

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

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FRIDAY, JUNE 7, 1929

PRICE TWOPENCE

Original Poetry.

THE BLEST DEPARTED.

The great ones of the earth pass on,
And while we dry our tears
Spirits of minor worth and immature—
Lacking discernment—
Stretch eager hands for wealth
Right hardly earned by struggling souls,
Yea, they seek to climb Parnassus,
Handicapped with weight of gold
Gathered by Mammon's slaves,
While he who counts aright,
Adjusting all in scales of mighty justice,
Waits patiently for the glad day
When he will gather jewels
For his diadem. —E. P. PRENTICE.

A Mental Pot Pourri.

By W. H. EVANS.

This morning, while I was at work, a thought popped into my mind. It was quite pert, and as I turned my mental eye upon it, it just looked back at me, as much as to say, "I'll bear scrutiny." So I mentally said, "Just hop into this compartment—yes, that one, labelled 'Destiny.' " Being an obedient thought, it hopped, and I softly opened the door, saying to myself, "When I am at leisure I'll take you out and have a good look at you." for I was then too busy to give it the attention I wished. Now, I have some leisure, and am turning the thought about, and it is throwing out rays in many directions. But first, you will want to know what is the thought. Did I not say I placed it in the compartment labelled "Destiny"? Very well, it is about Destiny that it came to me, though why it came I cannot say. These matters are the outcome of ability I expect. As I am a dreamer and live ahead of time, it was, as you will see if you accompany me on this excursion, natural it should come to me. And while I was looking at it, other thoughts about time came thronging around me, and I began asking, "What is Time?" as many other far greater philosophers than I have done. Having asked the question, like these other philosophers I proceeded to answer it, or attempted to. And I began to answer the question by asking another. What would happen to time if all motion ceased? That seemed easy: time would cease to be. Is time a comparison of motions, just a measuring of them? If so, it does not exist of itself; but, then, nothing does, not even you, good reader. Things exist because of other things. In this outward world all is relative—and I suspect it is so in the inner world. Some people say Space and Time do not really exist, that they are modes of consciousness, which is just removing them from the outer to the inner realm of being. It makes no difference any way. But some, treating of Time as motion or vibration, speak of it as a unity, one and continuous. What of the future? They say it already exists. Even the books which men will write five or ten thousand years hence already exist, together with the people who will read them, which is rather hard to swallow. But if we consider Time as movement, what then? Does the future exist? Not actually, only as a potentiality of the present moment. Let us look at this. Prophecies are made, things have been foretold which do not happen perhaps for centuries, and people are apt to conclude that the things were always in existence. Were they? It does not follow, for sequence

is the essence of time, and because someone with vision keen enough can say at such a date certain things will happen, it does not follow they are already in existence. They are potential, but not actual. For the future—qua future—is born of the present, as the present represents the past. The only thing we are sure of is the present moment, and as life—which someone defined as "a special process of motion," thus making it one with time—unrolls, so do all the seeds of the future evolve. When a prophecy is made, its fulfilment is not certain. The truth of a prophecy depends upon the ability of him who makes it to accurately read the present. Thus, if I know from the inside of a person's life, its tendencies, influences, spiritual affinities, and the trend of the current, I may say, "At such a time a certain thing will happen to you." The one to whom the prophecy is made may laugh and say, "Impossible." Nevertheless, I may be right and he wrong. Why? Simply because I know more than he does. That is, I have larger vision. It follows then that prophecy depends not upon the existence of things unperceived by us normally, but in the ability to read the lines of influence streaming forward from the present moment. That is, the future does not exist, it is only potential in the present. If the future existed, and we were like travellers going towards events, we should simply be the puppets of fate. Whereas we are the makers and moulders of the future. This good old earth is something more than a railway train, bearing us onward to happenings supposed to be already existing. As part of its living spirit we are even now creating the future, and so free beings, not the instruments of blind fate. Now, think what this means. We are the makers of destiny, we are our own destiny. We become what we will to become.

"It matters not how straight the gate,
How charged with punishments the scroll;
I am the Master of my fate,
I am the Captain of my soul."—HENLEY.

Speaking of the future reminds me that in our universe past, present and future co-exist: that is, relatively to our experience. For instance, some worlds are just at the beginning of their development, being in the fire-mist stage. To us, as far as our world is concerned, that is the past. Other worlds are much older than ours, and presuming there is life on them, it has reached a stage of development which for us represents the future. This simply shows that this question of time is relative to our position in space and experience as life units. In a word, apart from us as living beings, and the movements of the planets and the solar system, there is no time. What we call time is the measurement of these as seconds, minutes, hours, days, etc. All this pertains to the outer. Just now I referred to those who say time is a concept of consciousness, which I said was a removing of it from the outer to the inner region of life. But see what happens. On the mental plane consciousness is no longer limited by the outward, and in the dream state a man can be born, grow up, get married, beget children, rear them, put them out in life, and then die, all in the space of moments. Note also that although to our ordinary notions of time this experience is gone through with incredible swiftness, yet to the dreamer all is orderly, and goes on without haste, just as it does in ordinary waking life. We also know that even in waking life time appears long or short according as our experiences are painful or pleasurable. A pleasant experience passes so quickly that we speak of it as a dream: a painful one of only a few moments seems to us an eternity. But when passed, both are remote from us according to the intensity with which we

can recall them. If the impression fades so that it becomes dim, it is almost as if it had never been. In short, the actual experiences of our daily life tend to become dream memories. One might well ask here, what is experience? If we say it is life in action, we may ask does life ever cease from action? If not, to what do the experiences of the dream life relate? Are they merely the weaving of our experiences in daily life into a new pattern by the eternal romancer? or actual happenings upon another plane? We do not know. We are in the position of the man who dreamed he was a butterfly who when he awoke asked "Am I a man who dreamed I was a butterfly, or a butterfly dreaming that I am a man?" Where or what is the point of fusion between these differing stratas of consciousness? I think it is here. We speak of the sub-consciousness and our normal consciousness. I suggest there is a supra-consciousness which is the real "I," who lives at once upon all planes of being. That what we pride ourselves upon as being "I" is only a fragment, of Being: that the real "I" is the Infinite Self who expresses himself throughout all time in an infinite variety of finite beings, and that part of our real destiny is to become aware of this Ever Present, Eternal Ego who is the real self of us all. But this is transcendentalism, and merges into the mystical.

This is the first view, which the thought which popped so unceremoniously into mind gave me. What was the next? The next is not so easy to talk about, it is so big: but I will try. And in order to do so must tell you that the thought which turned up so casually in my mind referred to our destiny, and it took me so far ahead that I have not yet recovered my breath, so find it difficult to get my view steady.

I say, so far ahead, yet in one sense there is no ahead or hind view, but only an ever-realizable Now. But as relative beings we speak of it as such. Bearing in mind the foregoing reflections, let me now deal with this thought that came into my mind "out of the everywhere into here." What is our destiny? Let me posit that we have no ultimate destiny, that we shall continue to be an ever becoming, so what I suggest, speculative as it is, must be regarded as not final, but suggestive only.

If we look around we see there is a process going on which we familiarly speak of as the evolutionary process. A process presupposes an originating and a guiding power. Let us, however, keep purpose and plan separate in our minds. We can then think of this Guiding Power—which because it guides must be personal—adhering to its purpose, but changing its plans according as the process of development might demand. Thus, when we look back upon the evolutionary process, we see there have been a number of species which have perished. To us, many of them look like gigantic experiments: as if the Life Force, to use Bernard Shaw's term, was feeling its way towards the realisation of its purpose. Using the material at hand, experimenting and at last hitting upon the right line, and discarding the other forms, concentrating its powers mainly along one line, until at last all these experiments result in life becoming focussed in man. I am assuming than man is one of the purposes of this experimenting. But observe, in one sense he is only a resultant on the outer plane of what always was and is on the inner plane of being. But the inner is potential only. That is the ideal man is an idea in the mind of God: the actual, manifesting man is more or less an approximation thereto. Very well, what next?

We can now turn from the external world to that higher which we call the world of spirit, for we must remember creation is not a series of jerks and jumps, but an ordered if an experimental process. The inner and the outer move together, so that with the evolution of the outer life of the planet there is an evolution of its inner life. In a word, the spirit world evolves as does the material world. Now, in conceiving of this process as being ordered and directed, may we not realise that the ordering and directing is carried on by beings who, though in comparison to us are gods, are yet finite. If so, let us also try to realise that as our evolution is bound up with theirs, so is theirs no less bound up with ours. All move together in harmonic oneness. Our destiny is bound up with this particular solar system, and all our development can only go on by gaining experience

within its orbit. What is the object of that experience? That we realise Henley's affirmation—

"I am the Master of my Fate,
I am the Captain of my soul,"

and, let me add, body, using the term as including all the planets of our solar system. By our progress through the material plane, not limited as some think to threescore years and ten, but to a part of life for many millenia, we slowly become masters of fate, that is masters of the laws of creation. By and by we shall stand in development where we stand those who are guiding the process. We shall become gods, knowing good and evil, with developed capacity in power to create as gods. What then? Simply that the work which is now being done by all the gods of our system will be work which we shall do, not in association with this system, but in the bringing into being of a new system. That would seem enough to satisfy us for the present. I imagined until this "Thought" popped into my mind. It was, what of those who have brought this solar system into being, and guided the process to the completion of development? Have they finished their course? As far as this creation, yes; as far as their fuller development, no. For I perceived there could be no end, so I accepted the "Thought," and began in a vague and faint manner to realise those finer, vaster vistas of life, rising in ever-ascending degrees of unfolding splendour, and in imagination to see the gods at work in the creation of a new cosmos, but not upon the material, but upon the spiritual plane. I seemed to stand upon a peak, afar off, upon the verge of material creation; to see unfolding before me the unending vista of spiritual greatness and glory, with whole universes possible in that unseen ether of the spiritual chaos. And as I stood there I became aware of a subtle change in myself. My consciousness became a note in a great symphony, and as this flowed in upon me, so the melody of that poem, unfolding in my mind with ever-increasing glory, revealed myself as a part of Greater Being. All about me were the sons of God, those who had come up through the tribulations of planetary experience born over and over again, until they, as I, had mastered all outward things. Then in a great host we went forth and sang a new song, and as it rolled on pason rolled onward, so there came as notes dancing in the sunbeam, matter from distant space, until a great cloud was formed whose shining nucleus was to be the sun of a future solar system. As it swelled and rolled and palpitated with our creative energy, I felt the thrill of power, and with it came the accordant sweetness of that other song sung by the advancing host who had guided us thus far, that host advancing into the inner realms of being, who were still linked to us by the ties of all-enduring love which nothing could quench, and which would forever sink into us as a promise of further destinies ahead.

Here, then, is the "Thought" and some of its suggestions. Will it set your thoughts a-dance? Will it give you a little light and reveal to you something of your greatness? I don't know how it will affect you. I can only say how it has affected me. And for me life can never be the same. Always there will be some gleam of those hidden fires which burn in the bosom of creation.



"ACTION is eloquence, and the eyes of the ignorant more learned than their ears.—SHAKESPEARE.

SWANSEA ASSEMBLY ROOMS.—On Sunday, May 19th, our service was conducted by Mrs. Madge Gardiner, of Durham, exponent and demonstrator, Mrs. Treleaven presiding. Excellent addresses were given to good congregations both afternoon and evening. The addresses and demonstrations were much appreciated.

SHAW.—On Sunday, May 19th, Miss Stott, of Ashton, performed the opening ceremony of the new organ, at the Shaw National Spiritualist Church, Lyon Street, and also dedicated two silver flower vases which had been presented to the church in memory of an old Lyceumist. There was a good congregation. The address was of an uplifting and inspiring character. Special hymns were rendered. Mr. Butterworth sang a solo, Mr. J. McKown, presiding at the organ. Good collections.

This Spiritualism.

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

XI.—THESE SPIRITUALISTS.

I TRUST that those readers who have followed this series of articles written in support of "This Spiritualism" will not prove too thin-skinned to read this one. Here I am critic of the movement. I would remind you that he is my friend who lays his finger firmly, if kindly, upon the reality he would heal. In spiritual healing we sometimes practise absent treatment—as it is called—but even then the healer AND THE PATIENT should know something of the nature of the disease under treatment. In physical matters we flinch from the touch of the surgeon, but welcome his advice if we realise our extremity. So were it not well that these Spiritualists should know themselves better?

New to the movement, and yet endowed with vision, and Spiritualism like a house divided against itself. Here are phenomena, pure or impure, with its devotees; and here we find a religious attitude of mind with or without phenomena. The first type we designate "psychic"; the second is anything they like to label themselves, from a people to a brotherhood. I suppose we may look upon the pure psychic researchers as pseudo-scientists, for in most cases they do not approach the phenomena in that patient spirit of investigation which records and tabulates whatever happens regardless of criticism. "Spiritualism" affords most of them a sufficient hypothesis, and they just go on indulging their inherent curiosity. Most members of Psychic Societies "communicate" with "spirits" week in and week out without ever getting any forwarder. It is just an interesting experience. Yet it is very real to them, and it is a phase of This Spiritualism.

Then there are the religionists. They are legion and varied in their beliefs and practices as the churches, sects, and religions of the non-Spiritualists. These Spiritualists are inspired from the other side by diverse and be teachers of men, with the result that there is no uniformity among them. Such unity as is discovered is a pretence based upon a desire to secure some "likeness" rather than any real theology or philosophy. The only link between them is the essential one of "spirit return." He is a Spiritualist who believes that he can communicate with the dead. But the sooner Spiritualists recognise that this fact alone does not constitute a religious belief, the sooner will this movement take rank as a revolution in human knowledge destined to write finis on the past and inaugurate an epoch of real spiritual progress.

The stranger coming in touch with This Spiritualism is astonished at the absence of cohesion in the utterances of many reputable speakers. They wander wide without any chart. They may talk of each other as brothers, but it ends there. The link of love is weak. You soon realise the common tendency to centralise each little church or society. They may subscribe to this or that list of principles, but individually they go their own way, rejoicing in special dispensations of wisdom. They know! The library is not the source of their knowledge. The various papers devoted to expounding the subject are read with more or less diffidence. The chatter of the circle and the seance room are sufficient for them. And so These Spiritualists re-live again and again without further progress that one moment of their lives when they made the astonishing discovery that man exists after death and can communicate with earth.

Of course this great discovery which is answerable for their enthusiasm has a tremendous import. It is something which is not easily brushed aside by everyday life. Spiritualists want to impart their knowledge to others. So the movement grows. But enthusiasm soon wanes for many unless "friends on the other side" keep on stimulating belief by giving new evidence. Mark that word "give." It exactly defines the activity which feeds many of these Spiritualists. It also illustrates our beggarly attitude towards the spirit world. All Spiritualists want "gifts." It is the cry of every would-be medium. But how foreign

is the great truth to most Spiritualists that to justify the "award" of any gift, even the gift of evidence, we should make an earnest endeavour to be spiritually fit to receive it. "Haven't you got a message for me?" is the plaintive cry of the multitude to the active medium. "I have been to hundreds of circles and meetings," one dame told me, "and I have never received a message." At the moment I was struck by this as a wonderful instance of faith, of hope. But afterwards, as I pondered over the matter, I questioned whether it was anything but sheer incompetence on her part to receive truth. Was she doing anything to justify attention from "the other side"? You see my point? In the case of sorrow or trouble love will find a way, and the message will be given readily enough. But just because you want to know, just because you keep on asking, is that sufficient reason that there should be an active interest on your behalf? That you pay a fee, often a beggarly trifle, a meagre dole that betrays your lack of faith, is no earnest of your spiritual need. I would assure you Spiritualists that behind all these wonderful manifestations of spirit presence are your own spiritual aspirations. Hence the small volume of success in scientific psychic research which confessedly lacks spiritual motives.

Let me tackle the problem in another way. Spiritualists must translate their discoveries into the activities of their daily lives if they are to justify "the gift." To go to a meeting, to realise the tremendous truth of spirit return with all its implications, involves a new life, or it means nothing. What does it matter whether you enshrine the living presence or spirit reality in the formulas of religious observance or ethical teaching, whether you dignify your "meeting house" with the name of Temple, Church or Hall; if you do not volunteer for the service of love in your home, your office, your factory or shop you are spiritually unborn. This Spiritualism is God-presence or it is nothing. We do not believe in a devil, but we do know from the teachings which have been poured out through a hundred channels that This Spiritualism is a "station on the Path of Progress" from the lower to the higher spheres, and that the vision involves sacrifice. Self must go. Only by giving can we receive. "Give all thou hast to the poor and follow me." Yes, to the poor in knowledge, to the poor in faith, to the poor in understanding, to the poor in vision of eternal things. That is the command. So shall you win through to heaven and life everlasting.

Another aspect of spiritual stagnation among many of these Spiritualists is found in the self-sufficiency of their "wisdom." "I never read books about Spiritualism" is a common statement made by the more ignorant. It is on a par with that cheap platitude of some "good people" who want no other book but the Bible. Both they and these Spiritualists—I say it in all reverence—would close the mouth of God. They are content with what they have. Let me remind you, my friend, of that law of "like to like," which has been emphasised so often and which applies particularly to these Spiritualists. You have a fatal attraction for your equals in wisdom, or in folly. Sit down and wait, content with yourself, and you shall become stagnate in your own capacity. Growth comes by effort. The more you read without understanding, the more impotent will be your capacity to receive wisdom from beyond. "Read, mark, learn and inwardly digest." Use your brains. Truly spiritual guides emphasise this again and again. They can bring us knowledge far beyond what we ourselves can gather in these days of universal education; but we can dam the channel of their activities with the silt of ignorance, or we can deepen and widen it by reading and conversation. Hence, let it become recognised by all intelligent Spiritualists that there is nothing more derogatory to This Spiritualism than the prevalent foolish pose of some mediums and speakers respecting abstention from reading books or literature upon this subject. Open the floodgates of revelation and let spiritual understanding discover the Divine Purpose of Life, and of Death, and of the still more wonderful "Hereafter." The mind is an instrument fabricate of divinity; use it.

And, in conclusion, let me add a necessary word of warning to those who would serve at the altar which This

Spiritualism is surely erecting in our midst. Christ drove the money-changers out of the temple. The wiles of the mart desecrate any religious service. If you call yourself a Christian Spiritualist or stand before your fellows as His advocate, let there be no "silver collection" as a mockery of that gospel of love you preach. Let the offering be "given" not "taken." I know all you would say about the difficulties of "ways and means" and of the "half-pennies" in the plate; but to every such argument there is the unanswerable fact that you have "invisible helpers" who can and do effect miracles if your faith be sufficient. I have seen things that have made me ashamed of those who were loud in their professions of faith and who measure success by the amount of the collection. "Love one another" is Christ's commandment. "Love one another," not one's liberality nor one's ability to give. This "silver collection" is a tax-gatherer's trick and derogatory to worship. Sweeten your service with faith and invoke love to your financial assistance. Blessed are ye if ye are privileged to give and to serve. If you have been favoured with revelation, and are indeed one of these Spiritualists, then justify the faith that is in you; as you give so shall you receive—in service and in love.

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/-.

A Study of Helen Mathers' "Comin' Thro' the Rye."

By W. GEORGE WHEELER, L.P.I.

HELEN MATHERS' sad, but wonderful, love story, "Comin' Thro' the Rye," is very far from melancholy or depressing, and, for the most part, is brightly and playfully produced. Helen Mathers and Helen Adair may not necessarily be one and the same, although no doubt they were closely related, for the charming and delightful details, as well as the sad and distressing ones, suggest an experience and a very marked relationship to the life of the writer. The work is well stocked with homely conversations, often playful and generally matter-of-fact. The authoress represents merrily the playtime of life, turning the hundred and one little unpleasantnesses into humour, or, at least, giving a touch of the funny side. Had the love affair of Helen Adair ended happily the book would have proved more than delightful; but the production would have possessed a lesser worth, since with the tragic love story is brought out many fine experiences, the psychological sides, the things which are the more connected with the soul.

A great part of this fascinating production has to do with the village life of the Adairs—Colonel Adair and his wife, with their twelve children. They are not wicked children, specially heavenly or otherwise, although they enjoy fun and mischief, and are capable of creating a world peculiarly their own. The Colonel himself is a difficult sort of individual to get on with, and perhaps it would be difficult to know exactly how to take him. When angry and chasing one of his children it proved too funny. The worst of it was the Colonel quarrelled with almost all the families of the district, so that the little Adairs lived a somewhat isolated and limited life.

We fancy some of the old army colonels displayed a hot, fiery disposition, nasty tempered, and somewhat variable as to their moods. Colonel Adair was, no doubt, in intention, a good and upright personality, but he was quick-tempered, sensitive, passionate and fiery. His children would often fly from him, and he was swift to punish offences even after the young people were grown up. It was a little unpleasant for a grown-up girl in conversation with a gentleman to receive a message that she must return

home, in daytime, and go to bed as a punishment for some small disobeying of rules. It was well that in most of the young Adairs perceived the humour of the situation and even when something funny happened in church they could laugh inwardly without betraying themselves.

Altogether the authoress reveals a delightful insight into family life, the cares and blisses of childhood and, by bringing out playfully a host of little idiosyncrasies and peculiarities, even sometimes perhaps which, for family comfort, might have been left unsaid. If the authoress perceives successfully the thousand things connected with human nature, we must give her credit for understanding much respecting the natural world.

Helen Mathers, or Helen Adair, proved keen in regard to observation, and perhaps observed more as living country life, cut off largely from the surrounding world. The work is interlarded with passages of real beauty, and displays much of the mystery and charm of nature.

Helen Adair is one of the plainer members of a happy family. She does not strike one as specially gifted or accomplished, but seems to take sound, common-sense views of most things. If she had been as quick-witted as in other matters she would probably have married and lived fairly happily ever afterwards. Had she moved quickly in her love affairs she might have married either of two men who devotedly loved her, and would have made her rich, and laboured to make her happy. In real life it is very doubtful if any girl would have let go her chances as Helen Adair did. It would almost be true to say she was conscientious though she was—played with love and life. There are psychological moments in love as in other things. Helen Adair did not seize hers.

Paul Vasher, one of her lovers, is perhaps the finest drawn character in the story. It seems cruelly hard on a man with such high ideals, with such a cultured mind, should make such a fearful shipwreck of his life. He was cut out to be a refined, cultured, warm-hearted gentleman, and fate, or semi-madness for a period, made of him a shameful failure. That three conscientious, true-hearted, well-trained individuals such as George Tempest, Paul Vasher, and Helen Adair could make such a miserable failure of love in real life seems scarcely conceivable.

The apparent cause of all the love trouble is Silvia Fleming, an extremely beautiful woman, cultured, educated and artistic. Silvia seems to possess all the graces and charms of womanhood, of fair stature, with small hands and feet, "softly and exquisitely lovely at all points," bright and winsome, with a beautiful mouth, with delicate contour of brow, lips and chin. It would seem impossible that such a lovely creature could be fickle in love, dishonest in conduct, desperate to gain her end, and probably that these things were only true of her under certain circumstances. A beautiful woman defeated in love, without any strong conscientiousness, might stoop to bring about a reunion, to secure a marriage even at the sacrifice of her truest self.

Silvia Fleming lost Paul Vasher. The knowledge of her past foolishness lowered her in the eyes of the man who had loved her. She would, regardless of moral sacrifices, win him again. The game she played was a desperate one. She won, but to win she sacrificed her holiest womanhood, her truest self. On the whole, though, we think Silvia Fleming may be harshly judged. Had Paul Vasher clung to her and loved her always, regardless of the shadow hanging over her past, she would not have revealed at any rate to the same extent, her lower and selfish self. Had Paul possessed more of the spirit of forgiveness; had he been less conscious of her follies; had he loved in spite of all, his relationship to Silvia might not have so terribly resulted in evil. Silvia Fleming did not know her own self; hers was a fluctuating love; exceptional circumstances made her worse than she would have been.

It is folly for a man to think, as Paul Vasher thought, that it would be possible to take his strong love, his passionate affection, off the girl he first loved and give it wholly to another. No doubt he seemed to perceive his ideal in Silvia Fleming, and outwardly she was very beautiful. Would he ever have perceived the ideals of his early and shattered goddess in Helen Adair? It may well be doubted.

Paul Vasher should have been a strong, brave man, but somehow he displayed himself as an extremely weak one. The ideals of men and women are often not truly in the individuals they marry, although of course, they think they are. Paul married Silvia from half out of his mind. In love he was desperately jealous, and he thought Helen Adair had changed her mind and thrown him over. Had he loved Helen in the truest, divinest sense he would have trusted her all along the line, regardless of circumstances. Women of Helen Adair's character and personality are never wholly spoilt, even by such a tragic misfortune in life as is here presented. Her nature was strong to endure, although her suffering could not be otherwise than painfully great.

There is a deep-down nobility in Helen's character, and her intuitions and conscience guided her right. Paul greatly declined after his fateful and unholy marriage, and was to Helen a dangerous friend and lover. It was hers to keep herself pure and unspotted, and bravely and faithfully to do it.

Helen's love for little Wattie—Paul and Silvia's child—was very beautiful. Silvia never displayed a mother's instincts, a mother's warm and absolute devotion to her child, and Helen's lack of affection was equally apparent. It was Helen Adair to give a sweet and over-watching love, ending with all tenderness the tiny boy until his soul left this world.

Helen's love for Paul Vasher was one of the divinest things on God's earth; but she kept herself free from his desires, and when at last, looking on the face of his departed child and his wife, and Helen standing near, he realised the fullness of his folly and sin. He prayed forgiveness and fled the country. He was killed in battle, and Helen Adair had a presentiment of his death long before the news reached her. Her love was a beautiful and eternal thing.

Phrenologically, Miss Tyburn, the educationalist, is interesting. She is "stately, imposing and grave." It is hers to read her pupils and acquaintances through and through. "Command sits on her forehead, intellect and power look out of her eyes. Upon her lips passion and will have set their seal. Over the whole countenance, and in the marvellously perfectly formed head, is a remarkable air of the penetration, determination and clear common sense."



FAIN would I climb, but that I fear to fall.—RALEIGH

TRANSITION AT DONCASTER.—There passed into the Higher Life recently another Spiritualist stalwart, Mr. Milson-Crowcroft (age 79), of the Doncaster (King's Arcade) Spiritualist Society. Our friend passed peacefully away after being bedfast for eight months, and suffering from cancer nearly eighteen months. The knowledge of Spiritualism, and the thought of meeting dear friends on the other side, helped him to be a patient sufferer, and he was conscious to the last and had no fear of "death." Mr. Charles Neal Porter, who has occupied the Doncaster platform regularly for thirty-two consecutive years, at the request of deceased performed the last rites at the Doncaster Cemetery on Wednesday, May 15th. The service was very impressive, and there was a very large gathering of sympathisers. The deceased's favourite hymns, "Shall we gather at the river?" and "Abide with me," were sung at the church and the graveside. The principal mourners were Mr. and Mrs. Alfred Crowcroft, Mr. and Mrs. James W. Crowcroft, Mr. and Mrs. Milson Crowcroft, Mr. and Mrs. Percy Crowcroft, Mr. and Mrs. Levi Crowcroft, Mr. and Mrs. Parkes, Mr. and Mrs. Cuffling, Mrs. Briggs (daughter, who faithfully attended to the deceased's physical needs), Mrs. Ross, Cyril, Ernest, Elsie and Hilda Briggs, Leonard Crowcroft, Leslie Crowcroft, Alan and Annie Parkes, Mrs. Mary Crowcroft, Mr. Ernest Crowcroft, Mrs. Harrop, Mrs. Melton, Mr. and Mrs. S. Crowcroft, Mr. Warburton, Mr. and Mrs. Baxter, and members of the circle which he attended, and a strong following from the Doncaster Spiritualist Church and representatives from the Doncaster National Progressive Spiritualist Church. There were many beautiful floral tributes.

The Purpose of Life.

By JOHN G. WOOD, Dip. S.N.U.

I.

EVERY individual possessing and using the reflective and reasoning faculties must, one would suppose, realise that there is a purpose behind existence.

Blind chance—coincidence on the occasional or on the grand scale of happenings—is not a very complete or satisfying explanation. Even a plain deal table, the kitchen chair, the footstool, the clock or the garden rake, implies that in the mind of the maker of those articles there was the intention to produce the definite thing that resulted from the effort put forth, with the expectation and desire that they would be used to fulfil the purpose for which they were made. That would appear to be simple and obvious enough. You and I live. We are conscious beings. But are we conscious of the why and wherefore of our existence? Can we logically and reasonably assume that our presence here is due to blind chance, and that behind it all there is nothing of plan or purpose?

And if a purpose, what is that purpose? Can our life be said to have behind it one purpose or many? Our life may be said to be complex in character—so many duties, so many activities, things spiritual, things secular, matters tragic, matters of a lighter shade. Yet through it all like a thread of silver there may well be found a unity in the diversity. I am here impressed to say that the purpose of life is the discovery of truth. Nature is around us, with its laws and its conditions. A wealth of truth awaits the seeker after its hidden treasures. There is healing for the body, there is health of vision and of understanding. There is counsel as to use and warning regarding abuse. In the pursuit of the everyday secular work, the discovery of truth has its legitimate application. There is a right and a wrong method. We may to-day do the oft repeated task in a new way and to greater effect than in the yesterday's. In the garden, in the workshop, in the foundry, in the mill, in the home, truth awaits the discoverer, and he or she may be amply repaid by reflection and co-operation. The astronomer studies the heavenly bodies in the pursuit of truth and knowledge. The inventor, the composer are successful in so far as they wait at the porch for revelation to issue forth. In the realm of the spiritual the discovery of truth should be the thing of first importance.

But it is just here that the path of the seeker after truth finds rather stony ground. He has been taught that the Bible (the Old and New Testaments) is the Word of God. He is taught that God gave through Moses a command; "Thou shalt not kill"—he also reads that the same God commanded His servants "to utterly destroy the Amalekites"! He is taught that Jesus said, "Come unto me, all ye that are weary, and I will give you rest," and that the same teacher will say "Depart from me, ye cursed, into everlasting fire." In his search after truth he is perplexed as to which is God's word and which is man's interpolation. He is told that Moses forbade communication with "the dead," but it is not pointed out to him that Moses did nothing of the sort—but that which was forbidden was the way in which communication was attempted, also that Moses himself came back "from the dead" and talked with Jesus on the Mount.

This purpose of life—the discovery of truth—is discouraged and forbidden by the Catholic, and many Protestant bodies are not less ready to persecute the Spiritualist. The politician thinks it policy to imitate the lady with the mop, or the king forbidding the approach of the waves. But Spiritualism contains a truth that will sweep away obstacles, will conquer difficulties, will free the mind from error, redeem from ignorance, and reveal to the children of the Eternal One their birthright and their kingdom.



LET us forget past sorrows in the sunshine the future holds. However stricken one may be, life still holds joys to recompense them for what has been.

Little Powder-in-the-Jam Tales.

By IVAN COOKE.

THOSE TWO ASPIRINS

As I caught my usual train home last night my head throbbed, my eyes ached, and I shivered—ugh! It was influenza, without a doubt—if not something worse. Probably I had it at our church last Sunday night, and that would account for my fuddled head and the difficulty I experienced in following the trance address, which seemed lengthy and somewhat involved. Of course, I realise that time exists not in the spirit world, but we on earth are still subject to it, and if that controlling spirit could have borrowed a watch or something, and dried up a little sooner, why then my head—oh, dear!—would probably be much easier than it is. “Really, I am going to be seriously ill,” I thought, and felt my pulse; to my excited fancy it seemed to race and flutter beneath my finger.

Pneumonia? Good Lord!

“What’s the matter with you, my dear?” said my wife, when I reached home, “is a little cold.”

(A little cold! Good Lord!)

“What did I tell you would happen when you left off that—? Now, don’t you get worrying—men always think they’re going to die if they get a toe-ache.”

(How unsympathetic. What resounding libel actions married men could bring against their wives, what thumping damages they would get—only, who would pay those damages? Never mind. . . . If it was pneumonia, if I kicked the bucket, how my wife’s conscience would smite her.)

“I’ll give you two aspirins and a hot drink, and then you pop into bed,” continued my wife. “In the morning you’ll be all right.”

So I went to bed, two aspirins and a hot drink inside me popped.

For a time I lay and shivered until those aspirins got busy, and then, oh! how I perspired, how the bed must have steamed! Beads of moisture ran down my face, into my ears, eyes and mouth. So awfully hot was I that even my mind seemed to perspire. I could not think, nor even worry about the extraordinary rate at which my heart pounded, and quite complacently wondered what would happen if my overheated spirit became released from my super-heated body. If like goes to like in the spirit world, to what torrid, horrid condition might it not fly? Unpleasantly sultry things might happen.

But after all it was all right. My eyes gradually closed, a drowsiness stole over me, I found myself drifting, up and up, until serenely beautiful the fields and pleasant places of the spirit opened before my sight. I walked therein (not caring two hoots about my poor body down below: let it get on with it), bathed in its sunshine, enraptured by its birds, its flowers, its peace, until I came to a grove, with water running beneath shady graceful trees. Oh, a balmy spot! (shall I let that adjective remain? My wife says “Yes, it’s absolutely suitable, my dear.”)

A man sat there, evidently in pain or distress, for his head was sunk upon his hands, but, as I hastened forward, he looked towards me. I recognised him at once (did I mention that I am clairvoyant?) as the spirit who had given that trance address through the medium in our church last night.

“My dear friend,” I said. “Surely you are in pain. Cannot I help you?”

He smiled sadly.

(Dear me—and I had thought there was no pain, no sadness in the spirit.)

“My head aches, and my heart also,” he answered.

“My dear friend! Oh, I’m so sorry! Can I offer you an aspirin? I have some (I should have said I had some), but they’re down in my body, making it steam like a geyser. I am afraid that a new bedroom wallpaper I hung last week will be ruined by the damp. Can’t I help you—I enjoyed the address you gave us so much; but perhaps you were too long, perhaps you overtaxed your strength?

My chair became so very knobby. But your words beautiful, I remember, and shall try to live them—and probably fail. But trying’s something.”

“Thank God!” he cried. “Thank God—one of my feeble heart remembers!”

I gazed at him with renewed interest; somehow I seen that smile, that broad brow and those piercing before? Suddenly I cried, “Why, you are—”

His upraised hand checked the name on my lips.

“Why, I heard you preach in the Albert Hall, thousand people hung on your lips, worshipped, thought you more god than man. And it was you deigned to come to a humble hall to teach a few people through the life of another who lends his body to your use! Tell me, oh, why?”

“I come,” he answered quietly, “because I must, earth I thought myself a teacher, a preacher. No, realise that much that I taught was error. I find myself fired with a passion greater than has ever possessed me, set right the errors that I preached, to bring home to the great news, the glad news of the Beyond; to preach with knowledge and conviction, where before I preached only with faith. And I care little how few or many hear me, if only I can get this message through. I care little only my work brings truth and sanctity to one or two souls. Friend, now I learn humility, a virtue the world’s applause and acclamation stole from me.”

I listened. I could not speak.

“This man I spoke through—how supremely difficult it is for one soul to control another; how difficult to find the words one wants through another mind.”

(Can I control my wife? Can I find words to answer her arguments? Not a bit of it! My heart bled for the poor spirit.)

“When I was on earth I possessed, I believe, a fairly extensive vocabulary, but now, having only the comparatively few words in my medium’s mind, I have to clothe my thoughts as best I can. I have to fight to overcome my medium’s nervousness, to try and render his mind quiescent. What a medley it is of worries and hopes, like some beautiful instrument hopelessly jangled by the world. Things called ‘Bills’ gibber at him like a row of spectres—”

I made noises. Really, I had no words to express sympathy for that medium. Bills? Oh, my sacred aunt!

“Yet on that instrument I must try and play God harmony. When I come to such an ordeal I come prepared as I never prepared on earth. I have my opening words, my periods, my closing peroration ready, my thoughts orderly and handy to my use. Yet when I sink into the darkness and confinement, although I grip myself, although I fence and strive with all my might to control that wayward mind, to render it subservient to mine, I get muddled. I repeat, I wander. Then again I get my grip, again my thoughts flow—”

“So that was it,” I cried. “I understand now! Oh, how terribly difficult it must be!”

“Yes, that is the reason. Bear with us if we are sometimes incoherent. Remember our difficulties. Remember our love, the service we bring you. Remember that year by year we bend our mediums to our purpose; they will improve, we shall improve. Be patient and loving with us. . . . And now . . . Farewell!”

“Good-bye,” I said, and grasped his hand. “I will remember. I’ll write to THE TWO WORLDS. I’ll tell everybody. Good-bye!”

* * * * *

On the morrow I caught the 7-55 to town as usual. Dear me, and I thought I had been ill enough to warrant a couple of days off at least.



THE Forest Hill Christian Spiritualist Church, Beadnell Road, S.E., announce that the spirit oil painting, “Light After Darkness,” painted by Mrs. Blanche Petz, and presented by her to the International Federation of Spiritualists, is on view in the above church, and will be there for nine or ten weeks. Visitors are cordially welcome to inspect the same.

Spiritualists' National Union.

The following nominations for the respective offices have been received for the Annual Conference to be held at Bedford on July 6th, 1929:—

PRESIDENT.

A. KEELING (Liverpool), 10 papers. Proposed by Southampton N.S.C. Seconded by Ashington N.S.C.
G. GUSH (Huddersfield). Proposed by Manchester, Ardwick, N.S.C.

VICE-PRESIDENT.

G. GUSH (Huddersfield), 11 papers. Proposed by J. S. Bulford. Seconded by J. G. McFarlane.

TREASURER.

MR. STEWART (Thornton Heath), 11 papers. Proposed by Liverpool, Daulby Hall, N.S.C.

AUDITORS.

T. WRIGHT (Sowerby Bridge), 7 papers. Proposed by Manchester, Ardwick, N.S.C.

B. BREWER (Manchester), 5 papers. Proposed by Luton N.S.C. Seconded by F. C. Keightley.

A. DIXON (Manchester). Proposed by Manchester, Ardwick, N.S.C.

B. FOOT (Southampton). Proposed by A. G. Newton. Seconded by E. S. Newton.

B. FOOT (Southampton). Proposed by A. G. Newton.

SUBSCRIBING MEMBERS' REPRESENTATIVE.

J. JACKSON (New Mills). Proposed by J. S. Bulford. Seconded by A. G. Newton.

NATIONAL COUNCILLORS.

MISS L. M. STAIR (Keighley), 7 papers. Proposed by Ashington N.S.C. Seconded by C. Thomas.

MRS. E. TIMMS (Manchester), 4 papers. Proposed by Manchester Central N.S.C.

G. GUSH (Huddersfield). Proposed by Ashington N.S.C.

A. KEELING (Liverpool). Proposed by Manchester, Ardwick, N.S.C.

A. OWEN (Dublin). Proposed by Liverpool, Daulby Hall, N.S.C.

GEO. F. BERRY, Gen. Sec.

OPENING OF LYCEUM AT RYDE, I.O.W.

On Sunday afternoon, May 19th, at the Spiritualist Church, Belevedere Street, was commenced a new movement in the inauguration of a Lyceum. This is the only organisation of the kind in the Island, although they exist and flourish on the mainland. Delegates came from the Portsmouth, Southampton, and Cowes Churches, the hall being crowded, and the service was very successful. The rostrum was florally decorated in a tasteful manner. Miss Reeves (formerly of Southampton) conducted the service.

The President extended a very hearty welcome. He assured they had their best wishes for the success of the Lyceum. They had been very fortunate in securing the services of Miss Reeves, who had large experience of the work, and would be their conductor. Mr. J. Smith would be secretary, Miss Gough, treasurer, and Miss Muriel Sleeman guardian. This was the first Lyceum in the Island, and he hoped it would be the forerunner of many others.

Mrs. Hayward (Portsmouth) remarked that it was indeed a great pleasure to be with them that afternoon, and when she mentioned it to a few of her children at Portsmouth, saying they were going to open a Lyceum at Ryde, they decided they would like to come with her. It was with much pleasure that she associated her name with the church. Many of the members had children, and a Lyceum was therefore necessary. It helped adults as well as the children themselves, and they received mutual benefit.

The Portsmouth and Southampton Lyceumists next rendered a sacred selection, which was followed by Miss Mary Mills, of London (who was conducting a mission at the church) offering a few words of congratulation. She

said she felt their new Lyceum would spell progress for their church.

Mrs. Perkins (church secretary) said it was a very happy day for Ryde church, and she had received many loving messages, one of which she read from the Ventnor church, and a telegram from the B.S.L.U. in conference in London, wishing them all success in their new movement.

Mr. Smith, on behalf of the committee, extended his thanks for all the loving kindness they had shown, and greetings were expressed by Mrs. Watney on behalf of the Southampton church, also by a Cowes representative and Mr. Sleeman (late conductor of Walthamstow Lyceum).

A solo, "Open the Door for the Children," was sweetly rendered by Miss Sleeman, and a recitation was excellently given by little Miss Pearl Hopkins.

It was stated that 16 names had been enrolled.

In the evening Miss Mary Mills, in commencing a week's mission with the Ryde National Church, gave a most inspiring special Whitsuntide address to an excellent attendance, followed by successful clairvoyance, and thus ended one of the happiest, most enthusiastic, and encouraging days in the history of the church.

IN THE SHADOW.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psalm 91, verse 1.

THIS psalm or song of praise was plainly written and sung in a land of great light and heat. Consequently, the traveller and worker in it knew the value of shadow, loved the secret places, the caves in the mountain sides, and the shadows cast by solitary towering rocks and high mounds or hills amid the burning sands.

Spiritualists of experience, having apparently exhausted the profits and pleasures of the ordinary seance room, and been thrown back on their own private communions with the invisible, will best understand this exclamation of "thesweetsinger of Israel." When we have consulted our friends of the body and of the spirit, and are suffering still in the heat and burden of the day's material and mental stress, we must retire into the chamber of our inner life, into the secret place of our own spirit, into the dwelling place of the Most High God in our own hearts, and there listen to the "still small voice" of love, whispering gently of hope and strength. We must perhaps mentally visualise the face and form of some wise one who has gone before, but let us not forget that we want the wisdom of God Himself, and approach him first. Then may we, in our secret heart, hear divine voices and feel that divine urge that will soothe and comfort and relieve.

There is every day something of heat and glaring light that would indeed dry up our spiritual life, the life spiritual in its highest sense, if we could not, in a moment, at once, retire within, and thus, as it were, talk and walk with God. For He is ever within. And so, from earliest ages has He been witnessed. "The secret place of the Most High" is our inmost part. It is where love, pure love, lives for ever. Even the worst of us has the secret place. God dwells in all his power and majesty in every heart. 'Tis but temporary blindness, undeveloped spirituality, that prevents our perception and realisation of His own divinity. Look within, O soul, and see thy God.—JAMES McBLAIN.

EVERY life has a pattern to trace its make in many and avried colours and designs.

A MONOLOGUE.—The following, which I have culled from America, has a message for many places in England:—

"I am a threepenny bit.

"I am not on speaking terms with the butcher.

"I am too small to buy a good drink.

"I am not large enough to purchase a box of chocolates.

"I am too small to buy a ticket to a picture house.

"I am hardly fit for a tip, but—believe me—when I go to church on Sunday I am considered 'some money.'"

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, JUNE 7, 1929.

Is God Personal?

SEVERAL of our correspondents appear to be much puzzled in their attempts to understand something of the nature of the Ultimate Reality (God) which resides behind all appearance. One of the great obstacles in the path is the supposition that such problems are capable of being accurately and completely conceived and argued by human minds. It is generally conceded by our most learned men and our most cultured scientists that the present limitations of the human consciousness are quite incapable of determining absolute truth. To imagine that we know or can know things which are absolute in their nature is a form of conceit which has been responsible for most of the dogmatism of the ages. Let us first remember that all our knowledge is relative.

It is recorded of Jesus that he told a certain woman that "God is Spirit." The translators, however, with fixed ideas concerning the personality of Deity, have interpreted this "God is a Spirit," and in doing so have destroyed the whole vitality of the statement. To say that "God is Spirit" and thus pervades the whole universe, so that the Supreme Life embraces all life, is a totally different thing to saying that "God is a Spirit," and is thus a differentiated portion of the great whole. It is a complete denial of the original statement, yet it passes current as spiritual teaching. Deity has ever been worshipped as though it were an individuated thing, separate and discrete from all else, and in the very nature of things it is difficult for people to conceive how virtues and attributes, which are often associated in a lesser way with human beings, can be conceived unless in relation to a personality.

A great deal of discussion has always ranged around the question, "Is there a personal God?" and as against this point of view the universalist has taken the attitude that since personality implies limitation, the absolute cannot be personal, since it is not subject to limitations. The matter is somewhat simplified, however, if we turn to the dictionary and find that the word personality is derived from the Latin *persona*—a mask for actors. In ancient times it was customary for all actors to wear a mask showing forth the likeness of the character which they were endeavouring to interpret, and thus personality becomes a mask which hides the real man and makes him appear to be other than he is. It is just in so far as we recognise the original meaning of such a word that the truth begins to be revealed. In the case of man himself we know the individuals amongst whom we move as "persons," and we associate each of them with certain features and certain characteristics; but assuredly we judge men by their outer manifestation rather than by their inner reality. The physical bodies through which we manifest are but masks which hide the actual man behind the personality. It has been well said that it is possible to live with a person all his life

and never know him, while the ancient injunction "know thyself" confronts us with the greatest task which has ever been laid at humanity's door.

Gradually there is beginning to dawn upon us a recognition of the fact that the consciousness or personality of an individual is but the exterior manifestation of a fraction of his true self. The real self is that which lies behind the mask of personality. We see men's actions, but seldom their motives. It follows then that we appear as personalities to our neighbours, while we ourselves are something other (perhaps greater) than our appearances would suggest. Men know us as we appear to be by reason of their own perceptions, which are by no means exact or perfect. The same great principle is at work in all life. We cognise a drop of water as a simple object, but our scientists tell us that we are deceived by appearances; that what we see is not a simple drop of water, but two atoms of hydrogen combined with one of oxygen, and if these are separated the same elements exactly are in existence, but that which appeared to be ceases to appear. All matter then is cognised by something essentially different to what it actually is itself. Hence, the ancient philosopher conceived the elements: earth, air, fire, and water, none of which is actually an element, but an appearance—the result of certain compounds.

It is just as we grasp such principles that we begin to realise that there is no reason why God should not be personal if Deity is conceived in that form, but the very assertion that God is personal implies that behind the personality or "the mask of appearances" there is a greater reality awaiting unseen, which the limitations of our consciousness prevent us from having complete access to. Let the man who is stimulated by the warmth and familiarity of personality conceive Deity in this form if he will, provided he is not sufficiently dogmatic to deny to others the right to interpret appearances in accordance with their own development.

Every man is so great a being that his hidden deity appears only in part as his personality, and if all matter and all perception is but a partial revelation of eternal reality, then the universe must reveal itself to us each in proportion to our own development and our ability to perceive it. The recognition of that fact will stifle a good deal of the computations which exist between us. God is what God is. "I am that am," but what God appears to be to us depends far more upon our ability (or inability) to apprehend it than upon the great and eternal actuality.

CURRENT TOPICS.

LOOKING
FORWARD WITH
CONFIDENCE.

AND so the General Election is over, and it can be truthfully stated that Spiritualists have at least drawn the attention of the whole of the country to the severe handicaps under which they suffer. To a greater or less extent every party has had to recognise that these disabilities are at variance with the boasted religious freedom which was thought to be the common heritage of all our countrymen; and we look forward with the greatest confidence to the near future, when any fair-minded Government will grant us our freedom.

A CAMPAIGN
OF EDUCATIONAL
VALUE.

ONE of the results of our campaign is that it has been excellent propaganda for the cause. We are not able to speak of the whole country, as reports are not in, but as far as the North of England and London are concerned, it can be truthfully said that there have been hundreds of meetings at which "the question" has been publicly put to the candidates. Not only has it drawn the attention of candidates to our needs, but it has let the general public, who were attending such meetings, know that we are a responsible body, anxious to secure fairness for our members. On several occasions in isolated districts our questions have been met by "guffaws" from the audience, and almost with incredulity by some of the candidates, but a careful statement of our claims has quickly modified this. Many of the candidates have set themselves

to the task of inquiring as to the nature of "this Spiritualism," while many of the replies to the questions have been of educational value to the whole of the electors gathered at the meetings. Merely as a form of propaganda for drawing attention to our existence as an organised body, the campaign has done a world of good, and we beg to extend our hearty thanks to the hundreds of Spiritualists in all parts of the country who have been really active in carrying on the work. It is probably true that our questions at meetings have been of ten times more value than the votes we were able to cast. They have opened the eyes of thousands of people to our existence.

WE cannot refrain from expressing our gratitude to Sir Arthur Conan Doyle for the tremendous amount of work which he has done in connection with the Parliamentary Campaign. Sir Arthur returned from his African tour with every appearance of weariness, but immediately threw himself into the fray with the vigour of a young man. A number of personal interviews with leaders of political parties were supported by many personal letters, which brought our claims to the notice of political leaders who otherwise would scarcely have recognised them, and attracted sympathy from many quarters in which we had hitherto been regarded as a negligible minority.

A SURVIVAL of old beliefs is recalled in a stipulation laid down by James Ravenscroft, who bequeathed certain properties in Stepney to build a series of almshouses for widows or spinsters over fifty years of age. Twelve almshouses have just been built by a charity organisation at Barnet Vale, near Hadley Wood, Middlesex. The income of the charity amounts to several thousand pounds a year. According to the terms of the bequest, however, lunatics, or witches are to be admitted to the houses. We wonder what means will be taken to determine whether or not the proposed inhabitants are "witches." Perhaps the first and last categories will be overlooked rather than investigated.

The *Sunday Chronicle* reports that at a recent seance held in Bayswater the spirit of Edith Thompson, who, together with Frederick Bywaters, was hanged in 1913 for the murder of her husband, has been heard from. Edith Thompson protested her innocence of the crime for which she was sent to the scaffold. It is claimed that two sitters were present who knew Mrs. Thompson, and that her voice and mannerisms were clearly recognisable. We can quite understand that the message was accompanied by a "sense of great distress." Most Spiritualists are familiar with such scenes and such statements, but, in our opinion, messages and communications of this type had far better be reserved to those who obtain them. No great good can be done by recalling such horrors, while there are hundreds of incidents which are far more palatable, and certainly, more evidential, which are far better fitted to find publicity.

SOUTH SHIELDS.—In the Fowler Street National Spiritualists' Church recently a ceremony of unusual interest took place, the occasion being the presentation by Mr. Burrell and Mr. Gillart of the principles of Spiritualism, carved in fretwork, and enclosed in a mahogany frame. This was made, designed, and handed by them to Mr. A. E. Ainly, conductor of the Lyceum, who expressed the thanks of the Lyceum for the gift. Mr. Joseph Ridley, President of the church, dedicated the offering, following which the picture was hung in the central hall. Mr. Ridley, during the afternoon session, presented prizes and certificates to the 13 successful students who gained honours in the British Spiritualist Lyceum Union examinations in February. The remainder of the service was devoted to a talk on Empire Day.

Thoughts on Life.

By WILFRED L. FREEMAN.

As we sit at our breakfast table, and look forward to another day of routine, another yesterday, we sometimes feel with "Hamlet" how weary, flat, stale, and unprofitable seem all the uses of this world. 'Tis an unweeded garden, grown to seed, things rank and gross in Nature possess it merely.

Such thoughts are apt to make us tire of the comparatively slow-moving panorama of the material world. However, we must always remember that our first duty is to those around us, and we must realise that for some wise purpose they are our companions in working out life's objects. Necessary experiences to fit us for the purer, more refined atmosphere—the goal of every godlike soul.

We may often be grossly misunderstood or misrepresented, but it must always be borne in mind that the material life is but a passing phase—short in duration, even if we pass over in old age. And what lessons we have learned here, what mistakes we have made! How often we sin against that divine intuition that is born of the spirit. How reason alone may lead us into the darkness of materialism. Our first duty, then, is to be kind to those we meet in the common walks of life, for we have to face the facts of this life—not as we may find it in the heavenly lands.

Even so, it is very beautiful to sit alone, or with kindred spirits, and let our thoughts wander to those bright spheres where there is no discord, no inharmonies, nothing but harmony in the glades and glens of our true spirit home. No words can describe the joy of being, if only for a little while, right away from the sordid conditions of life. On the higher planes we are known as we really are. There is no jealousy there. No watchful fear of rivalry, but the true knowledge that the spirit of love is universal and can be enjoyed by all in the peaceful and enchanting surroundings we contact. Gorgeous scenery, beautiful flowers, of hues too beautiful to describe, all blending in the spirit of peace in one harmonious whole.

When the spirit wanders to these heavenly lands it can look back upon the sordid earth, the hurry of commerce, the horrid dens in which poor people live, the squalor of filthy streets, death and disease everywhere. It can marvel at the fact that we can get even odd moments of contact with those higher spheres, when we consider how comparatively murky is the atmosphere of earth. Probably all have experienced the glow of heavenly contact—perhaps momentary—nevertheless delightful experiences. Little scenes we live through. Snapshots of some heavenly vision. We wait patiently for the enlargement—will it come on this earth?

Then we must treasure these little pearls of joy, coming as angel messengers from heaven. We must ever welcome them in our midst, bringing joy and comfort to the human heart. Then in due season we may be worthy to enter the beautiful regions of light, awakening to the fullness of spiritual joy that once seemed but a dream—never to be fulfilled—but which at last has been realised.

FLONZEL VON REUTER, the famous violinist, is making a reappearance in London after an absence of some years. This reappearance will not only excite great interest in musical circles, but should be of intense interest to all Spiritualists who are acquainted with his book, "The Psychological Experiences of a Musician," and who know that he is now a confirmed believer in psychic phenomena, who has received many messages purporting to come from the wizard of the violin, Nicolo Paganini, who is said to help him in his artistic work. Undoubtedly all Spiritualists who are fond of music will avail themselves of this opportunity to hear the celebrated virtuoso. Reuter is appearing at the Grotto Hall on June 18th, and his programme includes selections from Brahms, Correlli, Bach, Paganini, etc.

Publicity.

ARE our churches and societies run as efficiently as they might be? To-day there are a multitude of men and women who think that there must be "something" in Spiritualism, or else why do Sir Arthur Conan Doyle or Sir Oliver Lodge believe in it? But of that multitude only a fraction find their way into our churches. And, although once inside they come again, and for many again, the problem remains: How to get them to come for that first time?

How about publicity, then?

Am I right in stating that the majority of our churches are content with a small painted notice board outside the church door, a small advertisement in THE TWO WORLDS, and an inch in the advertising columns of the local paper? Not many people perhaps pass that door, those who read THE TWO WORLDS are usually among the converted, not one home in six in the average town or suburb subscribes to the local "rag"; it is probably not an exaggeration to state that not more than one in every forty or fifty even know of the existence of a Spiritualist church in their district, much less its aims and teaching.

With such methods how would the average shop or business prosper? Is it fair to carry on in a slipshod manner, and leave the rest to the spirit people?

Am I then suggesting a huge and vulgar publicity scheme to boom our churches? No, far from that. But the fact that there is a church in the district, that it teaches such and such a philosophy and proves such and such facts can be brought home to the population in a dignified and seemly manner.

But our church is poor. We have so sparse an attendance that if it were not for the unselfish efforts of a few we could not carry on. We couldn't afford—

Of course not! But still less can you afford to have half-empty benches, the deadness and coldness of a scattered congregation, compared to the power and inspiration of a packed church. How hard it is to speak or give clairvoyance to emptiness!

How then can a church be filled? And—what will it cost?

Well, perhaps two or three pounds wisely expended would put many people into the seats, many pounds into that anæmic "Building Fund." Why not try a few circulars. There is a very forceful exposition of the Spiritualistic case by Sir A. C. Doyle, entitled "Spiritualism: Some Straight Questions and Answers." These cost about fourteen shillings per thousand pamphlets from THE TWO WORLDS Office; gummed leaflets printed with the name and situation of the church and the day and time of services, for attaching to pamphlets, cost about seven shillings for two thousand. Get some energetic members to distribute four or five hundred copies from door to door—and watch results.

Try out some posters. These should not be too large or flamboyant in type. Three or four dozen can be printed for twelve shillings. Some of your members will have the moral hardihood to exhibit a poster on their garden gates. Post one or two on the church—if the landlord permits. But be sure to have some exhibited at the local railway station. Every resident will see them sooner or later, and the time occupied in waiting for a train allows plenty of opportunity for the contents to sink in, for interest to be aroused.

Other methods might be tried. In a residential neighbourhood one method might succeed where in a poor or working-class district it would fail. One type of pamphlet will appeal to some, another type to others; there are several from which to choose. I suggest that the S.N.U. should appoint a publicity officer, whose duties would be to confer with and advise church officers as to the best methods to be followed in their own district. If a capable and experienced man were appointed, his labour would, I am sure, result in the gain of many thousand members to the Spiritualist churches of this country.

Is it wrong to use such means to swell our numbers? Should we not just "Wait upon the Lord"? Surely, surely it is right to put our ALL into the cause—every business

aptitude, all our surplus energy. Surely we want to claim our message with enthusiasm, if at all.

But what about the law? If we advertise our faith and our assurance, if we bring ourselves before the public eye, shall we find ourselves harried and persecuted?

Well, we might. But don't forget that the stronger and more popular a church is, the less is it likely to suffer persecution. Surely the answer to that question is: **IS SPIRITUALISM WORTH THE RISK?**

One last point, Mr. President and Mr. Secretary. Your "Board of Directors"—your committee and officers—capable and efficient? At some annual general meeting there is an orgy of proposing and seconding, I know, but is the result always as satisfactory as it might be? Wait, your members. Keep an eye on possible workers, see how they shape, try to judge if they are likely to prove self-reliant and efficient. Then, before the next A.G.M. do your utmost to get them to stand for election. Would a Board of Directors be appointed for any business concern by the method usually pursued at a church annual general meeting?

Perhaps a strong and efficient Committee, perfectly every way, will greet every weary President, every tired Secretary—in the Beyond. That, of course, will be heaven—for them.—**IVAN COOKE.**

THE S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure to report the following income for April: West Derby Street Spiritualist Church, Liverpool, per Mr. W. Taylor, 13s.; Lancaster Central Spiritualist Church, £1; Mrs. S. J. Diggle, per Mr. G. F. Berry, 2s. 6d.; Liverpool, Daulby Hall, £3; Thank-offering for help received from both sides the Veil, 10s.; Manchester and District Group, Good Friday Collections, £9 5s.; Mr. Borne collecting book, 14s.; Mr. and Mrs. Scott, 5s.; Great Yarmouth Society, £1 1s. Total, £16 10s. 6d.

The Committee are truly grateful for the sums received. I would like to mention that on my recent visit to Daulby Hall, Liverpool, I was pleased to hear from Mrs. Whitehead (leader of the Members' Circles) of the effort made by the Circle members on behalf of the F.O.B., each member contributing a trifle each week, with the result that £5 11s. had been placed in the church's F.O.B. collecting box during the last nine months. Which will be the next Circle to help in like manner? Every little helps. Please don't forget the Fund. The old folk look eagerly forward to the gratuity they receive. Please send along your mite. All donations will be gratefully received by

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MOSS SIDE, MANCHESTER.

SUNDAY, JUNE 9TH, at 6-30 and 8-15,
MR. DAVIES (of Nuneaton).
MONDAY, at 3, MR. DAVIES.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MISS SMITH.
FRIDAY, at 8, WHIST DRIVE, 1/- each.
SUNDAY, JUNE 16TH, MISS HOLT.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, JUNE 9TH, at 10-30, LYCEUM.
At 3 and 6-30, MRS. KELLY.
MONDAY, at 8, MRS. GERSHON.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, 3 and 8, MRS. MORGAN.
SUNDAY, JUNE 16TH, MR. ELY.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

PUBLIC CIRCLE every SUNDAY, at 3.

SUNDAY, JUNE 9TH, at 6-30,
MR. C. E. TIMMS.
SUNDAY, JUNE 16TH, MR. E. A. KEELING

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JUNE 9TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 & 8-15, MISS WALLWORK.
MONDAY, at 3 and 8, MRS. HIBBERT.
WEDNESDAY, at 3 and 8, MRS. RUTTER.
SUNDAY, JUNE 16TH, LYCEUM OPEN
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SHEPLEY STREET (opposite Pit)
Entrance, King's Theatre).

SUNDAY, JUNE 9TH, at 2-30, LYCEUM.
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MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. BURTONWOOD.
THURSDAY, at 8, MISS A. A. BARTON.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, JUNE 16TH, MR. C. E. TIMMS.

Miles Platting Progressive Spiritualist Church,
COOLAN STREET, LODGE STREET.

SUNDAY, JUNE 9TH, at 2-30, LYCEUM.
At 6-30 and 8, SERVICE AS USUAL.
MONDAY, at 3 and 8.
TUESDAY and SATURDAY, at 8, PUBLIC
CIRCLE.

THURSDAY, at 3 and 8.
SUNDAY, JUNE 16TH, SERVICE AS USUAL

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JUNE 9TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. CHAMBERLAIN.
WEDNESDAY, at 8, OPEN CIRCLE.
MR. MINNERY.

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

SUNDAY, JUNE 9TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. HUGH DAVIES
(of Earlestown).
THURSDAY, at 8-15, OPEN CIRCLE,
MRS. HOLT.
SUNDAY, JUNE 16TH, MISS RENTON.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, JUNE 9TH, at 11, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, MRS. WILMOTT.
MONDAY, at 3 and 8, MRS. GRANGE.
TUESDAY, at 7-30, MRS. E. GRANT.
WEDNESDAY, at 3 and 8, MR. MUDD.
SATURDAY, at 8, OPEN CIRCLE.



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LYCEUM. At 6-30 and 8,
MRS. A. SHAW.
MONDAY, at 3, MRS. GERSHON.
At 8, OPEN CIRCLE.
TUESDAY, at 8, MRS. RURNS.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, MRS. BRIGGS.
SATURDAY, at 8, OPEN CIRCLE.

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SUNDAY, JUNE 9TH, at 6-30,
MISS SANDIFORD.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MRS. WHALLEY.
THURSDAY, at 8, MRS. PITT.
FRIDAY, at 8, OPEN CIRCLE.
SUNDAY, JUNE 16TH, MRS. HOLT.
LYCEUM every SUNDAY at 2-30.

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

SUNDAY, JUNE 9TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MRS. SAVAGE.

MONDAY, at 3 and 8, MRS. WOLFENDALE
TUESDAY, at 8, CIRCLE, MR. MORRIS.
WEDNESDAY, 3 & 8, MISS SANDIFORD.
SUNDAY, JUNE 16TH, MRS. W. POOLE.
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JUNE 16TH.—FLOWER SERVICE, MR.
BEN CARTER, Halifax.
JUNE 23RD.—MISS E. ELLIOTT,
President, B.S.L.U.
JUNE 30TH.—MR. BERRY, Sec., S.N.U.

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5, PARSONAGE, BLACKFRIARS STREET,
DEANSATE, MANCHESTER.

On SATURDAY, June 22nd, 1929,
at 3-30 p.m. prompt,

at which the Trustees hope for a large
attendance.

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

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

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

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

SUNDAY, JUNE 9TH, at 11-15 and 7,
 MRS. KINGSTONE.
 MONDAY, at 8, HEALING CIRCLE.
 WEDNESDAY, at 8, ADDRESS and
 CLAIRVOYANCE.

Brighton Spiritualist Church.
 MIGHELI STREET HALL.

SUNDAY, JUNE 9TH, at 11-15 and 7,
 MRS. B. STOCK,
 Address and Clairvoyance.
 MONDAY, at 7-45, PUBLIC HEALING
 CIRCLE.
 WEDNESDAY, at 8, PUBLIC MEETING.

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

SATURDAY, JUNE 8TH, at 8, and
 SUNDAY, JUNE 9TH, at 11 and 6-30,
 MRS. CLEMENTS, S.N.U.,
 Address and Clairvoyance.
 SUNDAY, JUNE 16TH, MRS. A. NUTLAND

Eastbourne Spiritualist Society,
 DICKENS FELLOWSHIP HALL,
 UPPERTON ROAD.

SUNDAY, JUNE 9TH, at 3-30 and 6-45,
 MRS. C. SMITH.

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

SATURDAY, JUNE 8TH, at 7-30,
 SUNDAY, JUNE 9TH, at 3 and 7,
 also MONDAY, JUNE 10TH, at 7,
 MR. E. SPENCER.

Ramsgate National Spiritualist Church
 CHATHAM STREET, RAMSGATE.

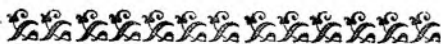
SATURDAY, JUNE 8TH, at 7, and
 SUNDAY, JUNE 9TH, at 3 and 6-30,
 MR. G. SHARPE.

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

SUNDAY, JUNE 9TH, at 7,
 MRS. BROWNJOHN,
 Address and Clairvoyance.
 WEDNESDAY, at 7-30, MRS. FILLMORE,
 Address and Clairvoyance.

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

SUNDAY, JUNE 9TH, at 11 and 6-30,
 MR. GEOFFER BOTHAM.
 THURSDAY, at 8, MRS. NEVILLE.



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 super-
 imposed on a white banner and sur-
 rounded with a deckle border signifying
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SOCIETY ADVERTISEMENTS.

Sutton Spiritualist Society,
 OO-OPERATIVE HALL, BENHILL STREET,

SUNDAY, JUNE 9TH, at 6-30,
 MRS. K. S. JARMAN,
 Address and Clairvoyance.
 SUNDAY, JUNE 16TH, MR. T. W. ELLA.

Worthing Spiritualist Church,
 GRAFTON ROAD.

SUNDAY, JUNE 9TH, at 11 and 6-30,
 MRS. RUTH DARBY.
 THURSDAY, at 3, MEMBERS ONLY.
 At 6-30, MRS. FILLMORE.

Barking Christian Spiritualist Church
 MUNICIPAL RESTAURANT, EAST ST
 BARKING.

SUNDAY, JUNE 9TH, at 6-30,
 MRS. HINES.
 Circle follows Service.
 MONDAY, at 3, MRS. MELOY.
 WEDNESDAY, at 8, MRS. PODMORE.

Barnsbury Spiritual Church,
 78, ROMAN ROAD, nr. CALEDONIAN RD.
 TUBE STATION, N.7.

SUNDAY, JUNE 9TH, at 7,
 MRS. YORKE,
 Address and Clairvoyance.
 WEDNESDAY, at 8, OPEN DEVELOPING
 CIRCLE.
 SUNDAY, JUNE 16TH, MRS. ROBINSON.

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

SUNDAY, JUNE 9TH, at 11,
 MR. BURTONSHAW.
 At 6-30, ALDERMAN D. J. DAVIS.
 At 3, LYCEUM.
 MONDAY, at 3, MRS. MAUNDERS.
 THURSDAY, at 8, MRS. V. CROXFORD,
 Clairvoyance.

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

SUNDAY, JUNE 9TH, at 11, CIRCLE.
 At 6-30, SERVICE AS USUAL.
 SATURDAY, at 7-30, HEALING CIRCLE
 AND PSYCHOMETRY.
 SUNDAY, JUNE 16TH, MR. D. SERJEANT

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

SUNDAY, JUNE 9TH, at 6-30,
 MRS. C. YOUNG,
 Address and Clairvoyance.
 MUSIC BY ORCHESTRA.

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

SUNDAY, JUNE 9TH at 11 and 6-30,
 MRS. REDFERN.
 WEDNESDAY, at 8, MRS. E. NEVILLE
 at Shaftesbury Hall, adjoining Bowes
 Park Station.

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

SUNDAY, JUNE 9TH, at 11, SERVICE.
 At 6-30, MRS. K. FILLMORE.

At 55, STATION ROAD:
 MONDAY, at 2-45, LADIES' PUBLIC
 CIRCLE.
 WEDNESDAY, at 7-30, PUBLIC MEETING

SUNDAY, JUNE 16TH, MRS. ANNE
 BODDINGTON

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 9TH, at 11-15. SERVICE.
At 3, LYCEUM.

At 7, Miss LILLIAN GEORGE,
Address and Clairvoyance.

MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.

TUESDAY, at 8, MEMBERS.

THURSDAY, at 8-15, PUBLIC CIRCLE.

SUNDAY, JUNE 16TH, MRS. M. MAUNDER
SPECIAL FLOWER SERVICES.

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

FRIDAY, JUNE 7TH, at 7-30,
MR. H. BODDINGTON.

SUNDAY, JUNE 9TH, at 7,
MRS. EDWARDS.

FRIDAY, JUNE 14TH, MRS. HALLIDAY.

SUNDAY, JUNE 16TH, MR. BANCROFT.

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

SUNDAY, JUNE 9TH, at 11,
MRS. HAMMERTON.

At 6-45, Mr. W. A. MELTON.
Address and Clairvoyance.
WEDNESDAY, at 8, Mrs. STOCKWELL,
Psychometry.

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

SUNDAY, JUNE 9TH, at 11, OPEN CIRCLE
At 3, LYCEUM.

At 6-45 for 7, Mr. G. SEARLE. Address
Miss J. BUCKINGHAM, Clairvoyance.

FRIDAY, at 8, Mr. H. V. PRIOR,
Clairvoyance.

SUNDAY, JUNE 16TH, REV. J. J. WELCH
Address and Clairvoyance.

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

SUNDAY, JUNE 9TH, at 6-30,
MRS. E. MORRIS.

WEDNESDAY, at 3, CIRCLE. At 8,
Miss MADDISON, Clairvoyance.

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

SUNDAY, JUNE 9TH, at 7,
MRS. SUTTON.

At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, Mr. S. F. BARKER.

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

SUNDAY, JUNE 9TH, at 3, LYCEUM.
At 6-30, Rev. G. VALE OWEN,
Address.

SUNDAY, JUNE 16TH, MRS. HEWAT
McKENZIE.

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

SUNDAY, JUNE 9TH, at 11-15,
MR. F. WHITMARSH.

At 3, LYCEUM.

At 7, Mr. H. V. PRIOR.

WEDNESDAY, at 8, Mrs. CLEMENTS.

SUNDAY, JUNE 16TH, MRS. ELLIOTT.

East London Spiritualist Association,
BAREHAM HALL, E.7.

JUNE 9.—MR. KAHL.

JUNE 16.—MR. SEWELL.

JUNE 23.—Address and Clairvoyance.

JUNE 30.—Miss GOLDSMITH.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 9TH, at 7,
MRS. VIOLET CROXFORD.
THURSDAY, at 8, Mrs. CLARE HADLEY,
Clairvoyance.

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

SUNDAY, JUNE 9TH, at 7,
MRS. ALFRED GOLDS.
THURSDAY, JUNE 13TH, at 3 and 8,
MRS. ALFRED GOLDS.
SUNDAY, JUNE 16TH, MR. and MRS.
BILLETTE.

Forest Hill Christian Spiritualist Church
BEADNELL RD., FOREST HILL, S.E.23.

SUNDAY, JUNE 9TH, at 11, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, Mrs. ANNIE BODDINGTON.
TUESDAY, at 3, Mrs. WILLIAMS.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, JUNE 9TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, SERVICE.
THURSDAY, at 8, Miss LILIAN GEORGE.
SUNDAY, JUNE 16TH, Mrs. C. YOUNG.

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

SUNDAY, JUNE 9TH, at 3, LYCEUM.
At 7, Mrs. G. ELLIOTT.
MONDAY, at 3, Mrs. M. GOODE.
At 8, Mrs. DUNN.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN MEETING.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, JUNE 16TH, Mrs. M. MORRIS.

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

SUNDAY, JUNE 9TH, at 3, LYCEUM.
At 6-30, Mrs. RAYFIELD
Address and Clairvoyance.
OPEN CIRCLE after service.
THURSDAY, at 8, DISCUSSION. At 9-15,
HEALING CIRCLE.
SUNDAY, JUNE 16TH, MR. COLEMAN.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, JUNE 9TH, at 3, LYCEUM.
At 7, Mr. F. H. WALL.
THURSDAY, at 8, Mrs. WIRDNAM.
FRIDAY, at 8, FREE HEALING CIRCLE.

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

SUNDAY, JUNE 9TH, at 11, SERVICE.
At 7, Mrs. BARTROP.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMMINGS in attendance.
WEDNESDAY, at 8, Mrs. C. YOUNG.

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

SUNDAY, JUNE 2ND, at 6-30, Mr. R.
BODDINGTON. Address.
WEDNESDAY, at 8, Miss M. MILLS,
Clairvoyance.
SUNDAY, JUNE 9TH, Mr. E. SPENCER.

How to Train the Memory. By H.
ERNEST HUNT. 1/11, post free.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 9TH, at 6-45,
MR. STEPHEN FOSTER.
At 8, HEALING CIRCLE.

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

SUNDAY, JUNE 9TH, at 6-45,
Miss FALLOWS.
WEDNESDAY, at 3, LADIES' GUILD.
Miss FALLOWS. At 8, SERVICE.
LYCEUM every SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, JUNE 9TH, at 7,
MRS. E. EDEY.

THURSDAY, at 3, Mrs. E. CLEMENTS.
FRIDAY, at 8, Mrs. CROXFORD.
SUNDAY, JUNE 16TH, Mrs. E. NEVILLE.

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

SUNDAY, JUNE 9TH, at 6-45,
Miss FRANCES DAUNTON,
Address and Clairvoyance.
THURSDAY, at 7-45, Mrs. RAYFIELD,
Flower Psychometry.
SUNDAY, JUNE 16TH, Mrs. NELLIE
HARRINGTON.

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

SUNDAY, JUNE 9TH, at 6-30,
MR. ERNEST MEADS.
MONDAY, at 8, in Small Hall,
Miss GRACE COLLYNS.

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

SUNDAY, JUNE 9TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, Mr. HORACE LEAF,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN,
Mrs. PRINCE,
Address and Clairvoyance.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY GROUP.
WEDNESDAY, at 8, Mrs. E. BALMER,
Address and Clairvoyance.

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

SATURDAY, JUNE 8TH, at 7-45, WHIST
SOCIAL, 1/-.
SUNDAY, JUNE 9TH, at 7,
Mr. H. BODDINGTON.
MONDAY, at 3, Mrs. FILMORE.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, Miss THORNDICK.
THURSDAY, at 8-30, INVESTIGATION
CIRCLE.
SATURDAY, JUNE 15TH, at 8,
FLANNEL DANCE.
The Original Carlton Band.

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

SUNDAY, JUNE 9TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, Mr. P. SMYTH.
THURSDAY, at 3, SERVICE. At 8,
MR. H. BODDINGTON.
SUNDAY, JUNE 16TH, Miss THORNDICK.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 9TH, at 11,
OPEN CIRCLE.
At 6-30, MR. W. D. WILDE,
Address and Clairvoyance.

THURSDAY, at 8, MRS. P. BROOKS.

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

SUNDAY, JUNE 9TH, at 7,
Mrs. M. CLEMPSON,
Address and Clairvoyance.

THURSDAY, at 8-15, MR. G. BOTHAM,
Address and Clairvoyance.

SUNDAY, JUNE 16TH, MRS. A. CALWAY,
Address and Clairvoyance.

SUNDAY, JUNE 23RD, MRS. A. CALWAY.
HEALING CIRCLE: TUESDAYS at 8.
LYCEUM every SUNDAY at 3.

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

SUNDAY, JUNE 9TH, at 11,
MR. W. H. YORKE.
At 3, LYCEUM.

At 6-30, Miss L. K. WHITE.

MONDAY, at 7-30, COMMITTEE MEETING

TUESDAY, at 8, HEALING CIRCLE.

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

THURSDAY, at 8-15, PUBLIC CIRCLE,
MRS. PRINCE.

SUNDAY, JUNE 16TH, MR. M. MARISINI.

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

SUNDAY, JUNE 9TH, at 11,
SERVICE and CIRCLE.

At 3, HEALING CIRCLE.

At 6-30, MR. ALLSUP, Address.

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

WEDNESDAY, at 8, MR. STEABEN,
Address and Psychometry.

SUNDAY, JUNE 16TH, MRS. GOODE.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, JUNE 9TH, at 3,
MR. WALTERS, Address and
Psychometry.

At 6-30, MME. DE BEAUREPAIRE.

WEDNESDAY, at 3 and 7-30, MRS.

OXFORD, Address and Clairvoyance.

The Church of the Spirit,

24A, CHURCH ROAD, CROYDON.

SUNDAY, JUNE 9TH, at 11.

MR. PERCY O. SCHOLEY.

At 6-30, LIEUT. COL. PEACOCKE.

WEDNESDAY, at 8, MR. PERCY SCHOLEY

Address and Clairvoyance.

West Ealing Spiritualist Church,

WESSEL ROAD.

SUNDAY, JUNE 9TH, at 6-45,

MISS MOORE,

Address and Clairvoyance.

WEDNESDAY, at 7-45, MR. ELLA,

Address.

Wood Green Christian Spiritualist

Church,

BRADLEY HALL, BRADLEY ROAD,

STATION ROAD.

SUNDAY, JUNE 9TH, at 11-15, SERVICE.

MR. BEATRICE STOCKWELL.

WEDNESDAY, at 8, MME. B. ANDERSON.

LYCEUM every SUNDAY at 3.

SOCIETY ADVERTISEMENTS.



* SUNDAY, JUNE 9TH, at 7, *
* MR. BURTENSHAW. *
* WEDNESDAY, JUNE 12TH, at 7-30, *
* MISS P. FALLOWS. *
* After Circles at close of services. *
* HEALING & DEVELOPING CLASSES. *
* SATURDAY EVENING— *
* HOME CIRCLES at 7-15 p.m. *
* Ask for Monthly Programme. *

Walthamstow Spiritualist Lyceum
Church,
THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, JUNE 9TH, at 7;
MISS JOAN PROUD,
Address and Clairvoyance.
Lyceum Sunday School at 3.
WEDNESDAY, at 3, LADIES' MEETING.
THURSDAY, 7 to 8, HEALING.
8 to 9-30, DEVELOPING CIRCLE.

Jewish Spiritualist Centre,
75, HANBURY ST., COMMERCIAL ST., E1.

SUNDAY, JUNE 9TH,
DISCUSSION, 6-30.
OPEN CIRCLE, 8-30.
MONDAY, JUNE 10TH,
CLAIRVOYANCE, 8-30,
MEDIUM: MISS BRADBEEAR.
THURSDAY, JUNE 13TH,
NO MEETING
(Festival of Weeks).

The Forest Gate Institute of Psychic
Science,
4, PALMERSTON ROAD (Romford Rd.).

LECTURES AND DEMONSTRATIONS OF
CLAIRVOYANCE (for Ladies only)
Every TUESDAY at 3 p.m. sharp.
Conducted by MRS. D. CONNOR.
Students invited for TUESDAY
EVENING STUDY CLASS
Apply to the Secretary as above.

Trinity Hall, Augusta Street, East
India Road, Poplar.

MEETING ON THURSDAY, JUNE 20TH,
at 7-30.

SPEAKER: MR. BARBANELL.
Subject: "Spiritualism."

London Psychic Educational Centre,
17, ASHMORE GROVE, BRIXTON,
S.W.2. Nos. 37 and 45 Buses.
Clapham Common Tube and Clap-
ham Road Stations, five mins.
walk.

SUNDAYS, 11-15 prompt, **Speakers'**
Training Class. MR. H. BODDINGTON,
Conductor.

TUESDAYS, at 8, **Psychic Development**
FRIDAYS, at 8, Clairvoyant Demonstra-
tions, MRS. ANNIE BODDINGTON.
Postal Correspondence Course.

NEW SECRETARIES.
Two insertions, 1/-, cash with advertisement.

Mrs. N. WILBY, 835, Ashton Old
Road, Openshaw, Manchester, regrets
that she must cancel all dates for this
year owing to illness, and thanks all
who have sent letters of sympathy.

IN MEMORIAM.
In loving memory of Mary, wife of
C. G. Rickards, late of Prestwich,
Manchester, who passed to the higher
life June 13th, 1923.

Miscellaneous Advertisements.
NOT DISPLAYED.

Prospective Announcements, Speakers' Open Dates,
Wanted, For Sale, To Let:—20 Words, 2/- Every
additional 5 Words, 4d.

CHARLES A. SIMPSON, the Healer
(control, "Dr. Lascelles"), receives
Patients Daily by Appointment at
29, Queen's Gate, Kensington, S.W.7.

DRAWING ROOM SERVICE, 15, Sand-
mere Road, near Clapham North Tube
Station, London, S.W.4. MRS. CLARA
IRWIN, the well-known Medium, will
give Clairvoyance and Psychometry
every Sunday at 7.

MISS B. D. MANSFIELD, Trance
Medium, holds an Open Circle every
Wednesday and Friday at 8. Also open
dates for 1929-30.—4, Westmoreland
Street, Ebury Bridge, Victoria, S.W.1.

MRS. B. HAMILTON holds Public De-
veloping Classes every Wednesday and
Friday at 8. Saturdays at 8. Circle for
Psychometry, Sundays at 7. Short ad-
dress and Psychometry. At 69, West-
bourne Grove, Bayswater, London,
W.2. (exactly opposite Post Office).

MR. EDWARD KEITH attends the
Open Door Library, 69, High Holborn,
W.C., Wednesdays at 7, Tuesdays and
Fridays 5 to 7, for Clairvoyance, Psy-
chometry, etc. Clairvoyance daily, 2
to 6, at 24, Rose Street, Long Acre,
W.C.2.

MR. ROBERT DAVIES, D.N.U., holds
an "At Home" every Tuesday at 8
p.m. Wednesdays, 3 and 8 p.m. —
Beech House, 83, Cleveland Road, off
Delaunay's Road, Higher Crumpsall,
Manchester.

MR. WATSON, the Healer (Control,
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