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and PROGRESS of **SPIRITUALISM**,  
RELIGION and REFORM.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

## The Triune Aspect of Reality and the Universe.

By A. L. WAREHAM.

### I.

The great advance in physical science during the past years has led to the demonstration of the fact that the basis of all Matter, is composed of minute particles that are said to be particles of Energy. We have known for a long time that Matter and Energy are associated, that where there is Matter there is always Energy. We now know that there may be Energy apart from Matter, for the Atom is the basis of Matter, and Energy is more fundamental than the Atom, for it exists as or in association with Electrons and Protons, the particles of which Atoms are composed.

But although Electrons and Protons may be called particles of Energy, and are not material, yet they must be substantial, for Energy means movement, and there can be no movement without a Substance which moves. Physicists, as such, confine their work to the subjects of Matter and Energy in their various forms and aspects, and, as they are concerned, the Universe might be a purely mechanical phenomenon. But a physicist is still a man, and may be a philosopher. In such case, he can make use of his great knowledge of the physical and mechanical aspects of Nature, and supplement it with knowledge derived from other sources.

Now, the question of Life or Mind would appear to be of greater concern to most people than that of Matter and Energy, but it will be found that they are all most intimately associated, and are but three aspects of the One Reality. Some old conceptions still linger in the minds of materialists, and are, for the time, preventing a clear apprehension of the truth; but, on the whole, the light is gradually breaking through, and becoming more generally diffused. In addition to the common belief in a Personal Creator, there is the very ancient conception that Mind is the cause and origin of everything, and that Mind existed before Matter, and, indeed, before Substance of any kind. The idea of Mind existing without Substance is an impossible one, produced by the process of converting an action into a reality in itself. Mind implies change and movement: these necessitate Substance; therefore Substance cannot be Mind without Substance. If Mind is Substance, then Substance is co-Eternal. Mind implies Intelligence and Will; how can these exist apart from Substance?

The Personal Creator was supposed to have produced the material universe as an inanimate creation, and then to have put form and life into some of the lifeless matter; plants and animals were supposed to have been made directly from inanimate stuff, and then imbued with life and the power of perpetuating their kind. Since evolution has been generally accepted by the well informed, this view has been modified; and some theologians have claimed that with the first plants and animals, which were mere jelly, a soul was given, having the plan of its bodily form, and that of all its descendants. This, however, does not agree well with the facts of biological science, which demonstrate that both bodies and minds are affected and developed by the action of the exterior world upon them, and by their reaction upon the exterior world.

Physicists show the inseparableness of Energy and Substance, and we believe that Mind or Life is equally

inseparable from them both. Basic Reality has its three-fold aspect of Substance, Energy and Life. Whether we call this Basic Reality Spirit or Ether, it is alive, and always has been alive. And if it is alive, the universe which has been derived from it is alive, and always has been alive. There was a numerous body of scientists, however, who believed that Life was the result of Chemical Activity, or of Chemical and Physical Activity. They looked upon Life as belonging to the plants and animals only, like some of the old theologians. We recognise that in all the life processes of organic beings there is chemical activity, and that the activity is continuous and very varied. There must be, however, some power more fundamental than chemical action which causes and produces that action. This power is more than mechanical: it is more than blind energy. Although we do not attribute to it the power of designing and planning, it is none the less sensitive, having its preferences and will; it is, in fact, Life, though not Life as it would be usually defined by scientists. What people generally understand by Life is the principle of feeling and acting more or less intelligently. It need not include developed consciousness, but it does necessitate sensitiveness, from which consciousness is derived. This is something distinct from the mechanical or physical aspect of pure Energy. It is inconceivable that such a principle as this could be derived from the physical or mechanical action of inanimate matter and energy. This principle must, in its very nature, have existed always, or, rather, it is an aspect or principle of Being Itself, of Reality. It is as unreasonable to think that Life could be produced from the lifeless as to think that something could be produced from nothing.

Aristotle defined Life as "the cause of form in organisms." This limits Life to plants and animals, and is not general enough. Herbert Spencer gives a wider definition. He says "Life is the definite combination of various changes, simultaneous and successive, in correspondence with external activities." This definition will be seen to include the inorganic as well as the organic, the mineral as well as plants and animals. It also implies that Life depends on external as well as internal powers. Some biologists emphasise the power of "growth" as distinguishing the living from the non-living. Organic beings absorb food, assimilate it, and grow from the inside, whereas inorganic substances attract similar substances, and grow as crystals from the outside. In organic beings the chemical activities of digestion and assimilation are very complex, and new combinations are made: plants convert carbonic acid gas and water into sugar and starch, and with ammonia and some minerals, make the proteins. It may be well, therefore, to speak of this development of Life as "Organic Life," while retaining the term "Life" for use in a universal sense. Life is Eternal and Infinite; there is nothing without Life; Life includes Sensitiveness, Energy and Will, and does not exist apart from Substance.

It is now firmly established that Matter, instead of being inert and still, is in an incessant state of activity. The minute particles or molecules of which all matter is composed do not lie close together and touch one another; each molecule is separated from its neighbours by an environment of Ether, which is perfectly continuous and solid. What appears to us to be solid matter is not actually so; the only really solid thing is the Ether, which is invisible, unsecable; it is Primal Spirit, which no one has ever seen, or is ever likely to see. Derived Spirit is another thing which, like Matter, has its origin in the Ether; it is associated with Matter, and is evolved from it, so far as we can

ascertain. The molecules of so-called solid matter are not perfectly still; and when subjected to heat they become more active, the solid usually becoming a liquid. If the liquid be subjected to a still greater heat, it changes into the gaseous state, when the molecules separate very widely, and what was a small bulk of liquid becomes a large bulk of gas, in which the molecules are very active, rushing about with great speed and force. It is the movements of molecules in steam which give the great power that drives our steam engines.

We see then that Matter and Energy are associated; they may be two aspects of the same thing. But we also see that the Molecules of Matter are sensitive to and react to changes of temperature; they become very active under the influence of heat, and much less so when the heat is greatly diminished. If you could see the molecules of steam you would see them rushing about at a tremendous speed, acting like live things in a great hurry. Well, there is no reason for believing them not to be alive. The life of a molecule is, of course, much simpler than the life of a speck of protoplasm, but it must be fundamentally the same.

(TO BE CONTINUED.)

## God and Man.

By JAMES McBLAIN.

God and man are not separate and distinctive individual powers, beings opposed to one another in the world. Orthodoxy says man is at enmity against God, and that God will punish him eternally for not doing what He (God) has told him to do in the Bible, which is called "the Word of God." It would seem accordingly that God never said a word to man except the words we read in the Bible. And the Bible, taken altogether, notwithstanding its absurd statements of a pseudo-scientific nature, and its accounts of wicked deeds done by otherwise faithful servants of God—the Bible is "the Word of God,"—the whole and only statement this God of all life has ever made to man, who is the son of His own creating, grown, as it were, out of His own being. Whatever God is, man must be of the same substance, having sprung from God's own loins, from the Womb Infinite, the Heart of Spirit. They are not two independent individuals, God and man; they are one in spirit, one in life, one in essence. The Fatherhood of God is not quite the correct statement of the fact, for man has not become separate from God; he was in God from all time, as substance of His being, is in Him now, in God the Substance of Cosmos. Man is not, properly speaking, a child of God, he is God Himself, seen from a partial, a limited aspect. God also is man in the same way, for although God is without beginning or ending, and man seems to have both, it is only as a manifestation, an appearance, of God that man is separate from God. He cannot be distinct from Him otherwise. We say man has within him a spark of God. But infinitude can give out no sparks. There is no outside to infinitude, and no parts but may be sent out. Nothing can go out from that which is the All. What appears outside of anything is still within infinity—which, to be exact, has no within or without. If God is infinite, there can be nothing else in existence but God. He is the flower, the animal, the man. All that we see or hear or think of are but aspects of God, according to our viewpoint. Existence is all God. He is the only fact of life, and we, men and women, are but the breath of that Divinity that is the soul of man and the whole.

It was said wisely, "We see in a glass darkly." What do we see? God. But we see Him darkly in a limited way, from one point of view only. We see men, and they are "as trees walking." We see trees, and we do not perceive their divinity—the mystery of all life is imperceptible in the present state of our eternal progress from the individual to the universal. Do you not experience, my brother, my sister, a dissatisfaction, an incompleteness, in connection with your inner perceptions, your subjective visualisations, aye, even your objective perceptions of everything material (so called) and spiritual? That dissatisfaction,

that sense of unreality, is the mind of the Universal ing out from the apparent narrow confines of the supposed individual point of view on the Infinitude, the infinite God that is yourself.

We think we see spirits. We do see them. But they are only aspects of the Divine, as we are. Let us never get that there is but one Spirit, who, notwithstanding the difficulties of our limited present state, is perfect in love, in justice, all perfect. We must realise after all is said, He is love. To worship love, to serve to be love incarnate, is our highest and most glorious stage, our true destiny forever. This is our highest point of inspiration. Nothing but perfect love can exist eternally and life, all life, the One Life, God, is eternal. We are in Him; We, He, are One, Perfect Love.

And still here in the flesh we are in the dark of it. We await the glory of the Infinite realisation.

## The Purpose of Life.

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

### II.

THE discovery of truth—how may this desirable be accomplished? The avenues of approach are without number. The scope without limit, excepting only by its limits as our own limitations impose upon us. "Man, thyself." The wonderful machinery of the bodily form, its poise, its balance, its readiness to accommodate itself to the needs of the moment, and its elasticity—the wisdom of its structure—if while we demand service from it we yield service to it—consideration and thoughtfulness—will be amply repaid in a measure of health and resistance to attacks of illness and disease that will be gained. The "lower forms of life" will well repay study and interest if we would seek the truth that may be found in them. Are there not builders and architects there from whom we may learn diligence, industry, and mechanical skill much may be learnt. "Instinct!" you say. Yes, but what is instinct? Whence came instinct? Some have yet to learn that the humbler brethren and sisters of we humans, as St. Francis termed them, do not cease to be when they become "dead" for they have, some of them at any rate, been described as the clairvoyant as having been near those who loved and cared for them when on earth, and not only described as the clairvoyant, but also recognised, and their names called out by the previous owners and friends.

Even so, it is necessary that we remind ourselves of how however valuable and far-reaching the discovery of truth may be, and how great a help it may be to us individually and collectively, it is not an end in itself, but a means to an end. A house is not built in order that it may be admired at a distance, but to be lived in. Colleges and universities are not intended to serve merely as instruments of culture but as providing the individual with greater possibilities of usefulness to his day and generation, since "knowledge is power."

So with each new discovery of truth, with fuller enlargement of vision, with the broadening of the mind, there comes not only greater opportunities, but also, and inevitably, greater responsibilities. A child is taught to pray at its mother's knee. It is taught to worship, to pray, to meditate, and to value as of special worth those houses of God consecrated to His praise and service. The years pass, the erstwhile child finds it can worship Him everywhere—that He is ever near—that those buildings dedicated to His worship have derived those hallowed associations, those sacred, devotional, peaceful helpings not from the act of any man in the robes of a bishop, but from those generations of God-loving men and women worshipped within those walls, and left behind the sweet incense of "holy love and pure desire." So, then, the discovery of truth is not the end of the journey, but a step in the way of life. An important step, though a step. The purpose of life that we may discover truth, in order that our lives may be lived to greater purpose and effectiveness.

The purpose of life, the discovery of truth, so that truth may be recognised as truth, and, when known as truth, appreciated, and appreciated that we may co-operate with truth, so that with conscious knowledge, appreciation, co-operation with truth, our whole life may be lifted up to a higher altitude of endeavour. Since we have discovered "Hand in hand with angels through the world we go, clinging to the strong ones, drawing up the slow."

## Man's Psychic Faculties.

COLONEL C. L. PEACOCKE AT SHEFFIELD S.P.R.

THERE was a large gathering of the Sheffield Society for Psychic Research at their new Lecture Room at the Builders' Exchange, Cross Burgess Street, to hear an address given by Colonel C. L. Peacocke, late R.A. (of South Kensington), on "Man's Psychic Faculties."

The President (Rev. Frank Ballard, D.D.) was in the chair, supported by Walter Appleyard, Esq., J.P., and a vote of condolence was moved and carried standing to the widow of G. E. Stembridge, Esq., J.P., a vice-president of the Society, and ex-general manager of the *Sheffield Daily Telegraph*, who passed over on May 13th, to the great regret of all who knew him.

Dr. Ballard, in introducing the lecturer, pointed out that man was the most wonderful creature in our terrestrial thought.

The lecturer, stating that the greatest science of mankind was man, related how forty years ago, when he was a subaltern in India, he began his serious investigations into man's psychic faculties, being interested in the discoveries of Sir William Crookes, when Spiritualism was barely regarded as respectable.

Having a month's leave, he went off to Southern India with a young Brahmin. He changed into native garb, and with his light-coloured skin passed off as a very holy man from Cashmere, and was introduced by his Brahmin companion to his Brahmin friends. Arrived at a village, he had his first psychic vision. The house he was taken to sleep in had two natives lying with their legs across the doorway, and as he was about to step over them he saw in the house a Brahmin, but on getting inside found no one, and from the description he gave he was told that it was one who committed suicide there the previous week.

The science of building up a human being was spiritual science, and he was taught their teaching thereon, which in essence was what our highest research was coming to. Asking them why the Brahmins did not come to this country to expound their teaching, he was told it would be a waste of time, as the clergy did not yet understand spiritual truth. "Look how they are looking at Sir William Crookes." The Brahmins believe man is a God evolving, son of God, imbued with the spirit of Christ, a trinity consisting of body, soul and spirit, always growing.

Confining his remarks to the solar system, and putting aside for the time the universes beyond, the speaker claimed that we are self-conscious units, the embodiment of a consciousness in accordance with the laws of Nature, and not a fortuitous concourse of atoms. As to the atom, these "billion (?)": taught there is no such thing as matter, but manifestation of the Holy Ghost used in the solar system for building up forms. No unit of life—nothing—but has a body.

On reaching the next state we still have a body of finer texture, embodying the emotions—the body of feeling, the psychic body. There are certain glands in the human body used by the psychic body in the brain, and we could not use the physical body without the psychic body, and the emotions, such as rage and love, were reflected in the physical instrument. Beyond this was a still finer body, the mental body, for creating concrete thought. Take, for instance, the idea of triangularity and the endless variety of triangular forms. These three bodies must have matter to suit their respective spheres. Units of consciousness are built up of all the finer worlds of the solar system.

One who has passed over has no physical body, but he is aware of us because all of us are in the same state, but we should not perceive him, as we have not developed those glands which give us clairvoyance.

A son of God cannot die, but a human being "dying" is confused on finding that he is ignored by those he sees, thinks they are rude, until he realises that they are asleep in their waking life, and the "dead" man imagines his relatives cut him dead.

The Colonel told how the military authorities regarded psychic investigation, and how on that account it is on the military records that he was in this matter mentally deficient. This life is but a brief day in our existence as sons of God. In the world where language is unnecessary each unit of consciousness can commune with another.

He now dealt with the inter-penetrating of matter, spoken of as the fourth dimension, and the transportation of the mortal body, and related a personal experience when engaged in South American primeval forests in the interior water-sheds of the Amazon river, where existed a tribe of women only. With one other white man he travelled by compass through the dense jungle. They cut a road in three days and established a camp, and he, with machete in one hand and revolver in the other, at 1 p.m. arrived at a water-course, and had a rest for an hour, eating biscuits and chocolate, and then walked back through the cutting for two hours, and sat down on the mossy trunk of a tree, when he heard shouted twice "Hullo!" He rose and took two steps, when he found himself flicked back in an instant of time to the place he left two hours before, and there was the tinfoil he had removed from the chocolate. The transportation of the body had been recorded of many persons. (Here it may be mentioned that at question time he was asked if he considered his case parallel to the case in the Acts, of Philip being carried away to another place, and as to his idea of the *modus operandi* of this transportation, and said it was believed amongst the natives that this forest was haunted by non-human entities, who had the power, and used it, of instantly transporting human beings entering their domains.)

He stated he was a member of the London Ghost Club, whose members discussed all kinds of abnormal happenings, such as apports, of which many hundreds had been collected, and told of a psychic fellow member who when travelling in Piccadilly Tube had just left Holborn and Covent Garden when he found in his hand an antique sugar castor. Questions put to the intelligences who do this apport business as to where the apports had been taken from, elicited the answer. "There is more wealth lying at the bottom of the ocean than would stock all the shops in London," but the purpose of these apports is not yet clear.

Outside the solar system of concrete forms lies the true home of every one of us as evolving Gods. We are here for the purpose of learning our lessons, and each one for himself learns as he desires. Such Societies as he was addressing enabled us to develop with more speed, and to help fellow beings to begin to think about their possibilities as sons of God.

After the lecturer had answered many questions, a vote of thanks was carried by acclamation.—W.H.B.

S.O.S.—Are there any SPIRITUALISTS in Taunton, Somerset? A gentleman and his wife have recently gone to reside there, and would be glad to communicate with any such, with a view to forming circles for development and investigation. Inquiries to be sent to the EDITOR.

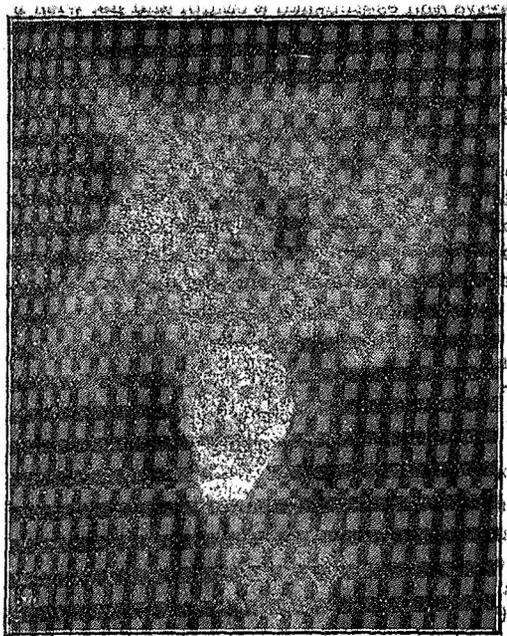
FLOWERS FOR EARTH.—The Macclesfield Congregational Church Magazine says: "We are all ritualists after some fashion, whenever we try to give appropriate expression to our thoughts; and we may all learn from one another if we will. . . . It was interesting to learn that members of the Spiritualist community dislike throwing earth into the grave, and cast flowers instead. The old custom has no beauty that we should desire it. In its far-off origin it was quite unlovely. Might we not adopt the more gracious practice?"

## Spirit Photography at Weston Vicarage.

### RETURN OF SIR WILLIAM CROOKES.

By the REV. CHARLES L. TWEEDALE, Vicar of Weston,  
near Otley.

A FEW EXPERIENCES connected with the visit of Mr. William Hope to Bradford on March 25th, 1929, may be of interest to readers. Two days before, on March 23rd, my wife and I had retired to rest. The time was about midnight, and my wife was asleep and breathing heavily. Suddenly she was entranced in her sleep (being entirely unconscious of what happened), and began to call my name loudly and eagerly, not in her own voice, but in that of Elizabeth Coates, my aunt, who died 20 years ago; the intonation and inflexion being perfect. In answer to my query as to who was speaking, I received the eager reply "Lizzie! Lizzie!" Then followed loud expressions of delight that she was able to speak with me.



I must here explain that for six years prior to her death she was paralysed, unable to speak, or move; enduring with rare patience and fortitude what must have been a living death. It is impossible to describe the note of triumph in her voice as she cried, "I can run and walk now." "I can sing now." I know it filled me with delight, and made me realise what St. Paul meant when he said, "O grave, where is thy victory?"

Continuing, she said, "When that photographer comes, I am coming on the plate." The communication then ceased.

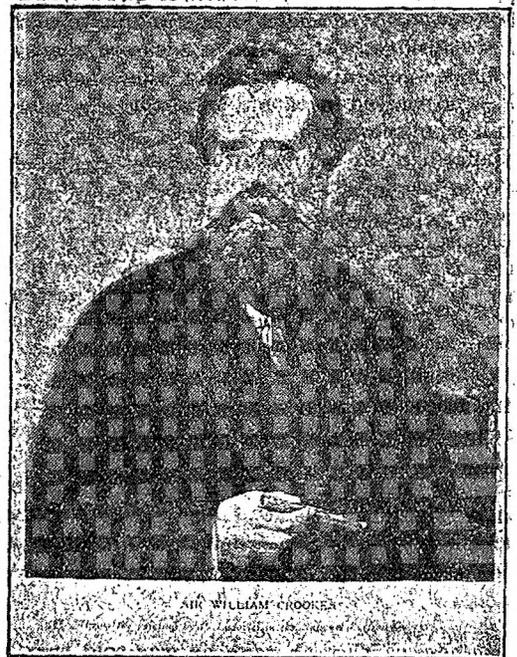
After Mr. Hope had lectured in the Mechanics' Hall, Bradford, on Monday, March 25th; he accompanied me to Weston, and stayed the night at my vicarage. We were very careful not to tell him about my aunt and her expressed intention to show up on the plate. During supper he suddenly became clairvoyant, and said that he saw the spirit form of a woman in the room, and gave a most perfect description of my Aunt Elizabeth, whom he had never seen in the mortal, and whose photograph he had never seen. On Tuesday, the 26th, he exposed a number of plates under good test conditions. The plates were purchased by me in unbroken boxes. I loaded the slides, signed the plates after insertion, carried the slide to the camera, which was carefully inspected, and developed and fixed the plates after the exposure had been made by Mr. Hope, who was not allowed to place his hand over them or handle them until fixed.

The plate bears a perfect likeness of Elizabeth Coates as she was shortly before her death, clearly recognised by us beyond the possibility of mistake or doubt. As she was never photographed after middle age, and there is no nor-

mal picture or photograph in existence showing her as was towards the close of her life, as this psychic photograph does, this fact makes fraud impossible.

Two of the plates bear the face of another man in addition to the sitters. This face is the reputed likeness Antonious Stradivarius, whose varnish I have been investigating for more than 40 years, and have lately recovered perfectly. Some of the plates show parts of Strad's signature across the face. This is the second occasion on which this reputed likeness of Stradivarius has been obtained at Weston, which fact was unknown to Mr. Hope, who had not seen the engraving of the reputed likeness Stradivarius.

The third face to show up on the plates was remarkable strong and vigorous, the features being clearer and better defined than my own, which are shown on the same plate. We did not immediately recognise it, but careful comparison with several photographs showed it to be none other than Sir William Crookes. Copies of this psychic photograph were dispatched to relatives and friends of Sir William, with



the result that it was at once identified by two of his relations, and by the family doctor and the doctor's wife. The psychic photograph being shown suddenly and without explanation to Sir William's grand-daughter, she instantly recognised it, which testimony is again reinforced by that of Sir Oliver Lodge, who knew Sir William for many years, and who in a letter to me says, "the face above your head might well represent a younger portrait of Crookes." Comparison of the spirit face with that of the portrait by Ludovico, which formerly hung in Sir William's dining room, will show the identity to those who did not know him personally. The obtaining of the recognised spirit picture of Elizabeth Coates, foretold in trance by the deceased herself, and confirmed by the clairvoyant vision of the photographer, each part of the triple manifestation occurring on three succeeding days, and followed by the manifestation and recognition of Sir William, constitutes a most wonderful, convincing, and evidential experience, proving conclusively that the dead rise immediately, and not at the Last Day, and that communication with them is as natural and as possible as it was to Christ and the Apostles.

The shortest and surest way to live with honour in the world is to be in reality what we appear to be.

MR. B. BOWEN, of 116, Dumfries Street, Treherbert, asks us on behalf of the Rhondda Progressive Spiritualist Church to thank the many friends who have kindly sent parcels of clothing for the use of the poor of the Church. Their kindness is highly appreciated, and was extremely helpful.

### Spiritualists' National Union.

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

**PRESIDENT.**

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

**VICE-PRESIDENT.**

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

**TREASURER.**

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

**AUDITORS.**

- H. H. WRIGHT (Sowerby Bridge), 7 papers. Proposed by Manchester, Ardwick, N.S.C.
- R. F. BREWER (Manchester), 5 papers. Proposed by Luton N.S.C. Seconded by F. C. Keightley.
- G. A. DIXON (Manchester). Proposed by Manchester, Ardwick, N.S.C.
- R. B. FOOT (Southampton). Proposed by A. G. Newton. Seconded by E. S. Newton.

**SUBSCRIBING MEMBERS' REPRESENTATIVE.**

- F. 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.
- W. G. GUSH (Huddersfield). Proposed by Ashington N.S.C.
- E. A. KEELING (Liverpool). Proposed by Manchester, Ardwick, N.S.C.
- MRS. A. OWEN (Dublin). Proposed by Liverpool, Daulby Hall, N.S.C.

GEO. F. BERRY, Gen. Sec.

**MINUTES OF THE MEETING OF THE COUNCIL HELD AT THE SPIRITUALISTS' NATIONAL CHURCH, DAULBY HALL, LIVERPOOL, SATURDAY AND SUNDAY, APRIL 27TH AND 28TH, 1929.**

Present: E. A. Keeling, in the chair, supported by R. A. Owen, M. Baumanell, T. Bogue, W. G. Gush, A. H. Jones, G. F. Knott, J. B. McIndoe, A. G. Newton, E. W. Oaten, Mrs. E. Paling, A. Smith, Miss L. M. Stair, J. M. Stewart, and the General Secretary. Messrs. Burrows and Jackson were unable to be present through sickness. Letters of sympathy were sent to the absent ones.

Correspondence: Mr. R. Boddington tendered his resignation from the Council owing to the pressure of business claims. The resignation was accepted with sincere regret, and it was resolved to record on the minutes the Council's high appreciation of Mr. Boddington's services during his 22 years' association as Councillor. This created a vacancy in the office of Vice-President, and Mr. W. G. Gush was unanimously elected to the vacant office.

An invitation to hold the October Council meeting in Brighton was accepted.

The Northern D.C. raised a point for consideration regarding the general character and suitability of candidates for the Exponents Examinations. It was resolved that the Education Committee be requested to devise some machinery for ascertaining the character and suitability of applicants presenting themselves for the Committee's examinations. Other correspondence was received, and the General Secretary instructed thereon.

Reports: National Fellowship of Platform Workers. A report of a joint meeting between representatives of the B.M.U. and the S.N.U. Exponents Committee was presented. The Exponents Committee put forward a motion asking permission to withdraw from the Scheme as pre-

sented, and requesting permission to proceed with a revised Scheme without further consultation with the B.M.U.

International Spiritualist Congress Funds: It was resolved to allocate a sum of £75 from the total in hand to assist the next Triennial Congress. The balance to be used in the purchase of the English translation of the official report of the 1928 Congress, and that copies of the report be placed in public libraries and elsewhere.

Trust Property and Pooling: The Committee reported the completion of a number of Joint Trusts, and applications from churches for new Joint Trusts to be set up. An option to purchase property at Matlock Vale as a centre of Spiritualism was declined, with thanks to the owner for the offer.

It was resolved that the Model Trust Deed clauses be printed on suitable vellum paper, and made available to churches setting up Joint Trusts with the S.N.U., with a view to reducing the costs of preparing the necessary Trust Deeds.

Pooling: It was resolved to suggest to churches having or about to have fire insurance policies on their premises, that it would considerably help the B.F.P. if their insurance business was transacted through the agency of the registered office.

It was resolved that from the next quarter day the interest on loans of £50 and upwards to the B.F. Pool be raised to 1½ per cent.

Publications and "National Spiritualist": Plans were formed with the object of increasing the sales of literature and the monthly journal. It was resolved that as from August 1st next the retail price of "Psychic Philosophy" shall be reduced from 5s. 6d. to 5s., plus postage.

Finance and General Purposes: The quarterly statement and the draft of the annual balance sheet was under consideration. It was resolved to publish a complete statement of all church and private donations received to date for the £400 Appeal for presentation to the A.G.M.

The engagement of the Salford Town Hall for the A.G.M. was approved. It was resolved to alter the agenda of the Conference to permit the Mayoral welcome and the Presidential address to be taken as the first items.

In response to a proposal to consider joint trading with the B.S.L.U., representatives of the two Unions met and discussed the possibilities of the problem. It was resolved that as a first step towards that end the two Unions should consider the practicability of establishing a joint office in Manchester, but each Union to have control of its own staff, as at present.

A motion to consider the possibilities of removing the registered office to London was referred to the F. & G.P. Committee to secure information, and to report.

Parliamentary Activities: A report of interviews with the leaders of all three political parties was given in detail, and plans for the further conducting of the campaign agreed to. It was resolved to send to all Members of Parliament a copy of the Manifesto, a Pledge Form for his signature promising to help us in the forthcoming Parliament, and a copy of the leaflet, "What Other Countries Have Done." Further, that parcels of the Manifesto, etc., be sent to all affiliated churches, and as many other Spiritualist churches and Associations as possible.

Healing Committee: It was resolved to proceed with the publication of a Healers' Case Book for the use of healing mediums or healing groups working in affiliated churches. It was resolved that the case book should be loaned free to diploma holders, and to be open for inspection by the Healing Committee at least once annually.

New Members and Churches: Three new subscribing members were accepted on a ballot vote.

Nine new churches were accepted into affiliation from the areas of the Northern, South Wales, and Yorkshire District Councils.—GEO. F. BERRY, General Secretary.

—WHEN a man is wrong and won't admit it he always gets angry.—HALIBURTON.

SILENCE is the best remedy for anger; if you say nothing, you will have nothing to unsay.

## Spiritualism: What Will Be Its Future?

By JAMES LEE-RICHARDSON.

THIS subject has been dealt with several times in these columns, but my purpose in raising it is to endeavour to throw, if we can, another ray of light on the question.

Let us for a moment look at the past. Going back to Early Christianity, which was not unlike the Spiritualism we know to-day, a close study of history reveals that, but for the interlude of Constantine, the band of Early Christians would have grown more naturally and legitimately, and not have lost sight of their original beliefs and practices, in the mass of ceremony and ritual which the invaders brought with them.

Let us survey the position. Constantine, occupying the Roman throne, looks round his kingdom, finding a land restless with religious dispute.

He saw the followers of the mythical Gods in trouble with the Greeks; he saw the Early Christian advocates at war with the followers of Rome. There were scores of other divisions. He longed for peace.

There is no doubt that Constantine possessed a certain amount of wisdom—his selection of the Early Christians proves that—but his wisdom only held dominion within material bounds. It was statecraft. He originated a plan, impractical spiritually, but which eventually brought about a considerable amount of the religious peace for which he sought. Why not a UNIVERSAL religion?

Constantine watched the babel of the priests of the different sects within his kingdom. He examined them closely, these different sections of the people, and eventually chose the Early Christians for manipulation.

He chose not the sect which was then the strongest, but that which was gaining new adherents most rapidly. And so his choice fell upon the Christians, a body of people who lived in fear of persecution and slaughter, and who were destined to become blinded when presented with power. He was eventually converted, and where previously they were looked upon as perhaps the most "wicked" of all, the Christians became fashionable and their movement grew rapidly. In vain did the Early Christian leaders cry out in warning to their true followers—they became blinded with the sudden power and position—the "Universal" religion. All the recruits which Early Christianity gained brought their own old beliefs with them. A truly "Universal" religion was formed, but the psychic truths held by the young movement was drowned in a sea of ceremony, theory and ritual. The Early Christians no longer led, but in their blindness were being driven.

It is an old story, and has been told before. But it has a moral which is most vital to the Spiritualist community. Sooner or later, in our future life, will come the trial when we shall be placed in something like the same position as the early church. Shall we, too, fall and lose?

It is indeed a great work that the spirit world is doing, and the thought that after all their work should be in vain must be cruel to many. There is no doubt that we are divided on the question "Is Spiritualism a separate religion?" Should a similar crisis come to that with which the Early Christians were faced, as I believe it eventually will, are we sure of keeping our truths and principles free from the adulteration of the mass. At any rate, we shall have a better chance of doing so if we stand prepared.

If we are not a separate religion, and stand only for the centre truth—Immortality—shall not our vital conviction be lost in the sea of ritual of the orthodox church into which we are to be eventually dissolved? AND ALL THE WORK WOULD BE IN VAIN!

These are but a few thoughts meant to originate others. It is difficult to predict the future of Spiritualism, but one thing seems certain: It will depend, to no mean extent, on how we stand as a movement; on the saneness of our leaders; AND OF OUR OWN FAITH IN OUR OWN MOVEMENT SHOULD A CRISIS EVENTUALLY COME.

It is better that we should grow slowly and naturally rather than too fast. Our future will be safe if our minds are directed to the type of followers we convert, not to the

speed at which we convert them. We must look carefully around us and specially choose as leaders those who are worthy of representing our movement; in whose hands it will be SAFE to leave our destiny.

## The Narrow Way.

By J. D. B. PLIMSOLL-MARCHETTI.

THE inhabitants of Galilee, the Galileans, were fiercely antagonistic to the chosen ones of the Lord, the Israelites. This historical fact is deeply interesting, bearing, as it does, a deep significance which to-day is rarely felt, let alone comprehended.

The origin of such an hostility between the two adjacent groups of people exposes a fallacy which is still rampant at the present day, though perhaps not so universally prevalent as half a century ago. The fallacy here referred to is the doctrine of Biblical infallibility.

According to present-day Christian doctrines and creeds, the Bible is the direct Word of God, and, as such, divinely inspired and infallible.

Moreover, the God in question is the Jehovah-God of the Old Testament, very few, if any, of the present-day Christians realising that a radical distinction must be made between the Jehovah-God of the Old Testament and the Father which is in Heaven, spoken of so eloquently by Jesus Christ, the Nazarene reformer.

The Bible would have us understand that the Jehovah-God chose as His tool for working His wonders in the mundane world, the Israelites, who reciprocated this Divine favour by regarding the Jehovah-God, revealed on Mount Sinai, as the One True God, and vowing to worship and honour Him for evermore.

"Thou shalt have no other Gods besides me," thundered the Jehovah-God during the revelation on Mount Sinai, and the Bible represents Moses as inscribing this divine message on a block of stone.

This revelation, as chronologically represented in the Bible, took place in the mists of antiquity. Thus, at a very remote period in the history of the human race, the Jehovah-God revealed Himself to the chosen race, the Israelites, and thereby filled them with overbearing conceit and bombastic bigotry, in such measure as to lead them to regard peoples outside the bounds of their own race as swine of unprecedented dirtiness.

Such is the Biblical representation.

Galilee was the centre of activity of a sect known as the Nazoria or Nazarenes. This school of religious devotees originated amongst the Galileans at a very remote period in history, a period far anterior to the inscribing of the divine laws by Moses on Mount Sinai.

The exact place of origination of this little known sect was in the ancient city of Nazara, which, in later times, became the site of the Biblical Nazareth.

Here, in the Nazara of antiquity, the Nazoria, performed their secret rites and jealously guarded their concealed doctrines.

The descendants of the scriptural Nazars, those magnificent figures vaguely referred to in the legends of antiquity, whose personality and vigorous teaching became indelibly stamped on the thought of the succeeding ages, became known as the Elder or Older Nazarenes.

The last great leader and organiser of this sect was John the Baptist, that towering figure of occult teaching, so cruelly distorted and falsely humbled in the pages of the New Testament.

The elder Nazarenes were never regarded as faithful upholders of the prevailing religious tenets. Then orthodox in these matters was suspected and questioned; on quite substantial grounds, by the Scribes and Pharisees in Jerusalem, but, nevertheless, the Nazirite initiates were respected, probably on account of their great power over the multitude, and were, consequently, unmolested and free to perform their rites and foster their doctrines in secrecy.

In Matthew (xiv. 5) one may read that the multitude

regarded John the Baptist as a prophet. Herod, when seeking to end the life of the Baptist, feared the wrath of the populace.

It is more than probable that the multitude here referred to consisted of initiated and uninitiated Nazarenes, and John was their acknowledged leader, and this passage serves to demonstrate the large number of adepts and the power possessed by this sect.

The secret mysteries of initiation are termed in the translation of the Nazorian text-book the Codex Nazaracus, assembles, or Mysteries of Life. The assemblies, in their practical form, were utterly distinct from the rites and practices performed by the worshippers of Adonis at Byblus.

The Nazoria were Chaldean Kabalists, and as such were the recipients of the ancient wisdom, which, alone, is divine truth.

They were the descendants of the original possessors of the archaic philosophical wisdom, and, as was the law, jealously guarded with their lives the secret doctrines of which they were the guardians, against possible contamination by the vicious multitudes.

The chosen race, or Israel, chosen, however, only according to the Bible, never knew, never comprehended, the True God. Such was their ignorance of the divine hierarchy, that they actually indulged in idolatrous rites and practices, practices utterly alien to the secret revelation which had passed into the keeping of the Nazarenes.

The name IAO was the secret designation of the Phoenician Mystery-God.

The designation, as history unquestionably demonstrates, was borrowed from the Chaldeans, who designated the Creator, the Lord of All, by IAO, His secret name.

Invariably the worshippers of Bacchus were believers in a tradition involving Nysa and a cave in which the god was reared.

Amongst the many interesting writings of Diodorus occurs the following passage, which is of great value to students attempting to elucidate the ramifications of the original secret doctrines, and attempting to distinguish them from the pseudo-creeds which, like weeds, sprang up in great numbers in every conceivable place and circumstance, and threatened the very existence of the archaic sacred truth.

Diodorus says: "Osiris was brought up in Nysa, in Arabia the Happy; he was the son of Zeus, and was named from his father, nominative, Zeus, genitive, Dios, and the place was named Dio-Nysos."

Since the designations Bacchus and Dionysus are synonymous, referring to the same god or heavenly being, Bacchus being the Latin translation of the Greek Dionysus, it is important to observe that Osiris and Dionysus are, according to all reasonable interpretations of the above Diodorean passage, identical. In other words, Bacchus and Osiris are likewise synonymous, referring, undoubtedly, to the same deity. If this be not so, how is the remarkable fact to be accounted for that the birthplace of Osiris was named Dio-Nysos?

Further, since all traditions woven around the mystical figure of Bacchus involved the name of Nysa, is it unreasonable to conclude, therefore, that Osiris was identical with Bacchus or Dionysus, being reared, as he was, in Dio-Nysos, which, when translated, means the Zeus of Nysa?

Moreover, Euripides states most emphatically that Dionysus was of Indian birth, coming to Greece from that much-misunderstood country, and there being adopted as one of the highest deities, being second only to Zeus in the Egyptian hierarchy of gods, thus directly confirming the supposition that Osiris and Bacchus are identical deities.

It is interesting to learn that the Egyptians, according to the archaeological research on the subject, believed the birthplace of Osiris to have been on Mount Nissa, a name bearing a strong resemblance to the Bacchanal Nysa, and serving, according to geographers, as the Egyptian designation of the Jewish Sinai. Moreover, the Hebrew term for the Dragon Serpent was nis, and the month in which the Jewish Passover was celebrated was known as-nisan.

Such a series of parallels is strikingly significant, and cannot be disregarded in a discussion amongst upholders of controversial ethics.

Is it not feasible to suppose that the Jehovah-God of Mount Sinai is identical with Osiris, the Egyptian Most-High?

Further, since Osiris is identical with Bacchus, or Dionysus, may we not cogently classify the Bacchanal worshippers and the Jehovah worshippers as members of one religious family?

Such an identification at once explains the reason why the Galileans bore such a degree of animosity towards their Jewish neighbours.

This one historical fact reveals, upon close examination, a tremendous clash of religious ideals and practices.

The chosen race, so falsely designated as such by the Biblical writers, were, as shown above, worshipping and idolising a man-made deity.

The Galileans, so vehemently characterised as social and religious outcasts by the same prevaricating hands, were, in reality, in possession of the archaic secret doctrines, and were the followers and disciples of the One True God, the Ineffable Name.

It can easily be seen, therefore, that the Biblical venom directed towards the Galileans was born of fear and blind ignorance, and that the scorn and lofty disdain with which the Galileans antidoted the effects of such venom was the result of a sure confidence that they were the possessors of, and participators in, the One True Wisdom.

The Christian Bible and scheme of doctrines demands revision.

## A Spirit Message.

Does it seem to you a bigger venture of faith to say "I exist, and can approach you," than to say "God exists, and can approach you"? Surely, if the possibility of invisible approach is admitted, which it is, it establishes for itself a limitless fact in such matters. The mystery of mysticism cannot be explained. Why try? You cannot explain the mystery of life, of God, even of your own two-fold existence. You are indeed a mystery to yourself. Then learn it, and know that mystery is the veiling of the invisible from the visible, and take in faith the facts that I am writing for you, and question not too deeply their meaning. For you are being shown by short and easy stages what you could not bear if shown in a larger way all at once. You are privileged thus far to penetrate to us, and we to you, and much knowledge and guidance will come as your spiritual nature strengthens to bear the penetrating into this spirit realm. But mystery there will always be—in fact, still is—to us who see more clearly on this higher plane. Mystery calls forth faith, and faith must needs be, for faith is necessary to the perfecting of character.

Perfect love casteth out fear—fear is usually caused through selfishness, since perfect love should be self-forgetting. Therefore, love must cause fear to cease as you return your love to the giver of love. Be at peace, and fear not, for as yourself, forgetting love, is thrown into the Divine, all fear will leave you, knowing that He who loves will have you in His keeping, and in the presence of so much love all thought of selfish fear should melt away.

Lay up for yourself treasures in heaven, where moth and rust doth not corrupt, and where thieves do not break through and steal. There will your heart be also. I tell you this, although you have heard it often. But when you see it happen, as I am doing all the time, and the awful void to people who have no spiritual vision laid up, when the earth vision is removed—all their interests gone, all knowledge (only for earth use) of no account. Yes, indeed, the plight is pitiable both in men and women as the real truth of a wasted earth life bursts upon them. For the things of earth are passing, and verily they have their own reward. But the knowledge of the spiritual is eternal. Such things as the acquiring of knowledge for mind growth are of great value here, and the earth things of earth alone, in so far as they train the character in acts of unselfishness, have their place in the forming of character. For life is but a large training school in the march towards greater perfection. Believe me when I tell you what is great in the world's mind shall be small, and what is small shall be great.

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, JUNE 14, 1929.

## The Onward March.

ALL life embodies the struggle for attainment, and by struggle strength and experience are garnered. The individual who merely drifts through life, gliding with the tide of circumstance, may imagine that he is escaping some of the effort which Nature demands of us all, but sure it is that sooner or later he finds himself entangled in the shoals or tumbling over the rocks with which the river of life is beset, and becomes stagnant or bruised by his experience, and, if only in a state of despair, begins to struggle for fuller life and larger activity. We are learning to know that beneath the threshold of consciousness there is a greater man than the one we know. As Andrew Jackson Davis said many years ago, "The child is the repository of infinite possibilities," and the full stature of manhood does not exhaust those possibilities. Neither shall the untold stretches of a future existence be sufficient to easily exhaust them.

One of the lessons we are learning is that even the spirit world into which we pass through the gates of death is not the "home of rest" which so many of our hymnologists have imagined, but a land where activity merely takes another form and is directed into new channels. It is perfectly true that in many respects life in the next plane of manifestation is similar to life here. This is bound to be so in the nature of things, since life consists very largely of human relationships, and the humanity which peoples that land is comprised of the humanity which went from here.

Love and ambition still struggle for expression, while the sweets of friendship enable us to find our greatest joys in the companionship of our fellows; but it must not be supposed that the conditions of life in the spirit world are identical with those here. One of the greatest struggles which occupies us here is due to the inertia of matter. In order to manifest our personality and express our desires we have to manipulate and mould the dense physical substances of this plane, and the process is often laborious and complex. An inventor conceives a new machine in what we term his "mind's eye." He is able to visualise the machine at work, to see it eating up certain materials and turning out finished products, but in order that it may be embodied in a practical form in a physical world it is necessary to draw plans, elaborate designs, consider scales and proportions, and put much work out to others for the construction of such a machine. It has to be based upon the solid earth, and foundations must be strong enough to carry it. The inspired idea may be visualised in the air, but the physical machine must rest upon *terra firma*; and so a long and tedious manufacturing process must be passed through in order that the idea may be realised in matter. Thought does mould matter, but only by a slow and laborious process, in which time and space bear their part.

How different must be the activity of the human consciousness when the inertia of matter is supplanted by a

plasticity which enables a thought to mould itself direct, as the force of a magnet creates lines of force in a mass of iron filings, or a wireless impulse creates a visible chain which enables it to be attracted by the receiving apparatus. Yes, there are differences, and great differences, between life on earth and life in the spiritual world, but the two planes are linked together in a wonderful intelligent plan, and one is a fitting preparation for the other. Just as the child must learn to walk before it can run, and must learn to control its body before it can learn to control express engines and flying machines, so it is that that thought is expressing itself in a material world through a slow and laborious process, only as a training ground for that greater facility with which it will mould the substance of its new world, when it has passed beyond the limitations of physical things. There is evolution in speed. In a very large portion of the onward progress which we civilisation is the gradual overcoming of the limitations of time and space. In the infancy of the race man was limited to walking and running; then to the use of footed animals. Later to steam, and later again to electricity, all of which in their turn depended for their successful exploitation on the lessons which were learned by the slower methods which preceded them.

The onward march of progress is making life a speedier thing than it used to be in the quiet days of bygone ages. It is all a promise and a training for a greater world, and the inertia of our environment will be more easily directed by intelligently directed consciousness ever striving to overcome its environment to express its potential powers and ideas.

## CURRENT TOPICS.

EXCELLENT CATALOGUE. THE National Laboratory of Psychological Research has just prepared a catalogue relating to its library, which ranges in date from the year 1450 to 1920. It contains a very large number of books of old date dealing with magic, conjuring, illusions, etc., together with quite a number of works dealing with witchcraft, sorcery, and divination, many of which are extremely rare. There is also a sprinkling of works on Spiritualism and psychical research. The library is undoubtedly one of the most valuable of its kind in the country, even in the world. We are pleased to see that editors, librarians, and reviewers are invited to use the resources of the library, and to consult its volumes upon any subject. Such a collection of works in any country is of first-class value. The catalogue has been compiled with the greatest care, and is certainly a credit to the Laboratory and its staff.

FAITH HEALING. *Reynolds' Newspaper* reports a faith healing campaign by a Mrs. L. E. Wall, of the Baptist Church, Hull. A number of persons at a testimony meeting declared that they had been cured. "They include a young woman who claimed to have suffered from cancer; a young man deaf and dumb since childhood; a boy whose skull was fractured in an accident, and who subsequently became deaf; a girl suffering from cataract on the eye, with consequent blindness; a middle-aged woman suffering from hemorrhage of the heart following rheumatic fever." We are told that "the night scenes of great religious fervour followed these announcements." It is quite usual in such cases, of course, to associate the cures with the particular faith of the healers, but the facts seem to show that certain people have the gift of healing, and that faith of any kind may act as a stimulus to their power, but that the particular brand of religion which they happen to follow has little to do with the cure themselves. Sometime in the future such scenes will be taken from the realm of faith and placed upon a scientific basis. This does not necessarily mean that their spiritual significance will be less evident, for we are learning to know that there are laws of spiritual activity, just as surely as there are laws which govern the motion of an atom or the growth of a tree. The age of miracles is dead, only because we are discovering Nature's laws.

**CRUEL SPORTS.**

We are pleased to see that the League for the Prohibition of Cruel Sports has been very active during the Election.

There was a time when the animal creation was regarded as having been specially called into existence for man's sole benefit. The evolutionary conception of life, however, is causing a considerable moderation in such an attitude, and for many of us life, whatever its form of manifestation, must be regarded from a higher vantage point. The day has gone by when excuses had to be offered for daring to put in a plea for the humane consideration of animals, or for being so audacious as to interfere with the lordly prerogative of man to kill in the name of sport. Self-preservation and self-protection make it sometimes necessary to remove animals from our path, but we think there is neither sense nor reason in the chasing of animals (particularly tame animals) to provide an afternoon's amusement. Under present circumstances animals are too often preserved and brought up in a semi-tame condition for the sole purpose of being hunted and chased. It does not appear to us to be very degrading.

**HAVE ANIMALS SOULS?**

THERE was a time when animals were regarded as creatures without souls, but a very great change is coming over man's attitude towards such a question. There are many of us who are convinced that animals at times display characteristics which are more than instinctive, and border on a form of distinct intelligence, while Spiritualists have had many reasons to believe that under certain conditions animals may survive beyond the grave. Whether this applies to all is a question which is not always clear, but at its basic root "all life is one life," and has its purpose to serve. We owe much to our lesser brethren, and we think the time has arrived when the thoughtlessness associated with the hunting and chasing of animals should give place to something better.

**THE PROCEEDINGS OF THE INTERNATIONAL CONGRESS.**

THE full verbatim report of the International Congress held in London in September last is now in the printer's hands, and proofs have already been passed. They should be ready for delivery in the course of a few weeks. The report is being printed both in English and French, and should therefore be of value to those who speak one of these languages and are studying the other. The volume will be on sale at THE TWO WORLDS Office. Those subscribers to the expenses of the International Congress whose subscription included a copy of the Proceedings will be supplied as the volumes are delivered from the printer. They form a permanent and interesting souvenir of a memorable event.

**RESCUE WORK.**

"Else what shall they do which are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?"—I. Cor. xv. 29.

It is common knowledge that prayer for the dead is a matter of vital difference of opinion in the Christian churches. Perhaps we are interested, for if the Protestants admit, as the Roman Catholics do, that the departed can be helped by prayer, our broader claim that they are not only conscious but can reply should find thoughtful acceptance.

According to Paul, the early Christians held a special service of baptism for the unbaptised dead, where one of their number would of necessity act as a medium for an adult.

Our own rescue circles endeavour to help obstinate or unfortunate spirits in a different way, although there are those who say "Let the dead help the dead and the living the living," but it is generally agreed that when brought into contact with any either in the body or out of the body, who require help, it should be freely given.—H. D.

**SPIRIT COMPANIONSHIP.**

"BE of good cheer, for angels guide you night and day. You are not always conscious of this, but it is a fact nevertheless."

This was a message received by us through our message board on a recent Sunday afternoon. On the same evening we attended the well-appointed Wimbledon Spiritualist Church, to see and hear Mr. and Mrs. Whyman. After an interesting address dealing with the after-life and return to earth, as given to him by a spirit, Mr. Whyman proceeded to give clairvoyant descriptions, and coming to us, gave us a very good one of our son, also his name, character and disposition. Convincing as this was, our boy's message was more so. It was that we had once taken him a long and strenuous journey, first by land and then by ship, then by ship and land for three weeks. Now this was exactly the time we took when we visited his grave at Damascus in 1924, and it caused us to recollect four coincidences. We had not reserved any accommodation, but when we joined our boat at Brindisi we were allotted a three-berth cabin, and on changing to another steamer at Alexandria, exactly the same thing happened. On arriving at an hotel in Damascus we were shown to our room, which contained three separate beds, and lastly at Jerusalem, on our way home, our room was furnished with three similar mosquito-curtained bedsteads.—H. D.

**M A R V E L S .**

A LOCAL PAPER has this:—

PHONE MESSAGE SENT AT SPEED OF LIGHTNING.

"It takes mere time for a person to speak one syllable than it does for the human voice to travel the complete length of the longest telephone circuit on earth. Suppose, for a moment, that a resident of Los Angeles was travelling in Europe, and desired to telephone home from Stockholm that it was his intention to proceed to Constantinople. He had reached the point in his conversation where he is pronouncing the word Constantinople, but before he can finish saying the syllable 'Con,' the listener in Los Angeles has already heard part of the first syllable, and before he can begin the next word after pronouncing Constantinople, the entire name has been heard in Los Angeles, which is approximately 8,400 miles distant, by way of the radio trans-Atlantic telephone circuit. To speak one syllable requires about four-tenths of a second time, whereas the time for the voice to go from Stockholm to Los Angeles, or from Los Angeles to Stockholm, is only about one quarter of a second."

No one can imagine what the world and life will be like in another hundred years! Notwithstanding all these marvels that are taking place and being discovered, Homo Sapiens is said to know nothing of the universe and cosmos.—A. K. VENNING.

**INSTRUCT THE CHILDREN.**

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday School, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday Schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning same will gladly be supplied by

G. F. KNOTT, Secretary.

British Spiritualists' Lyceum Union,

20, Toad Lane, Rochdale.

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## A Friendly Challenge to the Medical Profession

At the outset let me say that I have nothing against doctors individually, but I think their system of medicine does not answer. I would work with them if they would, and I know many of them would be pleased to do so, if their bigoted Medical Council did not obstinately forbid them under threat of excommunication.

I want doctors to see and test what I can do. "The proof of the pudding is in the eating." Form an independent public committee to watch the proceedings, then let doctors give me fifty cases—fifty "incurable" cases—of chest complaints or lungs, pneumonia, heart trouble, stomach ailments, gastritis, infantile paralysis, neurasthenia, rheumatoid arthritis, etc. Let the best doctors the Medical Council can select take another fifty similar cases, compare the results, and let the public judge.

I put this in no boasting spirit. I simply ask to be put to the test, and if I fail, let me be denounced as I deserve. That's fair, isn't it?

This offer is made solely in the interests of suffering humanity to bring about much needed medical reform. The public, sick of the failures of the orthodox doctoring, is clamouring for greater freedom in medical treatment, as newspaper correspondence and books on the subject are showing. These are signs of the times, signs that new ways of healing will have to be given an opportunity to demonstrate their power.

If the Medical Union had really the welfare of the public at heart it would arrange to work with tried and proved healers, just as the Dentist did in the case of outsiders. The public are crying, "How long, O Lord, how long? When shall we have less medical humbug and more real healing?"

Why keep on suffering when you can be made well while you wait by

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REPORTS OF SOCIETY WORK.

SPECIAL REPORTS.

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BRADFORD DISTRICT COMMITTEE.

The May meeting was held at Birstall, Mr. Nixon (President) in the chair. Mr. Williamson (vice-president) presided over the invocation. He also described a spirit form, which was recognized. Mr. J. Wallace (President of the Birstall Church) gave a welcome, and Mr. Nixon returned thanks. Roll call responded to by four officers and churches: Britten Church, Belle Vue, Ripley Street, Birstall, Morley (Green Street) and Dewsbury, represented by nine delegates and eight associate members. The regular routine of business was quickly gone through. Reports of visits to various churches were given by Mr. Nixon, Mr. Williamson, and Mr. Leng. A propaganda meeting was held in the evening. Mr. Nixon in the chair. Addresses were given by Mrs. Farrow, Mr. Sutcliffe, Mr. and Mrs. Williamson.

DARLINGTON.

On June 2nd two highly successful propaganda meetings were held in the High Row, conducted by Mr. Ben Carter, of Halifax, who gave two rousing discourses on "Spiritualism and Social Reform." Questions were answered at the close. Mrs. Turner gave a brief address and clairvoyance. Good seed was sown, and the presence in spirit of Mr. David Richards and Mr. Joseph Airey was very evident.

DEVONPORT.

On Sunday, May 19th, at the Spiritualist Church, Ford, Devonport, a dedication of young people was held during the evening service. Mrs. Trueman of Plymouth, a veteran in the spiritualist cause, beloved by all, conducted the service. The church was beautifully decorated, and a large congregation assembled. After the lesson the candidates were marshalled outside, and as the organ played the opening bars of "Open the Door for the Children" they were led up the aisle by the President (Mrs. Claxton). At the conclusion of the hymn Mrs. Trueman's services performed the dedication ceremony, each one receiving a spiritual message, together with an appropriate ritual message. Immediately after the ceremony Master Gordon Palmer presented Mrs. Trueman with a beautiful bouquet of white narcissi and lilac. The service was most impressive throughout, and will long be remembered by all present.

BIRTHS, MARRIAGES AND TRANSITIONS.

TRANSITION.

BARNEY SINKINS, late Vicar-Choral of St. Olaf Oxford and Exeter Cathedrals, Concert Agent, and first Manager, Queen's Hall, London, passed on at Bungalow, Toot Hill, Essex, aged 70, interred at Stamford Rivers Church, May 16th.

ACKNOWLEDGEMENT.

Mr. TOM QUINN, 37, Dudley Road, Liverpool, begs to thank the numerous friends who wrote expressing sympathy in the loss of his child.

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



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visiting Lucerne, Grindelwald, Kanderteg, etc.

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SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 16TH, at 6-30 and 8-15, MISS HOLT, of Bradford.

MONDAY, at 2-30, An "AT HOME." At 8, MEMBERS' CLASS.

TUESDAY, at 8, OPEN CIRCLE.

THURSDAY, 3 & 8, MRS. WOLFENDEN.

FRIDAY, at 8; WHIST DRIVE, 1/- each.

SUNDAY, JUNE 23RD, MRS. NEISH. LYCEUM every SUNDAY, at 2-30.

Manchester Society of Spiritualists, 38, MASKELL STREET.

SUNDAY, JUNE 16TH, at 10-30, LYCEUM at 3 and 6-30, MR. ELY.

MONDAY, at 8, MRS. WORTHINGTON.

TUESDAY, WHIST DRIVE, Admission 6d.

WEDNESDAY, at 3 and 8, MRS. PITT.

SUNDAY, JUNE 23RD, MRS. FELLOWS.

SATURDAY, JUNE 22ND, at 7-30, FLANNEL DANCE.

"Nemo Five Band" in attendance. 1/3 inclusive.

Manchester Central Spiritualist Church 5, PARSONAGE, BLACKFRIARS STREET.

PUBLIC CIRCLE every SUNDAY, at 3.

SUNDAY, JUNE 16TH, at 6-30, MR. E. A. KEBLING.

SUNDAY, JUNE 23RD, MR. E. W. OATEN (Dipl. S.N.U.)

Collyhurst National Spiritualist Church COLLYHURST ST., MANCHESTER.

SUNDAY, JUNE 16TH, at 10-30 & 6-30, LYCEUM OPEN SESSIONS.

AT 3, OPEN CIRCLE.

MONDAY, at 3 and 8, MRS. WILLIAMS.

WEDNESDAY, at 3 and 8, MRS. KELLY.

SUNDAY, JUNE 23RD, MR. L. GEE.

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

SUNDAY, JUNE 16TH, at 2-30, LYCEUM. At 6-45 and 8, MR. C. E. TIMMS.

MONDAY, at 8, OPEN CIRCLE for HEALING and CLAIRVOYANCE.

TUESDAY, at 8, MRS. L. E. BOOTH.

THURSDAY, at 8, MISS RICHARDSON.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, JUNE 23RD, MR. J. CHAMBERLAIN.

THE BRITTEN MEMORIAL.

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MRS. PRINCE, 109, SUSSEX ROAD, SOUTHPORT, is booking rooms for the season. Terms moderate. All conveniences.

MEDIUMS visiting Torquay any time would be welcomed at the Torquay Spiritualist Church. A small fee, paid for platform services. Communicate with Secretary, Mrs. E. M. WEAVERS, Caistor House, 160, Babbacombe Road, Torquay.

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 100 MAN STREET, LODGE STREET.

FRIDAY, JUNE 16TH, at 2-30, LYCEUM.  
 6-30 and 8, Mrs. BIRTWELL.  
 SATURDAY, at 3 and 8, Mrs. ROTHWELL.  
 SUNDAY and SATURDAY, at 8, PUBLIC  
 CIRCLE.

MONDAY, at 3 and 8, Mrs. HILTON  
 (Shaw).

WEDNESDAY, JUNE 23RD, Mrs. RUDDLESDON

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

FRIDAY, JUNE 16TH, at 10-30, LYCEUM  
 AT 3, OPEN CIRCLE.  
 AT 6-30, MR. DOREA.

WEDNESDAY, at 8, OPEN CIRCLE.  
 MR. WILSON.

**West Side Progressive Lyceum Church**  
 MANLEY GROVE, MOSS LANE WEST.

FRIDAY, JUNE 16TH, at 2-30, LYCEUM.  
 6-30 and 8-15, MISS RENTON.

WEDNESDAY, at 8, OPEN CIRCLE, MR.  
 SKREER.

FRIDAY, JUNE 23RD, Mrs. RUTTER.

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

FRIDAY, JUNE 16TH, at 10-30 and 2-30,  
 LYCEUM. At 6-30 and 8,  
 MR. ROY MORGAN.

MONDAY, at 3, Mrs. FELLOWS.

AT 8, OPEN CIRCLE.

TUESDAY, at 8, Mrs. WHALLEY.

WEDNESDAY, at 8, MEMBERS' CLASS.

THURSDAY, at 3 & 8, Mrs. THORNTON

SATURDAY, at 8, OPEN CIRCLE.

**Pendleton Spiritualist Church.**  
 New Address:

HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, JUNE 16TH, at 6-30,  
 Mrs. HOLT.

MONDAY, at 3, OPEN CIRCLE.

WEDNESDAY, at 3, Mrs. WOLPENDALE.

THURSDAY, at 8, Mrs. LANGFORD.

FRIDAY, at 8, OPEN CIRCLE.

SUNDAY, JUNE 23RD, MR. HEPWORTH.

LYCEUM every SUNDAY, at 2-30.

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

FRIDAY, JUNE 16TH, at 2, LYCEUM.

AT 3-15, CIRCLE, MR. BOLD.

AT 6-30 and 8, Mrs. W. POOLE.

MONDAY, at 3 and 8, Mrs. WHALLEY.

TUESDAY, at 8, CIRCLE, MR. MORRIS.

WEDNESDAY, at 3 and 8, Mr. TONGE.

FRIDAY, JUNE 23RD, Mrs. F. TAYLOR.

SATURDAY at 7-30, SOCIAL, 1/-.

Refreshments included.

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

FRIDAY, JUNE 16TH, at 11, LYCEUM.  
 AT 3, OPEN CIRCLE.

AT 6-30 and 8, Mrs. WHITEHEAD.

WEDNESDAY, at 3 and 8, MISS DEVONPORT.

TUESDAY, at 7-30, Mrs. WHITING.

WEDNESDAY, 3 & 8, Mr. WAINWRIGHT.

SATURDAY, at 8, OPEN CIRCLE.

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

SERVICES—SUNDAYS: LYCEUM at 9-30  
 and 1-45. SERVICE, 3 and 6-30.

FRIDAY, 16TH—FLOWER SERVICE, MR.

BEN CARTER, Halifax.

FRIDAY, 23RD—Miss B. ELLIOTT,

President, B.S.L.U.

FRIDAY, 30TH—MR. BERRY, Sec., S.N.U.

FRIDAY, 7TH—MR. ELY.

**SOCIETY ADVERTISEMENTS.**

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

SERVICES EVERY SUNDAY at 6-30.  
 THURSDAYS at 7.

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 CHARMINSFER 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**  
 ATHENÆUM HALL, NORTH STREET  
 (Opposite Ship Street.)

SUNDAY, JUNE 16TH, at 11-15 and 7,  
 Miss L. GEORGE

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 8, ADDRESS and  
 CLAIRVOYANCE.

**Brighton Spiritualist Church,**  
 MICHELL STREET HALL.

SUNDAY, JUNE 16TH, at 11-15 and 7,  
 Miss L. THOMAS.

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 15TH, at 8, and  
 SUNDAY, JUNE 16TH, at 11 and 6-30,  
 Mrs. A. NUTLAND.

Address and Clairvoyance.

SUNDAY, JUNE 23RD, MISS L. GEORGE.

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

SUNDAY, JUNE 16TH, at 3-30 and 6-45,  
 Mrs. ALFRED GOULD.

SUNDAY, JUNE 23RD, MISS JOAN PROUD

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

SATURDAY, JUNE 15TH, at 7-30,  
 SUNDAY, JUNE 16TH, at 3 and 7,  
 and MONDAY, at 3,

MR. PUNTER.

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

SATURDAY, JUNE 15TH, at 7, and  
 SUNDAY, JUNE 16TH, at 3 and 6-30,  
 MR. PUNTER.

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

SUNDAY, JUNE 16TH, at 7,  
 MME. DE BEAUREPAIRE,  
 Trance Address.

WEDNESDAY, at 7-30, Mr. WILDE,  
 Psychometry and Spirit Messages.

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

SUNDAY, JUNE 16TH, at 7,  
 MME. DE BEAUREPAIRE,  
 Trance Address.

WEDNESDAY, at 7-30, Mr. WILDE,  
 Psychometry and Spirit Messages.

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

SUNDAY, JUNE 16TH, at 11 and 6-30,  
 Mrs. CLEMENTS.

THURSDAY, at 8, Miss BARBER.

**SOCIETY ADVERTISEMENTS.**

**Sutton Spiritualist Society,**  
 CO-OPERATIVE HALL, BENVILLE STREET.

SUNDAY, JUNE 16TH, at 6-30,  
 Mr. T. W. ELLA, Address.

SUNDAY, JUNE 23RD, Mrs. S. D. KENT,  
 Address and Clairvoyance.

**Worthing Spiritualist Church,**  
 GRAFTON ROAD.

SUNDAY, JUNE 16TH, at 11 and 6-30,  
 Mrs. FILLMORE.

THURSDAY, at 3, MEMBERS ONLY.  
 At 6-30, Mrs. MELLOY.

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

SUNDAY, JUNE 16TH, at 6-30,  
 Mrs. PRINCE.

Circle follows Service.

MONDAY, at 3, Mrs. GOODE.

WEDNESDAY, at 8, Mr. BRISTOL MEADS.

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

SUNDAY, JUNE 16TH, at 7,  
 Mrs. EMILY E. ROBINSON.

Address and Clairvoyance.

WEDNESDAY, at 8, OPEN DEVELOPING  
 CIRCLE.

SUNDAY, JUNE 23RD, Mrs. CORNWALL.

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

SUNDAY, JUNE 16TH, at 11 and 6-30,  
 Mrs. B. STOCKS.

Address and Clairvoyance.

AT 3, LYCEUM.

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

THURSDAY, at 8, MISS MANSFIELD,  
 Clairvoyance.

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

SUNDAY, JUNE 16TH, at 11, CIRCLE.  
 At 6-30, Mr. D. SERJEANT,

Address and Clairvoyance.

SATURDAY, at 7-30, HEALING CIRCLE  
 and PSYCHOMETRY.

SUNDAY, JUNE 23RD, Mr. POLLARD.

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

SUNDAY, JUNE 16TH, at 6-30,  
 Mr. MURRAY NASH;

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 16TH, at 11,  
 DR. JOHNSON.

AT 7, DR. JOHNSON & Mrs. CHIPLIN

WEDNESDAY, at 8, Mrs. C. YOUNG,  
 at Shaftesbury Hall, adjoining Bowes  
 Park Station.

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

SUNDAY, JUNE 16TH, at 11, SERVICE.  
 At 6-30, Mrs. A. BODDINGTON.

AT 55, STATION ROAD:

MONDAY, at 12-15, LADIES' PUBLIC  
 CIRCLE:

WEDNESDAY, at 7-30, PUBLIC MEETING

SUNDAY, JUNE 23RD, Mr. D. KEITH.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, JUNE 16TH, SPECIAL FLOWER SERVICES.  
At 11-15, Mrs. MAUNDER, D.N.U. At 3, LYCEUM.  
At 7, Mrs. MAUNDER, D.N.U.  
MONDAY, at 7-30, Ladies' Public Circle.  
TUESDAY, Members' Circle.  
THURSDAY, at 8, Mrs. B. STOCK.  
SUNDAY, JUNE 23RD, Mrs. PODMORE.

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

FRIDAY, JUNE 14TH, at 7-30,  
MR. C. HALLIDAY.  
SUNDAY, JUNE 16TH, at 7,  
MR. L. BANCROFT.  
FRIDAY, JUNE 21ST, MR. M. GITTLESON.  
SUNDAY, JUNE 23RD, Mrs. CROWDER.

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

SUNDAY, JUNE 16TH, at 11,  
MR. LEONARD, Address.  
Mrs. HAM. E. TON, Clairvoyance.  
At 6-45, Miss A. E. WHITE, Address.  
Mrs. HAMMERTON, Clairvoyance.  
WEDNESDAY, at 7-45, Mrs. HAMMERTON  
Psychometry.

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

SUNDAY, JUNE 16TH, at 11, OPEN  
CIRCLE. At 3, LYCEUM.  
At 6-45 for 7, Rev. J. J. WELCH.  
WEDNESDAY, at 8, MR. R. PRICE.  
Lecture, "Occultism and Liberation."  
Lecture Open to All.  
FRIDAY, at 8, CLAIRVOYANCE.  
SUNDAY, JUNE 23RD, Mrs. M. MORRIS.

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

SUNDAY, JUNE 16TH, at 6-30,  
Mrs. WILLIAM EDWARDS.  
WEDNESDAY, at 3, CIRCLE. At 8,  
Miss J. PROUD, Psychometry.

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

SUNDAY, JUNE 16TH, at 7,  
Mrs. ETHEL CLARKE.  
At 8-45, OPEN DEVELOPING CIRCLE.  
THURSDAY, at 8, Mrs. C. YOUNG.

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

SUNDAY, JUNE 16TH, at 3, LYCEUM.  
At 6-30, Mrs. HEWAT MCKENZIE,  
Address.  
SUNDAY, JUNE 23RD, MR. HITCHCOCK.

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

SUNDAY, JUNE 16TH, at 11-15,  
MR. A. W. FORDER.  
At 3, LYCEUM.  
At 7, Mrs. ELLIOTT.  
WEDNESDAY, at 8, Mrs. V. CROXFORD.  
SUNDAY, JUNE 23RD, Mrs. HOLLOWAY.

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

SUNDAY, JUNE 16TH, at 7,  
MR. and Mrs. BILLETTE.  
THURSDAY, MR. and Mrs. BILLETTE.  
SUNDAY, JUNE 23RD, MISS GOLDSMITH.

**SOCIETY ADVERTISEMENTS.**

**East London Spiritualist Association,**  
EARLHAM HALL, E.7.

JUNE 16.—MR. SEWELL.  
JUNE 23.—Address and Clairvoyance.  
JUNE 30.—MISS GOLDSMITH.

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

SUNDAY, JUNE 16TH, at 7,  
MR. MILLS TANNER,  
Address and Clairvoyance.  
THURSDAY, JUNE 20TH, at 8,  
Lecture by MR. H. ERNEST HUNT.  
Clairvoyance by Miss LILY THOMAS.

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

SUNDAY, JUNE 16TH, at 11-15, PUBLIC  
CIRCLE. At 3, LYCEUM.  
At 7, Mrs. PODMORE.  
TUESDAY, at 3, Miss J. PROUD.  
At 7-30, HEALING CIRCLE.  
THURSDAY, at 8, DISCUSSION GROUP.

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

SUNDAY, JUNE 16TH, at 11-30, CIRCLE.  
At 3, LYCEUM.  
At 7, Mrs. CARRIE YOUNG.  
THURSDAY, at 8, MEMBERS.  
SUNDAY, JUNE 23RD, MR. VANSTONE.

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

SUNDAY, JUNE 16TH, at 3, LYCEUM.  
At 7, Mrs. MEURIG MORRIS.  
MONDAY, at 3, Mrs. MAUNDER.  
At 8, Mrs. A. RADLEY.  
TUESDAY, at 8, MEMBERS ONLY.  
THURSDAY, at 8, OPEN MEETING.  
FRIDAY, at 8, LYCEUM MEETING.  
SUNDAY, JUNE 23RD, at 7,  
MME. A. DE BEAUREPAIRE.

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

SUNDAY, JUNE 16TH, at 3, LYCEUM.  
At 6-30, MR. COLEMAN,  
Address and Clairvoyance.  
OPEN CIRCLE after service.  
THURSDAY, at 8, DISCUSSION. At 9-15,  
HEALING CIRCLE.  
SUNDAY, JUNE 23RD, MR. M. GITTLESON

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

SUNDAY, JUNE 16TH, at 3, LYCEUM.  
At 7, MR. APPLEBY.  
WEDNESDAY, at 3, PSYCHOMETRY.  
THURSDAY, at 8, MR. WHITE and Mrs.  
TREADGOLD.  
FRIDAY, at 8, FREE HEALING CIRCLE

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

SUNDAY, JUNE 16TH, at 11, SERVICE.  
At 7, Miss EVA CLARKE.  
TUESDAY, at 8, FREE HEALING CIRCLE.  
MR. CUMMINGS in attendance.  
WEDNESDAY, at 8, Miss MADDISON.

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

SUNDAY, JUNE 16TH, at 6-30,  
MR. E. SPENCER,  
Address and Clairvoyance.  
WEDNESDAY, at 8, Mrs. MAUNDER,  
Psychometry.  
SUNDAY, JUNE 23RD, Mrs. M. LINES.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, JUNE 16TH, at 6-45,  
Mrs. BEAUMONT SIGALL,  
Address and Clairvoyance.  
At 8, HEALING CIRCLE.

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

SUNDAY, JUNE 16TH, at 6-45,  
MR. LANE,  
WEDNESDAY, at 3, LADIES' GUILD  
Mrs. LADLEY. At 8, SERVICE  
LYCEUM every SUNDAY, at 8.

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

SUNDAY, JUNE 16TH, at 7,  
Mrs. E. M. NEVILLE,  
Address and Clairvoyance.

THURSDAY, at 3, LADIES' MEETING  
Mrs. ELLIOTT.  
FRIDAY, at 8, MR. EDMUND SPENCE  
SUNDAY, JUNE 23RD, MR. RICHARD  
BODDINGTON.

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

SUNDAY, JUNE 16TH, at 6-45,  
Mrs. N. HARRINGTON,  
Address and Clairvoyance.  
THURSDAY, JUNE 20TH, Mrs. BYCROFT  
SUNDAY, JUNE 23RD, FLOWER SERVICE  
MR. STUART BERRY.

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

SUNDAY, JUNE 16TH, at 6-30,  
Mrs. KINGSTONE.  
MONDAY, at 8, in Small Hall,  
Mrs. RAYFIELD.

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

SUNDAY, JUNE 16TH, at 11,  
MR. LELLIOTT.  
At 6-30, Miss L. THOMAS.  
WEDNESDAY, at 7-30, Mrs. STEPHEN  
FRIDAY, at 7-45, MEMBERS' CIRCLE  
HEALING MEETING.  
SUNDAY, JUNE 23RD, MR. T. W. ELLIOTT

**Lewisnam Spiritualist Church**  
LIMES HALL, LIMES GROVE, LEWISNAM  
(Opposite Prince of Wales Playhouse)

SUNDAY, JUNE 16TH, at 11-15, CIRCLE  
At 2-45, LYCEUM.  
At 6-30, Miss VIOLET CROXFORD  
Address and Clairvoyance.  
MONDAY, at 3, LADIES' OWN  
Mrs. PODMORE,  
Address and Clairvoyance.  
At 8, PUBLIC HEALING CIRCLE.  
TUESDAY, at 8, STUDY GROUP.  
WEDNESDAY, at 8, Mrs. A. NUTTALL  
Address and Clairvoyance.

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

SATURDAY, JUNE 15TH, FLANNED  
DANCE, 1/-.  
SUNDAY, JUNE 16TH, at 7,  
MR. E. MEADS.  
MONDAY, at 3, Mrs. STUBBS  
TUESDAY, at 8, HEALING SERVICE  
WEDNESDAY, at 8, Mrs. CLEMENS  
THURSDAY, at 3-30, INVESTIGATING  
CIRCLE.  
SATURDAY, JUNE 22ND, WHIST SOCIETY  
1/- each.

**SOCIETY ADVERTISEMENTS.**

**Manor Park Spiritualist Church,**  
Corner of SHREWSBURY ROAD and  
STRONL ROAD.

SUNDAY, JUNE 16TH, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, MISS THORNDICK.  
THURSDAY, at 3, SERVICE. At 8,  
ALDERMAN D. J. DAVIS.

SUNDAY, JUNE 23RD, MRS. NUTLAND.

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

SUNDAY, JUNE 16TH, at 11,  
OPEN CIRCLE.  
At 6-30, MRS. H. STEPHENS.  
Address and Clairvoyance.  
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, JUNE 16TH, at 7,  
MRS. A. CALWAY,  
Address and Clairvoyance.  
THURSDAY, at 8-15, MRS. S. PODMORE,  
Address and Clairvoyance.  
SUNDAY, JUNE 23RD, at 7, also  
MONDAY, JUNE 24TH, at 3,  
MRS. TULLEY.  
HEALING CIRCLE: TUESDAYS at 8,  
LYCEUM every SUNDAY at 3.

**Stratford Spiritualist Church,**  
WILSON ROAD (SIXTEEN TURNING down  
West Lane, going from Maryland  
Point Station).

SUNDAY, JUNE 16TH, at 11,  
MR. ALAN WELLS.  
At 3, LYCEUM.  
At 6-30, MR. MARESCO MARISINI.  
MONDAY, at 7-30, SPECIAL EVENING OF  
CLAIRVOYANCE, MRS. PRINCE.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3, LADIES' MEETING,  
MRS. HOWES.  
THURSDAY, at 8, MRS. J. R. YORKE,  
Evening of Psychometry.  
SUNDAY, JUNE 23RD, MESSRS. CLARKE  
and NUNN.

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

SUNDAY, JUNE 16TH, at 11,  
SERVICE and CIRCLE.  
At 6-30, MRS. GOODE, Address.  
MONDAY, at 3, LADIES' MEETING,  
MISS JOAN PROUD.  
WEDNESDAY, at 3, MISS BRADBEER.  
SUNDAY, JUNE 23RD, MISS GANTZ.

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

SUNDAY, JUNE 16TH, at 11-15, LYCEUM.  
At 3, Address and Psychometry.  
At 6-30, MR. H. CARPENTER  
WEDNESDAY, at 3, MRS. L. LEWIS,  
Psychometry. At 7-30, MISS M. MILLS,  
Address and Clairvoyance.

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

SUNDAY, JUNE 16TH, at 11,  
MR. PERCY O. SCHOLEY.  
At 6-30, ALDERMAN D. J. DAVIS, J.P.  
WEDNESDAY, at 8, MRS. HOLLOWAY,  
Address and Clairvoyance.

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

SUNDAY, JUNE 16TH, at 11-15, SERVICE  
At 7, MRS. S. D. KENT.  
WEDNESDAY, at 8, MRS. J. R. YORKE.  
LYCEUM every SUNDAY at 3.

**SOCIETY ADVERTISEMENTS.**



\* SUNDAY, JUNE 16TH, at 7, \*  
\* MRS. STEBBING. \*  
\* WEDNESDAY, JUNE 19TH, at 7-30. \*  
\* MR. VICTOR KENNEDY. \*  
\* After Circles at close of services. \*  
\* HEALING & DEVELOPING CLASSES. \*  
\* SATURDAY EVENING— \*  
\* HOME CIRCLES at 7-45 p.m. \*  
\* Ask for Monthly Programme. \*  
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**Walthamstow Spiritualist Lyceum  
Church,**  
THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, JUNE 16TH, at 7,  
MISS HELEN WRIGHT,  
Lyceum Sunday School at 3.  
WEDNESDAY, at 3, LADIES' MEETING.  
THURSDAY, 7 to 8, HEALING.  
8 to 9-30, DEVELOPING CIRCLE.  
SUNDAY, JUNE 23RD, REV. V. OWEN.

**West Ealing Spiritualist Church,**  
HESSEL ROAD.

SUNDAY, JUNE 16TH, at 6-45,  
MRS. HOLLOWAY,  
Address and Clairvoyance.  
WEDNESDAY, at 7-45, MRS. BROOKMAN,  
Address and Clairvoyance.

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

SUNDAY, JUNE 16TH, at 6-30,  
DISCUSSION.  
OPEN CIRCLE at 8-30.  
MONDAY, JUNE 17TH, at 8-30,  
Clairvoyance, MRS. DUNN.  
THURSDAY, JUNE 20TH, at 8-30,  
OPEN CIRCLE.

**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.

**London Psychic Educational Centre**  
17, ASHMERE 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, Discussion  
Class. Free. MR. H. BODDINGTON,  
Conductor.  
TUESDAYS, at 8, Psychic Development  
FRIDAYS, at 8, Clairvoyant Demonstra-  
tions, MRS. ANNIE BODDINGTON.  
Postal Correspondence Courses.

Mr. HORACE LEAF holds an "At  
Home" every Wednesday at 3. Public  
Developing Class every Friday at 8.  
Psychic Development a speciality.  
Private and class tuition. Particulars  
on application.—41, WESTBOURNE  
GARDENS, BAYSWATER, LONDON, W.2.  
Phone: Park 6099.

FOR SALE.—Grand Piano (Broad-  
wood). Good tone. Splendid condition.  
Bargain. Price £25. Terms arranged.  
Apply 126, Barry Road, London,  
S.E.22.

WOOD SLMS.—Advertiser would be  
pleased to get into communication with  
this medium. Kindly forward address  
to Box "J.W.," Two WORLDS Office,  
Manchester.

**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 MANSFIELD holds a Circle  
(Trance) every Wednesday and Friday  
at 8 p.m.—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).

MRS. PIKE holds Developing Classes  
Mondays, 3-15 and 8. Service, Wed-  
nesday evening, 8. First Sunday every  
month. Morning Circle at 11. Evening  
service at 7.—18, Lime Grove, Shep-  
herd's Bush, W.12, side entrance.

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,  
"Yara"), receives patients daily by  
appointment at 140, Regents Park  
Rd., N.W.1. Phone: Primrose Hill 0772

MRS. LILLY, East End Healer. Mira-  
culous cures. Trance diagnosis by  
spirit doctor. By appointment at 113,  
Rothschilds Buildings, Commercial St.,  
E.1. Fees very moderate.

MRS. MOSS. Developing Circle, Mon-  
days at 8. Demonstrations, Thursdays  
at 7-30 and Fridays at 3.—38, Tyther-  
ton Road, Tufnell Park, N.19. Phone:  
Archway, 3394.

MRS. WILLIAM EDWARDS, Clairvoy-  
ante, Psychometrist. Psychometry,  
Fridays at 3; Open Developing Circle,  
Fridays at 8. "At Home," Tuesdays,  
3 to 5.—15, Champion Grove, Den-  
mark Hill, S.E.5.

RONALD BRAILEY, Clairvoyant. Daily  
11 to 6. Tuesdays and Fridays, 8 p.m.  
90, Sunny Gardens. Bus 605 Golders  
Green. Phone: Hendon 1888.

THE GUILD OF SPIRITUAL HEALING  
LTD. (Dr. Lascelles Healers). Open  
daily, 10 a.m. to 9 p.m., Saturdays and  
Sundays excepted.—"The Seekers,"  
29, Queen's Gate, South Kensington,  
London, S.W.7.

VERA MERVYN, Renowned Trance  
Medium, gives Address and Psycho-  
metry, Sunday and Monday at 7.  
Developing Classes, Tuesday and Fri-  
day at 8.—"At Home," Thursday, 3-30  
at 52, Pennard Road, Shepherd's Bush,  
London, W.22.

**SPEAKERS' OPEN DATES.**

MISS AMY MORLEY, Speaker and  
Psychometrist, is booking dates for  
1929-30.—c/o 4, Palmerston Road,  
Forest Gate, E.7.

MRS. KERRISH, 23, St. Leonard's  
Avenue, West Hove, Sussex, Speaker  
and Clairvoyant (formerly Miss E. H.  
Birkett, Ashton-u-Lyne, Lancs.), has  
open dates for 1929-30.

CHANGE OF ADDRESS.—MR. MAURICE  
BARBANELL, 77, Meadway, London,  
N.W.11.

## S.N.U. Annual Conference, Salford Town Hall, July 6th & 7th.

**ACCOMMODATION WANTED FOR 250 DELEGATES** in or about Salford and Manchester. Will those willing to entertain please send name and address and how many they can entertain, and charge for Bed and Breakfast per night, to Mr. GEO. LEE, 40, Phoebe Street, Salford. Will Delegates please state if hotel or house entertainment preferred.

## SCARBOROUGH FIRST NATIONAL SPIRITUALIST CHURCH (late 15, North St.)

The above Church will open their New Premises at

**2, Newborough, on Sunday, June 30th,**

and would be glad of help from Speakers visiting the town on that week-end.

They would also welcome assistance from Speakers visiting Scarborough during the season. Will those interested kindly communicate with the Church Secretary, Mr. J. A. Laycock, "Northleigh," 5, Blenheim Street, Scarborough.

## THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

ALBERT HOUSE, 13, THEOBALD'S ROAD, W.C.1.

SATURDAY, JUNE 15TH, at 8, **MR. A. M. RICHARDS**, Psychometry.  
 SUNDAY, JUNE 16TH, at 7, **MR. EDWARD KEITH**, Address and Clairvoyance. 8-15. **AFTER-CIRCLE.**  
 MONDAY, at 8, **PSYCHIC DEVELOPING CLASS**, 1/- THURSDAY, at 8, **OPEN CIRCLE.**  
 SATURDAY, JUNE 22ND, **MR. G. BURTENSHAW.** SUNDAY, JUNE 23RD, **MRS. D. MIDDLETON.**

## OCCULT RESEARCH SOCIETY AND SPIRITUALIST CHURCH,

CLARENDON HALL, MADELINE ROAD, by the Side of 164, Anerley Road, Anerley, S.E.20.

Mid-way between Anerley and Crystal Palace Low Level Stations. Croydon & Palace Trams pass within 20 yards.

SUNDAY, JUNE 16TH, at 3-30 and 6-30, **Miss J. B. PROUD.**  
 SUNDAY, JUNE 23RD, **FLORAL and CHILD-NAMING SERVICE** conducted by **Mr. P. S. MILLS-TANNER.**  
 MONDAYS, at 8 p.m., **HEALING and STUDY CLASSES.**  
**FREE. ALL ARE WELCOME.**

## The Fellowship of the Spirit.

**PUBLIC MEETINGS** at 15, Hyde Park Street, W.2. : SUNDAY, JUNE 16TH, at 7. TUESDAY, at 3. WEDNESDAY, 8, **Miss ROBINSON.** THURSDAY, 3 and 8, **WALTER LONG.** Spiritual Healing (Mental and Material) by appointment. All communications to be addressed to the SECRETARY, 15, HYDE PARK STREET, W.2. Telephone: Paddington 8952.

## OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE,

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MONDAY, JUNE 17TH, at 3 and 7, **Miss MADDISON.** TUESDAY, at 3, **Miss DAUNTON.**  
 JUNE 17TH to 23RD, **Mr. TOM QUINN**, Direct Voice.  
 THURSDAYS, at 6, **Mrs. MIDDLETON.**  
 WEDNESDAY, at 3-15, **Mrs. BETTS.** THURSDAY, 3-6, **Mrs. GABRIEL.** FRIDAYS, at 7, Study Group, **Mr. ANTON.**  
**Mr. STEPHEN FOSTER,** TUESDAYS at 7 and FRIDAYS at 3. VISITORS WELCOME. **ETHEL A. KNOTT.**  
 Please Note New Address on and after MONDAY, JUNE 24TH: 14, HAND COURT, HIGH HOLBORN.

## VICTORIA PSYCHIC RESEARCH SOCIETY, S.-W. District Post Office, London, S.W.1

The Society is holding **TWO MATERIALISATION SITTINGS** with **Mr. GUY L'ESTRANGE** on SUNDAY, JUNE 23RD, and SUNDAY, AUGUST 25TH.

A few places are available to non-members who are experienced sitters, and information can be had of the Hon. Sec., 305, Brookhewse Road, Catford, S.E.6.

## \* TEMPLES OF LIGHT. \*

SPIRIT PRESIDENT:  
**JOHANNES.**

LIFE PRESIDENT  
IN THE BODY:  
**W. HAROLD SPEER.**

**THE HEAD TEMPLE**, 58, Southwark Bridge Road, S.E.1 (top, 1272). SUNDAY, JUNE 16TH, at 7, **Madame RICKARD.** MONDAY, at 3, Psychometry, **Mrs. MOTE.** THURSDAY, at 8, **Rev. J. J. WELCH.** SATURDAY, at 8, **Mrs. CLARKE.** DEVELOPING CIRCLE: SUNDAY, at 11; TUESDAY, at 7; WEDNESDAY, at 4; THURSDAY, at 6; SATURDAY, at 6. Mediums attend WEDNESDAY and THURSDAY from 11 till 1 and 2 to 6. Read the "Temples of Light Gazette" 2d. monthly. "The Wonderful Story of the Temple of Light," 1/6.

**GOLDERS GREEN TEMPLE**, Highfield, Golders Green Road, N.W. SUNDAY, JUNE 16TH, at 7, **Miss HEARNS.** MONDAY, at 7, CIRCLE. At 8, HEALING. WEDNESDAY, at 3, CIRCLE. At 7-30, **Miss HEARNS.**

**MIDDLESBROUGH TEMPLE**, 300, Linthorpe Road. SERVICES: SUNDAYS at 3 and 6-30.

**BRIGHTON TEMPLE**, 1, Clarendon Terrace, Kemp Town. SUNDAY, JUNE 16TH, **Mrs. MOTE.**

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