCE OF THE PLATFORM WORKER.

By IVAN COOKE.

A FELLOW ARTICLE TO "IN DEFENCE OF THE MEDIUM."

SUNDAY by Sunday we attend our Church or Society. By such means only do many of us learn of our philosophy, hear the facts upon which it is based, and gain spiritual food and strength for the coming week. Many of us have to depend upon public clairvoyance for our proofs of survival, for evidence of the continued presence, care and watchfulness of our loved ones in our daily lives. Many again have received by such means, when faced by this or that material or spiritual difficulty, a message which has proved of inestimable value and sure guidance. Therefore, it would be well if we better understood the strain and hardship entailed by public speaking and clairvoyance on those who serve us, so that we may the better appreciate such service, not only to our movement, but to ourselves as individuals.

We see but one side of the work, the side known only to the public. It seems so easy, to we who listen, to stand before an audience and speak. Speech is a gift common to all, and doubtless we ourselves could do it just as well, if we wanted to, and—well, if we had a little more confidence. Public clairvoyance seems also a simple matter, provided, of course, that one person has the faculty, a thing freely bestowed on a few privileged persons. It differs from other gifts, such as music, art, etc., in so far as their acquisition costs much money and labour, while clairvoyance is freely bestowed by the spirit on certain favoured individuals. (An extraordinary idea, but a prevalent one.) And how nice it must be to have people cluster around, to have said to one: "Mrs. So-and-so, you are wonderful—the description you gave me was perfectly marvellous! But could you just tell me"—etc., etc. (tired clairvoyants know only too well those "could you just tell me's" after a service). Surely it must also be an inspiration to be thanked for one's beautiful and inspiring address; to be told that you have given fresh help and strength to someone in need.

It is indeed! It is the one thing that keeps most workers at their job, I fancy, week in, week out, year following year, long after all gloss of novelty has gone; when it has come to mean less than nothing to be praised or flattered. To feel that you have done something for someone somewhere—ah, that makes it all worth while.

First of all, Spiritualists, do we realise the demands we make on our speakers and demonstrators? Compare for a moment an orthodox service against that of the Spiritualist: in the former the minister usually reads his prayers, and more often than not his sermon also, the latter lasting from fifteen to twenty minutes. The whole service is completed in an hour or less, and afterwards the minister has usually only to cross the road to be at home in his vicarage. In our Spiritualist service, however, we expect an extempore invocation, and a long extempore address to follow, lasting on an average some forty-five minutes (perhaps three times as long as the sermons. Surely it says a good deal for the quality of our speakers that they can thus hold an audience. (Could one endure three-quarters of an hour in orthodoxy?) We then demand and get twenty minutes or so for clairvoyance. Few of our services terminate in less than an hour and a half; some last for an hour and three-quarters. (Whether such length of service is justifiable or wise is another matter.)

Then the journeys! There is always that eternal getting there for the worker; always the weary getting home again. Cosy vicarages and snug manse are not annexes to any Spiritualist church. There must be the constant tussle with train and bus and tram, both coming when the worker is fresh, and returning when he—or more usually she—is extremely tired. And that worker has usually a living to earn during the following week, private incomes being scarce to vanishing point among Spiritualists. No stipend

arrives at regular intervals for those who minister to our needs. It means that the Sunday rest period which should have gone to fortify against the work of the week is sacrificed, and this not for one Sunday only, or for one week's work only, but that week by week and year by year those Sundays must be mortgaged.

But what of the financial return, you ask? Surely our workers are paid, and paid adequately? Think. Look around your own congregation next Sunday. Most of them seem—well, poorish, do they not? Glance into the plate as it comes round, and note how brown are its contents—can there be a large surplus for your speaker after the rental of the hall and other sundries are paid.

I know of one lady of a mathematical turn of mind who had the curiosity to work out her actual cash return from this work over a period of one year. At the time this lady was frequently a booked speaker and demonstrator, and her name would be familiar to most of my readers, her fees equal to those generally paid. Taking into account the time spent in travelling, her earnings amounted to exactly fivepence halfpenny per working hour, a sum which does not seem excessive when we remember that a char-lady asks and gets tenpence per hour, exclusive of meals.

It is no easy matter to speak in public, to stand and know that the responsibility of holding a large audience rests upon you; that it is for you to interest and feed those many souls. It is still more difficult to give clairvoyance in public, and requires long development of the psychic gifts before they are established sufficiently to be sure and reliable under the very mixed conditions obtained in a public meeting. Many there are who try and fail; many who might succeed, but who falter and tire when the first novelty has worn away; when the sheer drudgery of these perpetual journeyings becomes apparent. Few there are who stick it out; who keep on turning out to do their job—and the spirit people's—year by year with dogged patience and devotion.

I honour such workers. I would our Churches and Societies treated them more worthily. Many churches there are which are beyond reproach, but some who fall short. It would be well if each lady speaker were met and cared for by a lady appointed for that purpose; taken to some quiet seat where she could rest and prepare before going on to the platform, and provided with adequate refreshment before being sent on her homeward journey. Surely this is little to do for those who serve us? It is because we are thoughtless, because we do not realise how steadfast are those who so faithfully serve the spirit that we forget the duty which is ours.



HOW RE-UNION OCCURS.

A READER in South Africa sends us an account of some messages received in his circle, from which we take the following selection:—

It is very often noticed by us how spiritual seekers of the earth plane, coming in contact with a departed one, ask the question, "Have you met So-and-so?" Or again, "How is So-and-so?" One thing we cannot understand is why on getting in touch with the spirits there is rarely any earnest enquiry as to what spiritual life really consists of.

I will endeavour to explain in as brief a manner as possible how re-union of souls takes place. Let us take the case of the first soul of a family passing over. An interval of many years may elapse before a second member of that family crosses the border, and in the meantime the first soul may have advanced and been allocated certain work. On the moment of any relative or kin passing the border this soul is recalled immediately and is there present to witness and help the arrival of the new soul. After the period in the home of rest, the two souls are again re-united, and the more advanced is then often given the duty of leading the other on.—PASTOR.



ASPIRATION is better than content in a progressive being.—FITZGERALD.

THE CIRCLE OF BEING.

By W. H. EVANS.

I AM interested in Mr. Wareham's suggestions regarding some of the postulates of my article, "A Synopsis of the Circle of Being." The additions and amendments he suggests lack the clarity of my original statements, and are rather disappointing. The term Infinite Self comprises all that Mr. Wareham suggests by such phrases as Primal Spirit, Ether, God, which are merely names for the same thing. By confining myself to the one term I think I achieved clearness of definition, though possibly at the expense of under-elaboration.

The alternative suggested for postulate 22 is pure pantheism, and is not a complete statement. There can be no self-existing law apart from Infinite Self. Law is an expression of self, who is the original, directive intelligence. Design is implicit, otherwise we have an aimless movement which is not law, but its negation. We can only judge by results: The universe is before us, life is manifest therein, and what some think is its highest known manifestation, the human, certainly works according to plan. Is the Finite greater than the Infinite, who, if Mr. Wareham's statement be accepted, is just chance in disguise. I prefer my own rendering.

Postulate 23 is an expansion of my original statement.

Postulate 24 does not go far enough. Its hesitancy is eloquent of a sub-conscious fear about angels. This comes out also in his suggestions for Postulates 25, 26, 28 and 31. Mr. Wareham adds a note that the existence of angels cannot be verified; yet he speaks of the ether as if that was verified, but science has no means as yet of demonstrating its existence. The ether is an hypothesis, and I accept it. But why this hesitancy to accept the hypothesis of angelic beings? Why fear to accept the inferences which can be drawn from the fact of man's survival of death? I confess this hesitancy on Mr. Wareham's part strikes me as very curious, as if anything which savoured of old beliefs must not be admitted. Of course a belief is not necessarily true because it is old, but it is not necessarily false because it cannot be demonstrated. There is as much room for faith in science as in religion, and it is needed in both. Someone has said there are some things we must know to believe, others we must believe to know. Both angels and the ether are in the last category. Let me briefly state my grounds for belief in angels.

Mr. Wareham says, "The solar system is an incident." It is, but for us a very important one. Science says that once the solar system was a nebula; it contracted somewhat, and then a huge star passed by and its gravitational pull tore out fragments from it which became the planets and asteroids of our system. This was according to law, but is there any reason for supposing it was blind, unintelligent law? If we accept the affirmation of Infinite Self, it must be infinitely self-conscious and directive in all its manifestations. Therefore, what to us may appear as a chance operation is a process directed by intelligence for some reason. The reason is apparent in our solar system by the fact that Mr. Wareham and I and others can discuss these matters. As an incident, I suggest our solar system is but one of many such incidents. In the eternities of the past there have existed many solar systems, which have been born, developed, decayed and died. Are we to assume that this is the only planet upon which life has ever manifested? To say so would be presumptuous egotism on our part. Life is universal because the Infinite Self is a living self. Is it not reasonable to imagine that Infinite Self manifesting throughout eternities, and there being born of it many beings? If man survives the change of death he does so because he cannot die. He can and does change, but he never dies. He goes from state to state, growing as he goes. For what purpose? And why are we associated with this particular solar system? And what are we going to do when we have finished our education within it? Some of our spirit friends from the higher planes say we shall be world builders. I believe we shall, but that implies that there ARE world builders. And who are they but the spirits

who received their education in some pre-solar system. Speculative! Yes, but we must speculate to know. What is, has been. What we call natural laws are simply uniformities of co-existence and succession. They are inherent in Infinite Being; but they are not God or the Infinite Self, but modes of action. The suggestion that even solar systems are formed and are under the direction of governing Angelic Beings is, to me, reasonable. Hence, I adhere to my original postulates as being clearer and more definite than the suggested alternatives.

—*

A CONVINCING SEANCE.

PHYSICAL phenomena of a very convincing character were experienced at a recent seance conducted by Mr. Guy L'Estrange, of Great Yarmouth, in the home of Mr. H. E. Elphick, of Eltham, S.E.9.

"I have read accounts in THE TWO WORLDS of seances held in America, but I think quite as good phenomena as produced in this country," declares Mr. Elphick. On this occasion there were present seventeen sitters, in addition to the medium, and as all of those who gathered were convinced of survival, the conditions were generally regarded as excellent. The circle opened with prayer, and shortly afterwards the medium's guide, "James Hardie," spoke to the sitters. The first phenomenon witnessed was the removal of the medium's coat, which was cast into the centre of the room, despite the fact that he was securely bound in his chair, his hands tied to his knees, and his ankles to the chair legs.

The first materialization was that of an Arab, who proceeded slowly round the circle, showing himself to each sitter by means of a luminous slate. The next form to materialise was that of a young French dancing girl, "Suzanne." The third was recognised as that of Sir William Crookes. The final manifestation consisted of the levitation of the medium and his chair from the cabinet. He was deposited in the centre of the room, still bound in his chair! The light was turned on at this juncture. A few moments afterwards, when it had been extinguished, instructions were given to the sitters to light the room again, and the medium was found free in his chair, the rope which bound him having been removed.

Various minor phenomena occurred throughout the seance such as the production of hands and on one occasion the ceiling was tapped in time with the singing by an invisible operator using a luminous slate.

—*

GOOD PROPAGANDA.

ON Sunday afternoon, Nov. 23rd, Mrs. Violet Croxford, of London, was invited to give an address on "Some Ways in which the Dead Speak to us," to be followed by a demonstration of clairvoyance, at the Young Men's Institute, at Lower Edmonton Congregational Church. The fact of a Spiritualist medium addressing a meeting at an orthodox church created much interest, so that the meeting was thrown open to the members of the church. About 80 people (as many as the hall would hold) gave Mrs. Croxford a very hearty welcome, and listened to her address with keen and intelligent interest. The address was packed with evidence and wisdom, and lasted for 40 minutes. Then followed a fine demonstration of spirit return. At the close of the meeting the congregation gave her very hearty thanks. They also appointed a Spiritualist chairman, thereby showing a perfectly open mind on the subject. We return thanks to God, and hope that this is the beginning of a closer fellowship, and we may all mean it when we sing "All one body we: one in hope and doctrine, one in charity."

—*

HUNGER for such possessions as can be held by the pure soul, that you may accumulate wealth for that spirit of life which is your true self.—M.C.

NEWSY NOTES.

CREDULITY—A WARNING.

I wish we could correct the tendency, which is becoming clearly marked in Spiritualists to-day, to accept all types of phenomena and out-of-the-way events as interventions of the Spirit World. I strive to avoid generalisations, but I think it is true that there are to-day a great many Spiritualists who believe that their guides and friends on the Other Side are ever at their beck and call, though such an attitude merely shows their ignorance of one of Spiritualism's greatest lessons—the lesson of personal responsibility. One of the great values of earth life is that it instils by constant experience the lesson of self-control and self-responsibility into the heart of the individual. It is a mistake to attribute everything which strikes the senses as extraordinary to the action of the Spirit World. Those who dwell on the Other Side have their work to do just as we have, and whilst it is possible that they may take a close and friendly interest in the friends they leave behind, and occasionally render them help, it is not always that they are by our sides, working out our problems, sweeping away our difficulties.

EXTREMES.

I have seen the most utter sceptics who, when convinced of survival, became credulous in the extreme. In every knock they would hear a spirit; in every light see a spirit, and in every unusual sensation, feel a spirit. Such people are certainly no asset to this movement, which would be nothing if it were not critical. Spiritualists must guard against credulity, for in dealing with matters which are so astounding and so wonderful to the physical senses there is always the danger, once one phenomenon is proved, to accept the others too readily.

CONFESSION.

I am moved to these remarks by a correspondent who objects to my criticisms, and who asks: "Are you really a Spiritualist?" The question involves a confession. Since I first came into contact with the subject I have maintained a critical attitude, for in dealing with the question of an after-life I realise I am treating the most important subject in the world. I do not in the least doubt that one or two of the experiences I have been privileged to enjoy would have convinced a good many immediately of survival, had they themselves had them. But I want to be sure of my ground, firm in my conviction, for there is nothing more contemptible in the world than the Spiritualist who shouts "I am convinced by personal experience of survival," and who in his heart doubts his message, when as he proclaims it.

THE CHAIN.

From the start I likened my psychic experiences to links in a chain. That chain is a very long one by now. There are a good many links in it, but I am still in the unfortunate position that I have forged no link which only Spiritualism can explain. I can account for each one by another theory (or by the co-operation of one or two other theories) quite as well. In other words, I have never had PERSONAL experience which would convince me of survival beyond every shadow of doubt. But, while I admit that the links in my chain can be individually accounted for by explanations other than the Spiritualistic one, the only theory which will adequately account for them ALL is that which implies human survival. Sooner or later the perfect evidence may come, but as I stand there remains one fact which too many Spiritualists in a similar position overlook—the strength of any chain is its weakest link!

SURVIVAL IS PROVED.

So much for my own experience. What of others? Well, we cannot explain them all away. I am a Spiritualist to-day because I have gone so far by myself, ALMOST convincing myself, but also because I have contacted certain rare cases in the experience of others which I, with all my elastic "anti" explanations, cannot suitably account for.

Only Spiritualism's principles will explain them, and that is why I am a Spiritualist. Still, there is a certain weakness in the Spiritualists' position, for it cannot be gainsaid that in almost every case conviction is gained as the result of a series of incidents, during the intervals of which the mind is slowly being persuaded to the easiest explanation. What convinced Sir Oliver Lodge of survival? Was it one experience, or was it the result of a long, trying scientific examination?

WELL DONE!

For all the criticism which has been heaped upon them, however, Spiritualists deserve congratulation on the great work which they have accomplished. In eighty-two years they have transformed the world, and if the Movement has not offered complete satisfaction to a few supreme doubters, that is because it has progressed much further as a religion than as a science. As a religion, Spiritualism is a few hundred years ahead of its competitors, who are as yet fighting over matters of theology and offering no real comfort or help to the masses on whom they depend. As a science, however, Spiritualism has still far to go, but it is likely that in the future, as we become more firmly established, and as the various doors open to us, we shall have a better opportunity to proceed with the work there. It is no use leaving it all to the psychic researchers. If the past has taught us anything, it has surely taught us that.

THE SEQUEL.

When I had written the above confession I went to my usual weekly circle, where (Horror of horrors! or joy of joys!) I was controlled by what the sitters told me was a discarnate entity! There are some coincidences in life which seem more than coincidences; at any rate, I am frank enough to say that I write now with a much more sobered mind. I shall never forget the experience, and feel that I shall have to reconsider my statement about personal experiences and survival. At any rate, rather than destroy the above (which may hold out a hope to many a sincere soul placed in the same position as I was myself) I have decided to preserve it. After all, you do not appreciate the joy of feeling firm ground under your feet until you have had the terrorising experience of climbing a steep cliff. We have all got to make the climb in life sometime, but it is worth it when you get to the top.

THE BILL.

We should give all the laurels to the Parliamentary Committee of the S.N.U. and the other organisations who have been associated with the job because the Bill which seeks to obtain freedom for Spiritualists received its first reading in Parliament last Wednesday. In times like these we are apt to forget our predecessors, the men who carried the flag before we did. It is due to their efforts that Spiritualists enjoy what measure of freedom they have to-day. The Parliamentary Committee is not working for to-day. The work for to-day has been finished. Those leading Spiritualists who have this matter in hand are working for the future, when Spiritualism, thanks largely to their efforts, may claim the same rights and advantages as all other religious systems enjoy.

OBSERVER.

A TRAVELLER'S RETURN.

WE are pleased to announce that Mr. J. Tinker, who left England recently to go to Johannesburg, has decided to return to Manchester in the near future. He and his wife are travelling home on the "Carnarvon Castle," and expect to arrive in December.

"The hot dust-laden air plays havoc with our health," writes Mr. Tinker. Mr. Tinker had intended to assist the South African churches, but will resume his work in England on his return.

MAKE money your God, and it will plague like the devil.—WAYSIDE PULPIT.

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NOTICE TO ADVERTISERS.

Owing to Xmas Holidays, will Advertisers please note that Advertisements for issues of December 26th and January 2nd are wanted at this office by First Post on December 17th.

THAT PARLIAMENTARY BILL.

AS ANNOUNCED on another page, the Bill to relieve Spiritualists from the legal disabilities under which they suffer under the Witchcraft and Vagrancy Acts has been introduced into the House of Commons, and received its first reading. This does not by any means mean that it has become an Act of Parliament.

The fact that there was virtually no opposition opens the way to the possibility that if time can be spared for the measure it may become the law of the land. For many years Spiritualists have suffered under acts which were passed long before Spiritualism came into being, and which, therefore, could not have been intended to be applied to psychic activities; and for over half a century the acts have been applied indiscriminately, generally by people who had no knowledge of psychic phenomena. That rogues have been punished under the act is perfectly true, but it is also true that genuine psychics have been victimised, often as the result of denominational bigotry. It is quite probable that the Bill which has been introduced will not please everyone. That is only to be expected in whatever form such an act is framed. The only voice raised in the House against the Bill was that of Mr. MacQuisten, who complained that it did not go far enough. He thought that the Witchcraft Act should have been repealed. But the act which has been most used against Spiritualists is the Vagrancy Act, and this embraces a large number of offences, and in many respects is quite a good act. No complaint could be raised against the Vagrancy Act had it been applied to offences against which it was originally passed, but owing to Spiritualism being an entirely new subject, when it became necessary to deal with abuses, there was no act under which proceedings could be taken except the Vagrancy Act, and so by an accident the Act has been applied to a class of offence never previously contemplated.

In July last a Deputation waited upon the Home Secretary to lay our case before him. Mr. Clynes was good enough to say: "I want to see the most complete freedom and there is nothing more hateful to me than any kind of interference with people's tendencies of conscience in these matters, but the law is what it is, and the duty of the poor Home Secretary is to administer the law." Mr. Clynes went so far as to suggest that it was the business of Spiritualists to define the qualification of mediums, to provide

rules for the governance of their conduct, and to indicate the specific immunities which they wished conferred upon them, and the Bill is an effort to meet those requirements. Its brevity is its best recommendation. A long detailed Bill would have raised up opposition on points of detail, in which the main principle would have been forgotten, and we hope the Bill will pass. In our opinion it is a sane and well-balanced measure of freedom, while it does provide for the protection of the public against charlatans and fraud.

The Home Secretary in the interview above mentioned pointed out very clearly the attitude of the Home Office in the matter. He said "The sole function of the Government in this matter is to protect the public against fraud, imposture, and mental terrorisation. In every large community there are numbers of ignorant and credulous people who would be willing to part with their money in order to have their fortunes told, and would place implicit reliance on what was told them." That, unfortunately, is only too true, despite the amount of money we are spending on education. It is quite as much the duty of the Spiritualist as of anyone else to protect the public from the abuse of any liberties they enjoy, but the Bill will make it possible for the honest medium to exercise his gifts under the supervision of a qualified Spiritualist or Psychical Association.

Doubtless the Bill will be considerably altered and extended before it becomes law, but we do want to point out to the Spiritualists of this country that they have no right to expect that under this or any law they should have the right to do as they like, or indulge in any type of practice without consideration for the protection of the public. We hope one of the activities which will result from the Bill will be that all the various Spiritualist Societies and Psychical Societies, whether adopting the religious, the Christian, or the scientific attitude towards Spiritualism, will be prepared to work together to establish some central authority which shall supervise the issuing of licences to mediums who are able to give evidence of the possession of psychic powers. "The Spiritualists' National Union" have made every effort possible to get into contact with all the organisations in the country which are interested in psychical phenomena. It was the Union's appeal to the public which got together the funds for the promotion of the Bill, and we are sure the gratitude of the Union is extended to all the various independent and scientific societies who have very sympathetically co-operated with them in its promotion. Hundreds of hours have been spent in the consideration of the problem, and legal advice has been obtained from many sources and on many occasions, in order that the best way out of a difficult position might be obtained. We hope that all Spiritualists will labour together to hasten the time when the Bill shall become part of the law of the realm, and to establish the machinery which shall put mediumship upon a high, noble, dignified, and evidential basis, and purge it of many of the evils which have alas! too often hindered the progress of spiritual truth.

There is much work to be done. There is need of a strong organisation to carry out the heavy responsibilities thrown upon Spiritualists by the Bill. All these can be met if we stand together in the spirit of true co-operation, remembering that scientific truth, and loyalty to the best interests of humanity on both sides of the veil, are due from us. The certification of mediums has worked very smoothly within the organisation of the S.N.U. for over ten years. The same spirit exercised by kindred bodies will undoubtedly establish Spiritualism upon a more scientific basis than it has ever yet attained. It is easy to criticise: anyone can find fault. The time has come when positive and constructive work must be done, and he who can make a valuable suggestion is of more value to the cause than a dozen people who merely criticise. The cause is worth our every effort. There is no need for hurried and panicky action. There is need for cool thought and spiritual guidance, and for firm resolution.

Meanwhile, may we add as an after-thought that it is quite likely that more money will be needed before the task is completed, and we believe the movement will rise to any call made.

CURRENT TOPICS.

WE are pleased to be able to announce
THE FIRST LAP. that on Wednesday, Nov. 26th, Mr. W. T. Kelly (Lab.—Rochdale) introduced into the House of Commons a Bill to relieve Spiritualists and mediums from the disabilities under which they suffer. The Bill was read a first time. There was practically no opposition. Mr. MacQuisten, who raised the only criticism on the Bill, in a very humorous speech remarked that he would have supported the motion had the Hon. Member had the courage to make it a Bill for the total abolition of all laws against witchcraft. The Bill passed its first reading without a division. Mr. Kelly, who is not a Spiritualist, but is a member of the Roman Catholic Church, explained to us some time ago that while he is not a Spiritualist, he does believe in religious equality, and thinks that all denominations should be equal before the law. We congratulate and thank Mr. Kelly for the service he has rendered and the spirit of democracy which has prompted his action.

Our next issue will contain our Special
LOOK OUT FOR OUR SPECIAL XMAS NUMBER. Xmas Supplement. Readers and Churches are advised to order early. There is sure to be a demand for extra supplies. The number will be a bumper one consisting of thirty-six pages, and will contain, in addition to our usual features, a couple of first-rate ghost stories. It will be an excellent number to place in the hands of inquirers and strangers, and we rely upon our numerous band of readers to make this number widely known.

Quite a sensation has been caused by the
SYSTEMATIC LYING IN THE COURTS. statement of Mr. Justice McCardie that "perjury is the greatest of all evils in the courts." "With regret," said Mr. McCardie, "I venture to express the opinion that perjury in the law courts is in some degree encouraged and increased by the low standard of frankness and honesty so widely and unhappily shown in many aspects of our party political system." "The question of stemming the tide of perjury," his Lordship concluded, "is a grave and responsible one not only for the psychologist, but for all responsible citizens. There is need to teach future generations a new and higher standard of truth." It is, of course, true that Mr. Justice McCardie draws his experience from the Higher Courts. It is probable that the magisterial courts are by no means as badly affected as the High Courts, but there is a growing opinion in this country that in the High Courts the biggest liars get the verdict. It is a very sad comment upon our assumed progress, but we fear it is only too true that one has but to sit in the High Courts for a few days to be perfectly sure of the fact that perjury is considered to be justifiable—despite the oath.

The wonderful mediumship of Mrs. Margery Crandon is by now well known throughout the world, and the reproduction by psychic means of the thumb prints of her brother Walter has excited
MORE THUMB PRINTS. endless controversy. All the criticism which has been levelled against them has not in the slightest degree weakened their evidential value. One of the results of the obtaining of the Walter thumb prints was that all the members of the Margery Research Group had their finger prints taken by an official expert, and placed on record. Amongst these were those of Charles Stanton Hill, a well-known Boston lawyer. On Sept. 2nd last Mr. Hill passed away, and on the 8th he first gave evidence of his possible presence in the Margery seance room by means of raps and faint whistles. "On Oct. 12th, under strictly controlled conditions, there were produced upon three pieces of wax three thumb prints, which are pronounced on examination by experts to resemble exactly a print made during his lifetime of Mr. Hill's right thumb." The facts are published by the American Society for Psychical Research in the November edition of their monthly journal, and we are promised fuller particulars in the succeeding issue. "The facts as now

stated are beyond question," says Mr. Mark Richardson. It is generally recognised that the strongest evidence of personal identity is afforded by the finger print process, and the guides of Mrs. Crandon are doing wonderful work. The evidence of finger prints is often sufficient to condemn and even hang a criminal.

"The Wimbledon Advertiser" publishes
THE REFLECTOGRAPH. a three column article dealing with the Kirkby-Jobson "Reflectograph." The reporter of the paper was personally present at one of the sittings which took place on Armistice Day. The reporter gives a very fair and unbiassed report of what occurred, and himself received the name of a lad he had been associated with in the office, and who lost his life in the Great War. The messages recorded are certainly clear and evidential. This is the instrument to which our Editor alluded in an article in our last week's issue.

AN APPEAL.

AS A RESULT of the recent inquiry made for Spiritualists residing in Bognor Regis locality, the Southern District Council of the S.N.U. have become acquainted with a few local friends. Will any others living in the district kindly communicate with Mr. J. G. McFarlane, 6, St. Piran's Avenue, Copnor, Portsmouth? If warranted, the Council propose to arrange a public meeting early in the new year to consolidate forces.

NEW CHURCH AT BATH.

We are informed by the President (Mrs. S. Brown) that the new church at Bath, which was opened on Nov. 2nd by Mr. A. G. Newton, Vice-President of the S.N.U., is making very satisfactory progress.

The President sends us an account of two most convincing direct voice seances which were held in her home on Nov. 15th and 16th, the medium being Mr. Collen-Smith, of London. After giving her own testimony, she adds the following communication received from a sitter:—

"On Sunday, Nov. 16th, I was present with five other persons at a seance held at a private house in Bath, Somerset, under the mediumship of Mr. Collen-Smith, of London. I was not known to the medium, nor was he aware that I should be attending the sitting until we were introduced immediately prior to the sitting. Whilst the medium was in trance an entity purporting to be Mrs. X. addressed me by my Christian name of Albert, which was known to only one other of the sitters, and was not known to the medium. Mrs. X. gave her Christian name and surname (which were known only to me), and the medium by actions described certain conditions of Mrs. X. at the time of her passing, including particularly the condition of her hair and the fact that she was wearing glasses. The disorder which caused her death was also indicated. Furthermore, the Christian name of the deceased's sister was correctly given. I was the only person present when Mrs. X. died, and declare that the names given and other facts stated through the medium were correct in every respect. I had never previously attended a Spiritualistic seance, and was deeply impressed by the phenomena demonstrated.—(Signed) ALBERT E. FORD, 66, Lower Oldfield Park, Bath."

WITHOUT contrast and comparison we could not interpret experience. Without darkness and evil we should not know light and good, even if we were perfect at the start.—H. W. DRESSER.

THE compiler of the M. S. T. informs us that there are still copies of the volume of extracts from the spirit teachings of "M.A. (Oxon.)" available for any librarian or secretary who has not taken advantage of the offer. A specimen copy will be sent free to any church librarian or secretary who will send a postcard at once to "The Compiler, M.S.T." Office of THE TWO WORLDS.

A DREAM JOURNEY TO THE RIVER NILE.

By EDWIN FELSTEAD.

BEFORE us stretches the mysterious river Nile, touching close on the threshold of Thebes, where gigantic pillars fight a losing battle with Time, and skirting the veritable sea of sand that expands westward towards the Tombs of the Kings. Sad relics of a long forgotten past, those sepulchres. Rifled by recent explorers, they yet hold their secrets.

Ere the river steamer nears the solemn ruins of Karnak, the eye of the traveller observes two towering things, set back full a mile from the edge of the river. We are told that they are the famed Colossi of Thebes. Yet awhile, and the "dahabeah" puts us down on the left bank of the Nile. And as we walk toward the monuments we see the sun lowering in the west over the hills.

The ground on which we are walking is composed of thick, reddish brown soil, left by the periodic floods. A cool breeze heralds the approach of night. And we tread deep in the still warm soil, eagerly wending our way through the allotments of maize and clover towards the two giant effigies in the distance.

An uncanny stillness reigns over the desert. We seem to be in another world. What strange people erected those great images? Surely long past! It must be thousands of years now—long before the coming of Antony! Yet the desert seems to compel, to dominate, to—but how imbued with life those images appear to be!

We are now very close to the colossi. Our reverie is disturbed by the wailing of some fellahin close by. They wailed like that in Ancient Egypt. We stop, fascinated. It is as if the desert around were answering in a mocking call. But it is again all still, the silence now and then being broken by our feet as we make our way back over the bare ground between the images and the allotments.

An icy gust of wind comes round the base of the nearest pedestal. A guide tells us to turn and gaze, while he explains to us that this is the north-most image, that of Memnon himself. Effigies of King Amenhotep III., called Amenophis, the two stone monuments, stand each eighteen yards apart. Each represents a seated figure of a man upon a throne. They are set square upon pedestals, now sunk deep into the mud deposits. Terribly mutilated by the hands of Time, the forms and faces of the figures have lost all human resemblance. Yet there is the impression of them looking out into the endless vistas of eternity. Those featureless faces seem to speak of another day, when Karnak's mighty halls reared their pylons to the heavens, dwarfing even the two images set by their very doors.

Standing with the cold night air about our faces, we can almost feel the stone faces gazing at us. The impression is very strong—and it is lasting. Our eyes wander up the inscribed surface of the throne of Memnon. This, the image that of old gave out strange sounds at daybreak. Hence its name—the Vocal Memnon. For in 27 B.C. a seismic disturbance smote the top of this image to earth. And from then on were heard the miraculous notes. The ancients said that it was Memnon calling his mother Eos, the Dawn.

But with the re-building of the Memnon by Septimus Severus in A.D. 170 the sounds ceased. Pausanias had visited this very spot, and had likened the notes to the sounds of a harp-chord—broken.

Yet Memnon was not of Egypt. He came from the East, from the Land of the Sunrise.

There had come a day when some put down the phenomenon of the Vocal Memnon to the effect of the morning sun on the stonework of the image.

We glance upward again. The whole attitude of the figure is that of some giant resting. Arms reclining on mighty thighs, his hands upon his knees; the two column-like legs against the bechiselled pedestal, lifting the lap high to the dome of the star-lit sky. Fully sixty feet high and more, the foot of the Memnon has been washed annually by the periodic Nile floods. The black earth deposits at

the base now make a layer fully six feet deep. But to-day the Memnon no more heralds the Dawn. All we hear at sunrise is the mournful singing of the "fellahin"—impoverished descendants of the Ancient Egyptians—and the sweep of the dry sand as it is carried by the morning breeze around the base of the effigy.

Soon the Nile will stretch her cold arms far and wide, and the surrounding country will resemble the sea. It is then that we would come of an evening, and, as the glowing disc of the sun sinks behind the hills which guard the valley of the Tombs of the Kings, the dwindling glory of the heavens is mirrored in the flood, and Memnon and his mute companion brood like spectres of the night, keeping watch till the end of Time.

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REMEMBRANCE DAY IN ITALY.

By GLADYS DAVIES.

YESTERDAY, November 4th, being the Italian Day of Remembrance, I joined our little band of English people who, together with the Italians, paid homage to those brave men who gave their lives in the great war. Each nation carried the banner of its own country, and laurel wreaths, and one could yet feel there was a great bond of union.

An impressive service was held in the Roman Catholic Cathedral here, in Alasio, and during the chanting of the prayers I suddenly beheld many, many spirit forms in close contact with their loved ones. Several came up to me, and in Italian said, "We live! We live! We are not dead, we live!" The large crucifix suddenly became illuminated, and, instead of the agonised Christ I saw through the blaze of colour the thought-form of the arisen Christ.

While our British Anthem was being played I saw several of our own boys, and among them my father, who was killed in the South African War. It was truly a touching, sympathetic service, and my heart ached for the poor people who were weeping and mourning for their so-called "dead." I longed to be able to share with them the knowledge that we possess. I could see their arisen ones trying to make their presence felt.

After the service we marched to the end of the pier, and when the "Last Post" was sounded two wreaths were cast upon the water to the honour of those who perished at sea. As the British was being thrown I saw many spirit hands held up out of the water, and when the Italian one was cast several beautiful bright forms caught hold of it, and hands joined hands. Then a sadness such as I seldom experience came over me, even though I knew that those beloved souls understood and had realised true brotherhood, for each seemed to say, "We are all one; nationalities do not count." Oh, that we all could arrive at that understanding.

From the pier we proceeded to the War Memorial, and there also wreaths were placed. The only difference I could see between the British and the Italian one was a bunch of scarlet poppies.

I returned home full of power, and later on a mother who had lost her all controlled me, and spoke to my friend. She was very distressed, not having realised that she too had passed, and was still mourning her lost ones. She received comfort and light, and went away happier. She was an Italian. Then a plain Tommy Atkins spoke, and wanted it to be known generally that they—the boys, as he called them—wished only for peace, and were all now helping to bring it about, but they could do so little while men persisted in inventing instruments and means of destruction, instead of using their powers for good, etc.

How natural, and almost unbelievably human, these dear souls are, and we as instruments are truly privileged in being used to help, if only one soul, to find light and understanding. It is, indeed, glorious to be blessed with sight and hearing, etc.

Remembrance Day in Italy will always be an outstanding feature in my memory.

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BEFORE the ear can hear, it must have lost its sensitiveness.

CORRESPONDENCE.

INFORMATION WANTED.

SIR,—While sitting in meditation recently, and particularly considering the spirit phenomena in the Bible, in comparison with the modern phenomena, I was given a vision of Jesus leaving the imprint of His features upon a linen square or handkerchief, and I was told that here was an analogy to present-day psychic photography. I afterwards faintly remembered having heard a legend somewhere (possibly from the Apocryphal Gospel) of some such incident. The guide told me that he was unable to say whether the story is true, but that he had heard it passed down from higher guides as such.

I wonder whether any of your readers have received any information of a similar nature, or are able to tell me where to find a record of the occurrence. E. F. SHERIDAN.

CAN THESE THINGS BE?

SIR,—It seems to me that the attitude of both scientists and theologians towards Spiritualism tends to be: "These things cannot be; therefore, they are not." And the Spiritualist answers: "They are; therefore, they can be."

Kingsley illustrates this well in his account of Professor Atholmsprts catching the water baby, and his comment is, if I remember rightly: "Never say a thing cannot exist till you have seen it not existing."

And Jesus said: "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." E. L. S.

LEEDS DISTRICT COMMITTEE.

THE last conference of the above was held at Normanton National Spiritualist Church, Queen Street, on Sunday, Nov. 1st, the President occupying the chair. The minutes were read with, and arising out of the correspondence came the question of winter propaganda. It was decided to commence fortnight's propaganda effort in Leeds with the engagement of Mrs. Madge Donohoe, providing successful arrangements could be made. The secretary pointed out the seriousness of the financial position, and after a lengthy discussion it was decided to appeal to churches and associates on the subject. One new associate was confirmed.

In the evening a meeting was conducted by the secretary, who was supported by Mr. and Mrs. Crabtree and Mrs. Smith.—A.S.

SOUTH MIDLANDS COMMITTEE.

THE monthly meeting of the South Midlands Subsidary Committee was held on Saturday, Nov. 22nd, at the Small Heath Church, where, considering the very inclement weather, a good number sat down to tea.

There was a lot of business transacted. The report of the Town Hall meetings showed a balance, and an interesting discussion centred around the presentation of trance clairvoyance at large propaganda meetings such as this, a large proportion being in favour of normal clairvoyance and not trance operation. This is a part of the presentation of the phenomena of continuity that must receive a definite decision. There seems to be a doubt in the minds of many of our workers who have had convincing evidence, whether the form of presentation "adds dignity" to our movement.

Our finances showed a good balance in hand and prospects of growth. The S.N.U. E.C. meeting places were discussed, and regrets were expressed that the S.N.U. do not adopt a system of rotary visits to the various districts to supply at least twelve months in advance, so that an opportunity may be given to the churches to take advantage of visiting National speakers, and also help the S.N.U. It was regretted that only one church could take advantage when the S.N.U. E.C. visited Smethwick on Oct. 29th.

The Mediums' Fellowship scheme is receiving consideration, and it is hoped the local workers will show their

interest in same, which will be fully discussed at our January meeting.

NATIONAL DIARY.—It was thought the S.N.U. should make individual application to churches that their advertisement of address and time of service might be included, and thus make the diary of more value to our people. Many churches were not aware of the conditions of insertion.

Altogether a very helpful meeting. Our thanks are due to Small Heath Church officials for their kind entertainment.

CHURCH FORMED AT CLACTON.

WE are glad to report that, largely due to the work of Mr. F. W. Rickett, a Spiritualist Church has at last been formed at Clacton-on-Sea. The Society will be known as "The Clacton and District Spiritualist Mission," and will embrace Clacton-on-Sea, Great Clacton, Little Clacton, Frinton-on-Sea, and Walton-on-Naze.

For some time meetings have been held in Clacton, with a view to establishing a local Spiritualist Church, and as a result some twenty workers decided to form the Clacton and District Mission. Mr. F. W. Rickett has been elected President, and the activities of the church will include a developing circle on Monday evenings, which anyone can join.

We advise all Spiritualists in the area to get in touch with Mr. Rickett, of "Fenham," Severn Road, Clacton, and hope to hear of further good work being accomplished in the district shortly.

NEW LONDON CHURCH.

THE inaugural meeting of the Church of Psychic Science, Harrington Road, South Kensington, London, was a complete success. An attentive audience filled the attractive Queen's Gate Hall and participated wholeheartedly in the service.

The service was conducted by Mr. Horace Leaf, F.R.G.S. Vice-Admiral J. G. Armstrong delivering the principal address. He spoke with characteristic charm, his discourse being listened to by a delighted audience that fully appreciated the various incidents he related and his instructive deductions from them. There were many expressions of appreciation after the service.

Madame Lotte Plaat, the famous psychometrist and clairvoyant visiting this country from Holland, gave excellent demonstrations of her remarkable power, the service being concluded by a short enthusiastic speech by Mr. A. Vout Peters, who was invited to occupy the platform when his presence in the hall was known.

The future prospects of the church are excellent, considerable interest being taken in the fact that Mr. Horace Leaf has undertaken to act as regular minister and medium.

Great interest has been shown by the church officers and the public in the Special Healing Service which will regularly follow the ordinary Sunday evening service of address and clairvoyance. These healing treatments will be given free of charge by qualified healers, and all who are sick are heartily invited to take advantage of this valuable service.

DARKNESS is a form of light. Truth is light itself.—SOCRATES.

CHRISTMAS CLEARANCE SALE.

Unique opportunity to buy Presents of Psychic and General Books offered at Bargain Prices.

The Spiritualist Calendar, with a large stock of general Calendars and Xmas Cards on sale.

PSYCHIC BOOKSHOP, LIBRARY & MUSEUM,
2, ABBEY HOUSE, VICTORIA STREET, S.W.1.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 7TH, at 2-30 and 6-30,
LYCEUM OPEN SESSIONS.
At 8-15, MR. COTT.

MONDAY, at 3, MISS SMITH.

At 8, MEMBERS' CLASS.

TUESDAY at 8, OPEN CIRCLE.

THURSDAY, at 3 and 8, MISS SMITH.

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

SUNDAY, DEC. 14TH, MRS. LANGFORD.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, DEC. 7TH, at 11,

MR. F. W. BACON.

At 6-30, Meeting at Ardwick Picture Theatre.

MONDAY, at 8, MRS. F. GERSHON.

WEDNESDAY, at 8, DISCUSSION CLASS.

SUNDAY, DEC. 14TH, HOSPITAL SUNDAY

Services conducted by B.M.H.A.

SILVER COLLECTION at all meetings.

Manchester Society of Spiritualists
38, MASKELL STREET.

SUNDAY, DEC. 7TH, at 10-30,

MRS. WINIFRED POOLE.

At 3, OPEN CIRCLE.

At 6-30, J. B. MCINDOE, Esq.,

At Ardwick Picture Theatre.

MONDAY, at 3, MRS. WORTHINGTON.

WEDNESDAY, at 3 and 8, MRS. PITT.

SUNDAY, DEC. 14TH, MR. R. MORGAN.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, DEC. 7TH, at 10-30, LYCEUM.

At 3, 6-30 and 8, MISS CADDICK.

MONDAY, at 3 and 8, MR. GLEDHILL.

WEDNESDAY, 3 & 8, MRS. WOLFENDEN

SUNDAY, DEC. 14TH, MRS. JACKSON.

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

SATURDAY, DEC. 6TH, at 7-30, SOCIAL
and DANCE. Tickets 9d. each, inclusive

SUNDAY, DEC. 7TH, at 2-30, LYCEUM.

At 6-45 and 8, MR. WAINWRIGHT.

MONDAY, at 8, OPEN CIRCLE for

HEALING and CLAIRVOYANCE.

TUESDAY, at 8, MRS. A. SPENCER.

THURSDAY, at 8, MRS. PITT.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, DEC. 14TH, at 6-30,

MR. J. BELL, D.N.U.

At 8, MRS. WOLFENDALE.

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

SUNDAY, DEC. 7TH, at 3, PUBLIC CIRCLE

At 6-30 and 8, MR. MUDD.

MONDAY, at 3 and 8, MISS SELLARS.

WEDNESDAY and SATURDAY, at 8,

PUBLIC CIRCLES.

THURSDAY, at 3 and 8, MR. MUDD.

SUNDAY, DEC. 14TH, MR. MINNERY.

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

SUNDAY, DEC. 7TH, at 2-45, LYCEUM.

At 6-30 and 8-15, MR. T. CONNOR.

TUESDAY, at 8-15, OPEN CIRCLE.

THURSDAY, at 3-15 and 8-15, MRS.

CROMPTON.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, DEC. 14TH, MRS. SPENCER.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, DEC. 7TH, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, MISS RICHARDSON.

WEDNESDAY, at 8, MISS GOODWIN.

SUNDAY, DEC. 14TH, MR. MUDD.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 7TH, at 2, LYCEUM.

At 3-15, CIRCLE, MR. BOLD.

At 6-30 and 8, MR. C. BRADY.

MONDAY, at 3 and 8, MRS. BENSON.

TUESDAY, at 8, CIRCLE, MR. MINNERY.

WEDNESDAY, 3 and 8, MRS. BUCHAN.

THURSDAY, at 8, MEMBERS' CLASS

Conducted by MRS. LEE.

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

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, DEC. 7TH, at 11-15 and 7,

ALDERMAN D. J. DAVIS, J.P.,

Address and Clairvoyance.

MONDAY, at 8, HEALING CIRCLE.

THURSDAY, at 8, ADDRESS and

CLAIRVOYANCE.

National Spiritualist Church, Brighton
MIGHELL STREET HALL.

SUNDAY, DEC. 7TH, at 11-15 and 7,

MRS. M. MAUNDER,

Address and Clairvoyance.

MONDAY, at 7-45, PUBLIC HEALING

CIRCLE.

WEDNESDAY, at 8, PUBLIC MEETING.

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

SATURDAY, DEC. 6TH, at 7-30, and

SUNDAY, DEC. 7TH, at 11 and 6-30,

MRS. ETHEL CLARKE, C.S.F.,

Address and Clairvoyance.

SUNDAY, DEC. 14TH, MRS. S. D. KENT

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

SUNDAY, DEC. 7TH, at 6-30,

MR. BOLTON (Secretary, L.D.C.),

Address.

TUESDAY, at 3, LADIES' MEETING.

THURSDAY, at 8, MRS. COOKE,

Address and Clairvoyance.

SUNDAY, DEC. 14TH, MRS. H. WRIGHT.

SOCIETY ADVERTISEMENTS.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, DEC. 7TH, at 3-30 and 6-30,

MRS. LILLEY.

At 8, OPEN CIRCLE.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, DEC. 6TH, at 7, and

SUNDAY, DEC. 7TH, at 3 and 6-30,

MISS LILLIAN GEORGE.

DEC. 13TH and 14TH, MR. E. SPENCER.

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

SUNDAY, DEC. 7TH, at 7,

"CRUSADER," Trance Address.

WEDNESDAY, at 7-30, MR. E. KEITH,

Address and Clairvoyance.

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE STREET

SUNDAY, DEC. 7TH, at 3, LYCEUM.

At 6-30, MRS. HAYWARD,

Address and Clairvoyance.

THURSDAY, at 7, MR. DAVIS, of Bourne-

mouth, Address and Clairvoyance.

SUNDAY, DEC. 14TH, MRS. K. BOND

(Goport).

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

SUNDAY, DEC. 7TH, at 11 and 6-30,

MRS. NEVILLE.

THURSDAY, at 8, SERVICE.

SUNDAY, DEC. 14TH, MRS. PODMORE.

Sutton Spiritualist Society.
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, DEC. 7TH, at 6-30,

MRS. FILLMORE,

Address and Clairvoyance.

SUNDAY, DEC. 14TH, MR. T. W. ELLA.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, DEC. 7TH, at 11 and 6-30,

MRS. ETHEL THOMPSON.

THURSDAY, at 3, MEMBERS ONLY.

Barking Spiritual Endeavour Healing Circle,
25, HEATH STREET.

EVERY TUESDAY EVENING at 8.

Friends interested are cordially invited.

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

SUNDAY, DEC. 7TH, at 6-30,

MR. SERGEANT,

Address and Clairvoyance.

CIRCLE follows Service.

MONDAY, at 3, Ladies' Own, MISS L.

GEORGE.

WEDNESDAY, at 8, MISS FARROW.

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

SUNDAY, DEC. 7TH, at 11 and 6-30,

MRS. B. STOCKS,

Address and Clairvoyance.

At 3, LYCEUM.

MONDAY, at 3, MRS. S. D. KENT.

THURSDAY, at 8, MISS L. THOMAS,

Clairvoyance.

SOCIETY ADVERTISEMENTS

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

SUNDAY, DEC. 7TH, at 7,
SERVICE AS USUAL.
Address and Clairvoyance.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

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

SUNDAY, DEC. 7TH, at 11, CIRCLE.
At 6-30, Mrs. M. and A. RADLEY.
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING.
Mrs. F. LANE.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, DEC. 14TH, Miss GOLDSMITH.

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

SUNDAY, DEC. 7TH, at 7,
Mrs. GRACE COOKE.
TUESDAY, at 8, Mr. M. GITTLESON.
SUNDAY, DEC. 14TH, Mrs. CLEGHORN.

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

SUNDAY, DEC. 7TH, at 11, SERVICE.
At 7, Mr. E. SISSONS.
WEDNESDAY, at 8, Mrs. MAUNDER,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, DEC. 7TH, at 11-15,
SERVICE. At 3, LYCEUM,
At 7, Mrs. E. EDEY,
Address and Clairvoyance.
MONDAY, 7-30, LADIES' PUBLIC CIRCLE
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.

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

FRIDAY, DEC. 5TH, at 7-30,
Mrs. TINA TIMMS.
SUNDAY, DEC. 7TH, at 7,
Mr. ISTEED.
FRIDAY, DEC. 12TH, Mrs. ARCHER.
SUNDAY, DEC. 14TH, Miss MORETON.
CIRCLE after every SUNDAY Service.

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

SUNDAY, DEC. 7TH, at 11,
Mrs. FLETCHER.
At 6-45, Mr. LENNARD.
WEDNESDAY, at 8, Mrs. HAMMERTON.

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

SUNDAY, DEC. 7TH, at 11, OPEN CIRCLE
At 6-45 for 7, Mr. C. G. BOTHAM,
Address and Clairvoyance.
MONDAY, at 3, Ladies' Meeting, Psy-
chometry, Mrs. H. V. PRIOR.
At 8, MAGNETIC HEALING CIRCLE.
THURSDAY, at 8, OPEN DISCUSSION
GROUP. Subject, "Telepathy."
FRIDAY, at 8, MEETING FOR CLAIRVOY-
ANCE.

SUNDAY, DEC. 14TH, Mr. J. M. ALLEN.
SPECIAL NOTICE.—After the Even-
ing Service on Sunday, Dec. 7th, a
Special General Meeting is called for
the purpose of considering alterations
to the Church Rules. This to be fol-
lowed by the usual Quarterly General
Meeting.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 7TH, at 6-30.
REV. G. NASH.
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE.
At 8, Mrs. W. EDWARDS, Address and
Clairvoyance.

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

SUNDAY, DEC. 7TH, at 7,
Mr. SNOWDON HALL.
THURSDAY, at 8, Miss EVA CLARK.

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

SUNDAY, DEC. 7TH, at 3-15, LYCEUM.
At 6-30, Mr. P. J. HITCHCOCK.
WEDNESDAY, at 7-45, Mrs. CALWAY,
Clairvoyance.
THURSDAY, at 3, LADIES' MEETING.
SUNDAY, DEC. 14TH, Mr. & Mrs.
BILLETTE.

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

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, DEC. 7TH, and THURSDAY,
DEC. 11TH, Mr. and Mrs. BILLETTE.
WEDNESDAY, at 3, "ARDENE" (Mrs.
KING).
SUNDAY, DEC. 14TH, Mr. SERGEANT.

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

SUNDAY, DEC. 7TH, at 11-15,
Mrs. NEWCOMB.
At 3, LYCEUM.
At 7, Mrs. HARVEY.
WEDNESDAY, at 8, Mrs. S. D. KENT.
SUNDAY, DEC. 14TH, Mr. WHITMARSH.
XMAS PARTY, with Xmas Tree, Tea,
and other attractions.
SATURDAY, DEC. 13TH, at 4 p.m.

East London Spiritualist Association,
EARLHAM HALL, FOREST GATE.

SPEAKERS FOR DECEMBER, 1930.
DEC. 7.—Mr. H. S. JUSTICE.
DEC. 14.—Mrs. E. M. NEVILLE.
DEC. 21.—Miss RUTH GOLDSMITH.
DEC. 28.—Mrs. E. BRYCESON.

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

SUNDAY, DEC. 7TH, at 7,
Mrs. L. CAMPBELL,
Address and Clairvoyance.
THURSDAY, at 8, Mrs. LAURA LEWIS,
Address and Clairvoyance.

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

SUNDAY, DEC. 7TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, Mrs. FILLMORE.
THURSDAY, at 8, Mrs. V. CROXFORD.
SUNDAY, DEC. 14TH, Mr. A. H. BAIN.

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

SUNDAY, DEC. 7TH, at 3, LYCEUM.
At 7, Miss MADDISON.
MONDAY, at 8, Mrs. M. RADLEY.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, PSYCHOMETRY.
Silver Collection.
SUNDAY, DEC. 14TH, Mrs. M. GOODE.

SOCIETY ADVERTISEMENTS

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

SUNDAY, DEC. 7TH, at 3, LYCEUM.
At 6-30, Mrs. FLETCHER.
OPEN CIRCLE after Service.
MONDAY, at 8, FREE HEALING by
appointment.
THURSDAY, at 8, Mr. G. BARKER.
Psychometry.
SUNDAY, DEC. 14TH, Mrs. HART.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, DEC. 7TH, at 7,
Miss A. WHITE.
WEDNESDAY, at 3 and 8, Mrs. WIRD-
NAM.
THURSDAY, at 8, Miss JOAN B. PROUD.

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

SUNDAY, DEC. 7TH, at 11, SERVICE.
At 7, Mrs. BAXTER.
TUESDAY, at 8, FREE HEALING CIRCLE
Mr. CUMINGS in attendance.
WEDNESDAY, at 8, Mrs. REDFERN.

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

SUNDAY, DEC. 7TH, at 6-30,
Mrs. JOHN MENZIES, Address.
WEDNESDAY, at 7-30, SOCIAL.
SUNDAY, DEC. 14TH, Mr. HORACE LEAF
Address and Clairvoyance.

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

SUNDAY, DEC. 7TH, at 6-45,
Mr. TREADGOLD, Speaker.
Mrs. TREADGOLD, Demonstrator.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, Mrs. LADLEY.
At 8, Mrs. REDFERN.
LYCEUM every SUNDAY, at 3.

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

SUNDAY, DEC. 7TH, at 6-45,
Mrs. KING,
Address and Clairvoyance.
THURSDAY, at 7-45, Mrs. G. HARDING-
HAM.
SUNDAY, DEC. 14TH, Mr. EDWARDS.
TUESDAYS, at 3-15, PSYCHOMETRY.
At 8, HEALING.
STUDY GROUP every SUNDAY, 3 to 5.

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

MONDAY, DEC. 8TH,
CAPTAIN NORMAN LEITH-HAY-CLARK
Subject, "Numerology."
Everybody invited to join discussion.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, DEC. 7TH, at 7,
Address and Clairvoyance.
THURSDAY, at 3, Ladies' Meeting, Miss
GEORGE, Address and Clairvoyance.
FRIDAY, at 8, Miss M. MILLS, Address
and Clairvoyance.
SUNDAY, DEC. 14TH, Dr. VANSTONE.

Brotherhood of Light,
106, GT. RUSSELL STREET, W.C.2.
Meetings held every FRIDAY at 8-15.
Lecturer: Mr. A. E. CHARLES, N.D.
Subjects: "Studies in Hermetic
Philosophy."

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 7TH, at 6-30,
MR. STEPHEN OUSELEY,
Address and Clairvoyance.
MONDAY, at 8, in Small Hall.
REV. J. J. WELCH, Psychometry.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE, MRS. F. SUTTON.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON

SUNDAY, DEC. 7TH, at 11, HEALING
SERVICE. At 3, LYCEUM.
At 6-30, MISS L. FORD.
MONDAY, at 7-30, SPECIAL LANTERN
LECTURE by Mrs. DONOHUE on
"Scotographs." Silver collection.
WEDNESDAY, at 7-30, Address and
CLAIRVOYANCE.
SUNDAY, DEC. 14TH, MR. R. BODDING-
TON.

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

SUNDAY, DEC. 7TH, at 11-15, CIRCLE.
At 6-30, MISS MARY MILLS,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING.
MRS. MAUNDER, Floral Reading.
WEDNESDAY, at 8, MR. PEMBERTON,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

**Little Ilford Christian Spiritualist
Church,**

THIRD AVENUE, MANOR PARK, E.12

SUNDAY, DEC. 7TH, at 7,
MRS. PODMORE,
Address and Clairvoyance.
MONDAY, at 3, READINGS. At 8, MEM-
BERS' SOCIAL. At 10, 11, 12, 13, 14, 15,
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, MRS. TUFFNELL,
Address and Clairvoyance.
SUNDAY, DEC. 14TH at 3, LYCEUM.
At 7, MR. J. G. POLLARD, Address and
Questions.

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

SUNDAY, DEC. 7TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MR. E. MEADS.
THURSDAY, at 3, MRS. BRADLEY.
At 8, MRS. E. HINES.
SUNDAY, DEC. 14TH, MRS. B. PETZ.

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

SUNDAY, DEC. 7TH, at 7,
MRS. MARSON.
WEDNESDAY, at 8, MRS. RAYFIELD.
SUNDAY, DEC. 14TH, MISS CANNON.

Palmerston Christian Spiritualist Temple
4, PALMERSTON RD., FOREST GATE, E.7

SUNDAY, DEC. 7TH, at 6-30,
MRS. G. BYCROFT.

TUESDAY, at 3, MRS. GREENWOOD.
WEDNESDAY, at 3, LADIES' MEETING,
MRS. POTTER.

At 8, MRS. STRONG, Evening of Clair-
voyance.

THURSDAY, at 8, PUBLIC CIRCLE,
MRS. PRINCE.

SUNDAY, DEC. 14TH, MR. A. E. PAYNE.

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

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 7TH, at 11, OPEN CIRCLE
At 6-30, MRS. HOLLOWAY,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, DEC. 7TH, at 7,
MR. APPLEBY,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING, held
at 16, Osterley Park Road.
SUNDAY, DEC. 14TH, MRS. STOCKWELL.

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

SUNDAY, DEC. 7TH, at 11-30, OPEN
CIRCLE.

At 7, MRS. A. NUTLAND,
Address and Clairvoyance.
THURSDAY, at 8-15, MR. G. BOTHAM.
SATURDAY, DEC. 13TH, at 7,
SOCIAL EVENING AND DANCE.
Admission Free.

SUNDAY, DEC. 14TH, ALD. D. J. DAVIS

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, DEC. 7TH, at 11,
MR. NUNN.
At 3, LYCEUM OPEN SESSION.
At 6-30, MRS. V. CROXFORD.

WEDNESDAY, at 3, LADIES' MEETING.
At 6, LYCEUM JUMBLE SALE.
THURSDAY, at 8, PUBLIC MEETING.
SATURDAY, at 7-30, SOCIAL EVENING.
SUNDAY, DEC. 14TH, MRS. C. YOUNG.

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

SUNDAY, DEC. 7TH, at 11, SERVICE &
CIRCLE.

WEDNESDAY, at 3, LADIES' MEETING
At 8, MR. E. SPENCER.

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

SUNDAY, DEC. 7TH, at 6-30,
MR. E. MORRIS.
CIRCLE after Service. Free Healing.
THURSDAY, at 3 and 8, MRS. RAYFIELD

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, DEC. 7TH, at 3 and 6-30,
MRS. BALMER, Address and Healing.
WEDNESDAY, 3 & 7-30, MRS. CROXFORD,
Psychometry, Address, Clairvoyance.

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

SUNDAY SERVICES—
Lyceum at 3. Service at 7. After Circle

DEC. 7.—MR. MARTIN.
DEC. 14.—MRS. HARDINGHAM.

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

SUNDAY, DEC. 7TH, at 6-30,
MR. TASKER, "The Evolution of the
Spirit."

Personal Messages, W. E. LONG.
Circle: The Guides of W. E. LONG

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 7TH, at 11,
MR. PERCY SCHOLEY.
At 6-30, MRS. JULIE E. SCHOLEY.
WEDNESDAY, at 8, MRS. F. LEVITT,
Address and Demonstrations.

Wembley Spiritualist Society,
UNION HALL, EALING ROAD, WEMBLEY

SUNDAY, DEC. 7TH, at 3, LYCEUM.
At 6-30, MRS. CLEMENTS,
Address and Clairvoyance.
SUNDAY, DEC. 14TH, MRS. KING,
Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, DEC. 7TH, at 6-30,
MR. BURTENSHAW,
Address and Clairvoyance.
WEDNESDAY, at 7-45, MRS. FLETCHER
Address and Clairvoyance.

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

SUNDAY, DEC. 7TH, at 11-15, SERVICE.
At 7, MRS. V. REDFERN.
WEDNESDAY, at 3, MRS. B. STOCKWELL
LYCEUM every SUNDAY at 3.

85, LANCASTER GATE, W.2.

SUNDAY, at 7, Address & Clairvoyance
TUESDAY & THURSDAY at 8, Clairvoy-
ance and Psychometry. By
STEPHEN FOSTER.
WEDNESDAY, at 3, FREE HEALING CIR.
Write for Syllabus, or Call.
Phone: Paddington, 2312.
All Are Cordially Invited.

HORACE LEAF.

"At Home" every Wednesday at 3
p.m. Public Developing Class every
Friday at 8 p.m. Special Developing
Class for Practice every Tuesday at 8
p.m. Psychic Correspondence Train-
ing Class. Particulars on application.
41, Westbourne Gardens, Bayswater,
London, W.2. Phone, Park 6099.

ALFRED VOUT PETERS,
51, Hunter Street, Brunswick Sq., W.C.1

SUNDAY, at 11, DEVOTIONAL MEETING.
MONDAY, at 8, PUBLIC CIRCLE.
WEDNESDAY, at 3, SMALL OR LIMITED
GROUP (Seats to be booked in advance)

MR. EDWARD KEITH,
69, HIGH HOLBORN, W.C.1.
(Over Noon's Restaurant, third floor).
Daily from 1 till 6.

OPEN CIRCLES, TUESDAY and WED-
NESDAY at 7 (prompt), FRIDAY at 3.
Closed Saturdays and Sundays.

National Spiritualist Church & Lyceum,
Oak Street, Fleetwood.

STOP WATCH COMPETITION.

RESULT POSTPONED UNTIL
DECEMBER 22ND, 1930.

Will Secretaries please return the
Cards, sold or unsold, and remittance
before Dec. 20th to Mr. J. SHRERMER,
79, Gordon Road, Fleetwood?

SUPPORT OUR ADVERTISERS.

Miscellaneous Advertisements.

RONALD BRAILEY, Clairvoyant and Psychometrist, at home daily. Post correspondence. Circles Tuesdays and Thursdays at 8.—90, Sunny Gardens, N.W.4. Tel.: Hendon 1888.

MARIAN MORETON, Clairvoyant, Clairaudient, Speaker. At home, Monday to Friday, 1 to 5.—64, Newman Street, Oxford Street, W.1.

MRS. NINA GOULD, Clairvoyant and Psychometrist. At home, Monday, Tuesday, Wednesday, 6 p.m. Thursday, 3 to 5 p.m. Tea. Phone, Fulham, 4331.—71, Rannoch Road, off Fulham Palace Road, W.6.

MR. F. ANDERTON-HULME, Psychologist and Healer, 71, George's Square, W.1. Healing Circle, Thursday, 7 to 9, and at 37, Upper Gloucester Place, W.1., Healing Circle, Tuesday, 7 to 9.

MR. H. J. STEABEN takes a limited number of Healing Cases for Absent Treatment. Private and Class Tuition given in healing. Letters only to 50, Upper Gloucester Place, N.W.1.

MRS. B. HAMILTON holds Public Developing Classes Mondays and Fridays at 8 p.m. Circles for Psychometry, Wednesdays and Saturdays at 8 p.m. Sundays at 7 p.m., Short Address and Psychometry. Home daily from 11 to 1 p.m.—69, Westbourne Grove, Bayswater, W.2. Phone, Park, 4375. Ex-actly opposite Post Office.

MRS. FLORENCE SUTTON, 2A, Lanark Villas (lower door), Maida Vale, Clifton Road bus stop. Fridays and Saturdays at 8, Clairvoyance and Psychometry. Mediums to be announced. Tuesdays at 8, Developing Class.

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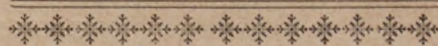
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