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**RELIGION and REFORM.**

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by the apparent loss of a loved one. I, too, have passed  
through the valley of the deepest night. My boy was the  
song of songs to me, and I loved him with a love supreme,  
just as you loved that one who left you as my boy did. We  
meet on holy ground. Ours is a language understood only  
by those who have suffered as we have. I know that no  
creed or dogma can illumine your darkened way. But  
that personality you loved so well has perished—or it has  
survived! Half-way measures no longer satisfy. Blindly  
you are groping for facts, you are lost just as I was. But  
of good cheer; there is a narrow trail which will lead your  
 parched soul to the green heights of reality, and there you  
may drink and drink deeply.—THE AUTHOR.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

NO. 2,165—VOL. XLII.

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## Gods, Saviours, and the Average Man.

Dictated clairaudiently to V. MAY COTTRELL, Napier, N.Z.

The path which leads ever towards the unravelling of life's mysteries lies in the forward-looking minds of those who are ready to receive the new knowledge which is being poured out upon the world in such abundance at this time.

The mere study of ancient writings, authentic and inspiring though they may be, is powerless to accomplish that mental and spiritual development in human beings which is the aim and object of all life everywhere. There must ever be a conscious opening of the mind and heart to Divine influences before great spiritual unfoldment can come to anyone. A real and prayerful desire for uplift and enlightenment is the magic key which opens the door of the great store-houses of knowledge to the earnest inquirer, poor and obscure though he may be.

This knowledge is free to all, but few there are in each generation who avail themselves of it. Knowledge thus acquired is of inestimable value to human beings everywhere, no matter in what state or condition of life they may happen to find themselves.

Gods, or wonderful, superior beings of great power and excellence of character, are not brought into being by means of magical happenings on either side of the veil. The long-accepted hypothesis that such spiritual giants as have appeared upon the earth at various times throughout its history are beings of a different calibre altogether from the rest of mankind is untrue and misleading in the extreme. These great, wise and loving ones but serve to show to what heights mankind as a whole will yet attain when the great bulk of the people learn to surrender themselves completely to the divine urge which is within each one of us. This is a surrender which entails no loss if folk could but make it, but it entitles those who BELIEVE to become partakers with God of all that which is good. This truth applies equally well to every department of life, for the physical, mental, moral, social and spiritual well-being of the individual is governed entirely by his attitude of mind towards God, his neighbours, the world at large, and himself.

No great and lasting good can come to anyone who fails continuously to give out to those about him such good as he is following—a true gaiety of spirit which makes for a joyous outlook upon life, kindness, tolerance, faith in human nature as a whole, and a loving regard for the feelings, desires and needs of others.

This good becomes increasingly manifest in the life of the individual as he surrenders more and more to its benign influence. His power increases also in like proportion to his spiritual unfoldment, and here we have the true explanation of those wonderful, outstanding figures in history who have so completely mystified their brethren all down the ages. These spiritual giants, whom their more ignorant fellows have ever placed upon pedestals of their own devising and worshipped in order to attain merit for themselves, have attained their immense proportions of character by a continuous, loving union with the great Father of All Good.

Thus in no single instance was it any mere circumstance of birth which entitled them to become, during their earthly lives, sons of God in a truer sense than was at all possible to so many of their fellows. No, it was an over-mastering desire within themselves for light and true life which drove these wise ones to seek God in the only place where He may be found—IN ONE'S OWN INNER CONSCIOUSNESS.

Having once found Him they obeyed His behests with-

out question, and with such an utter disregard of the consequences of so doing as to completely stagger and dumbfound their less developed brethren. The tragedy of it all for mankind in general is that the associations and followers of these great outstanding personalities have always, without exception, deified the man sooner or later, and either neglected or misinterpreted his message. That message lives on in the world, however, long after its human vehicle has passed to other spheres, and its influence is felt by all those everywhere whose desires tend towards mental and spiritual uplift and enlightenment.

Psychic power brought into being thus can never be destroyed, but rather gains in force and potency as it contacts and quickens each individual personality that is open to receive it. Jesus developed within himself, AND RELEASED IN THE WORLD, more psychic power—spirit, or God-force, as some prefer to call it—than any one single personality has ever done either before or since his day. This spirit or mind force has been silently but powerfully at work in the world ever since, bringing messages of hope, good cheer and happiness to thousands of those whose minds were open to receive them.

Thus does the spirit or mind of Jesus reach out and contact the minds of his followers everywhere, bringing comfort and assurance to them in times of trouble, danger or difficulty, and an added happiness, gaiety of spirit and enjoyment of life when all is well with them and theirs.

There has been far too much of sadness and sorrow and very little of joy, happiness and light-hearted gaiety associated with the name of Jesus heretofore. This is due in the main to a lack of true vision on the part of the narrators of his life story, which was not written till long after his translation to higher spheres.

The erroneous conception of Jesus which has grown up in the minds of each succeeding generation is due in part also to the persistent dwelling upon the negative, or sacrificial, aspect of his life. Thus has true perspective been lost to men's minds, and the great and glorious achievements of Jesus been buried for centuries under a huge mountain of sadness and woe which were not, nor ever could have been, an integral part of this wonderful personality. For there can be no great unfoldment of spirit in that personality to which true joy, happiness and good cheer are strangers.

If the followers of Jesus would only remove their eyes from the cross—that sad and mournful symbol of sacrifice—long enough to contemplate the crown, that much more helpful and inspiring symbol of achievement, they would get an entirely new and much more truthful conception of this unique personality. Let them follow Jesus the MAN, rather than worship blindly Jesus the God, as he has come to appear to so many of them.

The truth and simplicity of the life and teachings of Jesus have been lost for centuries in the fog which has been thrown over men's minds by wrong teaching concerning him. Thus they have been prevented from seeing him as he really is, and so much of the true beauty and inspirational value of his earth life has been lost to them.

Jesus was no peculiar, inexplicable, supernatural being when he dwelt among men, but as truly human and of as natural a birth and parentage as any of his followers. That he was better born, spiritually, than others of his day was due, in the main, to the high-souled idealism of his mother. But he was no more a special creation, in the ordinarily accepted sense of the term, than is any poor waif of the streets. All are equal in God's sight, for our spiritual possibilities and potentialities are identical.

It was his wonderful ACHIEVEMENTS along spiritual lines which made of him such a great and glorious personality. That he had his periods of temptation and of deep depression and darkness of spirit are clearly apparent, even in the Bible narratives of his life. But it is equally apparent also that, though he had to wrestle with himself—as his lesser brethren must ever do when they desire to put off the old self and take on the new—he never entirely let go of the great truth which had reached his conscious mind early in life. That truth which dwells in the inner consciousness, the REAL self of each human being, but which so few realise, even partially, for themselves.

It was the glorious truth of human kinship with the Divine, and his own early realisation of his actual sonship with God which made of Jesus such a unique and powerful personality.

All others of his day were looking for a God quite apart from their own individual selves, but not so Jesus. He looked WITHIN HIS OWN NATURE, where the eye of the soul revealed to him treasures undreamed of by his less developed brethren.—ZONIA.

## Religion.

By W. H. SIMPSON.

NEARLY a century has passed since the manifestations and phenomena occurred upon which Spiritualism has been founded and upbuilt. The spiritual truth discovered was declared and Spiritualists were scorned, denied, and derided by all. The scientists declined to examine the facts they denied. They too often refused to examine, and were unable to disprove. The ecclesiastical authorities of this civilisation were bound to defend their supernatural theory of things forever opposed to the natural.

The peoples everywhere throughout this civilisation are the result of their surroundings, and few there are amongst the multitudes who rise above their circumstances. Hereditary tendency, too, has much to answer for in what we accept as truth or reject as falsehood. We must strive to rise above ourselves and make our own environment. All the wrong religious teaching of the past which has been perpetuated, received and accepted, up to the present, must be abandoned and discarded before any right-thinking on the subject of religion can be attained.

Priestly supernaturalism has bred a race of spiritual slaves and cowards, who have been taught to believe the non-natural to be the spiritual. In nature we shall surely find all we need, all we can ever desire materially and spiritually, for nature is but the Eternal manifesting in time.

Before any right conception of what religion ought to be and might be, we must dismiss from our minds all the bygone, disproved theological teaching of the dead and buried past, and seek for spiritual enlightenment. Spiritual truth can always be found when diligently sought for within the realm of nature, not in some supernatural "no man's land" beyond the Divine law and order which prevails throughout the universe. There is no single word in the whole English language so continually misapplied, so lamentably misunderstood as the word religion, which is made to stand for almost everything that, when rightly understood, it is not.

Our theological leaders and teachers declare, propound and insist upon the erroneous assumption that all modern advancement, all moral and intellectual and spiritual enlightenment are the outcome of their theological schemes; but this theoretical priestly speculation is questioned or denied by science. So the whole civilisation can only be regarded as a house divided against itself. The controversy that has been going on for years past between free-thinkers and religionists still continues, but quite recently a new situation has arisen, and science has invaded the sacred precincts of the national church, and so high a dignitary and ecclesiastical authority as Bishop Barnes has abandoned the Catholic faith, he was ordained to declare and defend. Of course, he does not stand alone,

but has other influential ecclesiastical supporters within amongst them one of the most learned and accomplished writers in the Church of England, Dean Inge.

If the reformers within and without the Church of England are really desirous of discovering a scientific basis for spiritual truth, they must resort to psychic research, find it in the well-proven facts of the supernormal manifestations and psychic phenomena occurring in our midst to-day, and not in some far-back remote and doubtful past recorded in much disputed and doubtful documents. The notion that passes current in the western world that moral, spiritual and intellectual enlightenment proceed from the religious teaching that has been so dogmatically and tyrannically forced upon us throughout all the long ages of the past, must be changed. This is an entirely erroneous idea arising from a misconception of what religion may be, should be, and must be to rightly fulfil its purpose in our lives. Although this civilisation has reached such a high degree of intellectual development on the physical and material side of our being, yet all the higher faculties with which we are gifted are allowed to remain latent and unexpressed, and all our spiritual possibilities are continually neglected, set aside, and ignored.

The theologians of the past endeavoured to make religion appear to be the basis of thought and conduct. Religionists at the present time follow this wrong proceeding, but religion cannot be made fundamental because it is final, it is not the cause but the effect of anything, it is an effect of slowly and painfully-acquired knowledge ripened into wisdom. When true to its higher purpose, it can gain no material advantage for us, whatever its efficacy. It is only to be found on the immaterial and subjective side of life, and being, it is the flower and fruit of the highest civilisation we can ever hope to attain on this earth. If we represent civilisation figuratively as a pyramid, then religion would not be found at its base, but at its point and pinnacle, the crown and summit, the head corner-stone of the structure. To continue the metaphor, those who make religion a fundamental necessity are endeavouring to balance the pyramid on its apex.

To-day, in spite of the diffusion of knowledge and the spread of education among the people, and in spite of all apparent prosperity, we are still spiritually and mentally afflicted by the superstitions of the past, and complete freedom of thought upon the subject of the most vital importance to us all is difficult to attain.

Until freedom of thought is gained, all individual thought is denied us. Right thinking is the immediate and pressing necessity of the times. Religion, as understood and accepted by western people, must put itself right before it can put the world right. Scientifically pursued, spiritual investigation has inaugurated a new era of thought and conduct, a better understanding of man's place in the scheme of things, and of our duties here and now. The religion of the Roman Church, for instance, with all the power of the State to enforce its commands, has utterly failed to justify its high pretensions, and has fulfilled none of its promises, and the present condition of affairs is one of condemnation. Collectively, we are all afflicted by our inheritance of spiritual cowardice, and only a few out of many venture to think for themselves and have courage to express their convictions. The profound importance and real significance of spiritual investigation is not in the least recognised by its opponents without, nor by the Spiritualists themselves within the movement. This contention is evidenced by the procedure and practice pursued in some of our societies or churches, as they are sometimes called. Spiritualism is to stand for spiritual truth it must be completely dissociated from every form of orthodox delusion. The two systems of thought and inquiry, the scientific and the theological, are forever sundered and separated. The old error must be abandoned and completely discarded before the new truth can be rightly understood and accepted. Speaking in general terms, the whole situation may be roughly summarised, and regarded from two entirely different and absolutely antagonistic points of view. The religion claims Divine sanction for all its dogmatic doctrine, continual miraculous intervention in the course of nature,



and in the affairs of mankind. Science denies these assertions of religion, and declares that law and order prevail everywhere throughout the universe. Theologians and religionists have so wrongly, so grievously misrepresented and degraded the spiritual, so materialised the conception of the Eternal Spiritual Ruler of the universe, that the denial of so wrong a presentment of Almighty God becomes an absolute duty.

If these facts are not altogether unknown to religious preachers and teachers they are set aside and ignored. It is absolutely necessary that Spiritualists should study the present stage of spiritual development: it is as yet merely research in a vast and illimitable domain of exploration. We have been sufficiently betrayed mentally and spiritually by standardised religion, and need be in no great hurry to formulate another to deceive ourselves and mislead others. At the present juncture there is no immediate necessity to establish another State religion. The senseless and unrestrained emotionalism set forth as man's highest spiritual desire by the multitude is an hysterical and morbid condition of mind and body that should be restrained instead of being encouraged and represented as religion, which cannot be expressed by the chanting of litanies and singing of psalms, nor by ceremonial and ritual.

When we become sufficiently enlightened mentally and spiritually, and have fitted ourselves for its reception, religion will descend from heaven above to dwell with us here upon earth below.

## Little Powder-in-the-Jam Tales.

By IVAN COOKE.

### THAT EVIL SPIRIT.

FROM the moment that he began to control the medium felt that here was an evil spirit. I am getting sensitive. I find, by assiduous efforts I have so raised the whole spiritual tone of my nature that, as St. Paul wrote, the gifts of the spirit are coming to me. No doubt I shall become in time a speaker and demonstrator of no common order. But to my story.

"Put on the whole armour of God," cried my soul. "Take warning! Principalities and Powers of Darkness approach!" I drew my aura around me as a cloak. What evil can touch the righteous? Had I not been designed for the Church? Had I not been, before becoming a Spiritualist, a devout member of a sect that, though rigid in doctrine, next to Spiritualism I still believe to hold a greater measure of truth than any other? Was not my life pure and spiritual? Had I not eschewed the curse of drink, the lure of the dance, the gambler's folly, the painted tinsel of the theatre?

"Good evening, friend," I said. The evil spirit breathed heavily. The medium bore herself as one reckless and dissipated. "What cheer, mate," answered the evil spirit.

"Can I do anything for you?" I said. "My heart burns to aid you. Will you not pray with me, or join me in a hymn?"

"No blessed fear! I'm not the praying sort. Don't believe much in it, and as for jowling 'ims—I!"

"Who are you?" I asked. "What do you want, brother?"

"Oo, are ye calling brother?" returned the evil one. "I ain't your brother, am I? Not much! Seems to me you're a bit of a parson yourself."

"No, not I. Would that I might have been. Pray have confidence in me."

"Ah, you're one of them: I thought so. Seems to me I can almost smell your sort. P'raps that's why I was brought to you—to help you, not for you to help me."

(How strange a delusion! Poor fellow.)

"I come from Hell, I do," continued the evil spirit. "I'm one of the lost, I am. Lord, it's cold and creepy down there like the natures of them that lives there. And I was always one of the jolly kind on earth, with a song and a clap

on the shoulder for all of 'em, 'specially if they were down a bit. I used to like a drink—ain't a drink handy, s'pose?"

(I shuddered. Poor lost soul!)

"I used to like a kiss, I did. The girls liked me, I loved them. I never had no time for chaps as wore black clothes and a long face. Don't you remember me? I used to dance and sing on the halls—'Breezy Bill, the Happy Soul,' they called me. Gum, but I could make 'em laugh."

(I shuddered. How very sad!)

"And then, just as I was at me jolliest, with heaps o' pals o' both sexes, down I goes with noo-monias, down me little body goes in a box, down I goes into Hell."

"You rend my heart, my poor fellow."

"Yes, down I goes into Hell—all among the parsons—"

"Eh!" I ejaculated. Oh, the poor fellow was ranting. Tact and a tender heart were required here. From long experience I knew I should prove adequate.

"Among the parsons and suchlike, all those who had never had a good time, never laughed, never sang or knocked off a drink or kissed a pretty girl, but had always been long chopped and mum-eyed, like vinegar thinking itself oil of heaven."

("Ranting, ranting!" I thought.)

"Me," said the evil spirit, and chuckled, "me! the brightest and jolliest of the whole crowd—to be put there! Wasn't it a blooming joke? Yet I could ha' wept—I blooming well have cried, often, I tell you—over some of 'em. Poor souls—they haven't ever had a joy—'cept pots of tea and flannel underclothing—never danced, never sinned, never been human. And it's my job, my job, to save 'em!"

"Eh!—good heavens! Makes you stare a bit. Ah, but I'm here as a warning to you. Don't you never be pious like, else you'll suffer, sure 'nough, and it will be my job to teach you how to live: to teach you the ordinary human joys you thought yourself too holy for on earth. That's the very first step—to be human, to sin a bit, to repent a bit, to sin a bit more; to learn never to be self-righteous again, never to be intolerant, always to be understanding, kind, loving, cheery. And it is me, and them like me, as has to learn you and save you. Ain't it wonderful, ain't it like God's way—with a lot of justice and a spice o' human in it?"

"This is sheer blasphemy," I said sternly. "Oh, what an evil man!"

"You wait, old long face friend, until you see me at work, slapping them on the back, teaching 'em to smile with lips and heart and soul, teaching them to dance—because they're happy at last—teaching them to sing. Ah, that's a grand song, 'Keep Right on to the End of the Road.' Do you know it? Shall I sing it?"

"Certainly not. I will join you in a hymn," I said icily. "or a prayer."

"No fear, you won't. No jowling."

"I shall pray for you."

"I can jolly well pray for myself, thanks. Sorry, don't get wild with me. S'pose you pray with me instead. I only know one prayer, with only eight words in that. Shall I say it?"

Anger, impatience and a strange numb fear struggled in my breast. What nonsense the man had been talking. And yet . . . Oh, God, those who are first shall be last, those last—Now, why had this creature been sent—to me?

"Pray, yes, pray for me," I found myself saying, with dry lips. "Pray for me."

The medium bowed her head, clasped her hands, and the evil spirit spoke for the last time.

"Oh God, be merciful to me . . . a sinner," he said.

SEEK ye the beauties of life. Then look within.

EAST thought to thank God for planting a flower in these spheres of action whose fragrance is loved and longed.

How truly we need these spiritual vibrations! They are indeed God-sent gift to humanity. They give light to the vision and incentive to life.

## The Man Whom Time Passed By.

By I. H. COOKE.

MANY years ago, in the wilder part of Suffolk, when bands of men infested the open commons and rugged places of Eastern England, an old man dwelt. Old, indeed, was he, but strong of body, hale, hearty and vigorous. His age? No one could say, but it was well known that he had passed the hundred year mark, but by how long was open to conjecture. Some said ten, others twenty, others even thirty years, but this seemed impossible. Folk began to be afraid, and when they saw him stride through the village, bearing his years as other men bear their forties or their fifties, would cross themselves and mutter some holy fragment as a safeguard. Superstition was rife, and they said, of course, that his spirit was sold to His Satanic Majesty, who was waiting with his usual patience for the determination of some dark transaction between this man and himself. So it is little wonder he was shunned.

Yet the man was not noticeably evil, but rather the reverse. He had a considerable knowledge of humanity's various ills, and could, and did, give advice that proved itself efficacious in no small measure. Of course, this also was ascribed to the same Old Gentleman.

Our story commences one December day in the year 1702, when Good Queen Anne occupied the throne, and her fair and placid countenance appeared on every coin, especially on one golden guinea, around which this tale revolves. How bright the coin seemed in the hand of Quineas Sands! How it seemed to cast a golden sheen over his wrinkled palm, and charm even the palsy to stillness: bright and new, unclipt, with the benignity of the Queen on one side, and on the other the symbol of England. How much it would buy for Quineas Sands! Seldom, indeed, did such a great sum come his way, and it was to be his, his own money, and another like it, if he would but help—but hold! would it would be witchcraft, and altogether devilish? Gold was beloved by the devil, but silver was anathema to him. Could it be a cunning trap? His (Quineas') soul would be dirt-cheap at two guineas!

Thus his mind swayed to and fro: to accept, or to flee from evil, and atone by confessing his temptation to the priest. It was the eternal struggle even in that aged breast, and, alas! what he thought was evil won. Two guineas! They pulled like a thousand to poverty-stricken Quineas.

It seems, however, that all this wickedness resolved itself into was this: To go and meet the mysterious man, repair with him to his house, and there render him certain service, which consisted, so Quineas was told, in witnessing the destruction of some papers, which he would be permitted to read before they were consigned to the flames. This done, the other guinea would be his, and he would depart. "What harm was there in an easily earned two guineas?" thought Quineas. "Ah! if the devil did not hang on to them and drag him by his breeches pocket to destruction."

"That is where he gets his shrewdest hold," mused the old schoolmaster. (Quineas Sands had been the village school-master once, when he was younger.)

Well, necessity triumphed, and arm in arm with cupidity marched the man one bitter night out from the hovel where he dwelt, beyond the outskirts of the village, and along a road (or rather to our modern ideas, a track) to a certain clump of trees where he was to meet the other. And very unwilling was Quineas.

The man he was to meet was at least ten years over the century in age, but how splendid a man! He stood six feet in height, with deep, rounded chest and mighty limbs. His back was unbowed, and beyond grey hair time seemed to have passed him by for fifty years or more. Old men remembered him as a man of forty when they were but children. One night he had disappeared, without trace or reason. Search was made, but proved useless—he had gone. Fifty years passed, and those children became old men and women, their circle of life nearly completed, when back came the missing man, unchanged. Yes, unchanged,

not a day older in appearance! Some remembered him well. "Where had he been?" they asked him.

He answered vaguely, seeming as bewildered as they. Why, he remembered these aged ones as little children. Some of the decrepid cottages were new when he last saw them. He gave no answer to their questioning, so they began to jibe at him. People do that when they cannot understand, and are afraid of the unknown. It required their courage, for who is afraid of the ridiculous?

After that they saw the last of him, for he built himself a house a few miles from the village, and lived there alone. He had money, plenty of money, but always in bright golden guineas, new and fresh from the mint. Folk told strange tales of those guineas, but always there are tales and they seemed glad enough to pouch them.

Years went by. The man saw the old men and women pass to their inevitable end. As time sped he saw their children grow up, wed, and other children play around them. Again there were a score of replicas of children remembered many years ago. Saw this, himself unchanging. He had some armour against the malice of the years. Unscathed, time passed him by—he lived outside its thrall. Some said he did not eat, some said he never slept. He never spoke of these things to a soul. If any asked, he answered, "I do not know," or, later, "I may not say."

So we come to this December night and the meeting between Quineas and he beneath the trees. This man, the senior by scores of years, would have made three of the little schoolmaster. His voice was almost as substantial as Quineas' whole body. When he said to him, "Well met, Master Quineas, well met," it sounded full and deep, while his visitor's was reedy with age.

Poverty and cupidity had Master Quineas' fears well under control, but his legs trembled beneath him. However, when the stranger seized an arm, they sprang to attention miraculously, and quickly fell into step with the big strides beneath them, carrying their master over some rough ground in a more sprightly manner than he would have deemed possible. The two pairs quickly brought them to the stranger's cottage, the door of which was unlatched. He pushed it open, and they entered.

Quineas gained courage. The interior was plain enough, and similar peasant homes were in the village by the dozen. A bright fire burned clearly, casting a rich red light over the apartment; it was bare and plain. In one corner a pile of rugs whereon the man slept; in another a great chest in another—"Stay, that was strange! Witchcraft! Whence came spring flowers in December? Had they come from hell? Impossible!" (In Quineas' mind hell was of an exceeding warmth.) He made up his mind it would be well to ignore those flowers, but being fond of flowers himself, could not keep his eyes from them. What! Daffodils! yes, and primroses—and violets!

"Well met, Quineas Sands," said his host again, "let thyself," and he drew a form up to the fire, lit candles, then seated himself across on the other side of the fireplace. Quineas felt elate, for all his nervousness. No other man in the village dared to be here in the devil's den; not even the priest. The mischief was, no one would believe him when he boasted about it!

The firelight fell warm and red on the great beard and noble face of the man across the room. His eyes were bright with a brightness such as Quineas had never seen. He knew the fire that anger gives to a man's eye, or when lights with foolishness and the gleam of tears unshed, but he knew not this. Perhaps it was the light of eyes that saw heaven, Quineas.

"Come," said the man, "I will begin, having no fear of what you may tell your friends and cronies. Soon I shall be far away from their tongues. Ill-will and askance looks will have ceased to dog me, for I go on a far journey. I am going to my home. I do not live here, Quineas Sands."

Quineas gazed wide-eyed at him. Not live here—where did he live, then?

The other continued: "I have made this place my sleeping place. This place!"—and he tapped his breast. "Here have I come back from heaven to dwell."

"Mad," thought his hearer, but kept silent.



But I will tell you, although you are a man, enchained by earthly things, therefore you will not understand. But you have a facile pen, and write your thoughts down sometimes, so that perhaps others may read them. If you do this with them there may come a gleaming of what I mean, of what my life unveils. Have you heard them say in the village that I am old?"

"Yes," answered Quineas, "more than a lifetime and a half."

"I am eternal," said the man, "flesh and bone of eternity. Yet there is truth in what you were told. Fifty, sixty, maybe seventy years ago I was in great trouble. The dark forces that creep about man's weakly and fearing heart had me in their grip. Black despair enwrapped me, and I doubted God. I did not doubt man, or rather woman. Alas! there was no room for doubt. I knew their falsity. And the small hand that struck dead my belief in my fellows struck God also from my heart. Life had no savour to me, and I determined to die. Hast ever thought to take thy life?"

"I—I am afraid of dying," answered the schoolmaster.

"How strange. Man is afraid to die! Of all the vagaries of human hearts, that is the strangest. Know you not that death is motherhood, fatherhood, the very kiss of heaven?"

Quineas was silent, fascinated by the weirdness of this meeting and by the deep voice. What was this man?

"I walked away from this village, towards the sea," he continued, "one December night. I was going to walk on until the end. To stride over the country until I reached the shore, and then, as a man should, go forward, knee high into the sea, breast high, shoulder high, until the waves lapped my mouth. Then I should halt, and look my last on black sky, earth behind me, the wrathful sea in front, and I would curse God, and then step forward again."

He ceased for a moment as one who calls up memories.

"This I did. It was a wild night, and earth seemed determined to show her hate to me, even unto the last, but I gave her back hate for hate. How the sea roared! How it beat upon the shingle! A great wave swept against my legs, cold as if with teeth of ice. Knee deep . . . waist deep . . . the cold struck like a dagger . . . I stopped . . ."

Do not think that I changed my purpose. No power on earth would have made me, but something spoke, something within my own heart said 'Stay.' Was it a voice? I cannot say, but all men can hear such a call if they will but listen. A priest told me 'twas my conscience. I know not. But this I know, that the very world would have stayed on its course had such said unto it 'Stay.'"

The schoolmaster's eyes met his blankly.

"I see you do not understand. I fear that I can use no words that you could, but now I have started. I will finish. This voice that echoed within me—this voice that was no voice, no sound, but was all these, crying, 'Stay! Stay!' . . . I beat it down. I struck my hand against my breast to silence it. I shouted and cursed . . . and forced my way on. A wave buried me, another, another, falling like hammer blows upon my body. I was drowning. Now I could feel the cold no longer. Warmth flooded me, rest poured into my soul. Gone was my misery and hate, for death was ecstasy. Waves as of heaven lifted and swayed body and spirit into seas of restfulness. Warmth of heart, joy of spirit, rest of body—surely, I thought, these are the Trinity. What matter if comes after—forgetfulness, sleep. And this is death! Why strive, why work, why grieve, when warmth and comfort wait. 'Tis not cold, but welcome; sweet, slumbrous, very death of sorrow and birth of joy!"

Quineas drank it in. Never had he heard a man like this. The devil? No, this was of God!

"Now spoke it to me again, this same voice of the spirit that I had beaten down and rejected. Still within myself, innermost of my innermost, calling my name. You know what men called me?"

"Yes," said the listener, "J—"

"Stop! I will never hear those words again. Yes, the voice called me by that name. No longer could I curse it, bidding it be silent, for I in my turn had silence forced upon me. Where could I flee, where could I hide? Nowhere,

for now I was alone—alone with reproach and sorrow. No depths of the sea could still it, no noisy pleasure, no work, however arduous. No one that I hated, no one that I loved, could help. No one. Once I would never listen; then it could be crushed easily, for it was but a poor whispering thing, that would say, 'No, do not do this, do not do that.' So I thought it dead. And now all earthly things had died for me but this—this same voice, grown loud enough to dim all else. Gone was my comfort, gone was my warmth, and cold fear sweated me. I was fallen from paradise to very hell, cast out by a voice within myself. Ah, me! And once I would not listen, and now—! Man, God knew alone what I learnt in that fearsome night . . ."

The speaker fell silent, but continued in a low tone: "As I grew from the simplicity of childhood I clothed my spirit with a thousand garments of vanity. Never had I seen myself as I truly was, until one by one they fell from me, struck from my soul—and thus I saw! Oh! nakedness impotent. Oh! shamefulness unveiled! . . . I fled again. Yes . . . one refuge yet remained where fear could hide. Fear beyond all words, all description. One place alone . . . my body!"

With bowed head the man sat silent, deep in reverie. Quineas dared not disturb him, but at last took courage, and laid his hand upon the stranger's knee and asked him, "What then?"

He raised his head, and resumed: "My body alone could hide me. Once there I need not listen, for the voice would be but a whispering thing, thought I. If I could get back—back again into the world, take up my life as man, travel, work, laugh, love (how small and petty my little sorrows seemed to me) I could escape from this terrible voice in my heart. How desirable life seemed! Here was I, to whom heaven had opened wide its gates, then cast me out, and to listen to myself passing judgment on myself was hell. Heaven and hell are real, Quineas Sands!"

"The waves, even the waves had rejected me, for my body was cast back upon the shore. It lay bruised indeed, but unbroken. How unlovely it looked lying sodden upon the shingle; but there, and there alone, lay refuge. I entered again into that which I had cast off, into bitter cold, weakness and faintness beyond relief. A new fear came upon me. If I stirred myself not, even my body would have none of me. Was it not too late? I made it move, stand up, and gather wood. In the pocket were flint and steel, with tinder still dry. Soon I had a fire, and crouching before it dried—dried what? My body or myself? The warm blood again flowed in my veins. I had returned . . . from life to death . . . to prison . . . to hide myself. And I found that I could not. Never again would the voice be crushed or stifled. I must listen, whether I would or no. Even cast on that desolate shore it rang, 'Coward, coward, who would flee from life, and seek to evade its lessons. Coward, who would not face hell that he might win heaven. Coward, who fled again to flesh; Timeless, there shalt thou dwell until thy fear and sin is purged! I will make thee master of time, and time shall make thee master of thyself.'"

He stood before the fire, and the years fell from him. He was forty, thirty, a man, prince among men in beauty of manhood. His hair was brown, his face unlined. Could the shrivelled little schoolmaster have once been such as this, the years brought him so low?

The great figure continued, gazing into the flames: "I went across the sea to the Indies. From there I wandered to and fro across the world. It was true. Time spared me. Men, my friends, my companions grew grey, shrunk as you are, Quineas, and passed on their path. I remained. Years ago I came here, and found time had not stayed his hand with my village. You were a child when I went. I loved you then. You are my son, Quineas Sands, born out of wedlock!"

Father and son looked at each other strangely. Was there ever such a father and son?

"Now I may go; this very night my release will come. For sixty odd years have I listened to this voice of mine, and I have learned to love it. When my eyes close as I lie there," and he nodded to the couch, "the voice calls, and

I rise upon its wings into heaven. Now heaven, not hell, opens to me. The voice led me through hell, deep hell, black hell—'twas the only way. Heaven is only to be found through hell. I fled back again into my body. So be it, I must live therein, chained to that body until I grow into a man. Am I man yet? I do not know."

"Alas! If he was not man, who is?"

"They tell me I may go. This very night my chains will be broken. My son, I love you. Only by reason of this love do I speak to you of these things. Shall I give you gold. I have gold—these gifts of earth come to those who hearken to the voice, but have no savour. Will you have gold?"

"No," said the bewildered man.

"Then I give you my books. Therein I have written down what my voice tells me. Within these pages"—he took from the chest two great volumes—"are the secrets of all life, and the secret of death, but death has no secret. 'Tis but a promise unwrapped with wings of darkness. Do you want gold, power, dominion? All are here, but their value is also here. Take them. I will not burn them. If you can, read them. Now go, Quineas Sands, we shall not meet again here. Remember! . . . Go!"

Quineas took the books beneath his arm and walked feebly to the door. Within its frame he turned and looked back. The candles had burnt out, the fire was low, and with bent head the man gazed into it. The light shone on his clustering hair and the fulness of his manhood. "Could it be his father?" thought the schoolmaster, and waited, fascinated. Then entered a chill presence, unseen, unheard, but dimly sensed by the watching man. It was a visitor whom all men will know. Softly Quineas closed the door and went away.

Where are the books, what secrets did they contain? My ancestor, Quineas Sands, had them. I have before me his narrative, but of the books, one page only. Apparently they were not written in words, for this one page is but a picture of a great flower, which seems to represent the world. On its petals are marked continents, and names of nations. In the centre of the flower is a heart.

Only those with knowledge, with understanding themselves, could have read them. Quineas would not, could not, have interpreted their meaning. Those pages were dumb to him, and to us.

There is a last page in Quineas' writing I cannot understand, or if I understand aright, cannot believe. It seems that the next day he returned to the stranger's cottage.

No answer came to his knock, and the door was unlocked, so he pushed it open. The stranger sat upon his couch, motionless. Quineas stole across and touched him, and the body collapsed. Yes, the writing says, fell to dust, almost to nothing. In one moment it was; in the next, gone! clothes and all, and by the touch of a terrible hand. Was it but the garment of a spirit grown great through loneliness and suffering, and now cast aside?

Thus I leave it, as we all must. Some yellow pages covered with Quineas' crabbed writing, one page with the mysterious flower on it. That is all.



ASKING.—There are many ways of asking, whether by direct questions or round-about ways. To ask direct is best, yet sometimes you have to do it indirectly. You cannot tell how to ask until you have tried the direct way. Ask in the direct manner first; then if you do not receive a satisfactory reply, by the indirect way. This applies to every question which may arise. Some questions have to be put in a round-about way to gain a true reply. You will find that this applies to other matters than material ones. "Seek, and ye shall find," means ask questions and knowledge shall be given. Now we will open your eyes to another fact. Try to ask with the desire for gaining good. Do not think that there is only material good, but there is spiritual good also. Only by searching for it can spiritual good be obtained.—TRUTH BEARER.

## This Spiritualism.

BY FREDERICK H. HAINES, F.C.I.B.

### IX.—INSPIRATION.

IN this article I want to bring home to the reader truer vision of what is meant by "inspiration" than the idea of God-presence common to religious thought. Religionists speak of "the inspired word" in a manner which suggests that Deity, long since and in a different clime, collaborated with writers or speakers in producing what we know as "Holy Writ." Now, they have not the faintest idea. This word "inspire" suffices to satisfy their poetic and mystical cravings, and also lends a sanctity to their religious works. That man could be inspired by God to-day is probably accepted by the more liberal thinking in Church life; yet secretly, even among the most advanced minds, the idea persists that the day of holy inspiration is past, that all written matter is profane. God's Word, I will say, is complete down to the last comma. "If any shall add unto these things, God shall add unto him the plagues that are written in this book" (Revelations).

Now the etymological derivations of the word *inspire* is "to breathe upon." This interpretation is an exact description of the sensations experienced by any inspired speaker or writer conscious of spirit presence. In my own experience, when writing "Thus Saith Cepha" and "Book of Spiritual Wisdom," I was actually conscious of "presence" which manifested itself in a gentle puff of fresh air or cool air upon my forehead. Almost always my hair felt as though it were stirred by wind. The phenomenon did not always persist, but it usually inaugurated a state. Again, whenever I enter what we term "the trance state" when I am about to give what we know as "a trance address," I am inevitably deluged with "presence" which caresses my brow, makes my hair alive, and tingles through my whole nervous system. These are facts to me, actual sensations which do much to adduce "inspiration," i.e., the presence of other than my own intellect, to direct my hand, my thoughts, or use my voice.

The sceptic may deride my idea of personal inspiration as fanciful—nay, as egotistical. He will be apt, in his elaborate theories, to explain my feelings. He will proffer cryptic explanations in terms of auto-suggestion. But he will not satisfactorily explain away the remarkable facts which emerge upon careful investigation, viz., that in the condition I secure thought and ideas that do not come while I am in a normal state. Mark you, I am not alone in thinking this is so. My automatic writings stand in evidence, and I have received letters of appreciation from readers who express great enthusiasm for these books I have mentioned—such letters as I have never received in connection with any of my uninspired writings. I know such work is better than I can do unassisted, apart from the subject matter. Moreover, I find that I can read these books again and again with ever-growing understanding of their meaning, clear evidence to me that my mind is in nowise responsible for their thought. Thus "inspiration" has become very real to me. It is a practical outcome of my communion with spiritual creation. Subjectively, objectively, within and without, by every sense that I possess, I have made contact with the spirit world, and can bear live testimony in support of the truth and utility of this Spiritualism.

Let us examine the evidence closer. The critic may say that in my pretence of humility, which obviously I do, in covering in surrendering authorship of any work produced in this way, I am cunningly enlisting a larger attention and securing notoriety. He says, in short, that I have staged a drama to secure an audience. But he is wrong in his premises. His logic fails because, as we Spiritualists know, a book is damned in the sight of the ordinary reader if there is any "Spiritualism" about it. I will give you an instance of this. The Public Library in my town accords a welcome to anything I write upon less important subjects than Spiritualism. My many writings on mundane matters are only served as of local if not literary interest, and my name is



pected. But the moment I embarked upon "inspired" writings the committee discovered that they were unsuitable for our library shelves. The religious motive or the nature of the writings were not considered: the spirit presence sufficed to bring the condemnation. Moreover, there are many of my acquaintances who will not look at these books, even some of my family, because of their reputed origin. Some do not like anything "spooky," as they call it. Others consider them of evil origin, without having read them. The majority of possible readers are totally uninterested in anything "religious," and they do Spiritualism so much credit as to assume that any spirit writing must be religious. Thus the nett result of my confession of inspiration is a much reduced circle of readers and, therefore, the taunt of notoriety as a means to an end is pointless.

The student of psychic phenomena will find these details of the subjective state in mediumistic work extremely interesting. The ordinary reader also will enjoy this attempt to give him a clearer vision of what transpires during the practice of mediumship. So far, at any rate, as the higher forms of mental mediumship are concerned, I believe there is no humiliating loss of self-control, no exit of "me" and an ingress of "a spirit entity." You often hear sitters in a circle say to a medium just recovered from trance, "Where have you been while the control was present?" Some mediums will answer that they don't remember; others, bowing I suppose to tradition, will hint at journeys far-off. Personally, I confess to a continued presence, a continued possession of my body and senses. I never "let go of myself," as we say. Whatever happens, I think I could intervene if necessary, and I could "cut out" spirit influence if it became unruly or offensive to my *orgueil propre*. As a matter of fact, I never want to intervene. The experience is too wonderful, too stimulating, too uplifting to my spiritual nature for me to do aught but accord it a hearty welcome. I rejoice in a service that brings such rich reward.

The abnormality of "inspiration" or "trance address" is not immediately apparent to the medium, and this gives rise to that mistrust which you will discover is the incubus of all mental sensitives in their earlier experiences. Stainton Moses discovers this in his "Spirit Teachings." I have personally suffered acute distress in my fear of "self-intrusion." And it is not until the mediumship develops, and the standard of phenomena rise quite above the possibilities of ordinary experience, that the medium realises how small a part he plays in the ministration of spirit presence. Trance utterance happens to me like a dream-state, in which I play the part of speaker and listener, and in which someone else does the thinking. I am conscious of assisting the spirit visitor by suggesting a suitable word when there is a momentary "hold-up" in delivery; and lately I "listen-in" from beginning to end with some critical judgment, which seldom, however, intrudes upon the discourse. But where abnormality is most pronounced is that, as a rule, immediately I come to my normal state again the whole discourse is gone from me like a forgotten dream. Even when someone seeks to stimulate my memory by recounting what has been said, I find difficulty in winning back such parts of the address as made special appeal to me when delivered. I cannot recall the apt phrases, the poetical figures, the eloquent appeal which I know was far beyond what I could utter normally. It is all gone from my mind, and unless the address has been recorded there is little chance of its recovery through my memory. Yet, normally, I have a good memory, and can recall quite a lot of any address that I listen to in the ordinary way.

Another feature of the phenomena is the intense concentration which blocks out all not appertaining to the business in hand. On many an occasion, when in the trance state, I have listened with enjoyment to that far-away voice speaking through my lips, and followed every word from beginning to end, unconscious of any untoward circumstance arising outside. I have been told of the alarm members of the circle felt lest I should be worried by some disturbance, such as a noisy dog, etc. But I could honestly assure them that I had heard nothing. Once, not knowing that a sitting was in progress upstairs, my son gave some friends a crash-

ing demonstration of his ability as a pianist in a room immediately below, a disturbance which should have rendered a sitting impossible: yet I heard not a sound. Really, nothing could have been more convincing to me of my "inspired state" than this incident; for the address I gave was full of deep thought and wisdom, and the listener was deeply impressed.

Yet one more point arises which must be mentioned here. At the commencement of a sitting "this medium" is hyper-sensitive to noise. As the control is becoming manifest, I seem to be open at every sense to an intense degree of sensitivity which renders "the trance" difficult in uncongenial surroundings. In my earlier experiences I had to have complete freedom from all distractions. Experience, however, brought fuller capacity of detachment, which perhaps explains why the professional medium finds no difficulty in "going off" wherever service is required.

In conclusion on this subject, I would say that those teachers who come in this way to me are ever patient beyond human patience, are solicitous of my well-being and health as none of my family or friends have ever been, and they overflow with such tenderness and love to me and mine that it alone exalts them above hallucination, dream-states, or the common reality of physical presence. We know them in part. The ray of love emergence which they shed illuminates our sombre selves with spiritual hopes and aspirations. Truly, they know us better than we know them, and they are gracious in their compassion upon our frailty. None come but is inspired of the Christ Presence to impart something of that holier condition which His Name ever invokes in Spirit Life. Verily, *inspiration* is "the bread and wine," the sacramental means of partaking of the Blood and Body of Christ without the intervention of human hands. It is the Holy Grail which the Spiritualist ever seeks with the eye of faith. It is the transfiguration of our physical body: the Ascension of our Spiritual Self to His Presence. Theology may wrangle on the altar steps, and the Church become the mart of dissension, but this Spiritualism, which stands condemned in the sight of ecclesiastics, unfolds the spiritual being to the far, far higher state. May the Spirit of Truth and the Love of God inspire you.

MR. F. H. HAINES has written a series of books which appeal to those who have spiritual aspirations. They are published by the "Pure Thought" Press, of 173, High Street, Watford, Herts. They are as follows: "Man's Place in Creation," 1/6. "Words of Wisdom from the Spirit Kingdom," 1/-. "Here and Hereafter," 2/6. The three volumes are amalgamated under the title of "The Book of Spiritual Wisdom," 6/-.  
♦

THERE is nothing so difficult as the art of making advice agreeable.—SPECTATOR.

WEST EALING.—On Saturday, May 11th, a great day in aid of the church funds was held. Mrs. Carrie Young opened a bazaar at 3 p.m., after which much business was done. At 7-30 p.m. a social commenced, and everyone was delightfully entertained by a good programme of artistes. After votes of thanks had been given to Mesdames Young, Bayliss and Johnson, all were unanimous in thanks for the enjoyable evening they had spent, and showed their appreciation for the capable manner in which the whole programme had been organised and conducted. No shirking by the workers vividly portrays how perfect a concord can be obtained by sincere Spiritualists. A good day well spent.

TAKING CARE OF THE BODY.—How many seem careless of the body, and neglect it in many ways. They do not realise that it is the casket of the soul. Let the body be damaged, and the soul suffers. Sometimes the soul leaves the damaged body. Year after year some fail to regard the body seriously, and rush into danger, and often pay the penalty of having to quit this life. Each one should care for his body as a sacred thing. God will then give His blessing of good health and strength.—TRUTH-BEARER.

FOUNDED NOVEMBER 18th, 1887.

# THE TWO WORLDS.

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FRIDAY, MAY 24, 1929.

## The Political Situation.

### HOW SHOULD A SPIRITUALIST VOTE?

BEFORE the next number of THE TWO WORLDS reaches many of our readers the General Election will be over, while in consequence of the Whitsun holidays we are compelled to go to press a little earlier than usual. Hence, there is just the possibility that further letters may be received from political leaders which will strengthen the present position. Any such information will be distributed to the general press.

We would ask readers to remember that, owing to the arrangement made by all three parties, it has been impossible for us to approach individual M.P.'s and Parliamentary candidates. They will only deal with their constituents, and all Spiritualists should see that all the candidates for the constituency in which they vote are supplied with a copy of the Manifesto, and either questioned at public meetings or, better still, written to officially. All replies from candidates, whether favourable or unfavourable, should be sent to Mr. G. F. Berry, S.N.U. Office, 162, London Road, Manchester. Manifestoes have been sent by post to every daily paper in the kingdom and most of the weeklies, and to all M.P.'s who were sitting in the last Parliament. Headquarters has done what it can, and it confidently asks that individual Spiritualists will support these efforts by approaching the candidates for their division.

A small but influential Committee, headed by Sir Arthur Conan Doyle and Mr. E. W. Oaten, has been busy for six months or more approaching the leaders of the respective parties. Many interviews have taken place with prominent politicians, and hundreds of letters have passed. The following is the present position:—

**CONSERVATIVE:** The Prime Minister and the Solicitor-General do not admit that Spiritualists suffer under any disabilities whatever. They insist that no medium has ever been prosecuted or penalised. The only psychics who have been prosecuted have been individuals who have been telling fortunes and deceiving the public under the guise of Spiritualism. Every intelligent Spiritualist knows that that is not true, but it is the official attitude of the Government. Mr. Baldwin says that from the information supplied to him by the Home Office and other advisers there is no evidence whatever that Spiritualists have been subjected to persecution. In his last letter, however, Mr. Baldwin goes so far as to suggest that if Spiritualists are prepared to draft a Bill defining mediumship, laying down regulations for its use, and stating the exemptions and immunities they desire, such Bill will receive sympathetic consideration. The Committee, in drafting the Bill which has been published, had in view the fact that every single word, line, and phrase in a Bill affords an opportunity for

opposition and discussion, and to prepare such a Bill as Mr. Baldwin suggests would mean that any opponent would be able to seize upon any one phrase or term and make it the basis of inordinate discussion, so that the whole Bill would be abandoned on a technicality, or discussion would continue long enough to get it talked out. It seems to us that Mr. Baldwin's proposition is an excellent way of burying the issue, and since our disabilities are not even admitted, even the preamble of the Bill would be sufficient ground for rejection. On principle, you cannot hope to rectify a wrong until you admit there is a wrong to rectify.

Mr. Joynson-Hicks has stated: "Under no circumstances could I support such a measure," while Mr. Meppan (the Solicitor-General) suggests that our effort is designed to "revive the Lancashire witches." We hope that the Spiritualists of the Rusholme Division of Manchester and the Twickenham Division will take note of such statements.

**LIBERALS:** We are assured by Mr. Lloyd George and Sir Herbert Samuel that the matter has been very carefully considered by the leaders of the Liberal Party, and Sir Herbert Samuel has been authorised to speak officially on their behalf. As the result of interviews and lengthy correspondence, the following situation emerges: Sir Herbert Samuel suggests that it is the function of Government to secure the greatest measure of religious liberty for every law-abiding citizen, and that it is also the duty of a Government to protect the public from the charlatan and the fraud. Recognising that fortune-telling may be an evil, and that the disabilities under which Spiritualists suffer are admitted, the Liberal Party promise to set up a Committee of Inquiry (possibly a Select Committee of the House of Commons) to inquire into the whole of these disabilities, with the view of granting relief to the Spiritualists, while at the same time protecting the public. In accordance with custom, they would consult with us as to the "terms of reference" to be inquired into by the Committee, and to consult with us as to the composition of the Committee, so as to assure its impartiality. Such Committee would necessarily hear evidence for and against any proposals made, and the Liberal Party promise to legislate in accordance with the findings of that Committee.

Such procedure may mean delay, but it may well result in the work being well done. Mr. Lloyd George says: "I take this opportunity to reaffirm the determination of Liberals to do all in their power to ensure that complete liberty of conscience and worship is secured to all law-abiding citizens in the land. If Liberals are returned to power they will be prepared to take prompt steps to investigate the present position in regard to any injustices and unnecessary hardships which the existing law may be found to have imposed upon bona fide Spiritualists and psychic investigators, and will favour any amending legislation that may be found necessary."

**THE LABOUR PARTY:** The Committee has been negotiating with several leading members of the Labour Party, but as far as we know the case has not been considered by the Executive of the party. Mr. Ramsay MacDonald, however, states: "I think mediumship should be protected when used for religious purposes," and in a letter says that in his opinion the matter could be quickly settled without the delay entailed in an inquiry. Throughout the whole correspondence the courtesy and sympathy of Mr. Ramsay MacDonald, not necessarily with Spiritualism, but with freedom of religious expression and scientific research, has been most sincere.

Summing up the position, we consider that the promise and pledge of the Liberal Party is the most favourable we have received. The attitude of the Labour Party is sympathetic, and encourages us to hope that they would give every consideration and assistance to us in the endeavour to secure spiritual freedom, but the Conservative Party do not even admit that we are suffering under any disabilities whatever.

We are always loath to persuade men either from their political or religious convictions. In our opinion, it is a serious thing to do, but there are times and matters where precedence has to be given to great principles, and no



suggest that Spiritualists should carefully consider whether they ought in the interests of spiritual freedom (without which there is no freedom worth having) to vote either Liberal or Labour.

There is, however, one consideration which arises. There are a number of Conservative M.P.'s and Conservative candidates who have openly expressed their sincere desire to see our wrongs righted, and it is just possible that these may be able to bring pressure to bear upon their party leaders to secure an eleventh hour conversion. One letter from a Conservative M.P. (who has devoted some years to the study of the subject) expresses amazement at the present state of the law in relation to psychic phenomena, and promises us every support towards its rectification. There may be a few others, but unless the leaders of a party will give opportunity for the discussion of measures, M.P.'s are almost powerless.

We believe every Spiritualist to have a conscience. We have laid the matter fairly, honestly, and without political bias before our readers, and conclude with fervent prayer for their guidance.

## CURRENT TOPICS.

ONE of the features of the Cardiff Station ARE THE B.B.C. is the addresses given under the title of BROADENING THE BASIS OF THEIR TALKS. "The Silent Fellowship" on Sunday evenings. These, we believe, are given by Major E. R. Appleton (Director of Cardiff Station). In an interesting talk on Sunday, May 12th, he asked listeners to send him any first-hand personal evidence which they had received of spirit return. We hope this appeal will result in some evidential cases being given, as we know many of his hearers are interested in our subject. Major Appleton was not, of course, referring to the usual recognised forms of mediumship, but rather to spontaneous cases of the appearance of disincarnate friends or cases of sudden clairvoyance. It should produce interesting matter.

DESPITE the holidays, the political campaign is in full swing, and the addition of so many new names to the voters' list makes it very difficult to compute the chances of any or either of the parties. We do not envy the candidates, who, in these days when hundreds of organisations exist for special purposes, are inundated with requests for opinions upon matters which in the main they know very little about. It must be a serious position, too, for a voter who finds that on some points he is in agreement with one party, while on other matters he is in agreement with their opponents. Dozens of reforms are in the air, all of which have much to be said for them, and it is just a case of which shall take precedence over the other. For the Spiritualist, at any rate, the chief issue is spiritual freedom. The whole of history shows that until men have secured spiritual freedom they have nothing worth the having. We might go further, and express the opinion that as long as the affairs of this life are considered without relationship to the purpose of this life, there is not much likelihood of peace and concord on earth. Every sane man desires peace, harmony, and concord amongst men, and we can quite conceive that the leaders as well as the rank and file of each party are quite as anxious to secure this as are their rivals. Differences arise, not in the ideals aimed at, but in the means which it is thought will be most successful in establishing them.

AN UNIQUE POSITION. WHEN all is said and done, the Spiritualist is in a unique position. He can point to a world of human beings with which he is in close touch, where peace and concord have been established, and where men and women do live together in the spirit of love and mutual helpfulness. Men see and obtain those spheres very quickly after leaving this world, and the spirit world, where harmony dwells, is composed of men and women who went from here. We claim

then that the closer the touch which we obtain with those dwellers in the spirit world who have attained to planes of peace and harmony, the quicker are we likely to establish it on earth. Two thousand years ago we are told the herald angels sent forth their message of "peace on earth and goodwill to men." It has been attained in the spheres where they dwell. It can be attained here, and one of the greatest hindrances to its immediate attainment is the barriers which prevent us from holding a full and complete communion with those who have realised it.

WORKING FOR SPIRITUALISM. At the International Congress of Spiritualists held in September last some twenty-eight countries were represented, and the delegates from nearly every country expressed the opinion that they were working for the establishment of Spiritualism, because they believed it to be the most promising factor for the establishment of peace and goodwill amongst the nations. It is particularly appropriate that at Whitsuntide, when Christendom is supposed to celebrate the reappearance to his disciples of one who had died, that we should raise this matter of our legal right to practise spirit communion and to converse with the denizens in a larger world.

## CITIZEN SUNDAY AT HEBDEN BRIDGE.

SUNDAY, May 12th, was a Red Letter Day in the life of Hebden Bridge. Mrs. Jessie Greenwood, J.P., had been appointed Chairman of the Urban District Council (she being the first lady to occupy the position), and the usual civic procession was formed at the Town Hall at 10 a.m., headed by the police, the Fire Brigade, the members of the Council, visiting Councillors from adjoining districts, the Ambulance Brigade, the British Legion, the Nursing Association, Boy Scouts and Girl Guides. A lengthy procession wended its way to the Picture Palace, and despite heavy rainstorms it was the largest attended civic function ever held in the town. The Picture Palace, which holds a thousand people, was full when the Hebden Bridge Prize Band opened the proceedings with the National Anthem. Mr. Linney made an effective chairman, and Mr. E. W. Oaten gave an address upon "The Law of Service." The Hebden Bridge Male Voice Choir, who the previous day had been awarded the first prize at the Alderley Edge Festival, rendered the anthem "Send Out Thy Light," and also a chorus from "Rosamunde," by Schubert, with good tone and excellent effect.

A collection was taken for the Nursing Funds, which realised a goodly sum, and at the conclusion of the service the Hebden Bridge Prize Band rendered the "Hallelujah Chorus."

The procession then re-formed and wended its way to the Town Hall, where Mrs. Greenwood expressed her thanks to the citizens from the steps.

Mrs. Greenwood, who has spent over twenty-five years in public work for Spiritualism, was thus given an excellent start upon her civic duties, and we trust that health and strength will enable her faithfully to fulfil her charge.

## THE ELECTION.

MAY we suggest that every Spiritualist Church should announce from its platform on Sunday, May 26th and subsequent days the replies of the Parliamentary candidates for the constituency.

WISE men ne'er sit and wail their loss, but cheerily seek how to redress their harm.—SHAKESPEARE.

ADVERSITY may suspend our fondness for life, but a single glance from prosperity soon recalls it.

ONE day we are upheld by the multitude. To-morrow the seas surge around, and we are spent and alone.

## Ancient Mediumship.

THE following account of a seance held in ancient times is taken from "Italy and Her Invaders," by Thomas Hodgkin, which I read a good many years ago:—

It is stated that Valens, the Eastern Roman Emperor, A.D. 364-378, being jealous of a highly-educated, modest, self-controlled young man of noble family named Theodorus, some persons of rank and influence at Antioch, met together, probably under cover of night, to consult the diviners as to the name of the future Emperor. A little tripod (like a Delphic cauldron), made of laurel wood, and consecrated with mysterious songs and choral dances, was set in the middle of the house, which had been purified by the burning of Arabian spices. The tripod was placed upon a round dish made of divine metals, and with the letters of the alphabet marked upon its circumference. Thereafter entered a person clad in linen, and with linen socks upon his feet (presumably the medium), bearing in his hand branches of an auspicious tree, who, after again singing a magic song, leaned over the sacred tripod and shook up and down a flaxen thread, very fine, to which a ring was attached. As the ring danced up and down it touched the letters of the metal dish, and thus words and sentences, and even hexameter verses, like those uttered by the priests of Apollo at Miletus, were delivered to the bystanders.

The question was put: "Who shall succeed the present Emperor?" The ring spelt out the letters A.E.O.A. (Theod) and without waiting for more, the bystanders agreed that the high-born and accomplished Theodorus would be the future Emperor.

Theodorus and many other leading men whose name commenced with the four letters were executed, and Theodosius succeeded to the purple upon the death of Valens, his name being, of course, the one that was meant. The authorities for the story are the ancient writers, Ammianus, Marcellinus and Zosimus.

One thing to be noted in this account is the importance which the ancients placed upon details which we moderns ignore entirely. Has anyone ever experimented along these lines? And the jumping at the whole word from the first few letters is an experience familiar to all who have used the slow method of the alphabet in obtaining similar communications. What an interesting book it would make if some classical scholar were to collect all the accounts of Spiritualistic phenomena of which ancient writers are so full!—  
A. K. VENNING.

## MANCHESTER CENTRAL'S NEW HOME.

On Saturday, May 11th, the Manchester Central Church held the opening services of their new premises at 5, The Parsonage. Hitherto the church has been meeting at Onward Hall, Deansgate, on Sunday evenings, and in a small room in the vicinity on week-nights. The holding of one public meeting per week, however, has been a severe restriction upon church activities, and the new room, which has accommodation for 250, together with a kitchen and seance room, will enable a greater amount of work to be done. The premises were dedicated on Saturday afternoon by Mr. E. W. Oaten. Short addresses were given by Mr. Chandley (President), Mr. C. G. Rickards (Hon. Vice-President), Mr. C. E. Timms, and Mr. G. F. Berry. The social evening which followed was a very happy event.

On Sunday afternoon a large circle was held, which was well attended, and in the evening Mr. E. W. Oaten gave an address on "The Kingdom of God." The capacity of the room was taxed to its utmost, and the doors had to be closed and people turned away. We wish the church every success in its new venture.

KNOW ye not every man is a hired servant, and accountable to someone for his actions.

NO MAN can make right that which is sown in hate. He receives only measure for measure.

## CORRESPONDENCE.

### "SPIRITUALISTS' RIGHTS CAMPAIGN."

SIR,—As proposer of the "Spiritualists' Rights General Election Campaign, I congratulate the S.N.U. on their splendid manifesto, and the good use being made of it. It is now up to every Spiritualist to use their influence to obtain their rights by using their votes for the broadest-minded candidate. I feel sure we shall win a victory for spiritual freedom if we persist. We must fight a good fight with all our might.  
ERNEST F. KING.

### KICKING AGAINST THE PRICKS.

SIR,—Can anyone imagine anything more utterly and futile than to fight against the truth of any subject? The insane remarks of the opponents of our cause—the truth—opponents simply because they know nothing about it—are so fond of making, show what intelligence they possess.

To oppose the truth can only lead to humiliation, supreme abasement, and regret on arriving over the border. I suppose they never think of this! But that is just the trouble—so few people do their own thinking.

A. K. VENNING.

### OPERATIONS ON THE BRAIN.

SIR,—Mr. E. Mayo tells us in his article that he indulging in a mild irritation, which I can only suggest is a dangerous thing at any time of life. Eloquently he points out that nature is "red in tooth and claw." However, there is no reason why we should "carve the living hound" or lash our morality on the jungle standard. The slaughter of animals to which Mr. Mayo calls attention may be, and feel is, a serious indictment to bring against the human race, but as a defence for experimenting upon helpless live animals it is pitifully weak.

I maintain that in no sense does man differ so much from the animal as in the character of the brain. Not only Ferrier, but also Charcot, the great French authority, admitted that an animal's brain was so different that its experiments formed no certain guide for localisation. Saucerotte's useless experiments were almost identical with Ferrier's, although the latter were performed a hundred years later. The recognition that the brain is the seat of consciousness was made B.C. by Alkamon without any experiment. Modern experiments on the brain (and even other organs) of animals shock spiritually-minded people. For example, the wax tumour put into a dog's brain by Blair Bell (Journal of Experimental Physiology, 1917), the emaciated dog, photographed after ninety days, makes a ghastly picture.

Mr. Mayo says in his article that Sir Charles Bell covered the function of the spinal nerves by experiment, yet Sir Charles Bell says ("Nervous System," Part 2, 7, 18) "Experiments have never been the means of discovery." A survey of what has been attempted of late years in physiology will prove that the opening of living animals has been done more to perpetuate error than to confirm the just view taken from the study of anatomy and natural motions. For my own part, I can only regard the vivisection of live animals as one of the lowest forms of cowardice, and a physiological laboratory in many respects the resort of cowards. My main objection, however, is against the system, and not the individual experimenter.

Mr. Mayo is curious to know if I am more fortunate than he in my contact with suffering. I am sure the world is weary with sickness, but my sympathy is not limited to man alone. A lot of the sorrow we see is the result of man's own blunders, but the animals are far more innocent. They have no redress in much they are forced to bear. Mr. Mayo may dislike, as he says, to view things through coloured glasses, but he is doing it rather thoroughly. So am I, but I have the honesty to admit it. My objections are largely ethical ones, but I shall hope to express them elsewhere.

HARVEY METCALFE.



## REPORTS OF SOCIETY WORK.

## SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 3d. per line is made. Send stamps with your report.

## HALIFAX: QUEEN'S ROAD.

THE anniversary services were held on Sunday, May 12th, the speaker being the Rev. Wm. Heald, of Darlington. There was a good congregation in the afternoon, when Mr. Heald gave a clear and educational discourse on the subject "How to encourage spirit manifestations." In the evening, when the church was quite full, Mr. Heald again delivered a fine oration on "Spirit transmutations: nothing hopeless in God's universe." Both addresses were listened to with rapt attention by appreciative audiences. The choir, under the leadership of Mr. Clegg (organist) rendered with pleasing effect the anthems, "O Seek Ye the Lord" and "Sing, O Ye Heavens," the soloist being Mr. Midgley. At the after-meeting on Sunday evening Mr. Heald gave radio clairvoyance, which was very much appreciated. The services were also continued on the Monday evening following, when Mr. Heald gave another interesting address on "The soul's eternal way upward." A good audience attended. Collections realised £35.

## SHEFFIELD DISTRICT COMMITTEE.

THE monthly meeting was held in the National Spiritualist Church, Wombwell, on Sunday, May 5th, Mr. Webb presiding. Eighteen churches were represented, also the S.D.L.C. Open exercises were notable for the presence of workers from the spirit world, and laid the foundation for a very happy day.

Mr. Markham gave a hearty welcome to the Council, sincerity being the keynote. Mr. Webb suitably replied, and welcomed new delegates from Highfields and Worksop.

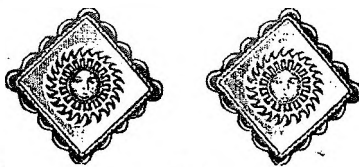
A vote of sympathy was passed with and a letter sent to Mr. J. Rothery, of Normanton. The minutes were quickly disposed of. Arising out of correspondence were the following: Mrs. Oxley (Alexboro) to be written about her status as a platform worker. The Secretary to arrange a bus for our next visit to Worksop on June 2nd, delegates to be asked to make a special effort to visit this outpost. Barnsley people to be picked up at Conisbory Station. It was recommended that we support Mr. Gale and Alderman Brewer for the positions of secretary and vice-president of the Y.D.C. respectively.

Reports consisted of church, financial, and S.D.L.C. meeting. All were accepted. Mr. Johnson gave a report of a visit to the new church at Sunnyside, near Rotherham. It was agreed that we recommend them to the Y.D.C. for acceptance, to run as a mission church until the end of the year. An application from Braunley was left over for six months, to be considered in the meantime by the E.C.

It was decided to ask Rotherham to withdraw the motion re the Y.D.C. Secretary. The other motion standing in their name was defeated.

A meeting was held in the afternoon when short addresses of a spiritual character were given by Mr. Norris, Mr. Woodcock, and Mrs. Badger. In the evening there was a good audience, when addresses were given by Mrs. Metcalfe, Mr. Le Noury, and Mr. Rawlinson. The theme for the whole day was the religion of use. Mrs. Metcalfe gave delineations in the after-meeting.

## The International Spiritualists' Badge.



The Council of the International Federation of Spiritualists have, in accordance with the desire of the Congress of 1925, adopted as its official emblem

## The Sunflower Badge.

This has been used in the United States for many years and is worn already by thousands of Spiritualists.

The SUNFLOWER (which always turns its face towards the light) forms the centre of the design, and is engraved with a human face, and is superimposed on a white banner and surrounded with a deckle border signifying the human race.

The design may be obtained as a screw-in Stud or as a Brooch, in gilt and enamel at

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The Badge is also produced in larger sizes and varying forms, of which particulars will be published later.

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Mr. Johnson tendered the vote of thanks for the catering arrangements.

## LEEDS DISTRICT COMMITTEE.

THE last conference was held at Ponterfract N. S. Church on Sunday, May 12th., the President (Alderman Brewer) in the chair. Hymn and invocation preceded business. A few minutes were spent in spirit communion, evidence of spirit presence being given by Mr. and Mrs. Fenton.

Welcome to conference was given by Mrs. Taylor, and accepted by the President. Roll was called, when the following churches responded: Castleford, Horsforth, Leeds (Brunswick Place and Armitay), Morley (Cross Church Street), Normanton (Watson Street), Ponterfract, South Emsall and South Kirby, the total constituting conference being 9 churches, represented by 10 delegates, with 3 associates and 4 officers.

Out of correspondence arose a case from South Kirby, in the shape of a split from the existing church, and an application for affiliation, which it was impossible under the circumstances for us to support. Financial statement was accepted. Church reports were given, and accepted as fairly satisfactory. One associate was confirmed. The mode of procedure for winter propaganda was discussed, and it was decided to begin at once to arrange for a special effort to be made towards the close of the year in conjunction with the Y.D.C.

In the afternoon a nice meeting was conducted by the Vice-President (Mr. Crabtree), the speakers being Mr. Oxley and Mrs. Key. In the evening, under the chairmanship of Mr. Crabtree, a packed meeting was addressed by Mr. W. Smith, Mr. Oxley, and Mrs. Eccles, when the case for Spiritualism was very ably put, the Secretary bringing a very enjoyable day to a close by a few remarks and a vote of thanks to the local friends, concluding with a special appeal for the F.O.B., which met with a good response.

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ELDERLY WIDOW wishes to share small home and expense with another lady in Taunton, Somersetshire. Spiritualist preferred.—MRS. BALCOMBE, 2, Hillcroft Villas, Ross-on-Wye.

MRS. JESSIE CRISP, Bungalow, Nest Field, Wellingborough, Northants, is recuperating after an operation owing to injuries received in the railway accident at Ashchurch, and acknowledges all letters received. Secretaries kindly note these will be individually attended to in due course.

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## SOCIETY ADVERTISEMENTS.

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MISS ASHWORTH.  
MONDAY, at 3, Mrs. OATES.  
At 8, MEMBERS' CLASS.  
TUESDAY, at 8, OPEN CIRCLE.  
THURSDAY at 3 & 8, Mrs. THORNTON.  
FRIDAY, at 8, WHIST DRIVE. 1s.  
SUNDAY, JUNE 2ND, LYCEUM OPEN  
SERVICES.  
LYCEUM every SUNDAY at 2-30.

**Manchester Society of Spiritualists,**  
38, MASKELL STREET.

SUNDAY, MAY 26TH, at 10-30, LYCEUM.  
At 3 and 6-30, MISS MARGARET  
BRIGGS.  
MONDAY, at 8, MISS BRICKELL.  
TUESDAY, WHIST DRIVE. Admission 6d.  
WEDNESDAY, at 3 and 8, Mrs. FELLOWS.  
SUNDAY, JUNE 2ND, Mr. TIMMS.

**Manchester Central Spiritualist Church**  
6, PARSONAGE, BLACKFRIARS STREET.

PUBLIC CIRCLE every SUNDAY, at 3.

SUNDAY, MAY 26TH, at 6-30,  
MR. H. B. TYRER.  
SUNDAY, JUNE 2ND, Mrs. E. GRAYSON.

**Collyhurst National Spiritualist Church**  
COLLYHURST ST., MANCHESTER.

SUNDAY, MAY 26TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30 and 8-15, MR. A. MELLOR.  
MONDAY, at 3 and 8, Mrs. LYNCH.  
WEDNESDAY, at 3 and 8, Mrs. HARTLEY.  
SUNDAY, JUNE 2ND, Mrs. FERGUSON.

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

SUNDAY, MAY 26TH, at 2-30, LYCEUM.  
At 6-45 and 8-15, MISS L. BROMLEY.  
MONDAY, at 8-15, OPEN CIRCLE for  
HEALING and CLAIRVOYANCE.  
TUESDAY, at 8-15, MISS A. A. BARTON.  
THURSDAY, at 8-15, MR. G. MAYHEW.  
SATURDAY, at 8-15, OPEN CIRCLE.  
SUNDAY, JUNE 2ND, Mrs. GIBSON.

**Miles Platting Progressive Spiritualist Church,**  
COGLAN STREET, LODGE STREET.

SUNDAY, MAY 26TH, at 2-30, LYCEUM.  
At 6-30 and 8, Mr. MUDD.  
MONDAY, at 3 and 8, Mrs. DOHERTY.  
TUESDAY and SATURDAY, at 8, PUBLIC  
CIRCLE.  
THURSDAY, 3 & 8, Mrs. BOARDMAN.  
SUNDAY, JUNE 2ND, Mrs. SHEPHERD.

**Moston Spiritualist Church and Lyceum**  
CHURCH LANE, MOSTON.

SUNDAY, MAY 26TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, Mrs. COOKSON.  
WEDNESDAY, at 8, OPEN CIRCLE,  
Mrs. STOTT.

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

SUNDAY, MAY 26TH, at 2, LYCEUM.  
At 3-15, CIRCLE, Mr. BOLD.  
At 6-30 and 8, Mr. J. TINKER.

MONDAY, at 3 and 8, Mrs. PITT.  
TUESDAY, at 8, CIRCLE, Mr. MORRIS.  
WEDNESDAY, at 3 & 8, Mrs. CROMPTON.  
SUNDAY, JUNE 2ND, Mr. W. H. SHAW.  
Every SATURDAY at 7-30, SOCIAL, 1/-.  
Refreshments included.

## SOCIETY ADVERTISEMENTS.

**Moss Side Progressive Lyceum Church**  
STANLEY GROVE, MOSS LANE WEST.

SUNDAY, MAY 26TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, Mrs. E. W. DAVIES  
(Liverpool).  
THURSDAY, at 8-15, OPEN CIRCLE.  
SUNDAY, JUNE 2ND, Mrs. WILBY.

**New Manchester Lyceum Church,**  
BRUNSWICK STREET, C.-on-M.

SUNDAY, MAY 26TH, at 10-30 and 2-30.  
LYCEUM. At 6-30 and 8,  
Mrs. WILLIAMS.  
MONDAY, at 3, Mrs. HILL.  
At 8, OPEN CIRCLE.  
TUESDAY, at 8, Mrs. HARTLEY.  
WEDNESDAY, at 8, MEMBERS' CLASS.  
THURSDAY, at 3 and 8, Mrs. PITT.  
SATURDAY, JUNE 1ST, at 8, UNVEILING  
CEREMONY of the late Mrs. Q. JONES'  
Photo, conducted by Miss E. ELLIOTT

**Pendleton Spiritualist Church.**  
New Address:  
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, MAY 26TH, at 6-30,  
MISS RENTON.  
MONDAY, at 3, OPEN CIRCLE.  
WEDNESDAY, at 3, Mrs. EDWARDS.  
THURSDAY, at 8, Mrs. EATON.  
FRIDAY, at 8, OPEN CIRCLE.  
SUNDAY, JUNE 2ND, Mr. MELLOR.  
LYCEUM every SUNDAY at 2-30.

**Milton Spiritualist Church,**  
BOOTH STREET, ECCLES.

SUNDAY, MAY 26TH, at 11, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30 and 8, Mrs. EATON.  
MONDAY, at 3 and 8, Mrs. CHAPMAN.  
TUESDAY, at 7-30, Mr. HIBBERT,  
Psychometry.  
WEDNESDAY, at 3 and 8, Mr. MINNERY  
SATURDAY, at 8, OPEN CIRCLE.

**Blackpool National Spiritualist Church  
and Lyceum,**  
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM at 9-30  
and 1-45. SERVICE, 3 and 6-30.  
MAY 26TH.—Mr. LOTE, D.N.U.  
JUNE 2ND.—Mrs. LOMAS  
JUNE 9TH.—Mr. J. TINKER.  
JUNE 16TH.—FLOWER SERVICE, Mr.  
BEN CARTER, Halifax.

**Cleethorpes National Spiritualist Church**  
41, ST. PETER'S AVENUE.

ORDER OF SERVICES:  
SUNDAYS, at 3, 6-30 and 8.  
MONDAY AFTERNOONS, at 3.  
TUESDAYS, at 7-45.  
THURSDAYS, at 8, DEVELOPING CIRCLE  
FOR MEMBERS.  
SATURDAYS, at 7-45.  
Visitors to Cleethorpes welcomed to  
all Services.

**Bournemouth Spiritualist Mission,**  
CHARMINSTER RD. (opposite Richmond  
Wood Road, BOURNEMOUTH.)

SUNDAYS, at 11 and 6-30,  
ADDRESS AND CLAIRVOYANCE.  
TUESDAYS at 7-30 & THURSDAYS at 3,  
CLAIRVOYANCE and SPIRIT MESSAGES.  
THURSDAYS, at 7-30, ADDRESS and  
CLAIRVOYANCE.  
Local Clairvoyant: Mrs. W. G. HAYTER

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

SERVICES EVERY SUNDAY at 6-30.  
THURSDAYS at 7.  
A Hearty Welcome to All  
Hon. Sec., Mrs. D. PERKIS, 78, Well  
Street, Ryde.

## SOCIETY ADVERTISEMENTS.

**Brighton Central Spiritualist Church**  
ATHENÆUM HALL, NORTH STREET.  
(Opposite Ship Street.)

SUNDAY, MAY 26TH, at 11-15 and 7,  
Mrs. CROXFORD.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

**Brighton Spiritualist Church.**  
MICHELL STREET HALL

SUNDAY, MAY 26TH, at 11-15 and 7,  
CAPT. JACK FROST, Address.  
MONDAY, at 7-15, PUBLIC HEALING  
CIRCLE.  
WEDNESDAY, at 8, PUBLIC MEETING.

**Dover Spiritualist Society,**  
NEW HALL, CANNON STREET.  
(Entrance: St. Mary's Passage.)

SATURDAY, MAY 25TH, at 8, and  
SUNDAY, MAY 26TH, at 11 and 6-30,  
Mrs. S. D. KENT,  
Address and Clairvoyance.  
SUNDAY, JUNE 2ND, Mrs. MAUNDER.

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

SUNDAY, MAY 26TH, at 3-30, PUBLIC  
CIRCLE.  
At 6-15, SERVICE.

**Hastings Christian Spiritualist Church**  
CLAREMONT.

SATURDAY, MAY 25TH, at 7,  
Mrs. STEPHENS, Psychometry.  
SUNDAY, MAY 26TH, at 11 and 6-30,  
Mrs. STEPHENS.  
MONDAY, MAY 27TH, at 3,  
Mrs. STEPHENS, Psychometry.

**Margate Spiritualist Church,**  
CAVENDISH HALL, 186, HIGH STREET.

SATURDAY, MAY 25TH, at 7-30,  
SUNDAY, MAY 26TH, at 3 and 7,  
also MONDAY, MAY 27TH, at 7,  
REV. GEORGE NASH.

**Ramsgate National Spiritualist Church**  
CHATHAM STREET, RAMSGATE.

SATURDAY, MAY 25TH, at 7, and  
SUNDAY, MAY 26TH, at 3 and 6-30,  
Mrs. F. TYLER.

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

SUNDAY, MAY 26TH, at 7,  
Mrs. HOLLOWAY.  
Address and Clairvoyance.  
WEDNESDAY, at 7-30, Mr. A. CLAYTON  
(the Blind Medium), Address and  
Clairvoyance.

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

SUNDAY, MAY 26TH, at 11 and 6-30,  
Mr. H. BODDINGTON.  
THURSDAY, at 8, SERVICE.

**Barnsbury Spiritual Church,**  
Temporary Address: 50, HILLMARTON  
ROAD, near CALEDONIAN ROAD, N.7.

SUNDAY, MAY 26TH, at 7,  
Mrs. FLORA MOTE,  
Address and Clairvoyance.  
WEDNESDAY, at 8, OPEN DEVELOPING  
CIRCLE.  
SUNDAY, JUNE 2ND, Mr. JOHN WAITE.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 26TH, at 6-30,  
MRS. WORTHINGTON,  
Address and Clairvoyance.

SUNDAY, JUNE 2ND, MRS. F. KINGSTONE

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, MAY 26TH, at 11 and 6-30,  
MR. T. W. ELLA.

THURSDAY, at 3, MEMBERS ONLY.  
At 6-30, MRS. ETHEL THOMPSON.

**Barking Christian Spiritualist Church**  
MUNICIPAL RESTAURANT, EAST ST.  
BARKING.

SUNDAY, MAY 26TH, at 6-30,  
MISS W. MOYES.

Address by "ZODIAC."

MONDAY, at 3, MRS. NICHOLLS.

WEDNESDAY, at 8, MRS. WILLIAMS.

**Battersea Christian Spiritualist Church**  
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, MAY 26TH, at 11, CIRCLE.  
At 6-30, MRS. NELLIE HARRINGTON  
Address and Clairvoyance.

SUNDAY, JUNE 2ND, MISS R. GOLDSMITH

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

SUNDAY, MAY 26TH, at 11,  
MR. WHITE and MRS. TREADGOLD.  
At 3, LYCEUM.

At 6-30, MRS. PODMORE.

MONDAY, at 8, MEETING FOR MEMBERS  
and FRIENDS, conducted by Mrs.  
TREADGOLD.

THURSDAY, at 8, CLAIRVOYANCE  
MEETING by Mrs. E. NEVILLE.

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

SUNDAY, MAY 26TH, at 6-30,  
MRS. HART,  
Address and Clairvoyance.  
MUSIC BY ORCHESTRA.

**Bowes Park and Pal or's Green  
Spiritualist Church,**  
PRINCE'S HALL, GREEN LANES,  
PALMER'S GREEN.

SUNDAY, MAY 26TH, at 11,  
MRS. RAYFIELD.

At 6-30, MR. HORACE LEAF.

WEDNESDAY, at 8, MR. G. BOTHAM,  
at Shaftesbury Hall, adjoining Bowes  
Park Station.

**Brixton Spiritualist Church,**  
STOCKWELL PARK RD., BRIXTON, S.W.9.

SUNDAY, MAY 26TH, at 11-15, SERVICE.  
At 3, LYCEUM.

At 7, MRS. E. ROBERTS,  
Address and Clairvoyance.

MONDAY at 7-30, LADIES' CIRCLE.

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8-15, PUBLIC CIRCLE.

SUNDAY, JUNE 2ND, MRS. CAMPBELL.

**Central London Spiritualist Society,**  
MINERVA ROOMS, 144, HIGH HOLBORN  
W.C.1 (Corner of Burr Street).  
(Affiliated to S.N.U.)

FRIDAY, MAY 24TH, at 7-30,  
OPEN CIRCLE.

SUNDAY, MAY 26TH, at 7.

MRS. MAUNDER.

FRIDAY, MAY 31ST, MRS. CLEMENTS.

SUNDAY, JUNE 2ND, MISS THORNDICK.

## SOCIETY ADVERTISE

**Church of the Spirit, Camberwell,**  
THE CENTRAL HALL, HIGH STREET,  
PECKHAM, S.E.

SUNDAY, MAY 26TH, at 11 and 6-30,  
MRS. BUTTERWORTH, D.N.U.

At 55, STATION ROAD:

MONDAY, at 2-45, MRS. BUTTERWORTH  
will conduct LADIES' MEETING.  
Silver Collection.

WEDNESDAY, 7-30, MRS. BUTTERWORTH

SUNDAY, JUNE 2ND, MRS. REDFERN.

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

SUNDAY, MAY 26TH, at 11,  
MRS. HAMMERTON,

Address and Clairvoyance.

At 6-45, MISS GANTZ,

Address and Clairvoyance.

WEDNESDAY, at 8, MRS. HAMMERTON,  
Psychometry.

**Clapham Spiritualist Church,**  
ST. LUKE'S ROAD (Adjoining Reform  
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, MAY 26TH, at 11, OPEN  
CIRCLE. At 3, LYCEUM.

At 6-45, MRS. B. PETZ, Address.

Spirit Descriptions & Psychic Drawings  
FRIDAY, at 8, CLAIRVOYANCE.

SUNDAY, JUNE 2ND, MME. DE BEAU-  
REPAIRE.

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

SUNDAY, MAY 26TH, at 6-30,  
MRS. BAXTER.

WEDNESDAY, at 3, CIRCLE: at 8,  
MISS L. GEORGE, Clairvoyance.

**Crouch End Spiritualist Society,**  
FELIX HALL, FELIX AV., CROUCH END

SUNDAY, MAY 26TH, at 7,  
MR. DEARNLEY SERJEANT.

At 8-45, OPEN DEVELOPING CIRCLE.  
THURSDAY, at 8, MRS. MAUNDER.

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

SUNDAY, MAY 26TH, at 3, LYCEUM.  
At 6-30, MME. DE BEAUREPAIRE,  
Trance Address.

WEDNESDAY, at 7-45, MRS. JARMAN,  
Address and Clairvoyance.

SUNDAY, JUNE 2ND, MR. F. WHITMARSH

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

SUNDAY, MAY 26TH, at 11-15,  
MR. F. B. LEONARD.

At 3, LYCEUM.

At 7, MR. ERNEST HUNT.

WEDNESDAY, at 8, MRS. MAUNDER.

SUNDAY, JUNE 2ND, MRS. F. LEVITT.

**East London Spiritualist Association**  
ROOM 7, EARLEHAM HALL, EARLEHAM  
GROVE, FOREST GATE (Pass through  
Main Building to Second Door on Left)

SUNDAY, MAY 26TH, at 7,  
REV. GEORGE WARD.

**The Fellowship of Spiritualists,**  
AT "THIRTEEN," MORTIMER TERRACE,  
HIGHGATE ROAD, N.W.5.  
(Cars 7, 15, 25, Gordon House Stop.)

SUNDAY, MAY 26TH, at 7,  
MR. H. J. OSBORNE.

THURSDAY, at 8, MR. C. ANTIN.  
SUNDAY, JUNE 2ND, "THE TEACHER."

## SOCIETY ADVERTISEMENTS

**Finchley Spiritual Mission,**  
FERNBANK HALL, GRAVEL HILL  
CHURCH END, FINCHLEY, N.3 (Tram  
and Buses to "Queen's Head").

SUNDAY, MAY 26TH, at 7,  
MR. and MRS. HARCOURT BAIN  
Address and Clairvoyance.  
THURSDAY, at 8, MRS. H. J. KING  
Clairvoyance.

**Fulham Spiritualist Society,**  
12, LETTUCE ST., PARSON'S GREEN

SUNDAY, MAY 26TH, at 11-30, CIRCLE  
At 3, LYCEUM.

At 7, MRS. E. CLEMENTS.

THURSDAY, at 8, MRS. W. EDWARDS.

SUNDAY, JUNE 2ND, DR. VANSTONE

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

SUNDAY, MAY 26TH, at 3 and 7  
LYCEUM ANNIVERSARY  
SERVICES.

MONDAY, at 3, CLAIRVOYANCE  
At 8, MRS. DUNN.

TUESDAY, at 8, MEMBERS ONLY.

THURSDAY, at 8, OPEN MEETING.

FRIDAY, at 8, LYCEUM MEETING.

SUNDAY, JUNE 2ND, at 7,  
MRS. BEAUMONT SIGALL.

**Hackney Independent Lyceum Church**  
41, PEMBURY ROAD, HACKNEY DOWNS  
(2nd Gateway in Downs Park Road on  
left.)

SUNDAY, MAY 26TH, at 3, LYCEUM  
At 6-30, MR. MAX GITTLESON.

THURSDAY, at 8, DISCUSSION.

SUNDAY, JUNE 2ND, MRS. HART.

**Hanwell Spiritualist Church**  
120, UXBRIDGE ROAD.

SUNDAY, MAY 26TH, at 3, LYCEUM  
At 7, MRS. A. NUTLAND.

WEDNESDAY, at 3 and 8, MR. STEPHEN  
FOSTER, of Melbourne, Australia.

THURSDAY, at 8, MR. LEONARD.

FRIDAY, at 8, FREE HEALING CIRCLE.

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

SUNDAY, MAY 26TH, at 11, SERVICE.  
At 7, MRS. MARY GOODE.

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

WEDNESDAY, at 8, MRS. BAXTER.

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

SUNDAY, MAY 26TH, at 6-30,  
MR. GLOVER BOTHAM,  
Address and Clairvoyance.

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

SUNDAY, JUNE 2ND, MRS. WORTHINGTON

**Hendon Spiritualist Fellowship,**  
(Please Note New Address)  
THE LIBERAL ROOM, 1, BELL TERRACE,  
HENDON.  
(Opposite "The Bell" Bus Stop.)

SUNDAY, MAY 26TH, at 6-45,  
MISS EVA CLARKE.

At 8, HEALING CIRCLE.

**Hounslow Spiritual Mission,**  
68, STAINES ROAD, HOUNSLOW  
(opposite the Hospital).

SUNDAY, MAY 26TH, at 6-45,  
MR. WILDE.

WEDNESDAY, at 3, LADIES' GUILD.

MRS. BOLAM. At 8, SERVICE.

LYCEUM every SUNDAY at 3.

**Our New Pamphlet List** sent post  
free on receipt of post card.



## SOCIETY ADVERTISEMENTS.

**Ilford Psychical Research Society,**  
CLEMENTS ROAD, ILFORD.

SUNDAY, MAY 26TH, at 7.  
MR. ERNEST MEADS.

THURSDAY, at 3, MISS L. GEORGE.

FRIDAY, at 8, MRS. A. TUFFNELL.

SUNDAY, JUNE 2ND, at 7,  
MR. A. NICKELS (Luton).

**Independent Spiritualist Church,**  
NEW MORRIS HALL, 79, BEDFORD RD.,  
CLAPHAM NORTH, S.W.4.

SUNDAY, MAY 26TH, at 6-15,  
MRS. M. LINES.

Address and Clairvoyance.

THURSDAY, at 7-45, MRS. F. LANE.

SUNDAY, JUNE 2ND, MR. E. SPENCER,  
Address and Clairvoyance.

**Kensington Spiritualist Church,**  
LINDSEY HALL, THE MALL, NOTTING  
HILL GATE.

SUNDAY, MAY 26TH, at 6-30,  
MR. H. J. KING.

MONDAY, at 8, in Small Hall,  
MR. W. A. MELTON.

**Kingston Spiritualist Church,**  
VILLIERS ROAD, KINGSTON.

SUNDAY, MAY 26TH at 11,  
MRS. TORNQUIST.

At 3, LYCEUM.

At 6-30, MR. P. SCHOLEY,  
Address and Clairvoyance.

WEDNESDAY, at 7-30, MR. BOLTON,  
Address and Clairvoyance.

FRIDAY, at 7-45, HEALING and  
MEMBERS' CIRCLE.

SUNDAY, JUNE 2ND, MRS. CLEMENTS.

**Lewisham Spiritualist Church,**  
LINES HALL, LINES GROVE, LEWISHAM.  
(Opposite Prince of Wales Playhouse.)

SUNDAY, MAY 26TH, at 11-15, CIRCLE.  
At 2-45, LYCEUM.

At 6-30, MRS. ETHEL SMITH,  
Address and Clairvoyance.

MONDAY, at 3, LADIES' OWN,  
MRS. REDFERN,

Address and Psychometry.

At 8, PUBLIC HEALING CIRCLE.

TUESDAY, at 8, STUDY GROUP.

WEDNESDAY, at 8, MRS. M. MORRIS.

**Little Ilford Christian Spiritualist  
Church,**

THIRD AVENUE, MANOR PARK, E.

SATURDAY, MAY 25TH, at 7-45,  
WHIST SOCIAL. 1/-.

SUNDAY, MAY 26TH, at 7,  
MR. G. PRIOR.

MONDAY, at 3, MRS. A. BODDINGTON.

TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, at 8, MRS. B. PETZ,  
Artist Medium.

THURSDAY, at 3-30, INVESTIGATORS'  
CIRCLE.

SUNDAY, JUNE 2ND, MRS. C. YOUNG.  
LYCEUM every SUNDAY at 3.

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

SUNDAY, MAY 26TH, at 7,  
MRS. E. A. CANNOCK,  
Address and Clairvoyance.

THURSDAY, at 8-15, MR. A. CLAYTON,  
Address and Clairvoyance.

SUNDAY, JUNE 2ND, at 7,

MR. STEPHEN FOSTER,  
Address and Clairvoyance.

HEALING CIRCLE: TUESDAYS at 8.

LYCEUM every SUNDAY at 3.

## SOCIETY ADVERTISEMENTS.



\* SUNDAY, MAY 26TH, at 7. \*  
\* MRS. A. RAINBOW. \*  
\* WEDNESDAY, MAY 29TH, at 7-30. \*  
\* MISS EVA H. CLARK. \*  
\* After Circles at close of services. \*  
\* SATURDAYS, at 7-30, Psychometry \*  
\* or Clairvoyance. \*  
\* Every MONDAY, at 7-45, FREE \*  
\* HEALING. Leader: MR. RICHARDS. \*  
\*\*\*\*\*

**Manor Park Spiritualist Church,**  
Corner of SREWSBURY ROAD and  
STRONE ROAD.

SUNDAY, MAY 26TH, at 11, HEALING  
CIRCLE. At 3, LYCEUM.

At 6-30, MR. MURRAY NASH.

THURSDAY, at 3, SERVICE; at 8,  
REV. GEORGE NASH.

SUNDAY, JUNE 2ND, MRS. PODMORE.

**Shepherd's Bush Spiritualist Society,**  
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, MAY 26TH, at 11.  
OPEN CIRCLE.

At 6-30, MR. H. GILLESPIE.

Address and Clairvoyance.

THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, MAY 26TH, at 11,  
MR. SOONES.

At 3, LYCEUM.

At 6-30, MADAME A. RICKARDS.

MONDAY, at 8, MRS. STOKES.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, LADIES' MEETING,  
MRS. SOONES.

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

SUNDAY, JUNE 2ND, MR. E. MEADS.

**Streatham Christian Spiritualist Church**  
MADEIRA HALL, MADEIRA ROAD,  
STREATHAM (opp. Streatham Station).

SUNDAY, MAY 26TH, at 11, CIRCLE.

At 3, HEALING CIRCLE.

At 6-30, MRS. REDFERN.

MONDAY, at 3, LADIES' MEETING,  
MRS. ELLIOTT.

WEDNESDAY, at 8, MRS. RAINBOW.

SUNDAY, JUNE 2ND, MRS. JARMAN.

MONDAYS and WEDNESDAYS,  
SILVER COLLECTION.

**Surbiton Christian Spiritualist Church**  
MAPLE ROAD, SURBITON.

SUNDAY, MAY 26TH, at 11-15, LYCEUM.

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