

The Two Worlds

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LIVE BIRDS AT A SEANCE ONE OF THE WORLD'S WONDERS

ONE of the most remarkable mediums in the world is Mr. Charles Bailey, of Melbourne, Australia. Dr. J. C. E. Grumbine, in the *Progressive Thinker*, bears testimony to his remarkable gifts. Charles Bailey is still using his gifts and satisfying hundreds of people as to the genuineness of apport phenomena. It is thirty years since this medium began giving public seances. In his early days he was introduced to Mr. Thomas Stanford, of Melbourne. Mr. Stanford had made a fortune, most of which he subsequently willed to the Leland Stanford University of California, for the purpose of Psychic Research. (We have never heard of any of the money being used for this purpose.)

Mr. Stanford took Mr. Bailey in hand, gave him a home to live in, and paid him a regular salary. He organised a weekly seance, and invited prominent people, barristers, judges, and men and women of affairs, including well-known visitors who happened to be at Melbourne. All these seances were absolutely free, and no money was ever taken.

Mr. Grumbine reports that at one of the seances he attended he met Madam Melba, Mr. Henry Stead (son of W. T. Stead), together with prominent judges, doctors, and members of Parliament. Every seance was given under strict test conditions, and none of the seances were held in the dark. Into these seances there were brought apports of many descriptions. Mr. Bailey was sat on a plain wooden chair in a cabinet made of wire netting, in which he was securely locked, after being completely searched. Mr. Stanford holding the key, Yet, into the seance room there came tropical birds, many of them alive, birds' nests with eggs in them, live fishes from the sea, headgear worn by natives of the South Sea islands, and jewellery of all kinds.

Mr. Stanford kept a museum of the various apports, and most of these articles had been transported to the seance room from thousands



CHARLES BAILEY
Clothed in Chinese robes, etc., which were brought into a closed cabinet.

of miles away, from India, Asia, Egypt, and the islands of the seas. Soon remarkable trance addresses were given by Professor Denton, the famous geologist, Dr. Whitcombe, Signor Velletti, and other notabilities.

It was noticeable that when the apports had freshly arrived many of them were too hot to be touched; especially was this true of some of the tablets of stone, which it was claimed came from Babylon, and scarabs apported from Egypt.

An interesting question was raised in the Melbourne Courts, when the Government

took action against Mr. Stanford for Customs duties on some of the articles produced in the seance room. The defendant admitted that the apports were brought from foreign countries, but claimed that the Government must levy the duty at the point of import, and this point of import was for them to prove. The case was dismissed.

Sir Arthur Conan Doyle, during his visit to Australia had a sitting with Bailey, who was thoroughly searched. The lights were lowered without turning them out, and before Doyle's eyes, Bailey reached out his hands, said, "Here it is!" The medium's hand was extended with something in it. The light was turned on, and he saw a perfect bird's nest, beautifully constructed of some very fine fibre mixed with moss, about 2 in. high. It had no sign of any flattening which would have come with concealment. In the nest, a small white egg with tiny brown speckles; the egg was placed in the palm of the medium's hand and broken before their eyes. It was fresh. It contained some fine albumen but no yolk.

During a visit to Milan, Bailey was put into a sleeved sack of thin black satin. The sack was fastened at the neck and laced with tapes. The tapes were tied and the knots sealed. His coat and boots were taken off, and investigators searched all over his body. 17 seances were held, and a number of apports were obtained. Later, however, Bailey went to Grenoble and two live birds were produced. Bailey had been searched and put into the sack. A bird dealer in the town, however, claimed that he had sold three similar birds to Bailey previously. There was no corroboration of the statement, and Bailey claimed that he had been the victim of a religious plot by Roman Catholics. Even, however, if Bailey had bought the birds, it is difficult to conceive how he could have smuggled them into the seance room in the presence of a number of investigators.

NATIONAL FUND OF BENEVOLENCE

Miss L. M. Stair reports the following income for November:—

Personal donations:

	£ s. d.
A Wellwisher	10 10 0
Mrs. S. W. Barlow	5 0 0
Robertus	1 1 0
Mrs. A. J. Harrison	1 0 0
Mrs. Galpin (South Africa)	1 0 0
T. G. Tomlinson (South Africa)	1 0 0
H. T. W. (Hastings)	0 10 0
John Ross (Collections, Home Circle and Healing Box)	1 1 0
H. T. W. and L. E. W.	0 10 6
E. V. Quaraby	0 5 0
Mrs. Dean Bury	0 4 0
Ed. Swan	0 5 0
Dr. E. H. Worth	0 10 0
Mrs. Mason	0 5 0
Mrs. Webster	0 2 6
Mrs. Staleyham	0 1 0
Meols	0 5 0
Mrs. Crouch (Philadelphia)	0 7 9
Mrs. M. J. Holden	0 5 0
Mrs. Bertha Smith	0 2 0
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	£24 4 9

Contributions from churches:

Blackpool (Albert Road), £2 2s.; Macclesfield, £2 2s.; Fleetwood, £2 2s.; Barrow (Harley Street), £1 17s.; Southport (Hawkshead), £1 6s. 4d.; Darwen Church and Lyceum, £1 1s.; Preston Ethical, £1; St. Helen's 1st Church, £1; West Houghton, 12s. 6d.; Manchester (Longsight), £1 1s.; Manchester (Moston), 10s.; Manchester (Cheetham Hill), 10s. 6d.; Crewe, 11s.; Birkenhead (Hamilton Street), 12s.; Millom, 10s.; Shildon (Newlands Ave.), £1; West Pelton, 5s.; Darlington Psycho. Collection, 7s. 6d.; Balance, David Richmond Fund, 9s.; Motherwell Assoc. £1 0s. 4d.; Falkirk Assoc., 10s.; Belfast Alliance, £2 2s.; Northampton (Newlands Ave.), 15s.; Ripley Progressive, 5s.; Smethwick, 8s.; Harrow, £1; New Southgate, 10s.; Henton, £3 9s.; Cambridge, £2; Woolwich and Plumstead, £1; Tottenham (High Rd.), 10s. 6d.; Ealing, £1 1s.; Kingston, £2 4s. 6d.; Battersea (Bennery Hall), £1; Wembley (Union Hall) £2; Tottenham and Edmonton, £3 3s.; Watford Churches, £1 5s.; Port Talbot and Aberavon, £1 10s.; Swansea Progressive, 4s. 6d.; Ferndale, 16s.; Meersbrook, Sheffield, £2; Stourbridge, £1; Hanley, £1 1s.; Chesterfield 1st, 10s.; Fenton, £1; Walsall Reunion, £1 1s.; Birmingham Centre, £1 10s.; Coventry Progressive, £1; Derby (Charnwood Rd.), £1 10s.; Worksop, £1; Sutton-in-Ashfield, 10s.; Southampton Church, £3 2s (made up from the following items: Donations, £9 13s. 11d.; Church collections, £3 18s. 9d.; Lyceum, 2s. 6d.; Collecting Boxes, £6 13s. 3d.; two socials, £1 11s. 6d.; total £32); Portsmouth Temple, £15 10s.; Southampton (Shirley Road), £5; Cowes, £2; Winchester, £1 10s.; Ryde, £1 1s.; Portsmouth Unity, 14s. 6d.; Wimborne Mission, 6s.; Doncaster (Moor Ends), 6s.; Halifax (Queen's Road), 5s. 3d.; Attercliffe (Bold Street), £3 3s.; Parkgate, £1 10s.; York (Span Lane), £1 1s.; Keighley (Heber Street), £1; Leeds (Brunswick Place), £1; Doncaster (Baker Street), £1; Wombwell, 12s. 6d.; Wakefield, 10s.; Heeley and Woodseats, 10s.; Rossington, 5s. Total, £126 19s. 11d.

The Committee are grateful to the seventy Church Committees who forwarded collections and donations during November. Those Churches who have not yet responded still have time before the year is over. Christmastide is the season of goodwill. Don't forget these old workers. Some look forward to the monthly grant to assist them to carry on.

An anonymous friend has contributed 12 tins of biscuits and 12 tins of tea. We are indebted to 20 personal subscribers for £24 4s. 9d.

The Season's Greetings to all.

MARY L. STAIR, Hon. Secretary.

SPONTANEOUS SPIRIT PICTURE

A FEW weeks ago we published a spirit photograph taken by one of our readers in a church at Weston-super-Mare. The *Christchurch Times* for December 7th reproduces a snapshot taken by Mr. Ryder, of Bristol, in the Priory Church at Christchurch, Bournemouth. The photographer asserts with certainty that there was no one in the church except the verger. As the time was early afternoon, the possibility of anyone walking



in the church without being seen is very unlikely. The reproduction gives us a picture of the nave, very well defined, and in the centre of the aisle there appears a female figure clothed in white, possibly a bride. One remarkable feature about the picture is that while there are definite shadows thrown by the pews, the ghostly form itself throws no shadow.

Such pictures are by no means as rare as may be supposed. A professional photographer some time ago brought us a picture of the chancel of All Saints Church, Manchester, which had been taken for the purpose of reproduction as a picture postcard. Two surpliced figures are seen kneeling at the altar.

The conductor of a jazz band approached us some months ago with a remarkable photograph. His band was giving a special performance in a public hall in Manchester. The stage had been draped and all the instruments arranged thereon, though no person was on the stage. He was anxious to take a photograph of the stage showing all the instruments in position, and a snapshot was taken. There, on the stage, is distinctly seen the figure of a man handling one of the instruments. He asserted that the individual photographed was quite unknown, he was neither one of the band nor one of the staff, and could not have been anyone on the premises.

REV. E. LANGTON

Elected Fellow of Royal Historical Society

The friends of the Rev. Edward Langton, B.D., minister of the Higher Broughton and Lower Broughton Methodist Churches, will be pleased to learn that recently he was elected a Fellow of the Royal Historical Society, London. This is a rare distinction. Membership of this Royal Society is restricted to persons of high academical distinction, who have also done original historical work. Mr. Langton holds the degree of Bachelor of Divinity of the London University, with honours in the New Testament and apocryphal literature.

About a year ago he published a volume of considerable size entitled: "Supernatural: The Doctrine of Spirits, Angels and Demons, from the Middle Ages until the Present Time," 382 pages (published by Rider and Co., London). The volume deals with every type of belief in spirits from the sixth century onwards. Based for the most part upon original documents, it presents an authoritative study of a number of subjects which are of increasing interest at the present time.

Mr. Langton has contributed several articles to *The Two Worlds*.

IMAGINARY SPIRIT PHOTOGRAPHS

The *Slough Observer* calls attention to a photograph submitted to them by someone who claimed that a picture of a wedding group contained a spirit photograph. Close examination, they say, reveals that while there is no difficulty in imagining a very distinct human face, the actual outline is due to the sprays of the bride's bouquet. Someone, however, recognised the face as a deceased relative of one of the party. We have many photographs submitted to us and very often in the majority of cases we have no hesitation in saying they are normal photographs, in which, with an uncertain background it is quite possible to imagine faces. There are, however, a number which show definite psychic effects, and one of them we call attention to in another column.

NEWS IN BRIEF

The Northampton Church recently celebrated Lyceum Sunday, and for the first time at a Sunday service, clairvoyance was omitted. Full halls, however, were attained in each service. The Lyceum programme presented by the Lyceum, and its conductor (Miss Summerfield) was much appreciated.

The Ryde Spiritualist Church held a very successful bazaar at Belvedere Hall. Mrs. Pusterla, of London, performed the opening ceremony. In the evening she gave an eloquent address and evidential clairvoyance. A happy and successful day, which exceeded expectations!

A successful propaganda meeting was held at the Theatre Royal, Lincoln, on Sunday, when Mr. B. P. Membery, of Birmingham, addressed a large audience on, "If Man Die, Shall He Live Again?" Mrs. Bertha Harris gave some admirable clairvoyance and messages. Full names were given in nearly every case, and clearly recognised, thirty-one of her delineations being accepted out of thirty-two. Mr. Blount occupied the chair, supported by the officers of the Church.

EXPERIENCES DOWN SOUTH

By C. TAYLOR-WAGSTAFFE



C. Taylor-Wagstaffe

MAY I express my deep appreciation to those societies who accepted cancellation of my bookings to enable me to have healing treatment at Bournemouth. I want them to know that, as the result of that treatment, I can now walk without the aid of my stick, and I feel decidedly better in every way.

This has been my first visit to the southern area, and a very interesting one it has proved. As I did not care to be idle between treatments, a series of meetings were arranged at various towns in the area. Portsmouth Temple are very fortunate in their hard-working, great-hearted secretary, Mr. J. G. Macfarlane, who is also the secretary for the Southern District Council. In spite of the torrential rain we had a fair crowd, and a happy meeting. I take off my hat to all those who turned out in such weather, many coming from outlying country places twenty miles away.

The same spirit prevailed in the whole of the area, personal inconvenience counting little if they could only get some knowledge or worth-while evidence. While good phenomena is greatly appreciated, there is an intelligent attention given to the philosophical or educational side, and this is manifested by the questions asked.

Healthy Centres

The Eastbourne Society as yet have not a church of their own, but rent the Dickens Hall weekly. If they can only maintain the number and type of audience who attended my meetings they should soon be in a position to launch out in premises of their own. Their life president, Mr. A. W. Orr, is now, unfortunately, unable to reside in Eastbourne, for health reasons, and the work is being carried on by the two vice-presidents, Mr. Pitcher and Mrs. Young, assisted by a very capable treasurer and secretary.

Weymouth Society deserve special mention. They are a very small community, literally meeting in an upper room, led by a most sincere woman president (her name eludes me as I write), yet never in the whole of my platform experience have I received a more genuine reception or warm-hearted appreciation. I hope I shall once again stand in that small room, but when I do, I trust the building-fund chart I was shown will register a very much higher temperature!

Ringwood is a small country town of ancient association, where the Spiritualist Society is housed in a nice room at the Unitarian Church, and meets each Monday evening for an address and phenomena. A nice body of people.

My regrets must be conveyed to Bognor Regis, who so cordially invited me. The Bognor people are very anxious to know more and more of Spiritualism, but the difficulty at the moment lies in the fact that they are

not sufficiently strong in numbers to meet the expense of a weekly rent, and they consequently have to arrange their meetings when they can hire the Pavilion.

Charminster Road Church, Bournemouth, is now affiliated to the S.N.U., and a very nice church it is, where much good work is being done by the local workers, Mr. Hiscock and Mrs. Hayter. I enjoyed the meeting very much; I only hope my audience did also.

Healing Activities

The services at Bath Road Church, Bournemouth, where Mr. Frank Blake is the resident minister, are my ideal of how Spiritualist meetings should be conducted. It is a beautiful Church where a sane, healthy Spiritualism is presented through addresses and instructive lectures followed by debate, the whole supported by a high standard of phenomena.

Under that very plain announcement, "the Healing Guild attends to give treatment to sufferers," is hidden a marvellous activity. At 6 p.m. each Friday the opening prayers are conducted by Mr. Blake in the patients' waiting room, which is screened off from the main body of the church, the whole of which, on healing nights, is fitted with single cubicles, each cubicle furnished with medical lounge, chair, etc. The church lighting being a subdued red during healing, an atmosphere of rest and quiet is created for the patients. The spirit doctor is a most understanding personality, and wins one's confidence. After the prayers he controls Mr. Blake and proceeds from cubicle to cubicle, diagnosing and treating, or giving instructions to one or another of the large staff of trained healers in attendance. The soft call of one healer to another, or to patients waiting, "Anyone else to see the Doctor, please?" indicates how naturally and affectionately he is regarded by all. It is a long procession of patients, sick-minded or sick-bodied; loving help is there for all. Out of respect for Mr. Blake's dislike of publicity, I do not dwell longer on this work. I hope, however, that his years in this life are many, to carry on this great benefit to his fellows.

You will all remember the story in the New Testament of the man whom Jesus had healed and charged that he should go his ways and tell no man, and how he was so filled with joy and the Glory of God that he told all and sundry—well, people, I feel like that man!

"THE MADDING CROWD"

The Road to Destruction

By C. KING

THIS world seems—if we judge it on the surface—a strange combination of farce and tragedy. The farce is composed of its ideal of hugeness. Monsters of the palaeolithic age seem reincarnated in the tanks of warfare, gigantic ocean liners, and the Graf Zeppelins of the air.

The existence of peace and serenity is only a suspicion. It may be somewhere below the surface, but it is unsought and unacclaimed. Man presses on in an ecstasy of haste and controlled by the desire to mark progress by mammoth construction on land, on the sea, and in the air.

Writers, painters, poets and sculptors, gazing on this world from the Other Side, and beholding beauty everywhere sacrificed for size, must wonder what was their destiny as part of creation. In what way had they contributed to this singular evolution?

The tragedy of the world as revealed day by day is the exigency of human sacrifices. If a daily newspaper for, say, a week contained no records of the horrors of what this life entails we should scan its pages in amazement. The change would take our breath away. Yet surely a life free from bloodshed, a life quiet and peaceful, was the life God intended.

Scientists make no effort to alter what is unnatural and uncouth in the present life. The length of life of our planet attracts them, but the destiny of its inhabitants leaves them unmoved.

The critics and commentators of the modern world are mostly religious teachers, and they sound the note of despair. Man, they tell us, is lost.

Are we to believe this? Are we to believe that it is a Divine intention to destroy this world in order that a better may rise from its ashes? It would be a confession that even Divine ideals could go astray.

What has been steadily crumbling in this world is the spiritual foundation upon which it was built. This decay presages a fall, but it does not follow that such a fall is inevitable. But it does call for a careful and independent examination of the structure and the spiritual strength of each prop rigorously tested.

ALL ROADS WILL LEAD TO THE

ROYAL ALBERT HALL

On Sunday, January 5th, 1936, at 6-30 p.m. (Doors open 5.45 p.m.)

for the

Mammoth Spiritualist Meeting

Chairman - SHAW DESMOND

Clairvoyante - ESTELLE ROBERTS

Mrs. ST. CLAIR STOBART Rev. G. MAURICE ELLIOT MAURICE BARBANELL
under the auspices of

The House of Red Cloud (Wimbledon)

DISCOVERIES THAT ARE NOT NEW

Radium was used in Solomon's Temple; Anæsthetics "Lost" for Centuries

SCIENCE is the "bright boy" among modern professions. Continually it is announcing some new "cure," some wonder advance in method, some marvellous discovery.

"Yet, are we so very clever, really?" asks Professor O. A. Newell, in the *Melbourne Herald*. "We make great play with our up-to-date knowledge of anæsthetics. Yet, eighteen hundred years ago, anæsthetics were a commonplace—a commonplace to be forgotten by successive generations of surgeons until comparatively recently.

Radium, too, is one of the proudest boasts, yet radium was understood by the Egyptians and the Hebrews, who applied it not only to medicine, but to handicrafts.

Twilight sleep is one of our modern marvels of child-birth. But it was employed in maternity hospitals in the time of Constantine the Great.

'Cause for Horror'

Yet have we really any cause for gratification at the so-called wonders of modern science? Rather have we not cause for horror at the thought of all the needless pain that must have resulted from mankind's unaccountable loss of its knowledge of anæsthetics for all these eighteen hundred years.

As Christ suffered on that Cross on Calvary, a woman proffered to Him a sponge dipped in 'vinegar.' That 'vinegar' was, in all probability, nothing more or less than Morion wine—the wine of death of the ancients and one of the most powerful anæsthetics of all time.

My collaborators and I, after years of delving in libraries all over Europe, discovered the formula. It lay in the Vatican Library, available to all the world—had the world cared to seek—for hundreds of years.

To Produce Sleep

It is on record that during the Roman occupation of Palestine, the Jewish women would often go out to the Calvary, or place of execution, and administer to the victims of Roman justice Morion wine on a sponge, whereby the victims of crucifixion were put to sleep and their sufferings abated.

Back in London we prepared the Morion wine, and experimented with it. There were no bad effects. It produced a deep sleep. Under its influence the pulse beats were regular, and there was no danger of collapse.

There are records extant that Morion was used to ensure painless childbirth—euphoniously termed 'twilight sleep' by the modern *Æsculapius*—in the lying-in hospitals endowed by Theresa, the mother of Constantine the Great, of Constantinople.

We know, of course, that Li-Ho, the renowned Chinese physician, 2000 B.C., used an anæsthetic for surgical and obstetrical cases, but at present we are unable to determine from our accumulated data whether this corresponded in formula to Morion. The Hindoo physicians also regularly employed anæsthetics.

Ancient Use of Radium

And then radium. In the building of Solomon's temple it was ordained that no iron tool should be employed lest it attract lightning. To cut the enormous blocks of stone the schamir—as the Hebrews called radium—was brought from a secret hiding place in the mountains.

It was no bigger than a grain of barley, but so powerful was the force of its invisible rays, that in order to preserve oneself it was necessary to enclose it in a leaden shell lined with linseed flour.

It was sufficient to trace a line on the rock and to apply the schamir, when the rocks split silently from top to bottom, each of the two faces being perfectly smooth.

The ancient Hindoo appreciated the medical qualities of radio-active elements, the Yogis, an extremely long-lived people, using a radio-active substance derived from pitchblende, the parent of radium, with their food at regular intervals.

Is it not astonishing, then, that from the first century of the Christian era until 1847, when chloroform was introduced, no anæsthetic was known to medical science?

Consider the millions of crude surgical operations performed by inept barbers and army surgeons; consider the many thousands of difficult obstetrical operations, of severe incisions made on tender children, and ask—

'Why was this invaluable medicine lost to the services of an agonised humanity for 1800 years?'

THE MESSENGER

THE night was stormy in a little fishing village on the Cornish coast. Martha and Henry Hallam were sitting by the fireside thanking God for their refuge on this stormy night. The wind was howling when they both heard a cry from outside; yet when they went to the door no one stood there. Three times they heard the same cry, and when they went to the door for the third time they found standing there a fisherman in hat and coat. All that he did was to beckon to the old couple to follow him. After dressing in storm boots and coats, he led them along the sand-dunes until they came to an overturned boat which had been wrecked by the storm, and on the sands, soaked to the skin, lay the unconscious form of a man.

The old couple turned him over, to find that he was their long-lost son, who had wandered away from home many years before to seek his fortune in a foreign land.

They turned with tears of gratitude to thank the stranger for leading them to their son, for they both had prayed that God would lead their erring son back to them, but he had disappeared, and no trace of him could be found. They carried their son back to the cottage, and after attending to him placed him in his own bed, which had been waiting for years.

After the son had regained consciousness, he was told by his father and mother how they had found him. The fisherman was described and the son looked astonished, and said:

"Why that is the fisherman who was in the same boat as me, but he was washed overboard in mid-ocean and drowned. I told him that I wanted to see my mother and father again, as I had left home when I was very young to seek adventure, but had found life too hard to stay away any longer. I was working my passage back in his boat when the storm arose which swept him away. His last words to me were: 'I will find your father and mother.' I managed to keep the boat righted for a time, but through exhaustion I had to give in; the last thing I remember was sinking into oblivion until now."

Martha and Henry looked at one another, for they knew that the spirit of the fisherman had led them to where their son lay, and that after many years God had sent his messenger to them, and that their prayers had been answered.

Every night now they do not forget to thank the spirit who led them to their son, and on the anniversary of the night when he was drowned he always returns to the little cottage, takes a look round, and then disappears; but the happy trio always give him a welcome, and end the evening with a prayer for the arise soul of the fisherman. They are confirmed believers in "Life Eternal."

Mrs. WALTER GILBERT.

From Christianity to Spiritualism

By C. T. CAMPION

To the open-minded thinker—the individual who is honestly in search of truth, and will not be satisfied until he attains it—this work will be invaluable.

Price, 4s. 1d. post free.

"THE TWO WORLDS" BOOKSHOP,
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NEXT WEEK

We commence
a series of
Articles

by

SHAW DESMOND

The Famous Irish Novelist

HEARD IN A 'BUS

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



Horace Leaf, F.R.G.S.

ONE can often judge the trend of the public mind by overhearing the remarks of those who evidently wish to air their views. Secretly, the public have a penchant for religion, and hold views much stronger than one might suspect. Often very illuminating conversations take place between business men on the way to business in train, tram, or omnibus.

The other day the 'bus in which I was travelling passed a famous London church outside of which the forthcoming sermon is regularly advertised in large lettering. There was, on this occasion, advertised a series of four sermons bearing on the Second Coming of Jesus, and judging by the progressive nature of the titles the vicar had no doubt that that important event was not far off.

"Isn't it remarkable that any educated person to-day can believe such nonsense," remarked one passenger to another, pointing to the advertisement.

"Religion's all right for keeping people in order," came the unexpected reply.

"Fiddlesticks," replied the other. "Religion is a prime cause of disturbance. Have you ever been to India and seen how the Moslems and Hindus hate each other. Their religious antagonism is one of the chief causes of unrest there. They hate each other like poison and fight on the least provocation. Then there's Ireland. I was mixed up a bit with the trouble in Ulster, and it was really a case of Protestant against Roman Catholic, and didn't the R.C.'s return the compliment!"

"Well, what keeps people in order?" asked the listener, "conscience, I suppose?"

"No, policemen. I was in Melbourne in 1924 when the policemen went on strike, and within a couple of hours every jeweller's shop in the city had been rifled."

The other man looked surprised. "People wouldn't do that in England, though."

"I'm not so sure," returned his companion with a laugh. "I have noticed that we have grown better behaved in proportion to the increase of our police force."

"I have never thought of that. It's not a very pleasant idea."

"No, but I warrant it's a fact."

"Aren't religious countries more safe than irreligious ones?"

The pessimist laughed outright. "My dear boy, I'd rather be in good old England, with its well-organised police force, than Mexico, with its numerous churches. Do you know, when my editor sent me over to Juarez from El Paso he advised me not to leave the main thoroughfares, even in daytime, and under no circumstances at night. I called in at the principal church there and saw a continuous stream of communicants, who lit their candles and crossed themselves, and counted their

beads, but I kept to the main thoroughfares. One city in that country has, I understand, 365 churches, but is it better for them? Well, if you want to live in dire poverty and walk about with a gun in your pocket, go there."

The other man looked at him suspiciously. "Perhaps you don't believe in religion."

"You're wrong. I haven't failed to go to church almost every Sunday since I was a child, but I don't deny facts."

"Why do you go to church, then?"

"Because I believe that man is a spiritual being and lives after death."

"Well, I'm not so sure of that."

The pessimist laughed outright again, and patting his companion affectionately on the arm, said:

"There you are. You were posing as an advocate of religion, were prepared to attribute to its qualities which history shows it never possessed, and I'll wager you thought me an atheist who was prepared to oppose religion on secular grounds."

"Quite right, but why do you believe in religion?"

"First tell me why you do."

"Well, candidly I don't."

"I guessed that, you old hypocrite."

Both men laughed at that.

"You see, I believe in order, and you must make people afraid of something to keep that."

"I've admitted it—policemen."

"No, religion and hell. Why do you believe that we are spiritual?"

"Because I've seen spirits."

The other man swung round and stared as if his friend had lost his reason. "Seen spirits," he gasped. "What do you drink?"

"Coffee, and I take it strong. Anything against that?"

"I wish I could see spirits, then I really would believe in religion. How did you see spirits?"

"Oh, that's too long a tale and not for such as you," replied the pessimist with a grin. "Well, here's my destination. If you want people to be good without policemen you had better see that they all see spirits and know that when a man dies he lives again. So long."

(Continued from next col.)

Him, Jesus has said, "If any man deny Me before men, him will I deny before My Father who is in Heaven."

The intellectual darkness which has settled upon the Church from the time they closed their hearts and doors against spirit manifestation and angel guidance, and usurped the ministry of angels for worldly power and gain, is passing away. We live in the daybreak of better things.

The manifestation of the spirit is given unto every man to profit by. "Quench not the spirit, despise not prophesying, prove all things, and hold fast that which is good." The fruits of the spirit are LOVE, JOY, and PEACE.

ANGEL GUIDANCE

By W. W. LOVE, F.R.S.A.

IT is now more than forty years since I became a non-professional trance and semi-trance medium. I was warned by well-meaning friends who had no knowledge or experience of spirit manifestation and angel guidance, of the dire consequences of going into trance and of becoming associated with Spiritualism. It was predicted that I would become a wreck, morally, spiritually, intellectually, and physically, and end my days in a lunatic asylum. A more ignorant, wicked, and untruthful statement I have never read or heard.

On the other hand, I was told by my spirit friends (in particular my father, who passed to the higher life when I was only eleven years of age) that if I used my spiritual gifts in the service of God and man, and not for monetary gain, I would be helped all the days of my earthly life and fit myself for the life beyond the grave. That prophecy, during the past forty years, has been fulfilled in every particular.

I have never regretted becoming an unpaid medium and assisting others to prove there are no dead, and giving comfort to those who saw no light or life beyond the grave. Instead of becoming a wreck, morally, spiritually, intellectually, and physically, I have always felt the urge towards higher and nobler things, to abstain from evil, and do that which is right and just.

Within two years of becoming a medium, my family and myself were saved from death by fire one midnight through a direct spirit voice. Thirty years later I was saved from financial ruin by angel guidance.

The dire predictions of my friends have in no way been fulfilled, neither in an earthly nor in a spiritual sense.

I have progressed spiritually and materially under the influence and guidance of my spirit-friends. During the time that I have been a medium I have held many important and responsible positions, including clerk of works with the L.C.C., the Hackney Borough Council, the Underground Electric Railways of London during the construction of the Tubes, resident engineer with the Air Ministry, and Engineer Inspector with the Singapore Government.

I have now passed the allotted span of three-score years and ten, and attend to my business every day as managing director of a well-known and prosperous London firm, and weigh 14 stone.

Had I not taken the advice of my spirit friends more than forty years ago, I might still be an agnostic, and probably a humble mechanic.

We live in a world of chaos, misery, and wars, because we put our trust in the wisdom of men, who reject spirit manifestation and angel guidance, and claim to possess a supernormal power which enables them to grant absolution of the remission of the sins of their fellow-men and women, and grant to them also an entrance into heaven of which they claim to hold the keys handed down by Peter—who himself abandoned Jesus in His last hours, cursed, swore, and said he never knew

(Continued in previous col.)

S.N.U. NEWS.

Edited By FRANK HARRIS

IN JOINT TRUST

SEVERAL cases have come to light during the last few weeks which illustrate the need for a fuller understanding of what is implied by a church being in Joint Trust with the Union.

In each of these cases things have been done by the local trustees—or at least, they would have been done but for the watchfulness of others—without obtaining the prior consent of the National Panel trustees or the Trust Property Committee of the Union. Again, in every case considerable trouble would have arisen had not a chance letter or conversation brought to light that local legal advisers were acting in a matter without consulting the Union's solicitors in the matter of forms and drafts, and similarly without prior submission of the documents before they were sent to the trustees for signature. In one case a contract had been prepared and signed for the sale of property in Joint Trust without the Panel trustees even being aware that the matter had been under discussion.

It cannot be stressed too strongly that where a Joint Trust exists and any dealings in the property are in contemplation, the prior consent of the Trust Property Committee and the National Trustees is first of all to be obtained, and that any documents in the case must be submitted for examination and approval before a single signature is appended. Failure to observe this condition necessarily involves delay and a consequent increase in cost. Experience of a number of these cases has led me to believe that the Union will be wise to insist that in the preparation of Joint Trust Deeds, only the Union's solicitors shall be employed. This course has everything to recommend it, both in the way of expeditious handling and in the matter of keeping down costs, and churches who are contemplating entering into such a Trust would do well to entrust the preparation entirely to the Union and their legal advisers.

The Diary

Our own opinion of the Union's Diary is evidently shared by someone else—in fact by quite a number of people, judging from the letters we have had about it. The latest letter reads: "What a fine production for the money. Surely I owe something for it, it must cost more than 2s. 6d." The 1936 Diary is once again a veritable mine of information for Spiritualists, and at the price it is the cheapest and best diary on the market. The Union has still a small stock of the leather wallet type, but the ordinary type is completely sold out. If you haven't obtained yours, send an order straight away. Next week may be too late.

Joint Education Scheme

Among the circulars to be sent to Church secretaries for their information during the next week or so, is one concerning the work of the Joint Education Committee, with an invitation to interest their members and others in the co-ordinated courses of study which throw light on the study of Spiritualism, its teachings and phenomena.

Ten years ago, the annual conferences of both the Spiritualists' National Union and the B.S.L.U. accepted the Joint Education Scheme. It was designed to help young students, and particularly those who contemplated taking up platform work, to get a solid grounding in the elements of science, philosophy, and religion, whereby they might meet the questions and criticisms of the inquirer into modern Spiritualism. It was also intended to show that Spiritualism had definite links with older forms of religion and that it could be studied scientifically and its phenomena related to the natural order of physical phenomena. The scheme is divided into a three-year course, involving the study of ten books and a number of small pamphlets, and it will be seen that the amount of work to be done is relatively small, and not likely to interfere unduly with one's business or other activities.

THE OFFICIAL WEEKLY BULLETIN of the Spiritualists' National Union (President: Mr. J. B. M'Indoe) appears exclusively in "The Two Worlds" weekly. Contributions should be sent to Mr. Frank Harris Gen. Sec.), at the Registered Office, 64a, Bridge Street, Manchester 3. (Telephone: BLAckfriars 6840.)

The studies are grouped under five heads: "Logic and reasoning"; "Evolution of the world and man"; "Evolution applied to religion and philosophy"; "Psychology and Psychical Research"; "Spiritualism, its history, phenomena, and teachings."

It is open to Lyceumists who have passed the Final Grade B.S.L.U. examination with 70 per cent. marks, and to members of affiliated churches or subscribing members of the Union who pass an entrance examination. Then follow the three-year courses, with an examination at each year-end, in testing the value of the study and qualifying for the entrance into the grade above. After passing the third-year examination, platform workers may then apply for the Union's Class A Speakers' Diploma.

The examinations are held in May, and with the coming of the New Year there is ample time for those desiring to take these courses of study to read up the books and pamphlets. An explanatory leaflet will be sent on application to the secretary of the S.N.U. section of the Education Committee, Mr. Geo. F. Berry, at the registered offices of the Union. Note, please send 1½d. to cover postage.

The Committee (S.N.U. Section) are Messrs. M. Barbanell, E. A. Keeling, and G. F. Berry.

Personal

I should like to take this opportunity, on behalf of myself and the other members of the staff of the Union, to thank all those church officers and others who have been so kind as to send greeting cards and messages of goodwill. I can assure them that we do appreciate their kind thoughts and cordially reciprocate them.

"PSYCHIC SCIENCE"

The Quarterly Journal of the British College (Illustrated).

JANUARY, 1936.

Remarkable "Divining" for Minerals.

Fire Walking—Yesterday and To-day.

Four Persons Use One Body.

Ectoplasm—New Evidence.

Mediumship Solves a Problem.

Mind and Vibration.

Questions and Answers.

Book Reviews—Notes by the Way—Correspondence, etc.

Obtainable from the B.C.P.S., Ltd., 15, Queen's Gate, S.W. 7.

Price 1s. Post Free, 1s. 3d.

THE "W. T. STEAD" BUREAU AND LIBRARY

5, SMITH SQUARE, WESTMINSTER, S.W. 1.
Entrance in North Street. Tel.: Victoria 0567.

Hon. Principal - - Miss Estelle Stead.
Inquirers Welcomed.

The Library will be closed from December 20th to January 2nd, 1936.

WIMBLEDON

SPIRITUALIST CHURCH

(Accepting the Leadership of Jesus Christ.)

136, HARTFIELD ROAD, WIMBLEDON, S.W. 19.

Sunday, December 29th, at 11, Mr. BERNARD LElliott.

At 6.30, Mr. EDWARDS, Address.

Mr. Daisley, Clairvoyance.

Wednesday, January 1st, at 7.30, Mrs. H. V. Prior, Address and Clairvoyance.

Sunday, January 5th, at 6.30, SPECIAL "ZODIAC" SERVICE.

Healing (No Charge). Monday, 10 to 12 noon.
Tuesday 10 to 12 noon; 2 to 5, and 7 to 8 p.m.

Wednesday, 3 to 6 p.m.

Thursday, 2 to 5 p.m., and 7 to 8 p.m.

Sunday, 8 to 9 p.m.

ROCHESTER SQUARE SPIRITUALIST TEMPLE

Near North London Railway Station, Camden Town.

Sunday, December 29th, at 11 and 6.45, Speaker: Mr. W. H. EVANS.

Clairvoyant: Mrs. F. THOMPSON.

Monday, at 3, Women's Guild, Mrs. M. Mauder. Sundays, at 3, Tuesdays, at 7.30, Free Healing.

Wednesdays, at 8, Members' Classes.

Thursday, at 8, Mr. Edmund Spencer.

Mondays and Saturdays, at 8, Open Circles. Each Saturday, at 8.15, Whist Drive. 1s. each. Refreshments Free.

Sundays, at 3, Lyceum.

Special Note.—Sunday evening Services commence in future at 6.30. Doors close at 7.

Practical Astral Projection

Translated from the French of "YRAM."
This book gives practical instructions for astral projection.

"Passing through solid matter of earth is, we learn, an experience of which one soon tires, but there is much of permanent value which can be gathered during an astral pilgrimage to the higher worlds. 'Yram' assures us of the certainty of deliverance from evil, the certainty of lasting happiness, the certainty of results following personal efforts, and the unequalled power of love," says James Leigh.

Post paid, 7/10.

"THE TWO WORLDS" BOOKSHOP,
MANCHESTER 4

A BISHOP ON THE AFTER-LIFE

The "Evening Standard" Articles

By Our London Correspondent.

London Spiritualists have been following a short series of articles which have just terminated in the *Evening Standard*, the object of which was to express modern views on the great issues of life and death.

Although all the articles were of a scholarly nature, they were devoted in the main to philosophic and theological speculation.

For instance, *The Standard* chose Dr. Barnes, Bishop of Birmingham, to answer the question "Is there an After-life?"

Why Dr. Barnes should be chosen, it is difficult to say, unless it be because he is a well-known public figure. But his very training as a priest made it inevitable that his treatment of the subject should be rooted in age-old superstitions, and not on modern evidence.

Dr. Barnes exposed the fatal weakness of the Church's position, because he could not point to a single scrap of evidence which, in any court of law, would have been accepted as worthy of the term evidence.

In magnificent English, his case, when reviewed apart from its imposing phraseology, amounted to nothing. For in a moving peroration, the Bishop thus summed up his answer to the question:

"Because I believe that the universe and all that is within it were fashioned by God. Who upon the earth created life in general and man in particular, and because I am convinced that God's ways must appear reasonable to us,—for these reasons I think that man's personality survives the death of his body."

If this were the best evidence on the question, then surely the Freethought outlook is infinitely more scientific! In commonplace terminology, the Bishop says we *should* believe in the survival of human personality because we should like to believe in survival.

In one fell swoop he disposed of such questions as what part of man really does survive, what the enduring qualities are, and how long we may expect the more ephemeral aspects of our nature to maintain their present poise.

By a coincidence, *The Standard* chose to adorn the Bishop's page with two advertisements—one for Johnnie Walker whisky, and the other for Havana cigars. Evidently the Editor of *The Standard* believes in the statement, falsely attributed to Sir Oliver Lodge, that Raymond, his son, speaking from the other side, said that there were cigars and whisky in heaven!

Spiritualists who read this article saw in it an argument more convincing than any which their own propagandists could advance, proving the significance of their own evidence, which alone makes survival scientifically credible.

Mrs. Bullock conducted a very successful transfiguration seance at the Marston Street Spiritualist Church, Leicester. The hall was crowded. Many messages were given to members of the audience, and were clearly recognised. A new feature of the seance was the appearance of a Hindoo guide in full turban. During his appearance the medium's hands were enveloped in rainbow colours, which flashed and scintillated in bewildering manner as she made passes in the air.

PRAYER

By DORA STARES

PRAYER—the eternal "asking" of every human soul: "asking" for things we want, for things we *think* we want, for blessings upon ourselves and sometimes for others, and sometimes "asking" for retribution on another for wrongs done. All possible without words, for we are told "Prayer is the soul's sincere desire unuttered or expressed."

True prayer, "asking," to be of service to someone broken-hearted, someone heavy laden, goes from our souls with a rush. Words are so inadequate for our "asking"—our desire is so intense that no words could convey the depth of feeling that floods our heart.

Prayer—the emptying of our innermost selves, the humbling of self over our shortcomings, the thankfulness for the ability to serve. Wonderful power—Prayer.

After travelling long, heavy laden, to realise at last that no longer need we do so, that there is always God who can relieve us of it—uplifting power—Prayer.

Lay your burden down, but lay it down hopefully, realising that you have taken it to the only Source that can help you, the only Source that knows all about your troubles, and you, and your possibilities, and so "ask" and then forget it. To "ask," then worry oneself sick over "whether it will come," or "can it come?" is not true prayer, for if you feel you can solve your troubles better than God, do not pray; it is useless. Prayer is often answered in inspiration, or by strong impulse to do, or say, a certain thing. When the mind is agitatedly concerned about the prayer asked, it loses spiritual contact with the unseen forces.

Prayer is a force that we understand but little. By it all things are possible. There are no heights that cannot be reached by prayer. The trouble is we lack faith in the most wonderful lever in the whole world—prayer. We "ask," then feel our "asking" is in vain. We forget that prayer is a longing, and if that longing is sufficiently intense it must attract to itself that for which it longs—by the law of attraction. Oh ye of little faith, be strong in your faith in your prayer. God knows all. He never overlooks or forgets. Prayer does not mean words, or petitions. Talk to God as you go about your everyday tasks. Tell Him all about your worries as you are dusting, or peeling potatoes. He will understand. Make God your chum; your confidant in all things, not just remembering Him when you want something, but tell Him also how happy you were over a lovely day, or your quiet joy over an unexpected kindness from someone. Ask His blessing on the one who made your day lighter or happier—tell Him everything: little things and big things, worries and blessings, sorrows and joys. Life will be so much more joyous, so much easier.

At the recent sale of work of the Ilford Psychical Research Society the Mayor of Ilford expressed pleasure in opening the sale, and the local Press expressed high appreciation of his broad-minded views on religion. On the second day, Mrs. Beth Barnes very kindly performed the opening ceremony. The sale has realised about £120.

SCARED INVESTIGATORS

We must issue a warning to investigators. We are not responsible for normal seance-room effects. Kilnascrenes merely assist you to see what is happening. A purchaser writes that four sitters saw the aura from each hand meet in the centre of the table and form a sort of luminous fluff which presently settled on a sitter's hand. The hand became spasmodic and darted about the table as if writing. They got scared and gave up the seance. If they had placed a pencil in the hand they might have received an evidential message. In any case there is no need to be afraid. Our book on "Psychic Healing" tells how to remove all unwanted effects. If there are symptoms of entrancement, get "Trance States" for 1s. from your librarian or we will send it post free for 1s. 1d. Kilnascrenes are the best ten shilling investment in the world, for developing clairvoyance. Full instructions are sent with every pair. "Aura, How to See," post free 7d. from the London Psychic Educational Centre, 17, Ashmere Grove, London, S.W. 2, tells you all about them.

YOU SHOULD READ

MEDIUMSHIP EXPLAINED

2/2 post free.

HOW TO DEVELOP MEDIUMSHIP

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PSYCHICAL SELF CULTURE

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From Mrs. M. H. Wallis (50 years a public medium)

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Or The Two Worlds Office, Manchester 4.

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Developing Class (Mr. and Mrs. Brittain), Tuesdays at 7 p.m. 2s. 6d.

THE PSYCHOSENSIC INSTITUTE, 28, St. Stephen's Road, Bayswater, London, W. 2

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The Two Worlds

THE LEADING SPIRITUALIST WEEKLY.

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FRIDAY - - December, 27, 1935

THE END OF THE YEAR!

THE dull, dank days, and the passing of the festive season, are a reminder of the steady passage of time. The long year closes—leaving only memories!

The year has been one of struggle and difficulty, of trial and of sacrifice. In a national sense hardship has stalked into thousands of homes, and while there has been some improvement in the industries of the country, there is still a great deal to do.

Internationally, the position has been one of suspicion and lack of confidence. War has broken out again on a large scale, and it is difficult to know along what lines it will develop. Christian nations have no respect for the commandment, "Thou shalt not covet." The strenuous nature of the times has imposed hardships upon many, resulting in a wave of crime and violence which has been of little service to anyone but the general Press, which has been enabled to serve up fresh horrors daily for the sensation-mongers.

In the realm of religion there has been every sign of unrest. There is a growing recognition of the fact that the theological forms of a passing age are unsuited to the needs of to-day. We are continually told that the churches are abandoning their old creeds, and that religion is being based upon a much larger foundation, but one has but to listen to a few of the sermons which are broadcast on Sundays, by men who should be representatives of the churches, to realise that the old theories still hold the field. We were assured by one speaker only a fortnight ago that "Jesus Christ is Very God of Very God and the only means of access to the Father," and though the statement is neither logical nor true, it illustrates the conservatism which still marks denominational religion. In a Scottish church a man is refused baptism for his child because he collected sheep on Saturday which had to be driven to market on Sunday. Church councils of various types have expressed their dissatisfaction with the legacy of the past,

but are far too nervous to strike out a bold policy for the future.

In recent correspondence with the Archbishop of York, our Editor put forward the suggestion that since all the religions of the world believe in morality, honesty, truthfulness, and right living, it might be a good idea to get representatives of all the world's creeds together, with a view not of quarreling about the things upon which they disagree, but in trying to find those things upon which all were commonly agreed. We were told frankly that "under no circumstances could a Christian meet the representative of other religions on equal terms." In a word, the Archbishop's attitude was, "We are the favourites of God, and cannot meet on equal terms those who are not so favoured." We can only suggest that non-Christians might get greater consideration from God than from some of His representatives. These facts show the need of a Spiritualism free from creeds.

During the year Spiritualism has gone ahead. It has captured the Press, though the Press have been inclined to present it from a sensational rather than from a truth-loving standpoint; none the less, the fact that they have devoted extensive space to its discussion shows not that they love Spiritualism, but that the Movement is popular enough to affect circulation. Within our ranks great progress has been made; there are signs of increased mediumship of evidential value. We believe the standard of mediumship is rising again, and this is all to the good. But, as we pointed out recently, the growing popularity of Spiritualism has increased the danger of charlatanism, and *The Two Worlds* has not been slow in its endeavour to preserve the good name of Spiritualism by opening its columns to accusations of unfairness and definite misrepresentation where it has been found to exist.

There is an increasing number of the clergy and ministers who are taking a deep interest in Spiritualism and who espouse its claims. Many of them have suffered and are suffering. Persecution within the Established Church for those who have shown an inclination towards Spiritualism has been far deeper and much more bitter than the general public are aware of. We welcome men of all creeds and no creed, but we do hope that the Movement as a whole will keep itself clear of entangling alliances with established creeds—alliances which if entered into would only serve to restrict man's spiritual responsiveness to spirit action.

It must never be forgotten that the Spiritualist Movement was initiated by spirit people, and their purpose was not to bolster up any existing theology, since the spirit people are well aware that theology has meant the suppression of truth.

The Two Worlds has done its best under greater difficulties than anyone outside the office knows. The deep depression which continues to exist in some of the more populous districts where Spiritualism is strong, is a heavy handicap. Men in receipt of the dole often find it difficult to afford a weekly paper, but we believe that *The Two Worlds* has maintained a standard of Spiritualistic presentation which is unequalled. Our difficulties are not yet over. A larger staff is necessary to deal efficiently with the growing needs of the

Movement and meet other requirements, and we are hoping that improved trade will speedily enable this to be accomplished.

During the year our sub-editor, Mr. James Leigh, left us to undertake more responsible duties in another sphere. For nearly seven years he worked with us on terms of complete harmony, and his assistance and services were highly valued. We are glad to know that from time to time he will still be a contributor to *The Two Worlds*, which has played no little part in his development.

We cannot close without an expression of gratitude to the hundreds of people whose letters of congratulation upon the standard maintained by *The Two Worlds* have cheered and helped us; and as the year draws to a close our hearts are filled with gratitude to those who have stood by the people's paper and helped it to hold aloft the banner of Spiritualism, and increase its circulation.

In fraternity and goodwill, then, we express to all the familiar greeting—

"A HAPPY NEW YEAR."

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TOPICS OF

THE WEEK

Good Clairvoyance

At the opening of the new laboratory of the Sheffield Psychical Research Society a remarkable piece of clairvoyance was given by Miss Taylor Wagstaff. Miss Wagstaff was met at the railway station by the Secretary, who took her for a cup of tea and then direct to the meeting. She had no conversation with anyone. At the close of her trance address, she came to herself and said she had been out of the body. She then announced the full name of a lady, and stated that she had seen that lady received on the spirit side of life, and gave a description of her. She had but recently passed away. The lady had died two days before, and was not yet buried. There was only one person in the audience who knew the old lady, who was 88 years of age. The members of the S.P.R. thought it a most remarkable description.

A Living Death

Dr. Carroll, the famous biologist, at the Rockefeller Institute, New York, says that it may be possible for a man to live for several centuries in a state of suspended animation by some process of refrigeration. He seems to suggest that all the activities of a life of 70 years could be spread out so that the same life may last 170 years, by bringing in a process of suspension over long periods. This appears to us to be about the finest specimen of waste of time that could possibly be conceived. Dr. Carroll added that in his opinion the case for Spiritualism had not yet been proved, but the existence of the facts upon which Spiritualists based their beliefs could not be denied. He claims that the difficulty lies in making a distinction between psychic evidence and the phenomena of clairvoyance. In a word, he wants to make a distinction between the man who receives a letter and the same man receiving the news which the letter contains. He does not seem to believe that the contents of the letter are the only things that matter. Clairvoyance is merely the envelope in which the information is contained. Clairvoyance is the faculty which can and does give men access to the spirit-world. To shut clairvoyance down to the activities of this world will always be impossible. And, anyhow, why should a man hop about on one leg when he has two?

"Daily Mail" Sees Ghosts

The *Daily Mail* has been making itself quite Christmassy by offering prizes for the best ghost story. Many of the stories are really very interesting. We remember, however, another newspaper offering prizes for "the best psychic experience" a little while ago. One of the stories made a special appeal to a friend of mine, who is a psychic researcher, and he went along to see the writer and get some further particulars of the incident. He was met with a laugh, and told, "Of course the experience never happened, but they were offering prizes for the best psychic experience, and as a free-lance journalist I sent in quite a number under *nom de plumes* and with the addresses of my friends. Several of them were accepted, and I got paid for them all. That is all I know about

it." We hope this does not apply to any of the stories reprinted in the *Daily Mail*. Mr A. A. Severn, of Coombewell Farm, Whitchurch, tells of a story how in company with a friend they both saw his soldier boy in a London theatre. Fifteen days later came a wire that the boy had been killed in action on that very evening.

The Minister's Guide

Another correspondent tells a story of a local minister, in South Wales, who went to preach in another district. During the service a storm arose, and he had to walk home over the mountain. Reaching the mountain top, he found he was facing in the wrong direction and prayed for help. Suddenly in front of him appeared a man on a horse. He followed the apparition and came in sight of his own home town, when horse and rider vanished. Well, we suppose all the people who tell these ghost stories prefix their remarks with the well-known saying, "Of course I don't believe in spirits, and all that rubbish." It is surprising to find how many people make such a statement, as though apologising for introducing psychic experiences.

An Annual Ghost

One of the best of the *Daily Mail* stories is the following: "I spent Christmas with an old friend in Essex. We talked happily until a sudden silence fell between us. I knew the reason—we had touched on the subject of Rags, my hostess's little dog companion for 10 years, who had died a few months previously. We could not recapture our happy mood again, and decided to retire to our bedrooms for the night. Soon I was in a sound, dreamless sleep. Next, I remember jumping up in bed thinking that Rags was barking. I listened for a second or two, and had almost decided to turn over and go to sleep again when my friend burst into the room and cried, 'Come along at once! The house is on fire!' We escaped in time, but the cottage was burned down before the local brigade reached the spot. Later, I asked my friend how she had discovered the fire. She told me she had been awakened by Rags barking outside her bedroom door!—(Mrs.) Edna Cooper, Tettenhall Road, Wolverhampton."

An Important Ceremony

Under a canopy of flowers and sprinkled with petals of white roses, the infant daughter of Mr. and Mrs. Robert Cockrade was recently christened by the Rev. J. R. Nicholson, the first Spiritualist minister to be ordained by law in Australia. Quite recently the Australian churches have become legally established as religious denominations.

CAN YOU TAKE A SKOTOGRAPH?

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Monday, December 30th,

At 3-0 Clairvoyance, Mr. Edmund Spencer.

At 7-30, Psychometry, Mrs. Stella Hughes.

Tuesday, December 31st,

At 7-30, Clairvoyance, Mrs. Helen Spiers.

Wednesday, January 1st,

At 7-30, Clairvoyance, Mr. Thomas Wyatt.

Thursday, January 2nd,

At 3-30, Psychometry, Mrs. Kingstone.

At 7-30, Clairvoyance, Mrs. Livingstone.

Friday, January 3rd,

At 7-30, Symbolic Clair., Mrs. Helen Spiers.

GROUP SEANCES

(Limited to Eight Sitters.)

Monday, December 30th, at 7-45 Mrs. Helen Spiers

Tuesday, December 31st, at 3 Miss Lily Thomas

Tuesday, December 31st, at 7-45 Mrs. Stella Hughes

Wednesday, January 1st, at 7-45 Mrs. Mackenzie

Thursday, January 2nd, at 7-45 Mrs. Helen Spiers

Friday, January 3rd, at 3 Mr. Edmund Spencer

Friday, January 3rd, at 7-45 Mr. Austin

Private Sittings can be arranged through the Secretary with the following Mediums: Mrs. Barkel, Mrs. Grace Cooke, Mrs. Hirst, Mrs. Stella Hughes, Mrs. F. Kingstone, Mrs. Livingstone, Mrs. Morel, Mrs. Helen Spiers, Mrs. Grardon Thomas, Miss Lily Thomas and Mr. Thomas Wyatt.

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Sunday, December 29th,

At 11, Mr. ERNEST MEADS.

At 6-30, Mr. H. ERNEST HUNT.

Address and Clairvoyance.

Wednesday, January 1st, at 7-30,

Mr. Ronald E. Cockersell, Clairvoyance.

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Mr. Glover Botham and Healers are in attendance on Wednesday from 6 to 7-30. Friday from 2-30 to 5. Arrangements to be made with the Secretary.

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Sunday, December 29th,

At 11, Mr. ERNEST HUNT.

Clairvoyance by Miss Lily Thomas.

At 6-30, Rev. MAURICE ELLIOTT.

Clairvoyance by Mrs. Helen Spiers.

Sunday, January 5th,

At 11, Rev. C. DRAYTON THOMAS, Address.

Mrs. Helen Spiers, Clairvoyance.

At 6-30, Mr. G. H. LETHEM.

Clairvoyance by Miss Lily Thomas.

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TELEKINETIC EXPERIENCES

An Invisible Typist

IN the course of a lecture last night by Mr. J. B. M'Indoe, president of the Spiritualist National Union, in Edinburgh Psychic College, 38, Heriot Row, on "The Forces at Work in Telekinesis," the speaker said telekinetic phenomena ranged from slight and almost imperceptible tremors or molecular vibrations in an object, such as the top of a table, increasing in intensity until they could not fail to be perceived, and even going on until not only the table but the other furniture in the room, the floors, walls, and ceiling, were also affected, sometimes to an alarming degree. In phenomena associated with mediums, curtains, furniture and pictures vibrated or moved as a whole. Small objects flew about, apparently impelled by an invisible but intelligent force, which saw in the dark, for they were seldom damaged or caused hurt to anyone, even though the motion might be very rapid. Large and heavy objects as well as small ones might be moved, and there was nothing which enabled them to put a limit to the possible power available. Dr. Gully and others said that during a levitation of D. D. Home, the famous Edinburgh medium, the vibrations produced an effect reminiscent of an earthquake.

Similar effects were also sometimes associated with voice phenomena. Psychic threads photographed and described by Dr. Ochorowitz gave us the first hint of the mechanism employed. But many years elapsed before the work of Dr. Crawford confirmed the action of force through some supernormal extrusion from the medium, and put the matter on a sound basis.

Amongst illustrations of more complicated movements, the lecturer mentioned an instance with the medium, Frank Kluski, in 1919, recorded by the Polish S.P.R. A typewriter on the table, fully illuminated by the red light, began to write. The keys were depressed as if by a skilful typist, although there was no one near the machine. The person holding Kluski's hands noticed that they twitched during the writing. There were numerous cases of writing and of painting and drawing, both in the dark and in light. The speaker proceeded to describe some of his own experiences in presence of an American medium.

If your Newsagent will display a "Two Worlds" Contents Bill, please send his Address.

THANK YOU!

SPIRITUALISM and PSYCHOLOGY

Sir,—In Mr. Horace Leaf's most interesting article on the above subject he refers to Jung's view that time and space are confined entirely to the conscious mind, and that the unconscious mind seems to disregard these limitations, and to have regard to another, and possibly wider, "dimension" of time and space. There is a parallel, in the view of Professor Henri Bergson, the famous French philosopher, who maintains that all our impressions and memories are always stored up in the unconscious part of ourselves, and that the brain selects from that vast storehouse only those images and memories needed by us in the present.

Bergson claims that we think with only a small part of our past, but it is, he says, with our entire past, the whole bent of our soul, that we desire, will and act.

That is a striking thought, and one that gives us to pause. When we think of the heritage of "lower instincts," unredeemed impulses, etc., in our normal make-up, this thought might cause us to feel somewhat despondent. But can it not also be true that there is an "unconscious" spiritual and "higher" region in our make-up, and that "our whole life at any moment" (to quote Mr. Leaf's fine phrase) must include both the "higher" and "lower" halves of the circle?

Do not our inspirations, our intuitions, spiritual urges and ideals, inhere in that higher, "unconscious" part of ourselves? If so, then the outlook appears much brighter and more hopeful.

Time-values with which we are so familiar are upset in our dream existence, and our familiar time and space do not "hold water" in dream, reverie and moments of mystic expansion.

Again, time-values of this kind are of no significance whatsoever, it appears, in the realm of mathematical physics of our day. In the older, Newtonian, physics things could be measured in terms of space and time, but in the newer physics of our day, space and time, as we know them, are utterly meaningless and serve no purpose as a frame of reference.

These are very interesting portents, and our age seems to have broken with the past, in many respects, as completely as did, say, the Renaissance or the Scientific era.

But what has the "unconscious" by way of significance for us who believe in survival after death? Here is a question of some importance. Does it not seem possible to think that, to some extent, the "unconscious" to us while in physical bodies may become our conscious area of existence in the post-mortem period?

This letter is already far too
(Continued at foot of next col.)

LECTURE AT JEWISH S.P.R.

ON Sunday, December 15, Mr. H. F. Trobridge, M.Inst.R.A., son of the eminent author and Swedenborg's biographer and exponent, delivered a lecture on: "Swedenborg and the Spirit World" at the above Society, Mr. Sidney Arnold presiding.

The lecturer touched upon many aspects of Swedenborg's early life and principally dealt with fundamental characteristics of Swedenborg's conception on religion and spirituality, indicating that man's after-life is determined by his present conduct.

The spiritual philosophy of Swedenborg, according to the lecturer, is one that brings the intellect into harmony with the Divine reason in almost every sphere of mental and moral action.

Mr. S. Sarna, in moving a vote of thanks to the lecturer, said that Swedenborg came under the influence—by his knowledge of Hebrew—of Jewish mystical thought and pointed to the concurrence with his conception of the Creator as both anthropomorphic and immanent characteristics.

Messrs. A. Victor and N. Zerdin ably supported the vote of thanks.

A distinctive feature of the meeting was Mrs. Dolores Smith's clairvoyance which was greatly appreciated by the audience.

SERIOUS ACCIDENT TO A VETERAN

M. JOSEPH BALL, of 2, Shaw Street, Lancaster, was, on Sunday evening, December 8, knocked down by a motor-car, while crossing the road near Green Ayre Station, Lancaster, and received a fractured skull and other injuries. He now lies in Lancaster Infirmary.

Mr. Frank Hepworth visited him on Sunday, December 15, and reports a slight improvement in his condition.

Mr. Ball has been known as a devoted worker for Spiritualism for more than half a century. An original member of the Lancaster Society of Spiritualists, and a well-known presence at many Conferences of the Federation and the Union. He is 83 years of age.

His many friends will wish him a complete recovery and speedy restoration to the members of his family.

FRANK HEPWORTH.

(Continued from previous col.)

long, and I have only ventured to suggest a line of investigation that might be fruitful, if followed up by students of psychology who happen to be interested in after-death conditions. In closing, may I offer my thanks to Mr. Leaf for his helpful article?

D. JEFFREY WILLIAMS.
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Church Announcements

MANCHESTER CENTRAL SPIRITUALIST CHURCH, 5, THE PARSONAGE, BLACKFRIARS STREET.

SATURDAY, December 28th, at 8, Open Public Circle.
 SUNDAY, December 29th, at 11 and 3, Open Circle. At 7, Mr. FRANK HEPWORTH. (Meetings revert to 5, The Parsonage.)
 MONDAY, at 8, Clairvoyance.
 TUESDAY, at 8, Members' Open Circle, Mrs. Hulton.
 THURSDAY, at 8, Members' Developing Class, Mrs. Dumville.
 SUNDAY, January 5th, Service as usual.

NORTHERN

Manchester Society of Spiritualists,
 New Address :
 53a, Higher Ardwick, Manchester.
 Sunday, Dec. 29th, at 10-30, Lyceum.
 At 3, Open Circle. Members.
 At 6-30 and 8, Mr. ROY MORGAN.
 Monday, at 8, Mr. Dore.
 Tuesday, Holiday.
 Wednesday, Holiday.
 Thursday, at 8, Members' Class.
 Friday, at 8, Free Healing.
 Saturday, January 4th,
 Lyceum Annual Party.

Stockport Progressive National Spiritualist Church.
 (Over 37, Mottram Street.)
 Saturday, December 28th, at 8,
 Miss Goodwin.
 Sunday, December 29th, at 3, 6-30, and 8,
 Mrs. SPENCER, Dipl. S.A.
 Monday, December 30th, at 3 and 8,
 Mrs. Buffey.
 Tuesday, December 31st,
 Open Healing and Developing Circle.
 At 10-45 p.m., Watchnight Service.
 Wednesday, January 1st, Closed.

Colwyn Bay National Spiritualist Church.
 Co-op. Hall, Sea View Road.
 Resident Minister, Joseph Bell, D.N.U.
 Public Services :
 Sundays, 3, 6-30, and 8.
 Mondays, 3 and 7-30.
 Thursdays, 7-30.
 Saturdays, 8.
 December 28th, 29th, 30th,
 The Resident Minister.
 Every Thursday, 7-30, the Resident Minister leads Public Open Circle.
 Public and Private Seances arranged on Application.

Miles Platting Spiritualist Church.
 S.N.U.
 Coglan Street, Lodge Street, Queen's Road.
 Sunday, December 29th,
 At 3, Public Circle.
 Mr. MUDD,
 Subject : "Healing? Physical or Spiritual."
 Tuesday, at 11 p.m., Watchnight Service.
 Wednesday and Saturday, Public Circles.
 Thursday, at 3 and 8, Service.
 Sunday, January 5th,
 Miss WILSON.

Longsight National Spiritualist Society,
 Shepley Street, Longsight.
 Sunday, December 29th, at 2-30, Lyceum.
 At 6-30 and 8, Mrs. GERSHON.
 Monday, at 8, Open Circle and Healing.
 Tuesday, No Meeting.
 At 11 p.m., Watchnight Service.
 Thursday, at 8, Mrs. A. A. Ball, D.N.U.
 Saturday, at 8, Open Circle.
 Mrs. A. Spencer, Dipl. S.A.
 Sunday, January 5th,
 Mrs. JACKSON.

Moss Side National Spiritualist Church and Lyceum.
 Above 64a, Gt. Western Street.
 Sunday, December 29th, at 2-45, Lyceum
 At 6-30 and 8, Developing Class.
 Tuesday, No Meeting.
 At 11-15 p.m., Watchnight Service.
 Thursday, at 8-15, Mr. Poole.
 Saturday, at 8-15, No Meeting.
 Lyceum New Year Party.
 Sunday, January 5th,
 Lyceum Open Sessions.

Liverpool Spiritualists' National Church,
 14, Daulby Street.
 Sunday, December 29th, at 3 and 6-30,
 Mrs. M. HALDANE (of Liverpool).
 Monday, at 8, Study Group.
 Tuesday, at 7-30, Healing Brotherhood.
 Wednesday at 3 and 8, Clairvoyance.
 Every Sunday, at 8-15, Clairvoyance.
 Sunday, January 5th, at 3 and 6-30,
 Service.

Group and Private Seances arranged on application.

Sheffield Meersbrook Spiritualist Church,
 Regent Terrace, West Street (Opposite Glossop Road Baths).
 Affiliated S.N.U. Est. 1913.
 Public Services each week as follows :—
 Saturdays, at 7-30.
 Sundays, at 11 (Healing), 2-45 and 6-30.
 Mondays, at 7-30.
 Thursday, at 8 (Circle).
 January 4th, 5th, and 6th,
 Mr. CHAMBERLAIN (Manchester).

Miss WHITFIELD (Sheffield).
 January 11th, 12th, and 13th,
 Miss WHITFIELD (Sheffield).
 January 18th, 19th, and 20th,
 Mr. ROY MORGAN (Manchester).
 January 25th, 26th, and 27th,
 Mrs. KEIGHTLEY (Doncaster).
 February 1st, 2nd, and 3rd,
 Mrs. B. HARRIS (Chester).
 For particulars of membership and private Developing Classes, apply—
 C. I. QUASTEL, Hon. Secretary.

LONDON

Acton Spiritualist Mission,
 "The Cottage," Woodhurst Road, Acton,
 London, W. 3.
 Sunday, December 29th, at 7,
 Miss H. WRIGHT.
 Wednesday, at 8.
 A Hearty Welcome to All.

Battersea Spiritualist Church,
 (Affiliated Spiritualist National Union),
 Bennerley Hall, Bennerley Road,
 Northcote Road, Battersea, S.W. 11.
 Sunday, December 29th, at 11,
 Mr. W. H. REDMOND.
 At 6-30, Mrs. E. MORRIS.
 Address and Clairvoyance.
 Lyceum, at 3-15.

Monday, at 3-15, Medicine Man's Healing Band attends to give Treatment and Advice, and at 8, Church Healing and Diagnosis.

Tuesday, Watchnight Service, preceded by Circle at 10-30.

Wednesday, January 1st, at 3,
 Miss J. Proud, Psychometry.

Thursday, at 8,
 Mrs. K. Jarman, Clairvoyance.

Sunday, January 5th, at 11 and 6-30,
 Mrs. D. C. WILLIAMS.

Address and Questions answered by Control.

Bounds Green Christian Spiritualist Church,
 Canning Hall, Canning Crescent,
 High Road, Wood Green.
 Sunday, December 29th, at 7,
 Mrs. BAXTER.
 Sunday, January 5th,
 Mr. GORDON SHARPE.

Bowes Park and Palmer's Green Spiritualist Church,
 Shaftesbury Hall, Bowes Park.
 Sunday, December 29th, at 11,
 Mr. E. STOKES.
 At 7, Mr. HORACE LEAF, F.R.G.S.
 Wednesday, at 8, Service.
 Sunday, January 5th, at 11,
 Service.
 At 7, Service.

Chiswick Christian Spiritualist Church
 Harvard Towers, 56, Harvard Road,
 (off Wellesley Road, in rear of
 Gunnersbury Station).
 Sunday, December 29th, at 11, Lyceum.
 At 7, Mrs. PETZ.
 Monday, at 2-30, Mrs. Hammerton.
 Psychometry.

Brixton Psychic Centre,
 24, Lorn Road, Brixton, S.W. 9.
 Sunday, December 29th, at 6-30,
 Address and Clairvoyance.
 Monday, at 7, Free Healing.
 Tuesday, at 3, Psychometry Tea.
 Wednesday, at 8, Developing Circle.
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Brixton Spiritual Brotherhood Church
 Stockwell Park Road, Brixton.
 Sunday, December 29th, at 11-15, Service.
 At 3, Lyceum.
 At 7, Mrs. MAUNDER.
 Monday, at 7-30, Ladies' Public Circle.
 (Gentlemen invited).
 Wednesday, at 2-30, Whist Drive. Prizes.
 Admission, 6d.
 Wednesday, at 7 to 9, Public Healing.
 Thursday, at 8-15, Open Circle.
 Sunday, January 5th, Service.

Croydon National Spiritualist Church
 Bedford Park, near West Croydon Railway Station.

Sunday, December 29th, at 6-30,
 Miss PETRONELLA NELL, Address.

Mrs. Colquhoun, Clairvoyance.

Wednesday, at 7-45, Mrs. Hardwick.

Thursday, January 9th, at 7-30 prompt.

Transfiguration Seance

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Sunday, January 5th, at 6-30,

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Central London Spiritualist Church,
 33, Hatton Garden, E.C. 1.

Fridays, at 7-30. Sundays, at 7.

Friday, December 27th, Mrs. B. Bird.

Sunday, December 29th,

Mr. A. EVANS.

Friday, January 3rd, Service.

Sunday, January 5th, Service.

Christ's Church of the Spirit,
 309, Upper Richmond Road, Putney
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(Buses 3 and 37 pass door.)

Sunday, December 29th, at 7,

Dr. VANSTONE,

Address and Clairvoyance.

Tuesday, December 31st, at 11,

Watchnight Service.

Thursday, at 3, Psychometry.

And at 8, Address and Clairvoyance.

January 2nd, Mrs. Logan.

Friday, at 7-30, Spiritual Healing.

Sunday, January 5th, at 11,

Holy Communion.

At 11 and 7, Mrs. G. RAY RICHMOND
 For Seats : Developing Circles, apply
 Hon. Secretary.

Monday, at 7-30, Healers.

Tuesday, at 3, Ladies Only.

At 7-30, General Developing Class.

Cricklewood Christian Spiritualist Society.

Ashford Hall, 41, Ashford Road,

Cricklewood, N.W. 2.

Sunday, December 29th, at 6-30,

Mr. G. SHARP.

Address and Clairvoyance.

Wednesday, at 3, Circle.

At 8, Mr. G. Sharp.

Clapham Christian Spiritualist Centre,
 New Morris Hall, 79, Bedford Road,

Clapham, S.W.

(Near Acre Lane, Clapham N. Under-

ground Station.)

Sunday, December 29th,

At 3, Full Naming Service.

Four Children. Short Trance Address and Clairvoyance.

At 4-45, Tea and Talk.

At 7, Mrs. M. HEARNS.

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

Tuesday, at 8, Healing Circle.

Thursday, at 8, Service.

Sunday, January 5th, Service.

President & Medium Mrs. Donaldson

Forest Gate Christian Spiritualist Church,

Earlham Hall, Earlham Grove, Forest

Gate, E. 7.

Sunday, December 29th, at 6-30,

Mr. A. STEVENS.

At 8, Public Circle.

Sunday, January 5th,

Mr. ALFRED SCARF.

Sunday, January 12th,

Mrs. EDITH E. BALMER.

Wednesday, at 3, Ladies' Meeting.

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CLOSED ON NEW YEAR'S DAY.

GROUP SEANCES (Limited to 10 Sitters). Seats must be Booked.

TUESDAY, January 7th, at 3 and 7-30, Miss Pollie Goodwin.

HOLLINS CHAMBERS, 64a, BRIDGE STREET, MANCHESTER 3.

The Lectures will be resumed on FRIDAY, January 10th, at 7-45. Lecturer: Mr. Ernest W. Oaten (Editor of *The Two Worlds*).

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SUNDAY, December 29th, at 7, Major C. H. MOWBRAY. An address, "Telepathy—the Bugbear of Spiritualism." Psychic Demonstration by Mrs. Florence Thompson.

EVERY MONDAY, at 8, a Healing Circle is conducted by "Hi-Wong," through the mediumship of Mr. P. Annan, B.Sc.

WEDNESDAY, January 1st, at 8, Mr. Bert Camper "Short Talk and Clairvoyance"

GOLDERS GREEN SPIRITUALIST SOCIETY

THE BROADWALK HALL, 146, Golders Green Road, N.W. 11 (opposite St. Michael's Church).

SUNDAY, December 29th, at 6-30, Mr. A. NICKELS, Address. Mrs. F. Kingstone, Clairvoyance.

TUESDAY, December 31st, at 3-15, Mr. Edmund Spencer, Psychometry. At 8, Mrs. E. A. Cannock, Clairvoyance.

THURSDAY, January 2nd, at 8, Mr. R. McCordquodale, Clairvoyance.

FRIDAY, January 3rd, Healing Free. Apply Church Officers.

SUNDAY, January 5th, at 6-30, Mr. J. LEIGH (Editor of *Prediction*), Address. Mr. George Daisley, Clairvoyance.

London Spiritualist Brotherhood

69, HIGH HOLBORN, W.C. 1. Phone: Chancery 7678.
(Over the "Ceres" Vegetarian Restaurant).

SUNDAY, December 29th, at 7, Address and Clairvoyance.

WEDNESDAY, January 1st at 7-45, Mr. Donaldson, Address and Clairvoyance.

Mr. Keith's circles by Appointment.

Ealing Spiritualist Church.

25, Baker's Lane, Broadway, W. 5

Sunday, December 29th, at 11-15, No Service.

At 6-30, Mrs. TINA TIMS.

Wednesday, at 8, Mr. David Bedbrook.

Sunday, January 5th,

Mr. GEORGE PRIOR.

Forest Hill Christian Spiritualist Church,

Beadnell Rd., off Stanstead Rd., S.E. 23.

Sunday, December 29th, at 11-15, Public Circle.

At 3, Lyceum.

At 7, Mr. T. WYATT.

Monday, at 8, Study Group.

Tuesday, at 3, Miss Corrie.

At 7-30, Healing Service.

Thursday, at 8, Public Circle.

Friday, at 8,

Members' Developing Circle.

Sunday, January 5th, at 7,

Mr. SAM WRIGHT.

Hackney Spiritualist Church,

2, Sutton Place, Urswick Rd., Hackney.

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Sunday, December 29th, at 7,

Mrs. EDITH CLEMENTS.

Monday, at 8, Open Service.

Tuesday, Healing, Mr. Cumings.

Thursday, Mrs. E. Laing.

Friday, Members' Circle.

Healing, Mr. Rean.

Sunday, January 5th, at 7,

Mrs. G. ELLIOTT.

Hendon Spiritualist Fellowship.

The Liberal Room, 65, Brent Street

(opposite "Bell" Bus Stop).

Sunday, December 29th, at 7,

Miss LILY THOMAS.

At 8-30, Spiritual Healing.

Sunday, January 5th, Service.

Hounslow Spiritualist Mission,

Corner of Douglas Road, Hanworth Rd. (opp. Congregational Church).

Sunday, December 29th, at 6-45,

Mrs. TREADGOLD and

Mr. E. HAMMOND, Dipl. S.N.U.

Monday, at 7-30, Mrs. Ladley.

Wednesday, at 3, Mrs. S. Williams.

At 8, Mr. Wicks.

Lyceum at 3 every Sunday.

Ilford Psychical Research Society,

Clements Road, Ilford.

Sunday, December 29th, at 7,

Mr. C. H. POTTER,

Address and Clairvoyance.

Wednesday, January 1st, at 8,

Open Meeting for Discussion.

Thursday, January 2nd, at 3,

Ladies' Meeting, Miss R. Ward.

Address and Clairvoyance.

Sunday, January 5th, at 7,

Mr. G. BOTHAM,

Address and Clairvoyance.

Independent Spiritualist Church,

113, Clapham High Street, S.W. 4.

(Corner Carpenter's Place.)

Sunday, December 29th, at 7,

LOCAL WORKERS,

Address and Clairvoyance.

Tuesday, at 3, Psychometry.

At 8, Healing Centre.

At 11, Circle and Midnight Service.

Wednesday, January 1st, at 7,

Psychometry Supper, rs.

Thursday, January 2nd, at 8, Mrs. Lane.

Saturday, January 3rd, at 8,

Miss Rose Jackson.

Kenton Spiritualist Church.

Northwick Park Hall.

Stations: Northwick Park (Met.), and

Kenton (Bakerloo).

Sunday, December 29th, at 6-30,

Mrs. McCONNELL.

Address and Clairvoyance.

Monday, at 7-45, Healing Circle.

Tuesday, at 3, Women's Meeting.

Both close on December 17th, reopening January 14th, 1936.

Thursday, at 8, Mrs. Gibbins,

Clairvoyance.

Sunday, January 5th, at 6-30,

Mrs. COOKE.

Address and Clairvoyance.

Little Ilford Christian Spiritualists' Church.

Third Avenue, Manor Park, E. 12.

Sunday, December 29th, at 7,

Mr. H. BODDINGTON.

Address and Clairvoyance.

Monday, at 3,

Mrs. Johnson and Mrs. Meldon.

Address and Clairvoyance.

Wednesday, January 1st, at 3, Psychometry.

Sunday, January 5th, at 7,

Mr. A. E. PHILLPOT.

Kingston Spiritualist Church

Villiers Road,

Sunday, December 29th,

At 11, Mr. TOWNSLEY.

At 3, Lyceum.

At 6-30, Mr. HAMMOND.

Tuesday, at 7-45,

Spiritual Healing Centre.

Wednesday, at 7-30, Mr. S. Wright.

Sunday, January 5th,

Mr. H. SHARP.

Occult Research Society.

Stembridge Road Halls, Anerley

Sunday, December 29th,

At 11, Sunday School.

At 3-30 and 6-30,

Mr. P. S. MILLS-TANNER.

Mondays, at 7, Healing (Free).

At 8-15, Lecture and Demonstration.

Sunday, January 5th, at 3-30 and 6-30, Service.

Manor Park Spiritualist Church.

Strong Road, Shrewsbury Road,

Forest Gate, E. 12.

Sunday, December 29th, at 11,

Healing Service.

At 3, Progressive Lyceum.

At 6-30, Miss L. GEORGE.

Thursday, at 3, Ladies' Meeting.

At 8, Mrs. Wm. Edwards,

Address and Clairvoyance.

Sunday, January 5th,

Mr. R. McCORQUODALE.

Palmerston Christian Spiritualist Temple.

Maryland Road, Stratford, E. 15.

Sunday, December 29th, at 11,

Forward Movement.

At 6-30, Mr. E. J. SCOTT.

Wednesday, January 1st, at 2-45,

Mrs. Robertson.

Thursday, January 2nd, at 8,

Mrs. Prince.

Sunday, January 5th, at 6-30,

Mr. W. E. BROOKSON.

South Norwood Spiritualist Society.

34, Lancaster Road, South Norwood Park.

Sunday, December 29th, at 6-30,

Mr. S. M. FORSYTHE.

Tuesday, at 3, Clairvoyance

Wednesday, at 8, Psychometry.

Mr. S. M. Forsythe.

Sunday, January 5th,

Mr. SIMPKIN and Clairvoyant.

Southall Spiritualist Church,

Hortus Road, Southall.

Sunday, December 29th, at 7,

Service.

Tuesday, at 2-30, Ladies' Guild.

Wednesday, 7-30 to 9, Healing Circle.

Thursday, at 8,

Short Service and Clairvoyance.

Sunday, January 5th,

Miss JOAN PROUD.

Shepherd's Bush Spiritualist Society,

73, Becklow Road, Askew Road, W.

Sunday, December 29th, at 11-15,

Open Circle.

At 6-30, Mr. C. WALL.

Address and Clairvoyance.

Wednesday, at 7-30, Free Healing.

Thursday, at 8, Service.

Sunday, January 5th,

Service.

South London Spiritualist Mission

Lausanne Hall, Lausanne Road,

Peckham, S.E. 15.

Sunday, December 29th,

At 11-30, Open Circle. At 3, Lyceum Session.

At 7, Mrs. FILLMORE.

Address and Clairvoyance.

Tuesday, at 7-30, Healing Circle.

At 8, Members' Developing Circle.

Thursday, at 8-15, Mrs. Podmore,

Address and Clairvoyance.

Sunday, January 5th, at 7,

Mrs. TIMMS.

UNIVERSAL SPIRITUALIST CHURCH

319, CITY ROAD, ISLINGTON.

SATURDAY, December 28th, at 8 p.m., Psychometry.
 SUNDAY, December 29th, at 11-15 a.m., Address and Clairvoyance.
 At 7, Address and Clairvoyance, Miss HETTY LEWIS.
 TUESDAY, December 31st, at 8 p.m., Psychometry, Miss D. Fisher.

THURSDAY, January 2nd, at 8 p.m., Clairvoyance.

FRIDAY, January 3rd, at 7-7.30 p.m., Healing. At 8, Psychometry.
 SATURDAY, January 4th, at 8 p.m., Psychometry by Mr. A. R. Thornton.

CLAPHAM SPIRITUALIST CHURCH.

(Affiliated to the Spiritualists' National Union, Ltd.)

BEDFORD ROAD, CLAPHAM (op. Clapham North Underground Station)
 SUNDAY, December 29th, at 11, Open Circle. At 3, Lyceum. At 7, Address and Clairvoyance, Mrs. JOY COLQUHOUN.
 MONDAY, December 30th, at 3, Psychometry. At 7.30, Healing Instruction. At 8, Healing Treatment.
 WEDNESDAY, January 1st, at 8, Developing Class.
 FRIDAY, January 3rd, at 8, Usual Service. Short Talk and Clairvoyance.
 SUNDAY, January 5th, at 7, Mrs. GODMORE.
 TUESDAY, January 14th, at 8, Mrs. Elliot.

Streatham Spiritualist Church,
 Tudor Hall, Pinfold Road.
 (Back of Public Library.)

Sunday, December 29th, at 11, Circle.
 At 6.30, Service.
 Wednesday, January 1st, at 3,
 Psychometry.
 At 8, Address and Clairvoyance.
 Sunday, January 5th, Service.

The Golden Triangle Healing Clinic,
 68, Gloucester Street, Victoria, S.W.1
 (Buses 24 and 124 to end of street).
 Spirit Leader: Golden Ray.
 Principal and Healing Medium: Sister Rose.
 Diagnosis and Treatment given privately.
 Consultations: Monday, Tuesday, Thursday, and Friday. Hours 6-30 to 9 p.m.
 Saturday and Sunday (any time) by appointment only. Clients visited.
 Free Healing in genuine case of need.

The Path-Finders Spiritualist Society
 44, Baker Street, W. 1.
 Sunday, December 29th, at 6-45,
 Mr. H. J. OSBORN.
 Address and Clairvoyance.
 Thursday, January 2nd, at 8,
 An Evening of Psychometry.
 Mr. H. J. Steabben.
 Saturday, January 4th, at 8,
 An Evening of Psychometry,
 Mrs. Blackwell.
 Sunday, January 5th,
 Mr. H. J. STEABBEN.

Wembley Spiritualist Society,
 Union Hall, Ealing Road, Wembley.
 Sunday, December 29th, at 11-15, Service.
 At 3, Lyceum.
 At 6-30, Mr. and Mrs. KENNEDY.
 Address and Clairvoyance.
 Sunday, January 5th,
 Miss D. MOORE.
 Address and Clairvoyance.

Spiritual Healing Centre,
 12, Shepherd's Bush Green, W. 12.
 'Phone: Shepherds Bush 2998.

Mrs. Vera Palmer.
 Psycho-Medical Healer and Diagnosist
 Consultations by appointment.

Tuesday and Thursday, 3 to 5 and 7 to 9
 PUBLIC HEALING
 (Free Will Offerings).
 Under the Guidance of "RED EAGLE."
 (All Cases taken for Treatment.)
 Sunday, December 29th, at 7,
 Mrs. VERA PALMER
 Address
 Sunday, January 5th, at 7, Service.
 Trance Address and Clairvoyance.
 Silver Collection.

Wigmore Psychic Centre,
 Grotrian Hall (Studio No. 3),
 Wigmore Street, London, W. 1.
 Telephone: Wellbeck 7382.
 Principal: HORACE LEAF, F.R.G.S.

Every Tuesday, at 8,
 Public Developing Class.
 Every Wednesday, at 3,
 Psychometry.
 Every Wednesday, at 7.30,
 Magnetic Healing by Trance Mediums
 (Free).
 Every Friday, at 3 and 8,
 Clairvoyance (Trance).
 Particulars from Hon. Secretary.
 Miss Claudia Guillot.

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FULHAM NATIONAL SPIRITUALIST CHURCH.

KELVEDON ROAD, FULHAM (3 minutes from Parson's Green Station). Buses 96 and 14.

SUNDAY, December 29th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address and Clairvoyance by Mr. F. H. WALL.

TUESDAY, at 8, Open Circle.

WEDNESDAY, at 8, Healing Circle.

THURSDAY, January 2nd, 1936, Address and Clairvoyance by Mr. Harold Sharpe.

FRIDAY, Carnival Dance at 8.30.

SUNDAY, January 5th, at 11-30, Open Circle. At 3, Lyceum Session. At 7, Service. Address by Mr. COLLEN-SMITH. Clairvoyance by Mrs. Irene Atmore.

SOUTHERN

National Spiritualist Church,
 16, Bath Road, Bournemouth.
 Resident Minister: Mr. F. 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 attends to give Treatment to Sufferers.

Bournemouth Spiritualist Mission
 (Spiritualist National Church),
 Charnminster Road (opp. Richmond Wood Road), Bournemouth.

Sundays at 11 and 6.30,
 Address and Clairvoyance.Tuesday, at 7.30, and Thursday, at 3,
 Clairvoyance and Spirit Messages.Thursday, at 7.30,
 Address and Clairvoyance.

Local Clairvoyance, Mrs. W. G. Hayter.

Brighton National Spiritualist Church and Sussex Psychic Bureau,
 Mighell (Mile) Street.

Sunday, December 29th, at 11-15 and 7,
 Miss A. L. SCOGGINS.

Monday, at 7.30, Free Healing.

Wednesday, at 8, Public Meeting.

Sunday, January 5th, at 11-15 and 7,
 Service.

Group Seances

Tuesday, at 3, and Saturday, at 7.30.

Thursday, at 3, Transfiguration.

Miss A. L. Scoggins.

Advice on Health and Healing by Appointment.

Crusaders' Progressive Fellowship,
 73, St. Aubyn's, Hove, Sussex.
 (Near Town Hall.)

Saturday, December 28th, at 7.45,
 Psychometry.

Sunday, December 29th, at 3-15, Circle.

At 7, Carol Service.

Address and Clairvoyance.

Mr. J. SMYTH.

Wednesday, January 1st,
 Address and Clairvoyance.