



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

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FRIDAY, DEC. 19, 1930.

PRICE TWOPENCE.

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Monday, Dec. 22nd, at 3, Clairvoyance, MRS. E. M. NEVILLE
Tuesday, Dec. 23rd, at 7-30, Clairvoyance, MRS. GREGG

LECTURES.

Monday, Dec. 22nd, at 7-30, MRS. ESTELLE ROBERTS.
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GROUP SEANCES.

Tuesday, Dec. 23rd, at 7-30 . . . MRS. F. KINGSTONE

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No. 2,247—VOL. XLIII.

FRIDAY, DECEMBER 19, 1930

PRICE TWOPENCE

Original Poetry.

CHRISTMAS EVE.

MAN faces night, sure in the hope of morning.
He lives through storm, certain of future calm :
Through war to peace, past sunset—towards the dawning
Of sweet "To-morrow," fresh with nascent charm.
His slumbering soul awakened by the voices
Of ghosts immortal—hailing Christmas Morn,
A day of Victory—Heaven itself rejoices
When spirit conquers flesh, and Christ is born.

—S. FREAKLEY-BRITAIN.

MANCHESTER PROPAGANDA MEETINGS.



THE meeting at the Ardwick Picture Theatre on Sunday, Dec. 7th, was addressed by Mr. J. B. McIndoe, of Glasgow, President of the Spiritualists' National Union. His subject was "The Implications of Our Phenomena."

Mr. Clement Stott, J.P., was the chairman, and said, as one who read something of the Movement throughout the world, it had impressed itself upon him that in almost every country the Movement had now established itself. To all of us there came sooner or later reflections upon the mystery of life. We came into the world, we reached maturity, and then the hand of death came. When we reached maturity the thought which impressed itself upon us was that we were in the process of dying. Our organs diminished in their functioning powers; life itself began to ooze from us, and there came the thought as to what would happen when dissolution had taken place, and the spirit had left the body. Was there a continuation? The physical body, said the Chairman, was only a cloak for our personality. Most of us had been brought up within the scope of one or other of the religious bodies, and we were taught from infancy that there was a continuity of life. It seemed strange, he said, that any one of the religious organisations of the world should challenge the Spiritualist Movement in its claim that it had established evidence of that continuity. We were taught that after death our souls persisted in the future world, and the Spiritualist had come along and said that there was evidence of the fact. If there was con-

tinuity of life after death, then it was only reasonable commonsense to think that there must be evidence of the fact, that the bonds of love and affection between those who had gone and those who remained should be linked by communication. The critical minds of the world had entered into the examination of these phenomena, and had endeavoured to prove that it was normal and natural to get into communication with those who once lived. Truth was the one thing in the world that persisted, and the greater the number of those who searched for truth, the sooner it would be established. The title of the speaker's address, said the Chairman, bore upon the interpretation of those phenomena that were in existence, and he would give his point of view after a wealth of experience.

HISTORY OF PHENOMENA.

In his address on "The Implications of Our Phenomena" Mr. McIndoe said he used the word Spiritualist advisedly, rather than psychic, because Spiritualist phenomena involved ultimately the proof of man's survival after death, and psychic phenomena did not necessarily involve any such interpretation. He was not concerned that night with the history of these phenomena, nor with their universality, nor with the means by which they were produced, nor with their reality. Their reality had been established in the minds of all serious investigators beyond the shadow of a doubt. What he wanted to ask his hearers was, assuming that these phenomena were true, what did they involve and imply for us? Table-tilting, planchette, trumpet-speaking, apports, clairvoyance and clairaudience were interesting phenomena to those who had an interest in them: some were of supreme value, others were apparently meaningless and perplexing (apports, for instance). Some of those to whom phenomena were manifested found them almost a drag upon them, a hindrance rather than a help in the struggle for existence. And yet, of the importance of the phenomena there could be no doubt. The immense literature devoted to them was sufficient evidence of that. The Bible and other scriptures were full of records of them. They were prominent in the early history of all great religions, and in the lives of the great religious teachers. They were prominent in the early Christian Church, and the main features in the lives of the medieval saints. Schopenhauer, contradicting much of what he had written in his early life, finally accepted the phenomena as proven. Myers declared that, but for psychic phenomena, in twenty-five years' time there would be no one living who would believe in the resurrection of Jesus. But because of the psychic phenomena, in twenty-five years' time there would be no intelligent person who did not believe in His resurrection. Dr. William McDougall, who probably ranked as the world's leading psychologist, said that a wave of materialism was sweeping over the world, and particularly over America, and he declared that no religion and no system of ethics was capable of withstanding that wave of materialism. The only thing capable of doing so was the findings of psychical research.

SCIENTISTS' FINDINGS.

In his book "The Will to Believe" Dr. William James referred, said the speaker, to the possibility of telepathy. It had been said that if Epstein found that telepathy was true, people should combine to suppress such knowledge. A German psychologist, writing about the same time, in similar terms, said that if ever telepathy were proved to be true, it would involve a crack in the physical universe. Professor Alexander, recently knighted, and a leading philosopher, in "Space, Time, and Deity," said: "If ever

science should find convincing proof that the mind survives the body which here subserves it, I must admit that it will be necessary that the whole doctrine of this book will have to be re-cast, and so far as I see it at present, ultimately destroyed." Small things often led to great results.

Galvani originated the science of electricity because he observed the twitching of the muscles of a dead frog's leg. Columbus saw a branch of an unknown tree floating in the water, and was encouraged to discover a new continent. An old French chemist found in his laboratory a photographic plate with markings which he could not understand, but when he investigated he found that the plate had been lying amongst some comparatively worthless material, and found that there were rays from pitchblende, which enabled photographs to be taken by that means, and Madame Curie and Dr. Rutherford had produced a complete revolution in our ideas of matter and energy. Dr. Rutherford, writing of these discoveries, said that all that he had regarded as most solid had been dissolved into tiny specks floating in the void. Since his investigations more advanced physicists and theorists, dealing with phenomena, presented a scheme of things to us in which electrons, and all that we thought of as matter, were represented as being nothing but dim reflections of vibrations moving to and fro throughout the universe; as it were, the mere shadows of shadows. What a shadowy thing the physical universe was; it was entirely an obstruction, but it was linked with consciousness. Thus consciousness was restored to its fundamental position; in place of representing it as some unessential phenomenon found occasionally in organic matter in a late stage of its evolutionary history. Even if the consciousness was not the phenomenon that Huxley described it, it was the essential factor, the vital thing in all phenomena. And it was because Spiritualist phenomena was concerned with aspects of consciousness other than those of perception that it was of supreme importance.

One of the first things which science had to teach men was to distrust the evidence of their own senses, and some modern scientists, who pretended to indulge in scientific research, refused to accept it, even when backed up by other evidence. Our senses, said Mr. McIndoe, give us a partial and incomplete and erroneous view. Psychic phenomena give us a truer concept of Nature and of ourselves and of the universe. Phenomena required time; they occurred in space, and were concerned with changes in matter, and these all involved a transfer of energy. Our physical senses told us nothing of time: we only knew of time by the passage of events. Events, he said, could not affect the physical senses until they occurred, and yet, although we could predict, by logical processes, that certain events would occur, our psychic phenomena gave us ample evidence of another quality of perception possessed by many people. Time, therefore, must have some aspects which our physical senses did not make us aware of. The French proverb, "Time stands still, it is we who move on," the speaker thought was a truer concept of time than the one we customarily had.

SPACE, MATTER AND ENERGY.

Our physical senses told us nothing of space, except as that which separated masses of material, but if those masses of material were not there we would not know that space existed, whilst in regard to matter, our physical senses revealed it as that which had certain chemical and physical qualities which science had tabulated, and could estimate and could predict, and which were always found existing in similar pieces of matter. But Spiritualist phenomena revealed other kinds of matter, of which orthodox science knew nothing; it revealed living matter called ectoplasm, capable of being moulded directly by thought and intelligence. Other phenomena suggested to us the possibility of solid matter passing through solid matter, without going through any process of deformation. It was only through these psychic phenomena that we knew anything of these facts.

Energy we knew of as that which caused all phenomena. We knew it was potential. And heat, light, electricity, magnetism, and other forms were all convertible into one another. The Spiritualist phenomena revealed

qualities, or forms of energy, unknown to orthodox science. We could see objects moving without visible contact of any kind, and the movement of an object implied the transfer of energy somewhere. It sometimes took place without any ectoplasm, which was often the method of transmitting energy to them. It responded directly sometimes to the influence of thought. Thought results could be produced upon a photographic plate, a phenomenon which had been definitely established. And there was evidence of a similar power of another kind in the case of the healing medium, when some kind of vital energy (his own or from an extraneous source) passed through him; energy directed to the restoration to health of some sufferer.

THE MENTAL ASPECT.

Speaking upon the mental aspect, Mr. McIndoe said the mind suggested that it could control energy and matter. We found qualities and power in the mind of which the old psychology knew nothing. We found powers of perception. One mind could influence another mind, independent of the channels of sense. There was evidence of the power of the mind to function temporarily, apart from the brain through which it normally operated, and the Spiritualist phenomena showed that we were much greater creatures, with more powerful and more wonderful minds, than we should otherwise know we had. It was possible even for the mind to function after the brain had ceased to exist. Science must admit a great deal more, but the minimum was that mind persisted after death. Dr. Mitchell had declared when speaking to the British Association at Leeds that mind persisted rather than survived. He did not believe that the mind survived in the full sense of the term—knowing, willing, and feeling. Spiritualist phenomena, continued the lecturer, not only proved that mind persisted, but we had evidence of a progressive development and expansion of the mind and personality after death. There was convincing proof of the identity of the communicating individual. Conditions in that other life were in many respects markedly different from and more acceptable than those which have been proclaimed in orthodox religion.

We went to the place which we had prepared ourselves to occupy, and we would reap what we had sown. No one was eternally lost: the path of progress was open to all who would tread it.

We got a greater and wider and nobler picture of ourselves and our place in that world. We must use our experience in the service of others: we were in a measure responsible for the condition of our brother-men. These phenomena implied for us a greater reverence for that Supreme and Benign Intelligence manifesting through them, and gave us a fuller concept of His purpose in life for us, and of that Destiny towards which He had created us.

Surely too this wider, grander view of Nature, this more inspiring concept of ourselves as spiritual beings, involved in our phenomena, must needs imply for us a greater reverence for the Supreme Intelligence whose beneficent purposes we see manifesting in all Nature, and a desire to co-operate with some measure at least of understanding in the fulfilment of His purposes, as we travel towards that destiny towards which He has created us, which we can best describe in the words uttered of old, "Eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive the things which the Father hath prepared for His children."

Miss Queenie Hall (soprano) beautifully rendered the songs "Teach Me to Live" and "Song of Thanksgiving," her efforts being heartily applauded.



THE Battersea Spiritualist Church celebrated its eighth birthday with a social and dance on Saturday, Nov. 29th, at Bennerley Hall, Bennerley Road, when an effort was made to raise funds on behalf of the Church Building Fund. At recent meetings the church has been overcrowded, and many people have had to be refused admission, and the Society is anxious to meet the demand. A very happy and harmonious evening was spent, and the various entertainments were well received.

THE "REFLECTOGRAPH" IN HOLLAND

By HARRY VAN WALT.

DURING a recent visit to London my wife and I (through the kind courtesy of the W. T. Stead Library) were introduced to Mr. B. K. Kirkby and Mrs. L. E. Singleton, of Ambledon Park, London, and we were much impressed with her mediumship. English readers will be conversant with the "Reflectograph," which Mr. Kirkby under spirit influence and guidance has perfected, as well as with the newer instrument, the "Communigraph," a description of which appeared in THE TWO WORLDS of Nov. 28th. Our visitor there described how he got into touch with one of his deceased friends by means of this scientifically constructed mechanical instrument. Mrs. Van Walt and myself were impressed by the description of this new invention that we invited Mr. Kirkby and Mrs. Singleton to Holland as our guests, for the purpose of holding a series of sittings at our house. Spiritualism in Holland is very strongly developed, and we felt that successful experiments with such an instrument would prove to be an important event in the history of Spiritualism in this country.

The visit took place at the end of last month, and I am pleased to report that the sittings met with the greatest possible success. Dutch investigators are very critical, but the evidences which came through during the sittings were thoroughly genuine and overwhelming that even the sceptical had to admit they could not be explained by subconscious action nor by the animistic or dynamic theories often put forward.

On the evening of the arrival of our guests a small reception was held, to which all prospective sitters were invited, in order that they might get acquainted with our visitors, and after an introductory speech of welcome by myself, Mrs. Singleton passed into the trance state, and Mr. C. Jobson, the spirit friend and guide who is largely responsible for the "Reflectograph," spoke for about an hour. The address took the form of a survey of Spiritualism in general, and Mrs. Singleton followed this with some clairvoyant descriptions, after which the audience listened with pleasure to a gramophone record of one of Sir Arthur Conan Doyle's lectures, which carried our minds back to his visit to our country some seven months before his transition.

It would occupy too much space to describe every sitting held during the following week. Suffice it to say that we received evidence of the eagerness of those who had gone before to communicate with us, and every seance was a success. Both through the "Reflectograph" and the "Communigraph" we received messages in Dutch. I was privileged to hold for some time the fully materialised hand of a little daughter, who passed on some ten years ago, touched the hand and fondled it all over, and it gradually dematerialised whilst I was still holding it. The shape became gradually more vague, and it slowly faded into a cloud of vapour. We have again heard her voice and realised the delight of hearing her tell her parents after all these years that "There is no death. I am with you till we meet again." Many of the sitters received communications from their beloved ones, and whilst many of these messages came through in English, they were very often rendered in Dutch. There seemed to be some difficulty in getting the messages through in this language, as the Dutch spirits had first to convey the words to "Ethel" (the little spirit guide whose materialised hands touched the keys of the "Reflectograph"), and when one considers the difference between the Dutch and English languages, the difficulty of the guide is fully understandable. The fact, however, that the messages came through correctly is a remarkable testimony to the efficiency of both the guide and the instrument. Mr. W. T. Stead and Sir Arthur Conan Doyle greeted friends amongst the sitters, and in the case of Sir Arthur it is noteworthy that a Dutch medium, with excellent clairvoyant powers, sat at my left hand, and just before Sir Arthur stated his message, this medium said to me, "I see Sir Arthur Conan Doyle standing by the instrument."

We had a private sitting with the "Communigraph," being the instrument which is so sensitive that it is

hoped it will be operated without a special medium, as it works by an invisible fluid gathered from the sitters. With this instrument, too, we had excellent results.

I ought to add that with few exceptions the sitters who took part in the experiments were personal friends. They all belonged to the best circles of Holland. We were able to introduce our British friends to many titled ladies and gentlemen—the Commander-in-Chief of one of our Colonial Armies, doctors, lawyers, and well-known authors. They all admired the charm and personality of Mrs. Singleton, and the open character of Mr. Kirkby, and agreed that the task which these workers had taken upon their shoulders deserved the gratitude of all who realise the importance of the spread of spiritual truth.

ANOTHER EXPOSURE.

A MAN known as Mr. Stirling Campbell has circularised a number of our Societies seeking engagements as a direct voice medium. His circulars stated that he was "one of the best mediums in London." Many Societies have appealed to us for information concerning his bona-fides, and we consequently made inquiries with a view to ascertaining whether or not he was known in the district in which he moved. We are unable to obtain any information concerning him whatever, and not a single reference was offered as to his possession of mediumship.

We have, therefore, no hesitation in publishing the appended record of seances which were held on the 26th of November and the 4th of December, which go to show that Mr. Stirling Campbell was definitely detected in deceit. If in the face of the subjoined report, Mr. Stirling Campbell still claims that he possesses mediumship for materialisation and the direct voice, we can only suggest that he place himself in the charge of a committee at the British College of Psychic Science (or other recognised centre of research), where his claim will be examined under test conditions.

In the interests of a clean Spiritualism we have no hesitation in publishing the subjoined report in order that Spiritualist Societies and Churches may be placed on their guard.—EDITOR.

In consequence of numerous reports, a sitting was arranged with Stirling Campbell at 22, St. John's Road, Golders Green, at the house of Mr. Hirst, on Wednesday, the 26th of November. All the sitters agreed that there was not one genuine manifestation, but nothing was said to the medium, and a further sitting arranged for the following Thursday, the 4th December, at which all the undersigned were present.

The electric light was extinguished, and Mr. Campbell offered an invocation, and then asked for a hymn. "Onward, Christian Soldiers," was sung. The first "voice" claimed to be "Rama," his guide, who greeted us in Hindustani, which was interpreted by the medium, who had already mentioned that he had lived in India. "Rama" asked whether there was anything we wanted. Mr. Barbanell asked whether it was possible to have a "materialisation" similar to the previous sitting? "Rama" said it was not possible, but he would arrange one for the next sitting.

The next "voice" claimed to be Jock McKay. Speaking in a Scottish accent, he asked for a livelier tune, and started "Roaming in the Gloaming," and accompanied us throughout. The trumpet came to Mr. Barbanell, and a voice said, "Hamid, the life-giver, I am concerned about your welfare. I want you to repeat my name ten times every night, H—A—M—I—D," and gave detailed breathing exercises. Mr. Barbanell thanked him, and "Rama" said, "He is your guide, and a very high spirit, Mr. Hirst." (It is necessary to explain that at the first sitting Mr. Campbell erroneously assumed that Mr. Barbanell was Mr. Hirst, and nothing was said to disillusion him.) "He will develop you." "What for?" "For public speaking," he replied. "Thank you very much," said Mr. Barbanell, "for I am very nervous in public."

The trumpet moved in the direction of Mr. Challis, and a "voice" distinctly said "Harry," which Mr. Challis

acknowledged, although his real name is Arthur, and asked, "Is there a message?" The "voice" said, "Dear." Another sitter suggested it might be his mother. Immediately the voice said, "Mother, dear." Mr. Challis thanked the "voice," and said it was the first time of communication, with which the "voice" agreed. "Is Dick there?" he asked. Immediately the same voice said it was "Dick. Can you feel my materialised hand?" At the same time a hand touched Mr. Challis's hand.

The trumpet came in Mr. Barbanell's direction, and it was followed by a hand touching his knees. Soon after he saw an illuminated hand moving towards him. This was clearly seen by Mrs. Glenn on his left and Mrs. Ridley on his right. His suspicions confirmed, Mr. Barbanell took the illuminated hand in his left hand and held it, simultaneously switching on an electric torch with his right hand. This was immediately followed by Mr. Sedler switching on his electric torch also. Both torches revealed Mr. Barbanell holding Mr. Campbell's left hand, and his (Mr. Campbell's) right hand holding the trumpet to his mouth. Immediately he dropped the trumpet, and a look of consternation appeared on his face. He hesitated, held his stomach, and said, "You've hurt my solar plexus. I'm done." A few moments later he stood up and lit a cigarette, and immediately all the sitters accused him of fraud. The identity of the various sitters was then disclosed. Mr. Campbell began to bluster protesting innocence, and asked our intentions. He was informed that this exposure would be published. A search was suggested by some of the sitters, to which he readily assented, but it was considered that such a search would be valueless, and would have no bearing on the alleged phenomena which had taken place. Had there been a repetition of the so-called "materialisations" of the previous sitting, a search would then have been valuable.

The undersigned are also agreed on the following:—

There was no evidence of any psychic phenomena at this sitting.

All the alleged "spirit voices" were obviously Mr. Campbell's.

All the trumpet manipulations, which were never out of his range, were accomplished by him.

The hand seized by Mr. Barbanell was illumined by the phosphorene from the interior of the wide end of the trumpet. It is interesting to mention that Mr. Challis's mother is still alive.

The sitting commenced at 8-55 p.m., the exposure occurred at 9-30 p.m.

The trumpet used was made of cardboard, in three sections, the exterior being covered by an adhesive black material resembling saten. The sole source of illumination was the phosphorene already referred to. The trumpet when extended measured approximately three feet.

Signed: Mr. F. Hawken, Mrs. A. Hawken, Mr. A. Challis, Mrs. M. Challis, Mrs. I. Glenn, Mrs. H. J. Ridley, Mrs. B. Hirst, Mr. A. O. Hirst, Mr. R. J. O. Hirst, Mr. J. Sedler, Mr. M. Barbanell.

—*—

AN INQUIRY.—Spiritualists who have just removed to Broadstairs, Kent, would be glad to meet Spiritualists in that locality with a view to interchange of ideas, or would be glad to join a private circle. Communications to the Editor will receive attention.

BOURNEMOUTH.—On Sunday, Nov. 30th, Bournemouth (Charminster Road) Spiritualist Mission was again honoured by a visit from Mr. A. Nickels, of Luton. The services were well attended, the audience having a real good time. The subject for the morning was based upon ideal thinking, and gave one much food for thought, and if every individual would strive to carry out the thoughts which Mr. Nickels and his inspirers gave, the kingdom of heaven would soon surely be established upon earth. In the evening "The Busy Life After Death" appealed to the romantic and Utopian side of one's make-up. On the Monday evening also the interest of the audience was well-sustained by Mr. Nickels relating his experiences in the Spiritualist movement. Certainly one felt greatly uplifted and filled with aspirations as they left the church.

PROGRESS IN INDIA.

A USEFUL MISSION.

MR. V. D. RISHI, accompanied by his wife, has spent three weeks on a mission tour, which included a visit to Panna, Allahabad, and Nasik. Panna is the capital of an important district in Central India, and the ruler of the territory interested himself in obtaining first-hand information regarding Spiritualism, and was a party to several experiments in spirit communication. Mr. Rishi's lecture on spirit photography was attended by His Highness and the Officers of State, who seemed much impressed by the facts. A number of private seances followed, which were claimed were very successful in demonstrating the return of spirits.

At Allahabad a lecture was arranged in the Law Hostel of the University, and Professor Moghnath Shah, a distinguished physicist, presided. The meeting was largely attended by students, many of whom were new to the subject, and showed anxiety to witness a demonstration of spirit return. On the day following the meeting a number of inquirers waited upon Mr. Rishi with a view to obtaining information for the purpose of conducting personal experiments. One of the results of this visit to Allahabad was the revival of the Spiritualist Society under the presidency of Pandit Dwarka Prasad Chaturvadi.

Two days were spent in Nasik. Several interesting discussions took place. A private seance was held with the Postmaster, who obtained satisfactory communication from one of his near relatives.

"The Allahabad Pioneer" published an interesting article on Mr. Rishi's visit.

Mr. Rishi says: "During our visit to Allahabad we had the pleasure of meeting an eminent advocate who told us that he had been getting remarkable messages through the mediumship of his daughter, the communicating spirit being his wife, who passed over six months before." Most of the inquirers seemed obsessed with the idea of immediate re-birth, and could not understand the possibility of spirit communication, and Mr. Rishi was able to clear the ground by quotations from the sacred books.

Mr. Rishi is evidently doing excellent work in India, and we congratulate him upon his propaganda.

PALMERSTON CHRISTIAN TEMPLE.

THE opening and dedication service of the above Temple took place on Sunday evening, Nov. 30th, the speaker being Mr. Arthur Keith, who gave a very inspiring and powerful address, followed by convincing clairvoyance. The hall was crowded, many persons standing throughout the service, whilst a great number had to be turned away through lack of accommodation. An after-meeting was also packed, and a surprising number of people came forward wishing to become members of the Temple.

Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the Eternal.—M. C.

WE give welcome to a copy of "Dawn," a fortnightly journal published at Krishta Kunj, Hyderabad (Sind), India, the object of which appears to be to spread the teachings of T. L. Vaswani. Mr. Vaswani's lectures outline the religion of the spirit as revealed in the lives and teachings in the great scriptures, not only of India, but of the whole world. Mr. Vaswani emphasises the need for a practical faith, and claims that while Hinduism has a philosophical second to none, there is a call to present it along progressive lines and in a more practical form. The journal should have a useful field of work, not only in the East, by calling attention to the practical side of life, but in the West, by calling attention to the splendid idealism embodied behind the ritual of Hinduism.

THE LITERATURE OF SPIRITUALISM.

By OUR REVIEWER.

THERE was once a time when the critics of Spiritualism were wont to bleat, when forced into a corner, "Yes! But that is so, why are there so few books on your subject? You have no real literature?" To-day, when we look through the publishers' catalogues and read their announcements . . .

The truth is that the publishing trade has long ago discovered "Spiritualism." Publishers do not print books which no one will read—they publish books about the things people are interested in and are likely to buy. Spiritualism to-day growing so fast and exciting so much attention that it has become one of their most valued markets. Nearly everyone wants to know whether he is going to flicker out at death like Sir Arthur Keith's candle, or whether there is a future life. The publishers know this, and hasten to supply the need.

Scores of people who are entering Spiritualism to-day rush into circles and seances without the slightest knowledge of the subject. "Was it a mistake?" they ask afterwards. Well, people do not try to solve the most intricate problems of mathematics before they learn how to add; they do not try to write before they have learnt the alphabet. If the same view were taken by beginners in Spiritualism, many of the so-called "pitfalls" and "dangers" would disappear.

It can no longer be said that there is no comprehensive psychic literature. The fact is, there are to-day too many psychic books. Scores of investigators who have obtained a few convincing experiences have felt it their duty to publish them in book form, and attempts are made to circulate these volumes extensively. Such authors are by no means "authorities"; they have often but a limited acquaintance with the subject, and it is not to be wondered that in the end their books are usually disposed of as pulp. The reader who is anxious to learn from his reading should avoid these private publications, or, at least, buy only those books which are written by authorities and men of experience.

One often overhears the criticism, "But good psychic books are so dear." If this is true, the remedy surely lies in the hands of those who complain—buy only the moderately priced books, and leave the others alone. It is untrue to say that there are no reliable cheap books dealing with Spiritualism. There are plenty on the market which are no dearer than the average novel, but which are classics in their way.

Spiritualism is one of the most fascinating studies which can engage man's attention. The place of books in Spiritualism is surely important—it is a source of help and guidance to the inquirer, a means of support and a guide along the path of investigation.

For the benefit of those who are unacquainted with the literature of Spiritualism, but who are anxious to have suggestions for the building of a good psychic library at a moderate cost, I append herewith two library sets. The first works out at a very moderate expense, but the second is a little more costly. Both, however, may be said to introduce the subject fairly thoroughly.

FIRST SET.

"The Mental Phenomena of Spiritualism," by Rev. C. D. Thomas. L.S.A. Publications, 1s.

"The Physical Phenomena of Spiritualism," by Stanley De Brath. L.S.A. Publications, 1s.

"Demonstrated Survival: Its Influence on Science, Philosophy and Religion," by Sir Oliver Lodge. L.S.A. Publications, 1s.

"Spiritualism for the Student and Investigator." Lyceum Union, 1s.

"Objections to Spiritualism Answered," by H. A. Dallas. THE TWO WORLDS Publishing Co. Ltd., 1s.

"Spiritualism in the Bible," by E. W. & M. H. Wallis. THE TWO WORLDS Publishing Co. Ltd., 1s. 6d.

"Spiritualists' Reader," by Sir A. Conan Doyle. THE TWO WORLDS Publishing Co. Ltd., 3s. 6d.

"Spiritualism: A Philosophy of Life," by W. H. Evans. THE TWO WORLDS Publishing Co. Ltd., 1s.

SECOND SET.

"Human Personality," by F. W. H. Myers. Longmans, 3s. 6d.

"Spirit Teachings," by Stainton Moses. L.S.A. Publications, 6s.

"Phantom Walls," by Sir Oliver Lodge. Hodder & Stoughton, 5s.

"Researches Into Spiritualism," by Sir Wm. Crookes. THE TWO WORLDS Publishing Co. Ltd., 3s. 6d.

"Arcana of Spiritualism," by Hudson Tuttle. THE TWO WORLDS Publishing Co. Ltd., 6s.

"Man's Survival After Death," by Rev. C. L. Tweedale. Grant Richards, 10s. 6d.

"Psychic Certainties," by H. P. Battersby. Rider, 5s.

"Life Beyond Death, with Evidence," by Rev. C. D. Thomas. Collins, 5s.

All the books by Sir Oliver Lodge and Mr. Arthur J. Hill treat the scientific side of Spiritualism with thoroughness and interest, while the works of Sir Arthur Conan Doyle are perhaps the most popular expositions of the religious aspect.

BAZAAR AT HYDE.

THE Hyde Spiritualist Church held a Christmas Fair on Friday and Saturday, Dec. 5th and 6th, when the proceeds were devoted to the Church Building Fund. Their Church has cost the local Spiritualists £1300, of which £850 has already been paid off, but the Society is still £500 in debt. As a result of the bazaar it is hoped that at least another £60 will be wiped off the debt.

Mr. R. Hunter, of Manchester, opened the bazaar on Friday and Mr. George North, of Hyde, on Saturday. The effort was very well supported.

DECLARATION OF PRINCIPLES ADOPTED BY THE NATIONAL SPIRITUALIST ASSOCIATION, U.S.A.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

PROPOSED CONAN DOYLE MEMORIAL.—One of the first contributions received by the Hon. Treasurer of the Conan Doyle Memorial Fund was a subscription of £20 from Mr. Oscar Slater.

"A SPIRIT MESSENGER SPEAKS."—This book was published by the late Miss Fearn, founder and President of the Worthing Church. The messages were given by Miss Fearn's sister in spirit life, through the mediumship of Mrs. K. Fillmore, and were intended to help inquirers. The late Miss Fearn came from a family of psychics, and at one time had the records of many years' psychic investigations. Unfortunately they were lost, or the world would have been richer by the compilation of records of wonderful physical phenomena, carried out in full daylight sometimes, and at all times in the light.

NEWSY NOTES.

TITLES FOR ALL!

If some Rip Van Winkle who was born one hundred years ago, and who had fallen asleep in the usual way, were to awaken from his slumbers in this year of grace, he would be astounded, at first sight, at the scholarly age in which he lived. Of course, when he had met some of the "scholars" he would begin to doubt their scholarship: later, when he had tested them, his fears would invariably be confirmed. Nowadays, grown-up children love to play the game of "make believe" in daily life. Newspapers and magazines, especially those which come from America, carry scores of advertisements from various "Professors" and "Scientists" calling attention to their claims. To-day anybody can be a "Professor" who has gazed into someone else's crystal, grown hair on someone else's head, or sat in someone else's circle, and declared "I cannot explain Spiritualism, but I am convinced that it is either telepathy, subconsciousness, hallucination, or fraud!" Then he is considered a learned man, and issues cards printed with "Professor" before his name and funny letters after it. One out of every eight people you meet to-day is a self-appointed "scientist" of some kind or other. Titles have become so cheap that I have more than once been called a vegetarian because I prefer cauliflower to chicken. Yet I eat beef!

SIR ARTHUR'S RETURN.

These thoughts occurred to me as I was reading an article by "the foremost Investigator of psychic phenomena" which is to appear in the January number of Nash's "Pall Mall Magazine," a copy of which the Editor has kindly allowed me to see in advance. The scientist in question is Mr. Harry Price, a man who is known to Spiritualists and psychic researchers as the founder of an institution which occasionally brings Continental mediums to sit in London with celebrities under unique conditions. The article is entitled "The Return of Conan Doyle," and is introduced as follows: "Sir Arthur and Mr. Price were old antagonists in life, the one a Spiritualist, the other a scientific investigator. . . ." This, we are further told, is a "scientific record" of Sir Arthur's return. Presumably, it will therefore bear examination.

THE INTRODUCTION.

Mr. Price takes some 2,400 words to introduce his subject—Sir Arthur's return. "I decided I would find the best possible medium, and see what happened," he says, describing the forthcoming experiment. "Fortunately, I was in the happy position of having the world's best mental mediums to choose from" (!) Eventually, after having searched the world, Mr. Price decided to walk across the road and book a sitting with Mrs. Eileen Garrett, a well-known London medium. Mr. Price proceeds to relate his "scientific" attitude towards Spiritualism; how he insists that mediums should sit under test conditions, and the need for capable investigation. Certain allegations are made about Sir Arthur which are most misleading, as, for instance, "Doyle was content to forego any proper control of a medium"—a statement which, to say the least, is questionable. But surely Mr. Price will show Spiritualists how a medium SHOULD be controlled? Well, in this article you see him at work.

THE ARTICLE.

I wish I had the space—and the permission—to quote it in full. It records one of the most amusing "scientific" investigations I have ever known. A spirit purporting to be Sir Arthur Conan Doyle came through, and a very entertaining conversation ensued, in which there was an exchange of compliments and witticisms, and Mr. Price (despite all his previous talk about science and scientific investigation) showed himself either undesirous or hopelessly incapable of exercising any type of control. He congratulated Sir Arthur, said twice he was glad to see him, referred to his own work and expense, and generally fished

for compliments. No real effort was made to establish identity or to put the seance upon evidential grounds—Mr. Price simply chatted and chatted and chatted, while Conan Doyle, I suppose, kept his tongue in his cheek. "Three or four years ago I was asked to lecture in your stead at Copenhagen and Denmark," said Mr. Price. "As you went a Scandinavian tour just before you passed over, do you think the tour was the direct cause of your death, or had anything to do with that event?" What has Mr. Price's trip got to do with the question? "A month or so before you passed over you wrote a letter to the 'Evening Standard' praising the work the National Laboratory is doing," said Mr. Price. "Do you still consider that the scientific investigation of phenomena is necessary?" It should be mentioned that Mr. Price is the Director of the National Laboratory. He is here seen putting the fact on record.

THE QUESTIONS.

Mr. Price asked Conan Doyle if all his spirit messages were genuine. "Can you tell me why you left so little to the Spiritualist Societies?" he asked. Other questions were: "Is it your wish that your son Denis should assume your place?" "What form would you prefer your Memorial to take?" "Can you tell us anything of your life or your present condition?" "What do you think will be the future of Spiritualism in this country?" A representative of the "Pall Mall" who accompanied Mr. Price to the sitting asked: "Might I ask which of the characters you have created you liked best?"

SCIENTIFIC!

It is the funniest scientific investigation ever placed on record. All Mr. Price's talk about how spirits should be subjected to critical, scientific test reminds me of the man who went out to "expose" a haunted house, and who ran away when the phantoms appeared. Of course, Mr. Price is not convinced that it was really Conan Doyle he was speaking to—but who would? No effort was made to test the spirit. A five years old Lyceumist could have conducted the affair as well. Mr. Price finishes his "scientific record" perfectly by offering the suggestion that "the views of the entity calling itself Doyle were emanations from the brain of the LIVING Doyle which had in some way become crystallised." You MUST read this article; every Spiritualist should have it. It is one of the most amusing "scientific" investigations that has ever been performed.

CHRISTMAS—

"Christians, Awake! Salute the happy morn." Well, Xmas is here again, and I have been reflecting on the inner meaning of some of the carols and hymns which are used by the orthodox churches at this season. "Sing, choirs of angels," they will sing, "sing in exultation." "Angels from the realm of glory, wing your flight o'er all the earth," will be sung, and we shall hear "Hark the herald angels sing!" Who are these angels? Perhaps, too, there is a hidden meaning in the old song which will be sung round the fireside—"Should auld acquaintance be forgot?" I wonder how many members of the orthodox churches think of what they sing? The hymnals are full of Spiritualistic thoughts and sentiments.

—AND SPIRITUALISM.

I think the most happy firesides at Christmas-tide are Spiritualist ones, and there is no doubt that our arisen friends do join us at this season. Our rejoicing can be more complete than that of others. It has, too, a different meaning. Christians generally agree that December 25th was the birthday of Christ, when, as a matter of fact, that date was only decided upon because it had always been celebrated by the heathens as the day of the re-birth of their god, Sol. The day was established, and the Christian Church merely took it over. Spiritualists should look upon Christmas-tide as the special day for rejoicing over the fact that human survival has been proved, and that no longer can it be doubted that loving companionships can and do persist beyond the grave.

OBSERVER.

AN APPEAL FROM SOUTH AFRICA.

WE have received from the Spiritualist Church of South Africa a brochure, in which an appeal is made for contributions towards the building fund of the church. The brochure is very artistically produced, containing photographs of Sir Arthur Conan Doyle, Sir Oliver Lodge, and others.

Mr. T. A. R. Purchas, who is well known to English Spiritualists as the author of "Spiritual Adventures of a Businessman," writes a brief introduction to the appeal. The Spiritualist Church of South Africa has been doing good work in spite of opposition for fifteen years, and the necessity for a central and permanent headquarters is becoming more and more apparent. As a result of their labours they have succeeded in purchasing property at £1,300, which is clear of all liability. The appeal is for funds for a suitable building to be erected, which would provide the accommodation which has become a growing necessity. It is estimated that a sum of £5,000 will be required, and contributions should be addressed to the Hon. Treasurer, Spiritualist Church of South Africa, P.O. Box 4939, Johannesburg, South Africa.

The Spiritualist Church of South Africa is affiliated to the Spiritualists' National Union and the International Spiritualists' Federation.

*

A LONDON BAZAAR.

ON Thursday, Dec. 4th, a most successful bazaar and sale of work was held at the Manor Park Church to augment the building fund for the new church.

The bazaar was opened by Mr. and Mrs. J. Buchan Ford, while Miss Grace Broadbear and Mr. S. Harris enlivened the proceedings with vocal and musical selections. Under the able direction of Mr. E. Pearce, the Marlborough Scarlet Orchestra rendered popular and operatic selections throughout the evening.

The stalls were well patronised, as also were the side shows of a lighter vein. The whole proceedings were carried out very successfully by the Presidents, Vice-Presidents, and officers of the church, together with one or two well-known speakers, and the sincerest thanks are offered by the church to everybody who helped and supported the venture.

*

ACTIVITY AT MANSFIELD.

SINCE February, 1925, when the members of the Mansfield First National Spiritualist Church, Dallas Street, entered a building of their own they have been very active in trying to clear off the debt on their church. In spite of trade depression and the strike of 1926, they have reported progress each year, and have experienced the satisfaction of seeing their church debt grow less. The present year has, however, been noteworthy in the fact that special efforts have been unusually successful.

On Good Friday last, in connection with the annual Easter Tea, the ladies of the church held a miniature sale of work, as a result of which £7 was added to the church funds. The effort being so successful, they then decided to work for a larger bazaar, and this was held on Tuesday and Wednesday, Nov. 25th and 26th. Alderman Mrs. Wainwright (Deputy-Mayor) kindly consented to open the bazaar on the Tuesday, and after a hymn and invocation Mrs. Radage (East Kirkby) invited Mrs. Wainwright to officiate. In a short speech Mrs. Wainwright expressed her pleasure at being amongst such a happy band of workers, and encouraged them to work more and more together.

A sum of about £35 was taken in the two days, and the church is hoping to wipe off £100 by the end of the year.

*

SPIRITS, good and bad alike, are subject to the rule of commanding intelligences.

THE CAUSE ON WEARSIDE: MRS. HUGHES ON "THE HIGHER SPIRITUALISM."

Few towns have made more rapid progress in their Spiritualistic efforts than Sunderland. In addition to two churches which claim the Christian name, there are four "affiliated" churches, and all are doing excellent work.

On Saturday, Nov. 16th, there was what is called a "Rally," when meetings and a tea were held, and when Mr. Lowther, of Houghton, defended Spiritualism from the crude assertions of its opponents. Mr. G. P. Robson should have presided, but owing to illness was unable to attend. The local President (Mr. W. Dowell Todd) took the chair. Mr. Baldwinson also spoke. In the evening, after tea, Mr. Baldwinson (General Secretary of the District Council) gave an interesting address, which was followed by convincing clairvoyance by Mrs. Hughes. The roll call was responded to by 16 churches and three joint Lyceums.

On Sunday evening Mrs. Hughes occupied the platform. She gave evidential clairvoyance to entire strangers. Her discourse was particularly fine. She dealt with the bearing of a knowledge of Spiritualism on life. Spiritualism meant, in the final sense, the helping of others, and in efficiently fitting ourselves for this task we actually "worked our own passage." We must devote ourselves, she held, to culture, and the love of the beautiful if we were to be capable of appreciating hereafter the beauties of the "Summer Land."

Mediumship had always existed in some form in the human race. True, it disappeared frequently for periods, and it was perhaps the merit of John the Baptist to have successfully revived in his land the function of the medium or prophet. The Baptist's message was "the Kingdom of God is at hand."—J. R.

*

IS PROGRESS INEVITABLE?

COUNCILLOR J. BAILEY (a member of the Bradford City Council), speaking to the Bradford Fellowship at Ripley Street Church recently, asked "Was it true that modern inventions in modern life made us better men and women than our forefathers? America and Japan and other countries can discourse with us to-day on the wireless, which is certainly an advantage. But if we are going to have scientific warfare, it were better that we had remained a primitive people. All efforts will have been wasted if we are wiped out with modern warfare, yet how little our powers seem in the face of vivid thunderstorms and the natural forces of Nature. Many are still thinking in terms of war. Armaments are not a safety, and only create competition among nations. Money for war can soon be found, but money for reforms and for projects which will provide work is difficult to obtain."

Mrs. Shaw, who presided, gave the speaker a vote of thanks for his address. Mr. Barnes, Mr. W. Taylor, and others also took part in the discussion. The speaker was warmly thanked for the civic and social honour he had rendered to Ripley Street National Spiritualist Church.

*

A SPIRIT, whether in mortal form or in excarnate life, is always under the law of necessity. That necessity demands the acquisition of spiritual knowledge.—E. C. G.

PLYMOUTH.—A very successful week's mission was recently conducted by the Rev. Laura Johnson, of British Columbia, at the Millbay Church, Plymouth. The meetings were crowded, and the congregations were deeply impressed.

PROPAGANDA IN ULSTER.—We understand that a propaganda meeting was recently held in the Ulster Hall, Belfast, when the speaker was Admiral J. G. Armstrong, who related many of his psychic experiences. The minor Ulster Hall was crowded, and the audience demonstrated a deep interest in the address. Subsequently questions were called for, and a great many were dealt with by the speaker. Mr. Armstrong also conducted a service at the Belfast Spiritualist Alliance Church, which was very well attended,

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FRIDAY, DECEMBER 19, 1930.

Greeting!

The Editor
and his staff unite
in radiating to all
readers and friends
their best wishes
for
A Merry
Christmas.

PEACE AND GOODWILL.

ONCE again the rolling wheels of time bring round the season of peace and good cheer. The mighty solar orb (the life giver) has descended into the most southerly point in his orbit, and after appearing to remain stationary for three days in the nethermost depths, will gradually start his climb to the zenith; to renew his annual task of bringing life and light to the northern regions. The shortest day has passed, and the dreariness too often associated with the dying year will give place to the rising hopes which always accompany the promise of the New Year. The old, old story is an ever-recurring one, as annually we stand upon the threshold which will usher in a New Year. It is the season of goodwill and festivity. The season when old feuds and differences should be forgotten, and when in an atmosphere of peace and promise we go out into the uncharted future.

Christmas is essentially the period which we associate with childhood and youth. They, too, are full of the promise of the life to be. The young people will rejoice in the merriment associated with "Christ-mas," whilst those of us who have watched by the fireside through many Christmas seasons will once again gather together and encouraged by such good cheer as hard times may make possible, live again the past. Our conversations will surely revert to those who have shared the festive season with us in the days gone by. The vacant chairs will be a reminder of the passing years, and as our memories turn to those who have gone before us on the road of time, our vibrant thoughts will attract to our sides those whose memories are still as keen as ours.

The old Christmas ghost, the fearsome spectre, whose clanking chains and rattling bones once sent terror into the heart of the superstitious, has gone for good and all. And

yet the visitor from the unseen will not cease to be a visitor, for there has come into the world a new and truer conception concerning the denizens of the unseen world. History repeats itself. The story runs that two thousand years ago Christmas morn was heralded by an angelic choir, who sung the song of "Peace on earth, to men of goodwill." The ideal enshrined in that sweet cadence has failed to materialise as it should have done. The cruelties associated with religious persecution during the Middle Ages changed the conception of the visitors from another world into the ghost of the clanking chains. The idea grew up that only the evil ones walked the earth. And now once again there has come a revelation from the unseen which has restored our ancient heritage; which has robbed the Christmas ghost of his horror, and made him once again a kindly, friendly, spiritually-inspiring visitor who brings sweet memories, spiritual stimulus, and all the charm of true and abiding friendship. There will be many this Christmastide who with the clairaudient ear will hear the angelic choirs. There are those who will feel the warm, soft, kindly hand of their beloved rest lightly upon the brow—not the cold, clammy hand of fearsomeness, but the soft, sweet hand which brings the caress of an eternal friendship.

Christendom will be celebrating the birth of the Christ, and many clerics who have been denouncing Spiritualism and spirit ministry will join once again to sing "O hush the noise, ye men of strife, and hear the angels sing." But will they hear? Or believe? From many pulpits the story will again be repeated of the appearance of angels to the wise men of the East, and their announcement of the coming of one who would teach them the plan and purpose of life eternal. How appropriate that is. The appearance of the angels to the wise men! We wonder if it is the lack of wisdom which is responsible for the silent voices of to-day. "God is the same yesterday, to-day, and forever," and there are thousands of Spiritualists who can assert out of their own experience that the song of the angels never changes. It is the same to-day as two thousand years ago. "Peace on earth!" and yet after two thousand years from the date of its announcement it seems as far off as ever—perhaps farther off than ever in the history of the world. Even whilst the League of Nations is striving to find a path of international peace, all the nations of Christendom are continuing their preparation for armed conflict. Goodwill is the only soil in which peace can grow, and the moment the nations are prepared to exercise the spirit of goodwill towards one another, peace will automatically follow. It seems so very simple. The great difficulty seems to have been that the individual is living for himself rather than for his nation, and each nation striving for itself rather than humanity. The moment men will conceive that they are their brothers' keepers, that moment will war and strife and quarrelling (whether international, national, or individual) cease.

At any rate, for a day or two during the Christmas season old animosities will be forgotten, and we shall rejoice with one another in striving to give pleasure to others. And so as we sit around the Christmas fire, our thoughts will go out to our many readers in all parts of the world, in the hope and aspiration that they will share with us the sense of the near presence of the cloud of unseen witnesses who gather round to share our thoughts, our homes, our lives, in this season of peace and goodwill.

Let us, then, this Christmastide open our minds to the presence of the loved ones who have passed around the bend in the road of life, and who at this time will look over the hedgerows that border the path, and greet us with goodwill and cheer. May all our friends—aye, and even our enemies (if such there be) bask in the sunshine of congenial friendships, friendships which extend beyond the mere limits of mere physical sense-perception: friendships which embrace the arisen dear ones of the years gone by. And in such company may all our many readers enjoy

A MERRY CHRISTMAS AND THE JOYS OF
YULETIDE.

✱

WAIT in patience. Impatience is a dire fault.

CURRENT TOPICS.

PROPAGANDA AT KETTERING.

The Rector of Loddington, Kettering, is doing a very courageous thing in publicly declaring himself to be a Spiritualist. In token of his faith he has arranged for a series of propaganda meetings at the Central Hall, Kettering, on Sunday evenings at 8 o'clock at the close of the church services. The first meeting was taken on Nov. 30th by Messrs. Hannen Swaffer and Maurice Barbanell. These will be followed by Miss Estelle Stead and our Editor. The "Kettering Leader" states that the first meeting was well attended, and the Rector (the Rev. Mr. Clark) wound up the meeting by saying "Someone has told me that I ought to be ashamed, as an Anglican clergyman, to stand on the same platform with two Spiritualists. I am not ashamed. I am proud to stand between Mr. Swaffer and Mr. Barbanell."

EDITORS FROM AUSTROAD.

On Thursday last we had the pleasure of meeting Mr. Vyvyan Deacon, a visitor from Australia, one of whose seances was recently reported in THE TWO WORLDS. Mr. Deacon is a cultured speaker, and has a reputation of being an excellent clairvoyant and a good diagnoser. We have received excellent recommendations from leading Australian Spiritualists concerning him. Mr. Deacon was a man who obtained £3,000 damages from an Australian journal, "Truth," for libel. We have also received excellent recommendations concerning Dr. J. McIvor Tyndall, who is revisiting his home in England after an absence of forty years in America. Dr. Tyndall is known in the United States as a capable exponent of New Thought and Spiritualism, and we welcome him to our platforms. On the 1st of January we shall be able to greet the Rev. Will Woodward, who has been for some years the Missioner-at-large for the National Spiritualist Association of America. To all such visitors we extend very hearty greetings, and trust that the interchange of fraternities between English Spiritualists and their American co-religionists will be promoted by these visits.

THE FALL IN CHURCH MEMBERSHIP.

According to the returns taken from the official Year Book of the Church of England, recently published, there was a decrease last year of over 34,000 in the number of Easter Day communicants. This followed a drop of 51,600 on the previous year, it represents a very serious decrease amongst Church-goers. The Year Book shows that there was also a decrease of 500 Sunday School scholars, 16,222 baptisms and over 100 drop in the candidates for Confirmation. The Church of England can hardly attribute the decrease to the hardships of the times and industrial depression, since Church membership does not depend upon financial obligations. The Roman Catholic Church annually makes the boast of a number of new converts which it has made, but no notice whatever is taken of the secessions, which probably are quite equal to the number of converts. There is no need for pessimism in the returns quoted. There is a growing recognition of the fact that the Churches are not the repositories of spiritual truth, and that there is as much inspiration and spiritual stimulus outside the Church as within it. That is a comparatively modern view, but it is growing, and the differences in the Church are fostering it.

SCIENCE AND RELIGION.

In the past it used to be considered that science was the antithesis of religion, and it certainly was true that the findings of science contradicted many of the dogmas and affirmations of the religious sects, but a larger view is gradually being held. Men are conceiving that if the Churches had been the sole repositories of truth, and that such truth had been in proportion to the claims made for the world would have been in a better state than we find it. Men are beginning to realise that the scientist who makes no claim to spiritual dogmatism, but patiently searches for truth by an examination of the natural laws of the universe, is as truly a seeker after God as is the religionist. The old idea of religion being a water-tight compart-

ment separate from the affairs of everyday life, is dying, and men are beginning to think that the Church is (like science) seeking for truth, and has yet to find it. Intelligent men and women are beginning to realise that the object of religion and science is the same: to seek and find the truth as it is revealed in the laws and operations of the universe, and whether those laws govern the growth of a tree or the inspiration of a genius, they are none the less part of the manifestation of the same Unity which lies behind all the varied phenomena of life and being. In a word, men are beginning to realise that the "Word of God" and the revelation of His will is as surely to be found in an analysis of the atom as it is in the reading of the Scriptures. "All are but parts of one stupendous whole, whose body Nature is, and God the soul."

SPIRIT WORLD OBJECTIVE.

And so, while any Church may lose adherents, yet the fact that a continuous examination of the phenomena of the universe is being pursued, is bound to bring us face to face sometime, somewhere, with the Centre from which radiates all life and being, or at least to compel the recognition that there is a unity to be reached. It is just in this sense that the Spiritualist is fulfilling probably the most useful function of all religionists, for he is drawing attention to phenomena, the examination of which will bring men face to face with a superphysical world, a world which is not something different from this planetary existence, but a mere extension of it. In a word, he is proving Drummond's contention that there is natural law in the spiritual world as truly as in the physical, and that in the last analysis the Spirit World may be as objective as the most solid piece of granite, since both are but a phenomenal manifestation of an indwelling reality. The manifestations may occur on different levels, and some of them may make no direct appeal to our physical senses, but in reality they all depend upon the eternal law which is ever operative.

TRANSITIONS.

Mrs. ELLEN ROEBUCK (ROTHERHAM).

WITH very great regret we place on record the transition of Mrs. Ellen Roebuck, which occurred at her residence in Warden Street, Canklow Road, Rotherham, at noon on Saturday, Dec. 13th. Mrs. Roebuck was over 79 years of age, had sacrificed a great deal for the Cause, and was associated with many of the pioneer workers, having become connected with the Movement at a very early date. She and Mr. Obadiah Roebuck, who passed out some years ago, were among the first workers to establish Spiritualism in Parkgate, Rawmarsh, and Rotherham districts of South Yorkshire.

Mr. Obadiah Roebuck was originally a member of the Primitive Methodist Church, but when he investigated Spiritualism and found its truth he decided to assist the efforts which were being made to spread the Cause. Spiritualism was then very unpopular with the masses, and he had to endure all types of victimisation. The Parkgate Spiritualist Church, with which he was associated, included such names as Mrs. Emma Hardinge Britten, Mr. and Mrs. Wallis, Hanson G. Hey, Mr. Wm. Johnson, Mr. J. C. Macdonald, and Mr. James Swindlehurst amongst their early visitors and speakers. Cottage meetings were held in the district, and the proceeds from these went to the building of a Spiritualist Church, which eventually materialised in 1895. Mrs. Roebuck, though not always in the limelight, was throughout a very valuable helper.

The interment took place on Wednesday, Dec. 17th, and she carries with her on her forward march the congratulations and best wishes of many Spiritualist friends.

FOURTEEN sitters participated in a convincing seance held at the Shrewsbury Temple of Light on Saturday, Nov. 29th. The medium on the occasion was Mr. W. Thomas, of Gorseinon, and the sitters reported themselves perfectly satisfied with the results.

CORRESPONDENCE.

A MISTAKE.

SIR,—I believe Mr. A. K. Venning to be mistaken in attributing the authorship of "The Christ of the Indian Road" to Mr. G. W. Gray. The author is Dr. Stanley Jones, a well-known American missionary of the Methodist Episcopal Church, whom I have met in India. He is a friend of Rabindranath Tagore, and does a great work among the educated youth of India. A more recent book is, I think, called "The Christ of Every Road." E. L. S.

A SINGULAR CASE.

SIR,—I wonder if any of your readers have ever experienced a case similar to the following: Recently a high order of spirit (Chang Win) had just given spiritual healing through the medium (Mr. C. Richards), when it was suggested that Chang Win should try to give instructions, for the patient, to an automatic writer that was in the room. The spirit placed the medium's hand upon the shoulders of the writer, and the hand of the latter was controlled. So the instructions were successfully received, strictly automatically. This is a case of a spirit influencing two media at the same time.

HENRY PARNELL-BAILEY,

Vice President, West Ealing Spiritualist Church.

STIGMATA.

SIR,—In reply to Mr. E. F. Sherinan's inquiry in a recent issue of THE TWO WORLDS. When Jesus was toiling his way to Calvary a sympathising woman wiped the sweat from his face with her handkerchief, whereupon an image of the Master's face was miraculously impressed. The woman is enrolled in the list of saints as St. Veronica. The name is a corruption of the Latin "Vera icon," meaning "the true image."

H. T. WHORLOW.

GREAT THOUGHTS.

SIR,—"The highest form of religion is to worship our Creator by striving to serve all that He has created."

It would be interesting to know how many ministers and laymen agree with the above quotation, which cuts right across orthodox Christian theological doctrines, and completely nullifies them, taken from Hutchinson's "Past and Future Developments of Electricity, and Its Bearing on World Peace."

Is there any justification for this statement? If there is, are we on the eve of a new vista or interpretation of religion, and can we continue to keep our Christmas Festival, with its augury of bloodshed, in commemoration of the birth of the "Lord of Love and Compassion" and "Prince of Peace."

CHURCHMAN.

THE REES EVANS CANCER TREATMENT.

SIR,—It gave me great pleasure to read in THE TWO WORLDS about the cures effected by the above treatment. Having suffered from cancer of the breast for years, I know with what delight sufferers from this terrible scourge will welcome the news. Five years ago I discovered a growth in my left breast, and as time passed the pain was excruciating, especially at nights. Alarmed, I consulted a fully-qualified medical man, and I was under his care for 12 months. The disease was getting worse, and so was the pain.

The said doctor advised me to undergo an operation for the removal of the breast, and he wrote a note for my admission to hospital, diagnosing my complaint as "carcinoma of the breast."

Having no faith in operations, I went to a Harley Street specialist, and I was under his care for a further nine months. The pain was increasing. At this time, September, 1928, I observed a reference to Mr. Rees Evans' cure by Mr. Hannen Swaffer, calling for an investigation to the cures effected for the past 30 years by this treatment. I wrote Mr. Swaffer, imploring him to give me the address, which he did.

I commenced the treatment towards the end of September, 1928, and by the end of February, 1929, I was dis-

charged, having lost all symptoms of the cancer, and the pain. I returned to the said specialist to be examined, and he diagnosed me free from all symptoms of cancer.

Since then I have enjoyed splendid health, and have gained 28lbs. in weight. I owe my life to the Rees Evans cancer treatment, and to Mr. Hannen Swaffer for telling me that there was deliverance at hand. Over 50,000 perish yearly from cancer in this country, and nothing is done to stem the tide. I feel sure that for the trouble you have taken in making these facts known to suffering humanity you will be amply repaid by the grateful thanks of sufferers, when cured from cancer, and quote Milton, "The debt of endless gratitude is ours."

(MRS.) M. L. DAVIES.

7, Cossington Road, Westcliff-on-Sea.

THE SPIRITUALISM AND PSYCHICAL RESEARCH EXEMPTION BILL.

SIR,—I have read over the text of this Bill, and I think that the following amendment is very desirable.

The definition of a medium or clairvoyant, within the meaning of the Act, should be "A person holding a certificate, or licence, to practise for fee or remuneration, either as a medium or a clairvoyant."

It is obvious that prosecution should only apply to those who practise for fee or reward, and who are convicted of deliberate intent to deceive.

Those who exercise psychic gifts PRIVATELY, and who are not paid or rewarded in any way, should NOT be liable to prosecution. The Act as it stands would be highly objectionable, in that it placed private individuals who exercised the gifts privately and without fee or reward, under the rule of some society granting certificates or licences. I have pointed out the undesirability of this in a letter to the introducer, Mr. Kelly, and at the same time sent copies of my pamphlet, "Present Day Spirit Phenomena and the Churches" to the Members of the House. With the above-named modification, I trust that the Bill may soon be passed and become law.

CHARLES L. TWEEDALE.

Weston Vicarage, near Otley, Yorks.

THE S.N.U. DIARY.

SIR,—I note in the current issue of THE TWO WORLDS a report of a meeting of the South Midlands Committee. There is a reference to the S.N.U. Diary, and the opinion expressed that this Union should make individual application to the churches to take up advertisements in the Diary for time and place of church services.

It is surely a remarkable instance of the little notice church secretaries take of information sent from the registered office of the S.N.U. In the annual report sent out to every church and subscribing member of the Union early in May was a special notice to churches on this very matter, giving rates and dates when such advertisements should reach us.

One other comment was made re the value of a rotary system of the Union Council meetings. This has been tried, and the difficulties encountered in getting D.C.'s to co-operate broke it down.

GEO. F. BERRY,

Secretary of the S.N.U.

ALL your fancied theories about God have filtered down to you through human channels, the embodiments of human cravings after knowledge of Him. We know of Him, but we know Him not. He is known to us only by His acts. God—our God, good, loving, tender, pitiful. Those who now teach in His name often preach doctrines quite unlike what He taught.

MAKING THE MOST OF THINGS.—To most people this means doing the best with what you have; yet there is another meaning: making the most of things may mean doing all the good you can, no matter what means are at your disposal. Ever remember that to do good needs not a large purse, but a large heart. Try, therefore, to make the most of things by using your best efforts to do all the good that you can.—TRUTH BEARER.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 21ST, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. L. GEE.

MONDAY, at 3, MRS. BUCHAN.
At 8, MEMBERS' CLASS.

TUESDAY, at 8, OPEN CIRCLE.

THURSDAY, CLOSED.

SATURDAY, DEC. 27TH, at 8, WHIST
TOURNEY, 1s. each.

SUNDAY, DEC. 28TH, MRS. SPENCER.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET

SUNDAY, DEC. 21ST, at 11 and 6-30 and

MONDAY, DEC. 22ND, at 8,
MISS FLORENCE MORSE.

SUNDAY, DEC. 28TH, MRS. LINNEY.
SILVER COLLECTION at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, DEC. 21ST, at 10-30,
LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, SERVICE AS USUAL.

MONDAY, at 3, MISS A. GOODWIN.

WEDNESDAY, 3 & 8, MISS RICHARDSON

SUNDAY, DEC. 28TH, MISS A. BARTON.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, DEC. 21ST, at 10-30, LYCEUM
At 3, 6-30 and 8, LYCEUM OPEN

SESSIONS.

MONDAY, at 3 and 8, MR. BRADY.

WEDNESDAY, at 3 and 8, SERVICE.

SUNDAY, DEC. 28TH, MRS. KELLY.

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

SUNDAY, DEC. 21ST, at 2-30, LYCEUM.

At 6-45 and 8, MRS. BUCHAN.

MONDAY, at 8, OPEN CIRCLE for

HEALING and CLAIRVOYANCE.

TUESDAY, at 8, MISS HALLIDAY.

THURSDAY, CLOSED.

SATURDAY, at 8, OPEN CIRCLE.

WEDNESDAY, DEC. 31ST, at 8,

SOCIAL AND DANCE.

MR. SCHMOLL and THE ARNSIDE

ORPHEANS.

Tickets, 1/3 each, inclusive.

WATCHNIGHT SERVICE at 11-30 p.m.

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

SUNDAY, DEC. 21ST, at 3, PUBLIC CIR.

At 6-30 and 8, MR. McALPINE.

MONDAY, at 3 and 8, SERVICE.

WEDNESDAY and SATURDAY, at 8,

PUBLIC CIRCLES.

THURSDAY, XMAS DAY, CLOSED.

SUNDAY, DEC. 28TH, SERVICE AS USUAL.

Moss Side Progressive Lyceum Church

Above 64A, G.T. WESTERN STREET.

SUNDAY, DEC. 21ST, at 2-45, LYCEUM.

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

TON.

TUESDAY, at 8-15, OPEN CIRCLE.

THURSDAY, CLOSED.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, DEC. 28TH, MR. WAINWRIGHT

Moston Spiritualist Church and Lyceum

CHURCH LANE, MOSTON.

SUNDAY, DEC. 21ST, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, MR. DRANSFIELD.

WEDNESDAY, NO MEETING.

SUNDAY, DEC. 28TH, MRS. RYDER.

LADY has Nice Bed-Sitting Room to

let to lady. Quiet. Gas fire optional.—

P., 35, Park Road, Baker St., N.W.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 21ST, at 2, LYCEUM.

At 3-15, CIRCLE, MR. BOLD.

At 6-30 and 8, MR. ELY.

MONDAY, at 3 and 8, NO MEETING.

TUESDAY, at 8, CIRCLE, MR. MINNERY.

WEDNESDAY, 3 & 8, NO MEETING.

FRIDAY, DEC. 26TH, LYCEUM PARTY

AND SOCIAL.

Tea on table at 5 p.m. Adults, 1s. 3d.

Children, 9d. After tea, 1s.

NEW YEAR'S EVE, WATCHNIGHT SER-

VICE at 11 p.m.

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

National Spiritualist Church, Brighton

MIGHELL STREET, HALL.

SUNDAY, DEC. 21ST, at 11-15 and 7,

MR. A. G. NEWTON.

Address and Clairvoyance.

MONDAY, at 7-45, PUBLIC HEALING

CIRCLE.

WEDNESDAY, at 8, PUBLIC MEETING.

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

SUNDAY, DEC. 21ST, at 11-15 and 7,

MRS. MATTHEWS,

Address and Clairvoyance.

MONDAY, at 8, HEALING CIRCLE.

THURSDAY, at 8, ADDRESS and

CLAIRVOYANCE.

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

SATURDAY, DEC. 20TH, at 7-30, and

SUNDAY, DEC. 21ST, at 11 and 6-30,

MRS. CAMERON,

Address and Clairvoyance.

SUNDAY, DEC. 28TH, MRS. ASH.

Kenton Spiritualist Church,
NORTHWICK PARK HALL.

Stations: Northwick Park (Met.) and

Kenton (Bakerloo).

SUNDAY, DEC. 21ST, at 6-30,

MR. BURTENSHAW, Address and

Clairvoyance.

TUESDAY, at 3, LADIES' MEETING.

SUNDAY, DEC. 28TH, MRS. BALMER.

SOCIETY ADVERTISEMENTS.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
114 UPPERTON ROAD.

SUNDAY, DEC. 21ST, at 3-30 and 6-30,

MRS. KERNISH.

At 8, OPEN CIRCLE.

TUESDAY, at 7-45, PUBLIC CIRCLE.

Isle of Wight.

Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE STREET

SUNDAY, DEC. 21ST, at 3, LYCEUM.

At 6-30, SERVICE.

Address and Clairvoyance.

THURSDAY, at 7, SERVICE.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, DEC. 20TH, at 7, and

SUNDAY, DEC. 21ST, at 3 and 6-30,

MR. TURNER.

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

SUNDAY, DEC. 21ST, at 7,

MISS MOYES (ZODIAC),

Trance Address.

WEDNESDAY, CLOSED.

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

SUNDAY, DEC. 21ST, at 11 and 6-30,

MRS. WILLIAMS.

THURSDAY, CLOSED.

SUNDAY, DEC. 28TH, MRS. B. STOCK.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET.

SUNDAY, DEC. 21ST, at 6-30,

MRS. JARMAN,

Address and Clairvoyance.

DEC. 28TH, MRS. LEVITT, Address and

Clairvoyance.

Worthing Spiritualist Church,

GRAFTON ROAD.

SUNDAY, DEC. 21ST, at 11 and 6-30

MR. P. SCHOLEY.

THURSDAY, CLOSED.

SUNDAY, DEC. 28TH, MRS. BOND.

Barking Spiritual Endeavour Healing Circle,

25, HEATH STREET.

WEEK ENDING DEC. 21ST, NO MEET-

ING.

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

SUNDAY, DEC. 21ST, at 6-30,

MR. O. G. TURPIN,

Address and Clairvoyance.

CIRCLE follows Service.

MONDAY and WEDNESDAY, CLOSED

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

SUNDAY, DEC. 21ST, at 11,

MR. EDMUND SPENCER,

Address and Clairvoyance.

At 3, LYCEUM.

At 6-30, MRS. GRACE COOKE,

Address and Clairvoyance.

MONDAY, at 3, MISS L. THOMAS.

THURSDAY, CLOSED.

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

SOCIETY ADVERTISEMENTS.

Battersea Christian Spiritualist Church
UNITY HALL, FALCON GROVE, FALCON
ROAD (Nr. Clapham Junc. Station).

SATURDAY, DEC. 20TH, at 6-30, Psy-
chometry, MISS JOAN PROUD.
SUNDAY, DEC. 21ST, at 11, CIRCLE.
At 6-30, MRS. M. E. HARVEY,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING,
MISS RUTH GOLDSMITH.
SUNDAY, DEC. 28TH, REV. G. NASH.

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

SUNDAY, DEC. 21ST, at 7,
MRS. BAXTER.
TUESDAY, at 8, To be arranged.
SUNDAY, DEC. 28TH, MRS. LUCAS.

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

SUNDAY, DEC. 21ST, at 11, MISS EVA
CLARK.
At 7, MISS J. MCKAY.
WEDNESDAY, at 8, To be arranged,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK ROAD, BRIXTON.

SUNDAY, DEC. 21ST, at 11-15, SERVICE
At 3, LYCEUM.
At 7, MRS. M. MORRIS,
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC CIR.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, CLOSED.
SUNDAY, DEC. 28TH, MRS. MAUNDER.

Central London Spiritualist Society
33, HATTON GARDEN, E.C.1.

FRIDAY, DEC. 19TH, at 7-30,
MRS. A. FLETCHER.
SUNDAY, DEC. 21ST, at 7,
MRS. MAUNDER.
FRIDAY, DEC. 26TH, CLOSED.
SUNDAY, DEC. 28TH, MRS. CROWDER.
CIRCLE after every SUNDAY Service.

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

SUNDAY, DEC. 21ST, at 11,
MR. BURTENSHAW.
At 6-45, "THE TEACHER."
WEDNESDAY, CLOSED.

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

SUNDAY, DEC. 21ST, at 6-30,
MISS EVA CLARK,
Address and Clairvoyance.
WEDNESDAY, CLOSED.

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

SUNDAY, DEC. 21ST, at 7,
MRS. ETHEL CLARKE.
THURSDAY, CLOSED.

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

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, DEC. 21ST, CAROL SERVICE.
TUESDAY, DEC. 23RD, "ARDENE"
(MRS. KING).

SUNDAY, DEC. 28TH, MR. C. ANTEN.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 21ST, at 11, OPEN CIR.
At 3, LYCEUM.
At 6-45 for 7, MRS. PODMORE.
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING, Psy-
chometry.
At 8, MAGNETIC HEALING CIRCLE.
THURSDAY, NO MEETING.
FRIDAY, NO MEETING.

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

SUNDAY, DEC. 21ST, at 3-15, LYCEUM.
At 6-30, MR. V. DEACON (Australia)
Address and Clairvoyance.
WEDNESDAY and THURSDAY, CLOSED
SUNDAY, DEC. 28TH, MR. J. M. STEWART

Ealing Spiritualist Church,
8, BAKER'S LANE, BROADWAY, EALING

SUNDAY, DEC. 21ST, at 11-15, MRS.
LEONARD. At 3, LYCEUM.
At 7, Toy Service, MR. H. GODFREY
SUNDAY, DEC. 28TH, MISS M. MILLS.

Finchley Spiritual Mission,
FERN BANK HALL, GRAVEL HILL,
HENDON LANE, CHURCH END, N.3.

SUNDAY, DEC. 21ST, at 7,
MR. HORACE LEAF, F.R.G.S.,
Address and Clairvoyance.
THURSDAY, DEC. 25TH, CLOSED.

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

SUNDAY, DEC. 21ST, at 6-30,
MISS MARGARET BARBER,
At 8, PUBLIC CIRCLE.
SUNDAY, DEC. 28TH, MRS. D. POTTER.
SUNDAY, JAN. 4TH, MRS. L. HARVEY.
Every WEDNESDAY, at 3, Ladies' Mtg.

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

SUNDAY, DEC. 21ST, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MRS. BLANCHE PETZ.
NO MID-WEEK MEETINGS.
SUNDAY, DEC. 28TH, MR. M. MARISINI.

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

SUNDAY, DEC. 21ST, at 11-30, CIRCLE
At 3, LYCEUM.
At 7, MR. BOLTON.
THURSDAY, CLOSED.
SUNDAY, DEC. 28TH, MRS. KING.

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

SUNDAY, DEC. 21ST, at 3, LYCEUM.
At 7, MRS. M. CROWDER.
MONDAY, at 8, MRS. CHIPLIN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
SUNDAY, DEC. 28TH, ALD. D. J. DAVIS

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

SUNDAY, DEC. 21ST, at 3, LYCEUM.
At 6-30, MISS R. WARD,
Address and Clairvoyance.
OPEN CIRCLE after Service.
MONDAY, at 8, FREE HEALING by
appointment.
SUNDAY, DEC. 28TH, MR. PAYN.

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SOCIETY ADVERTISEMENTS.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, DEC. 21ST, at 7,
MRS. WIRDNAM.
WEDNESDAY and THURSDAY, CLOSED

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

SUNDAY, DEC. 21ST, at 11, SERVICE.
At 7, MRS. HINES.
TUESDAY, at 8, FREE HEALING CIRCLE
MR. CUMINGS in attendance.
WEDNESDAY, CLOSED.

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

SUNDAY, DEC. 21ST, at 6-30,
CAPTAIN FROST, Address.
WEDNESDAY, CLOSED.
SUNDAY, DEC. 28TH, MRS. NEVILLE,
Address and Clairvoyance.

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

SUNDAY, DEC. 21ST, at 6-45,
MISS FALLOWS.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, CLOSED.
LYCEUM every SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, DEC. 21ST, at 7,
MRS. EDEY,
Address and Clairvoyance.

THURSDAY and FRIDAY, NO SERVICE.
SUNDAY, DEC. 28TH, MR. G. BOTHAM,
Address and Clairvoyance.

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

SUNDAY, DEC. 21ST, at 6-45,
MRS. LILLEY,
Address and Clairvoyance.
TUESDAY, at 3-15, PSYCHOMETRY. At
8, HEALING.
THURSDAY, NO SERVICE.
SUNDAY, DEC. 28TH, LOCAL SPEAKERS.
LYCEUM STUDY GROUP, SUNDAYS, 3-15.

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

SUNDAY, DEC. 21ST, at 6-30,
CAROL SERVICE,
Address and Clairvoyance.
MADAME STELLA FORD, Soloist.
MRS. M. LINES, Clairvoyance.
MONDAY, at 8, in Small Hall,
MRS. M. MAUNDER, Psychometry.
XMAS DAY in Large Hall, at 11,
MISS WINIFRED MOYES ("Zodiac").

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, DEC. 21ST, at 11,
MR. D. SERGEANT,
At 3, LYCEUM.
At 6-30, MR. D. SERGEANT, Address
and Clairvoyance.
WEDNESDAY, CLOSED.
SUNDAY, DEC. 28TH, MR. FORSDICK.

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

SUNDAY, DEC. 21ST, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MISS L. GEORGE.
THURSDAY, CLOSED.
SUNDAY, DEC. 28TH, MRS. S. PODMORE

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 21ST, at 11-15, CIRCLE.
At 6-30, MR. GLOVER BOTHAM,
Address and Clairvoyance.

MONDAY, at 3, LADIES' MEETING.
MR. SPENCER, Address & Clairvoyance.
WEDNESDAY, CLOSED.

FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

**Little Ilford Christian Spiritualist
Church,**

THIRD AVENUE, MANOR PARK, E.12.

SUNDAY, DEC. 21ST, at 7,
MRS. F. LANE.

MONDAY, at 3, MISS JOAN B. PROUD.
TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, NO MEETING.
THURSDAY & SATURDAY, SOCIAL DRIVE
SUNDAY, DEC. 28TH, MRS. NUTLAND.
EVERY SUNDAY at 3, LYCEUM.

**New Southgate National Spiritualist
Church,**

ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, DEC. 21ST, at 7,
MRS. WM. EWDARDS.

WEDNESDAY, CLOSED.
SUNDAY, DEC. 28TH, MRS. F. LANE.

Palmerston Christian Spiritualist Temple
4, PALMERSTON RD., FOREST GATE, E7.

SUNDAY, DEC. 21ST, at 6-30,
MRS. H. V. PRIOR.

TUESDAY, at 3, MRS. GREENWOOD.
WEDNESDAY & THURSDAY, CLOSED.
SUNDAY, DEC. 28TH, MR. BEARE.

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

SUNDAY, DEC. 21ST, at 11, OPEN CIRCLE
At 6-30, MR. ANTEN, Address.

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

SUNDAY, DEC. 21ST, at 7,
MR. EDWARD KEITH,
Address and Clairvoyance.

LADIES' GUILD held at 16, Osterley
Park Road is Closed until January 6th.
SUNDAY, DEC. 28TH, "THE TEACHER."

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

SUNDAY, DEC. 21ST, at 11-30,
OPEN CIRCLE.

At 7, MR. & MRS. BILLETTE,
Address and Clairvoyance.

TUESDAY and THURSDAY, CLOSED.

SUNDAY, DEC. 28TH, MR. H. BOLTON.
SATURDAY, JAN. 3RD, at 4-30,
LYCEUM CHRISTMAS PARTY.

Stratford Spiritualist Church,

IDMISTON ROAD (Sixth Turning down
Forest Lane going from Maryland
Point Station).

SUNDAY, DEC. 21ST, at 11,
MR. HISCOCK.

At 3, LYCEUM.

At 6-30, ALD. D. J. DAVIS, J.P.

TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY and THURSDAY, CLOSED.

SUNDAY, DEC. 28TH, MR. E. MEADS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, DEC. 21ST, at 6-30,
MR. POLLARD.
THURSDAY, CLOSED.

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

SUNDAY, DEC. 21ST, at 11, SERVICE
AND CIRCLE.

At 6-30, MRS. REDFERN, Address
and Clairvoyance.
WEDNESDAY, NO MEETINGS.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, DEC. 21ST, at 3,
MR. FRANCIS,

Address and Clairvoyance.
At 6-30, MRS. STEPHENS,
Address and Spirit Messages.
WEDNESDAY, at 3 and 7-30, MR. R. R.
THORNTON, Address & Clairvoyance.

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

SUNDAY SERVICES:
Lyceum at 3. Service at 7. After-Circle

DEC. 21.—MRS. CHESTERMAN.
DEC. 28.—MR. SPENCER.

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

SUNDAY, DEC. 21ST, at 11,
MR. CHARLES F. COOPER.

At 6-30, -MR. HAROLD VERNON.
WEDNESDAY, CLOSED.

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

SUNDAY, DEC. 21ST, at 6-30,
"DOUGLAS" on "The Star of the
East."

Circle: The Guides of W. E. LONG.

Wembley Spiritualist Society,
UNION HALL, EALING ROAD, WEMBLEY

SUNDAY, DEC. 21ST, at 3, LYCEUM.
At 6-30, MRS. YORKE, Clairvoyance.

SUNDAY, DEC. 28TH, MISS FALLOWS.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, DEC. 21ST, at 6-30,
MRS. CALWAY,

Address and Clairvoyance.
WEDNESDAY, CLOSED.

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

SUNDAY, DEC. 21ST, at 11-15, SERVICE
At 7, MRS. CARRIE YOUNG.
WEDNESDAY, CLOSED.

LYCEUM every SUNDAY at 3.

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MR. J. HEALING HALLIDAY, Trance
and Inspirational Speaker and Message
Bearer, is now booking for 1931.—Ad-
dress communications to 2, Smeaton
Street, Kirkdale, Liverpool.

MRS. G. RICHMOND, Trance Medium,
has returned to London. Now booking
for 1931. Address, Clairvoyance. — 44,
Woodmansterne Rd., S.W.16.

REV. MARY HOGGAN-INKPEN, from
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and February, please write 41, Thorn-
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MR. F. W. NORTHAM, 13, Beaumont
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ALIST TEMPLE, 4, PALMERSTON ROAD,
FOREST GATE, E.7.—MISS L. HENE-
GHAN, 59, Oakdale Road, Leytonstone,
E.11. Will Speakers having open dates
for 1931-32 please write.

BIRTHS, MARRIAGES AND
TRANSITIONS.

CAIN.—Passed to the Higher Life,
Mr. Victor Radcliffe Cain, in his 49th
year, on Sunday, 14th Dec., 1930, be-
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brother of Miss Nellie Cain, Tomkinson
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Mr. John Felix Kahl begs to thank
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and to announce that by MONDAY,
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SUNDAY, DEC. 21ST, at 10-45, LYCEUM. At 11-30, OPEN CIRCLE. At 3-30 and 6-30, Mr. LESLIE BANCROFT.
SUNDAY, DEC. 28TH, at 3-30 and 6-30, Mr. PEARSON.
MONDAYS, at 7-30, HEALING CIRCLE. Free. All are welcome. At 8-15, DEVELOPING CIRCLE. At 9, STUDY CLASS, MEMBERS ONLY.

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

26, NASSAU STREET (TOP OF BERNERS STREET), OXFORD STREET, W.1.

SATURDAY, DEC. 20TH, at 8, Mrs. P. REDFERN, Psychometry.
SUNDAY, DEC. 21ST, at 6-30, Short Service, with Address and Clairvoyance by Mr. R. R. THORNTON. After-Circle.
Please Note Alteration in Time of Sunday Meeting.
THURSDAY, DEC. 25TH, CLOSED.
SATURDAY, DEC. 27TH, Mr. W. D. WILDE.
SUNDAY, DEC. 28TH, Mrs. A. E. RAYFIELD.
THURSDAY, JAN. 1ST, Mrs. S. HAMMERTON.

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.

B. D. MANSFIELD, Trance Medium, holds her Seance Tuesday and Wednesday evening, Xmas Week, at 8 p.m. Sitters wanted for new Developing Circle in the New Year. Write 4, Westmoreland St., Ebury Bridge, Victoria, S.W.1.

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, 0531.—71, Rannoch Road, off Fulham Palace Road, W.6.

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

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 7 p.m.—69, Westbourne Grove, Bayswater, W.2. Phone, Park, 4375. Exactly opposite Post Office.

MRS. HARVEY, Clairvoyant and Psychometrist, 43A, Russell Road (near Olympia), Kensington, W.14, at home 10 to 1 and 2 to 10. Public Circles for Psychometry on Mondays at 8, Wednesdays and Fridays at 3 and 8, and Saturdays at 8. Public Sunday services weekly at 7. The speaker on Dec. 21st will be MRS. FINCH, Trance Address and Psychometry. Phone, Western 0265

MRS. LILLY, the Gifted Healer, receives patients daily for treatment—Trance diagnosis by spirit doctor. Clairvoyant and Clairaudient. Miraculous cures effected. Fees very moderate. Many successful absent treatment cases. Write for appointment to 33, Clifton Road, Maida Vale, W.9., or Phone Cunnigham 1430.

MRS. MAYES, 7, Fairmile Avenue, Gleneagle Road, Streatham, holds Circles on Sundays at 7, Tuesdays at 8.

MRS. WILLIAM EDWARDS, Clairvoyant and Psychometrist, at home Tuesday, Wednesday, Friday, 3 to 5. Developing Circle, Tuesday, at 8.—15, Champion Grove, Denmark Hill, S.E.5.

The Guild of Spiritual Healing Ltd. (Dr. Lascelles' Healers). Open daily 10 to 9, Saturdays and Sundays excepted.—"THE SEEKERS," 29, Queen's Gate, S. Kensington, London, S.W.7.

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ON SATURDAY, DECEMBER 20th, 1930, at 3 o'clock.

Subscriptions towards the cost of the New Church will be welcomed by the Trustees: MR. T. WALKER, 86, WALKER STREET, EASTWOOD, NOTTS., or MR. R. SLATER, 277, NOTTINGHAM ROAD, HILL TOP, EASTWOOD, NOTTS.

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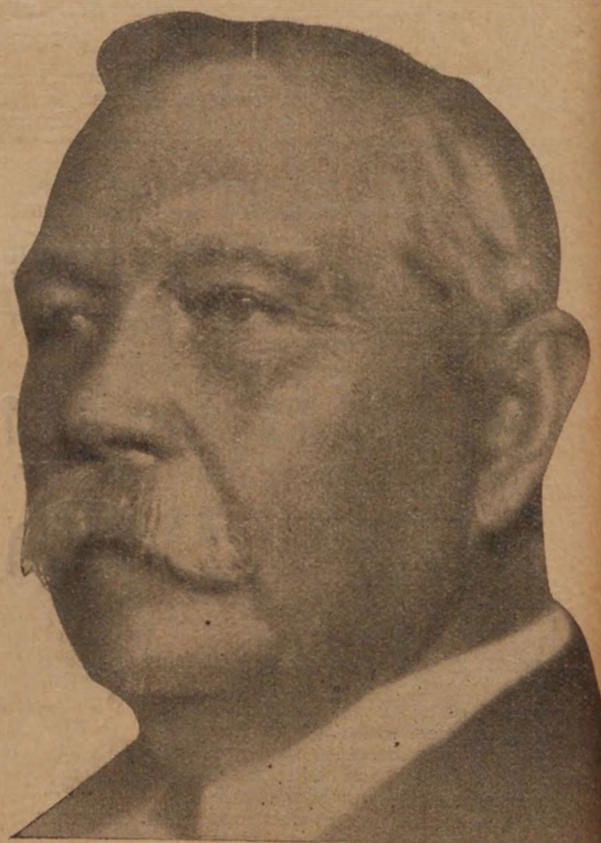
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