



A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY  
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RELIGION and REFORM.

Entered as Second Class Matter, March 15th, 1929, at the Post Office at Boston, Mass., U.S.A.,  
under the Act of March 3, 1879 (Sec. 397, P.L. and R.).

No. 2171—Vol. XLII.

FRIDAY, JULY 5, 1929.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,171—Vol. XLII.

FRIDAY, JULY 5, 1929

PRICE TWOPENCE

## Spiritualism the Social Saviour.

BY A. DEARNLEY SERJEANT.

Mrs. ANNIE BODDINGTON in one of her addresses remarked: "When Spiritualism is the universal religion, there will be no suffering humanity." Although on a first view of this statement this may seem to be a somewhat extreme claim, yet on a second or further review we find it is that which, either consciously or sub-consciously, we come to regard as the core or the centre of the nucleus of that teaching associated with the proven survival of man, which we have accepted, and the rest of the world regarded, as Spiritualism.

Now, we know at this present crux of civilisation there is a state of affairs which Mr. Harry Boddington in his address at the Queen's Hall the year before last termed the "Law of the Jungle." That is to say, a state wherein every man lives for himself, regardless of his brother man, and has no intention to carry out that magnificent ideal of brotherhood as taught and practised by the Master, Jesus.

We have only to go out into the world to-day to see the apparent truth of these remarks, where civilisation seems to be a heterogeneous collection of units perpetually rubbing with one another, never in one single instance proceeding on a divine plan of harmony and concordance. The case with all visible and invisible manifestations of the great life force in action. If, then, spiritualisation of the world is the ideal to be worked for by all receivers of the great truth, what are the first steps to be taken towards the social reformation of the world?

As we all know, and none will dispute, Spiritualism is the basis of mediumship, and, therefore, it will be our primary duty to place mediumship in its proper place and on its proper footing.

At the present day conditions so sacred and so holy a thing as mediumship is at the mercy of any desecrating hand. It is the prey of Piccadilly fortune-tellers, suburban clairvoyants with an eye to business who parade in mystic robes in the back drawing-room, and with the help of a crystal and other means of adventitious aids, will tell you if your husband will be dark or fair, how many teeth he will have, how much money—oh, most important item—and the details required according to an ascending scale of payment.

Of another alternative is that a select coterie of ladies form a so-called developing circle at a church, being usually drawn there by the lurid fascination of phenomena. It is to many like strong drink to weak-willed men. Usually, what happens in a good many cases, the class is led by a fully-developed clairvoyant, very often a born clairvoyant, who kindly practises her clairvoyance on the novices whose progress in consequence is tardy, and the total result negligible. Lured by the fascination of notoriety and the sense of limelight, various members of this select circle essay the platform, having in many cases had little or no mental or spiritual training. Thus their address is of that mediocre quality which is painfully characteristic of those who leave that part of the business to that overworked partner, their guide. If anybody is to be summoned for sweated labour it is some mediums with an attitude towards their guides. Again very often we find that high spirituality, which is that which alone makes true mediumship. Thus, as a rule, they only get in and are able to obtain within the range of their knowledge spirit entities of the lower zones of the next

plane, often of a class undeveloped both mentally and spiritually, also in tastes and desires leaning more towards earth than those brighter spheres where those who were faithful unto death in their guardianship of heavenly treasures live to love God. One of our own mediums, ever busy at work on our mission, said to me only last summer that it was such a pity that so many of our workers never essayed to reach the higher zones of the next planes.

Thus once more returning to the subject in question, the medium in her work from the platform, in accordance with her personality, attracts from the outer world men and women of the same type of devitalised spiritual nature, the law of affinity ever working with deadly and unvarying precision. Thus in many quarters is our movement spiritually starved, spiritual and mental stagnation ensues, and it is wondered by the undiscerning why the movement as a corporate whole does not make greater progress than it does to-day, for the power of the spirit is inexhaustible, tireless, limitless. Once we become wholehearted in our efforts, no power can stay its progress, and its advances are ever with increasing momentum.

Now I have purposely made these remarks, which may seem to some beside the mark, but in reality they are not, for I want to stress the fact of how cheaply mediumship is regarded and held by many, even in our own movement.

Now, it must be remembered and hammered into one's subconsciousness, with a Joel-like persistency, that mediumship is a most holy thing, and that to receive it is like entering the holy of holies, and we must be spiritually prepared likewise.

Many of the people who enter our church and meeting-places to-day should have nothing to do with mediumship in particular or Spiritualism in general, for they are only worshippers of mediums and mediumship, and are not in the least interested in what these gifts imply or to what they lead—that way of spiritual calvary, whereby we may tread the path that leads us into that inner kingdom which is in the heart of every man and woman. For Spiritualism is but the first step or steps on the way of initiation into the kingdom of God, and drastic, but necessary, are the fires of purification for the novitiate. And thus I again say that many who sit Sunday after Sunday, year in and year out, in our churches are not as yet ready for the teachings of Spiritualism; they are still functioning on the planes of materialism, and in consequence, as is the case with material conditions, there is not sufficient leaven there to contend with the great spiritual forces that are brought into action once we pass the rubicon of Spiritualism.

This alone, and no other cause, is the result of every unsatisfactory Spiritualist that we have had in our movement from time to time, be it from mental, moral, psychical or physical conditions. The old orthodox statement, "That there is no health in us," has a deeper and more occult meaning than first meets the superficial eye.

Mediumship is the nearest point of contact to God that we can ever obtain here, and it should not be at the desecrating mercy of the passer-by, or at his whim to get his phenomena and the communion of saints as easily as he can get his cup of tea at Lyon's.

Wherever mediumship is being exercised it is holy ground, and all within that circle should be holy likewise. Mediumship, through its instruments of expression, the mediums, is, or rather should be, the acknowledged legislator of the world.

Now, I have brought you to the statement which is the main and dominating theme of my paper, which I have

been endeavouring, every step of the way, the insistent truth of this affirmation. Thus when we have raised the world to a higher state of spiritual consciousness by the advocacy and practice of our philosophy, mediumship will likewise move on a higher plane of manifestation. Instead of the many petty trivialities of spirit communion that often jar upon us and vex our souls, we shall instead contact with the higher spirit realms, and in consequence we shall have communion that will dispense philosophy of a wide-embracing order, knowledge of a kind yet unattainable, and spiritual legislation that will unite all in one common brotherhood, so that the whole world will be flooded with that "light that never was on sea or land."

Once we have reached that step, not only will the destinies of nations be changed, but that of the whole world also. We shall be able then to tap founts and sources of wisdom, guidance and instruction yet undreamed of by man. In other words, the finest exponents of mediumship will be the rulers, legislators and arbiters of the world's destinies. We shall exchange with great advantage the League of Nations at Geneva for a League of Nations run by the members of the spiritual hierarchy in the world of spirit.

Parliament will then be at a discount, and we can hand over the Houses of Parliament to the nation as a suitable building to house the museum of war relics, apt symbols of those who in their blindness thought that they could settle all trouble by war. Passing strange is the perverseness and ingrained obstinacy of man.

But it must be remembered that in order to bring such an eminently desirable condition of affairs into being two things must be worked for and ever kept in view. That the medium is a holy being, the state of his holiness being in proportion to the state of his mediumship. That as one develops psychically, so likewise should he develop in holiness in equal ratio. Also that the embryonic medium should perpare for the full development of the dispensation of mediumistic gifts by a long course, not only of psychic development, but a stringent course of health training, and also of earnest spiritual training, meditation, concentration and prayer.

The medium, he or she, should be as sacred as any priest of the inner mysteries or the vestal virgins of ancient Greece, to whom we stand in the direct line of succession, carrying on from those far-off days the revealed plan of God's great plan of salvation for humanity.

To obtain the highest form of mediumship, the would-be aspirant should lead a life of absolute chastity, the vows being as binding as those in ancient religious cults. The purer the vessel, the greater the measure of God can it contain, and the greater can the Christ spirit transfigure and transform it. Neither—and I say it advisedly and deliberately with forethought and reason brought well into play—should the medium eat meat or drink alcohol in any form. He should avoid tobacco, strong drugs, medicines of any kind, and should never be vaccinated. For free the spirit of the carnal tastes of man, and the filthy impurities which we at our present stage of evolution love to clog and disorganise the human body with, so better able will that spirit soar to spiritual heights and realms yet untouched by man, aye, even to the very gates of heaven itself, and bring back that which at present no man knoweth or even dreameth in the deepest and most shadowy depths of that vast underworld, the subconscious mind.

Does not Socrates say "that the body is ever a hindrance in the search after wisdom, if only that it fills us with passions and desires and fears and all manner of phantoms and much foolishness, so that in very truth we can never think at all for it."

To continue, the path of the ideal medium should be one trod with absolute circumspection. Neither should the privilege of getting in touch with a medium be one that should be obtained too lightly. A great deal of what applies to the medium, in a lesser sense, applies also to the recipient. That is, he should not be allowed the sacred use of communion until he has gone along the lines of a certain spiritual purification and a requisite measure of mental development. This, of course, is the one and main avenue how Spiritualism will eventually revolutionise the social life of the world. I have clearly shown how this condition of affairs may be

brought about if we so desire, which is generally a divine tale. Perhaps in the remainder of this paper we can delineate a few other ways by which Spiritualism can reach the world.

As we all know, the Brotherhood of Man is our sacred principle, one that is more often spoken of than practised. Of course, if it was put into practice automatically the world would become a very much pleasanter place to live in. But until we can put more pep and vim into our sacred principle, I am very much afraid that the world will continue to wag along at its old rate of progression. So that devoutly desired consummation comes about, we must work along other channels to bring about that spiritual and social reformation of the world, which is the sacred ideal of all true Spiritualists.

Firstly, we must encourage by every means in our power the practice and still greater development of the divine gift of healing, as laid down by Jesus, and not carried out to any extent until Modern Spiritualism has woken a slumbering world. The existence of the happiest and most harmonious conditions is produced by the human body functioning through the healthiest bodies. And that health is produced by living as close as possible to the laws of God, and if adjustment or correction be needed in the physical body, then have recourse to Nature, as she heals as nothing else can.

Some of us know the wonderful work that has been done by "Medicine Man," through the mediumship of Mr. W. C. of Wimbledon. If there were more such as he, doctors would rapidly be at a discount, for hospitals are only monuments of our follies, and doctor's plates the tombstones of our sins in matters appertaining to the spirit. If we had more of the healers of the class I have just mentioned and even the ordinary magnetic healing, we should have a healthier, happier, and more peace-loving race of men on earth. For half the trouble—aye, more—in life arises from the irritability of the spleen, with the attendant disorders of dyspepsia and complaints of the order ending in "itis." Diseases which in their turn end the individual on the hangman's platform and nations in the horrors of international war.

We should then, in the pursuit of our ideal of brotherhood, grow wise in the rationale of our eating. We should not, as now, alternate between overfeeding and unsuitable food, and when suffering in consequence, cram our lives with patent medicines, thus adding to the common stock the general aggressiveness of nations *in toto*.

The Master, Jesus, realised this essential step towards brotherhood, that the better the physical body, so the greater ease and efficiency was the spiritual countenance able to manifest and develop. Hence, the injunction of the Master, Jesus, to heal the sick. Ye Spiritualists, ye likewise.

Thus, when we have raised the race to a state of physical all-round fitness, and we have grown wise in our eatings and drinkings, we shall have taken a big step towards the spiritualisation of our social conditions. And it is the solemn duty of all true Spiritualists to encourage that branch of mediumship that lies in the direction of spiritual healing and spiritual hygienic wisdom.

Let us see if there are any other avenues of approach towards that ideal of brotherhood mentioned with frequency more than once in the columns of this article. There are several which might be employed with profit by the average Spiritualist—this very vital principle of brotherhood to which I have just alluded. I hope that no true Spiritualist is so narrow-minded to think that this principle concerns only man himself, but realises in all that truth and clarity of idea which a broad mind entails, that it includes the whole of animate creation, thus remembering that we are one vast family, being but God's children, we human beings the elder branch, the animals the younger. And as there are in all spiritually-minded families that deep and underlying sense of love, protection and compassion, as exemplified in the Master, Jesus, towards the younger ones, so should there be in the community as a whole that deep abiding sense of love and reverence towards the younger and the helpless members of the families, the animals—miscellaneous ignorant man, dumb.



Once we have attained to this larger state of consciousness, life assumes a different aspect, and adds a new responsibility. In addition, several new ideals call out to us from their lone and starry heights. Ideals which, like the one that I have previously piously expressed in this paper, cannot be worked out in this generation, nor two, nor even many that would take to reach the sun. For, as I have remarked before, the children of men are exceeding perverse.

But we shall know, as we have never known before, that no animal can ever be employed for our use, convenience and pleasure. Nor were they ever intended so in the original plan of creation and evolution.

You do not regard your younger brother or sister, or the child to whom it is your lot to enact the part of parent, as a means to satisfy your own selfish gain or convenience. You do not batten yourself on their labours or their efforts, as the unscrupulous profiteer waxes in worldly possessions upon the sweat and the toil of the sweated herd, whose foetid underlife is a standing disgrace to modern civilisation, that gives the professions of being followers of the Master, Jesus, in reality are but a mockery. Aye, must crucify the Teacher with a far greater anguish than ever he experienced in his physical crucifixion upon the cross, for choked with weeds and tares are these professions and professions of belief.

Nay, this gaining in plenitude by the efforts, by the striving of others, is the veritable antithesis of fraternity. In our fevered pursuit for worldly gain and fame we strain in our hearts ideas such as these, we strike a blow at the root of all fraternal and democratic ideals.

So the truth is painfully borne in upon us that by the blindness of brotherhood and by the wisdom of an ampler consciousness, no animal should be slaughtered for the purpose of gratifying our carnal appetites; neither should we in any cause justify it, any animal being experimented upon for the base and infamous purposes of vivisection—a blot upon modern civilisation, a crime which has found, as yet, no permanent redress, but the victims' sufferings arise heavenward in mute and pleading protest. An increasing force of protest against whose awful vengeance we shall stand; stand in defence, alas! one day in the spirit of the slaughtered ones will work in unison with the angels with flaming swords, and the winged seraphs of heaven.

For the basic and fundamental idea of vivisection is that we may be able to continue to gratify our base lusts of the flesh and enjoy our selfish mode of wrong living. In other words, that we may break the laws of Nature with impunity, and avoid the just consequence and retribution.

We should take a firm stand against the death punishment, even if any of us are ever on a jury, and know that every man is guilty. We must stand against the death punishment, for punishment by death is anti-fraternal. Besides, no Spiritualist would ever commit a deliberate murder, and that, after all, is but what condemnation to death amounts to on the individual part of the jury. Besides, common knowledge teaches us that we are only releasing the creature to conditions where he has still greater opportunities of the wreaking of his evil lusts and passions.

We must sternly discountenance, with all the abhorrence that our nature is capable of, all forms of pleasure that a dumb animal has to sacrifice its innocent life—for hunting, stag hunting, and other hideous and brutal pleasures of pleasure that would debase the lowest depths of the human plane. The man who shoots the bird for pleasure, is rightly to the common object of justice and brotherhood, and should rightly be arraigned at the bar for murder, quite as much, if not more so, as his fellow criminal who stands at the bar for the slaughter of his brother man.

Also when we have arrived at this stage, ladies in the frenzies of female adornment will be able to dispense with skins torn from animals when alive or plumes from birds, also plucked when they are alive.

Neither shall we witness with tolerance and indifference the painful exhibition of performing animals. Besides the unnatural and foreign to their instincts, there must be introduced into the training a considerable element of cruelty,

if only for the reasons mentioned before. But, alas! worse things than that have been proved beyond doubt. Besides the element of cruelty, there is always the element of fear, and where fear is, love cannot abide, and where there is not love, there is not brotherhood.

The dispersal of the Zoo is another factor which will come about more or less automatically when true brotherhood illumines this selfish world, if only by virtue of giving every animal his natural right and heritage, which you cannot when it is entombed in conditions antagonistic to that in which it was born and is heir to by right of God's most holy plan, brotherhood.

To do ill to that which lacks both self-protection and self-agreement is the meanest of many mean things which God's elder children frequently do, to their everlasting disgrace and spiritual turpitude.

But alas! modern civilisation is based upon the principle that the weaker should always be sacrificed to the stronger, which is in total opposition to the true principles of brotherhood, of which we know the chief to be the sacrifice of the strong for the weak and helpless, ever following in those ways of love, denial and compassion, as were taught by the Master, Jesus.

In conclusion, there are other avenues of approach which I have not had time to touch on in full, having preferred to labour upon the less obvious, but in passing will outline roughly a few others. Total abolition of the slums; homes of comfort for all. And a word to the wise. Do not think that anything or a more inferior standard of architecture will do. It is not every model dwelling that has its full complement of light or air, man's birthright—very far from it.

A universal standard of education meets the demands of brotherhood. We need not all go to the same school, but we can place before all those who are starting the very serious business of life the same opportunities, so that poverty is no handicap.

But there is no need to dilate upon such points as these—the closer application of the principle of brotherhood, and a fuller realisation of the law of causation, will do much to improve the jungle conditions that now exist in our midst. So that no longer will George Gissing say, as he expressed in "A Life's Morning": "That he who lacked current coin stood outside the privileges of humanity, and indigence was death to the soul." Truly a terrible reproach to and a damning indictment of modern civilisation.

It is the mission of Spiritualism to spread the gospel of brotherhood, teaching first by our philosophy, and then proving it afterwards by our phenomena, that ever-present witness of things eternal.

If we work steadily towards the light that these ideals spread around them, then shall we reach that day when all laws will be superseded by the one law, and that law is BROTHERHOOD.

#### YORKSHIRE DISTRICT COUNCIL.

THE monthly meeting was held at Ramsden Street, Huddersfield, on June 24th, Mr. W. G. Gush occupying the chair until the election of officers had taken place. Sixty-one were present, and the Chairman announced with regret the passing to the Higher Life of Mr. Rastall. Mrs. Clarke, on behalf of Ramsden Street, gave the conference a hearty welcome. Mr. Wilson, of Cleckheaton, was elected President and Mr. Gale, of Sheffield, secretary. These then took up their duties. An item of correspondence came in for special attention, viz., the S.N.U. £400 Appeal. Practical Suggestions were made to further augment this fund. About 60 sat down to a splendid tea, after which much important business was transacted, and at the close of this the Chairman (Mr. Wilson) expressed the thanks of the Conference for the able way in which we had been catered for, all agreeing we had spent a most enjoyable and successful day.

MEN do less than they ought, unless they do all that they can.—CARLYLE.

faculties. It would be wrong for them to do certain things which would be quite rightly done by a lower personality. When men step out of the ruck they must expect trouble, but that was no reason why they should not develop with joy a life of splendid opportunities. You can be serious without being miserable.

"Where go I?" Death is like taking off your coat. You do not change. Should he be placed in a cell at death, he would still be himself. Death relieves us of a heavy body and brings a sense of lightness and joy on the "other side." He claimed that the astral world, in a sense, does not exist. It is your conscious, mental world of many divisions. You build your own psychic body, and what sort of psychic body you deserve you get. Your mind will operate after death as before. Note how thought can change our physical bodies, how the mean man gets a mean face, the miserable man a miserable one, and the happy man a happy face. Thought moulds the psychic body, and you cannot there hide what you think; it is no place for shams. It is necessary to think rightly, to think strongly, and you can make yourself what you will. There is no camouflage. If I have the faculty of possession and not of sacrifice, I must go down into the physical again, and learn, for he who loveth his life shall lose it.

Mr. Naylor answered many questions, and was thanked with acclamation. The President, however, repudiated strongly the idea of reincarnation.—W. H. B.

## The Problem of Evil.

By GEORGE COLE.

M. GUYAN, quoted by Geley in his "From the Unconscious to the Conscious," facing the problem of evil, says: "A creator is a being in whom all things have their reason and their cause; and consequently supreme and final responsibility rests in him—he bears the weight of all there is of evil in the universe. In the degree that the ideas of infinite power and supreme liberty are inseparable from our ideas of God, He loses all excuse; for the absolute depends on nothing, and has no joint liability with anyone; on the contrary, everything depends on Him, and has its reasons in Him. Therefore, all culpability carries to Him; His work, by reason of the interdependence of its effects, no longer appears to modern thought as anything but a single act; and that act is amenable to moral judgment; and by the same right we judge any other act, it is permissible to judge its author. The content of the world itself is, for us, the verdict of God. And as we increase in moral perception, and the evil and immoral tendencies in the universe shock our sensibilities more and more, it seems more and more clear that to affirm a 'Creator' of the world is, so to speak, to bring all evil to a focus in Him, to centralise all this immortality in one being, and to justify the paradox that 'evil is God.' To affirm a creator is, in fact, to transfer evil from the world to God as its primary source; it is to absolve man and the universe, and to lay the onus on to its author, who in freedom of action created it."

But how do we know and how does M. Guyan know that there is any evil in the world, unless it be by some standard which somewhere in the composition of us tells us that evil is evil, and good is good? There's the creation, and we find evil in it; do we place ourselves above the creation, and judge it, or is it in ourselves that the evil lies, our want of insight into what really is.

Would there be *The Absolute* were there no *relative*? And who is it that talks of the absolute, except ourselves, who are very relative? Even M. Guyan talks of the Absolute that has culpable relation to an evil universe! Is God a kind of Absolute that has relation to something other than Himself? Can that be to another Absolute the equal of Himself? That surely could not be; it would have to be then to beings inferior to Himself; but inferior in what—inferior in every way, in power, in wisdom and goodness, surely. If not in these, in what?

"Why callest thou me good; there is none good save God," said the Master. That means that our goodness, like

everything else, is relative—is limited; and if limited then in various degrees—more or less good in each of

But the complement of limited goodness is its opposite—that which is not so good as it should be. That is, that there must be a relative evil where there is relative good. So if there is to be a world of beings, or a universe of which even a perfect being is the creator, then the beings relative to Him must be imperfect.

That is really the only evil there is, even in this or other world—the failures attendant upon growth in finite beings along their path of attainment. Geley, adopting the theory of reincarnation, prolongs indefinitely the circumstances of pain, sorrow and death as elements in the evolution of all entities, such as we find in the history of all creatures on earth. Whilst, if we do not adopt this theory, and we find that death is but release from earthly limitations, and ascent for all creatures from the restrictions imposed upon them here, and that Nature provides a glorious home for all her children in the Summerlands of super-terrestrial states, then we can understand how Nature adopts every means to bring her children to what the Hindoo philosophers called the world of Shiva—the Plane of Generation and Destruction—the destruction really being nothing but Nature's haste to get us away, so make room for others to follow.

"Above all states mortality affects,  
'Tis Nature as a whole that resurrects."

From the infusorian up to man, there is no rest-place for us here, whilst now we find that the very essence of the spirit world is the felicity of rest—the activity that is congenial to the ceaseless opening out of every entity means increase of happiness to every other. "Come, my friend, all ye that labour and are heavy laden, and I will give you rest," said one who really knew. It is the voice of every being when it discovers to us its true inwardness.

Even when some of us carry with us to the after-life the sinister results of evil-doing, it is but to digest the consequences until we convert them into such strengthening influences as will make it the source of felicity to every other. The Great Heart of the Universe has a sublime destiny for every creature born into it; we may be perfectly sure that—that God is Love is the guarantee for the well-being of everyone. All moral evil arises from want of faith in this. Believe that goodness rules, and it will rule you.

There is no evil but fulfils the purpose of that Divine Heart—but achieves the greater weight of glory. Said one of the Isaiah's, "I form the light and create darkness, make peace and create evil; I am the Lord that doeth these things." No evil can be that thwarts the purpose of the Love of God. Truly, "supreme and final responsibility rests in Him."

## INSTRUCT THE CHILDREN.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and most effective 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 a 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. Spiritualists should no longer tolerate it. The remedy is forming Lyceums. Information concerning same will gladly be supplied by

G. F. KNOTT, Secretary,  
British Spiritualists' Lyceum—Union

20, Toad Lane, Rochdale.

THE man who has not anything to boast of but his illustrious ancestors is like a potato—the only good thing about him is under ground.—SIR T. OVERBURY.



## British Spiritualists' Lyceum Union.

### ANNUAL CONFERENCE.

THE Annual Conference of the above Union was held at the Friars' Hall, Blackfriars Road, London, on May 18th and 19th, and we regret that the holiday season has delayed our report.

It was the 40th annual gathering of the Union, which was presided over by Miss E. Elliott, of Manchester. Alder-  
man Hewitt, J.P., Mayor of the Borough of Southwark, attended the Conference, there being a fair number of guests present. The Conference had to deplore the absence of the veteran Mr. A. Kitson, who was detained through family illness.

The Presidential address covered a wide ground. It deplored a slight decrease in numbers, while the expenses of the year had not been covered by the income. The things necessary to every modern movement was the adoption of modern methods of tuition. Miss Elliott thought that the Froebel and other methods might very well be considered in the teaching of young children. The outside of Lyceum life was another phase that needed to be fostered. Picnics and rambles during the summer, the establishment of Guild centres during the winter, might very well add to the fraternity existing amongst Lyceumists.

It was a very pleasing feature to note the continued progress of education by the development of the two national schemes, and these, combined with the programme outlined by the Spiritualists' National College, afforded a wonderful opportunity for a fuller understanding of the principles for which Spiritualism stood. The overseas Lyceumists were showing greater interest in the Union, and on several of the Colonies efforts were being made to establish closer links with the Union.

The President devoted some time to the consideration of the I.S.F. Congress held in London last year. Many congratulatory letters had been received from other countries, eulogising the model Lyceum session which was held.

An appeal was made for continued interest in the National Summer School, and a very pointed allusion was made to the forthcoming General Election.

Miss Elliott was pleased to note the progress made towards the establishment of a Home of Rest for convalescent Lyceumists.

The Union had to regret lack of interest in the publication department, and a loss on the "Lyceum Banner."

The general position suggested the wisdom of considering some scheme of reorganisation. It seemed that the whole system of area elections was proving to be unsatisfactory, and there was a possibility that they would have to revert to the old method of election. Area representatives could have a national outlook which would provide initiative, and she feared they were not getting that under the present system. Fusion with the S.N.U. had been in the air for some time, and she believed that reasonable and careful consideration of such a vital matter was necessary for the success of both Unions. It was possible that the amalgamation of both Unions under the same roof might be accomplished with a view of fostering closer unity.

During the year there had only been one definite attack on the Lyceum Union by the press, and it was regrettable that the Union was not allowed to reply. Every Lyceumist could feel proud that Councillor Jessy Greenwood had been raised to the chairmanship of the Hebden Wadsworth District Council, and thus become the leading citizen of her district. Miss Elliott concluded with thanks to all officers and helpers.

The election of officers resulted as follows: President, Miss E. Elliott; vice-president, Mr. E. A. Keeling; treasurer, Mr. W. Burrows; general secretary, Mr. G. F. Knott; clerk, Mr. A. Kitson; representatives on the National Council, Mr. Burrows and Mr. Knott.

It was resolved that Miss Elliott and Mr. A. T. Connor be delegates to the National Conference.

The balance sheet showed a loss of £211 during the year 1928. A good deal of this was due to expenses on the

Education Scheme, and was considered to be money well expended. Several of the delegates pointed out that some of the financial loss was due to the inability of some districts to pay their fees owing to industrial distress.

The Conference passed a silent vote in appreciation of the services rendered to the Union by the late Messrs. Smedley and Pimblott, the audience standing in token of respect.

The report of the Education Committee showed a very great deal of activity, many hundreds of Lyceumists sitting for the examinations.

Invitations were extended to the Union by the cities of Birmingham and York to hold the next Annual Conference in these centres, and as the result of a vote it was decided that the next Conference be held in York on June 7th and 8th, 1930.

The Conference closed with the usual votes of thanks.

### Is This Justice?

ON Tuesday, June 11th, 1929, Mr. H. Adams, of 90, Victoria Square, Liverpool, was arrested at Sutton Coldfield, and taken to the police station, charged with telling fortunes. Mr. Adams has been a Spiritualist for a number of years, and on many occasions his name has appeared in our correspondence columns.

He arrived at Sutton Coldfield by bus on the date in question, and had forty minutes to wait for a connecting bus. He left his luggage with a tradesman in High Street, who kindly consented to look after it until the bus arrived. Mr. Adams then went to a place purporting to provide teas, with a view of getting refreshment. Arriving inside he was dissatisfied and decided to leave, and as an excuse for leaving without purchasing refreshments, tendered his card. He was immediately arrested, and in company with the policeman made to visit several places with a view of getting people to identify him as a man who had called on them for the purpose of telling fortunes. No one was able to identify him, for he had not been in the town many minutes. He was then taken to the police station and searched. All his possessions were taken from him. He was then taken before a plain clothes officer, who subjected him to a long cross-questioning, and asserted that he had been in gaol in Birmingham, threatened to take his finger-prints, and in other ways insulted and tried to terrorise him. Finally he was thrust into a cell.

Some time later he was brought before the magistrates, charged with fortune-telling, and pleaded not guilty. A policeman in evidence said he had had complaints about the prisoner, who had been soliciting people to have their fortunes told. No evidence whatever was produced, other than the word of the policeman, who appears to have had nothing but his own imagination to draw upon, unless it was a case of mistaken identity. Finally the bench dismissed the case.

This case provides another example of the horrible administration of the law wherever anyone is suspected to be a Spiritualist or a psychic. We wrote Mr. Baldwin before the last election, definitely telling him that in these fortune-telling cases *systematic and regular perjury was indulged in*. We again make the assertion, and we hope that the present Government through its officers will do something to see that when charges are brought against honest citizens there is at least the evidence of credible witnesses, and not merely the uncorroborated statements of officious policemen or untrained police agents.

If a Spiritualist or medium does that which is unlawful he must expect punishment, even though the law is a bad one, but when, in addition to bad law, we have people continuously convicted on no other evidence but that of paid agents *provocateur* (who are very often women with no knowledge of the laws of evidence), the case amounts to a crying scandal.

NO ATHEIST, as such, can be a true friend, an affectionate relation, or a loyal subject.—DR. BENTLEY.

FOUNDED NOVEMBER 18th, 1887.

# THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.  
PRICE TWOPENCE. POSTAGE ONE HALFPENNY.

ISSUED EVERY WEEK BY  
THE TWO WORLDS PUBLISHING COMPANY, LIMITED,  
AT ITS REGISTERED OFFICE,  
18, CORPORATION STREET, MANCHESTER,  
Where all Business Communications should be addressed.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD:  
One Year, 10/10; Six Months, 5/5; Three Months, 2/9 post free.

Editor and Secretary: ERNEST W. OATEN,  
To whom all communications should be addressed.  
Cheques and Drafts should be crossed "— & Co." and made payable  
to THE TWO WORLDS Publishing Company, Limited.  
Bankers: Williams Deacon's Bank (Corn Exchange Branch)

"The Two Worlds" can be obtained of all Newsagents.

The Editor will not undertake to be responsible for any rejected MS., nor to return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, JULY 5, 1929.

## Life's Infinite Manifestations.

A LARGE FIELD of thought and speculation is opened up by a statement of Sir Oliver Lodge in the "Daily Telegraph." Sir Oliver says:

"Once it is demonstrated that existence is possible out of association with matter, there is every probability that many other grades of being besides terrestrial humanity inhabit space. Even on the earth there are many grades of existence. The variety of animal life is astonishing. Human beings also range from high to low, and there is a great gulf between the loftiest and the most degraded mind, which nevertheless is spanned by intermediate grades. Still more may this be true in the cosmos generally, and granting that space has physical properties—as we know it has—it is only rational to assume that every grade of being exists in space, from the highest imaginable to the lowest which manages to escape extermination."

Such a statement by a recognised scientist shows how rapidly man's mind is expanding to conceive the possibilities of the universe.

Sir Oliver in another recent article laid it down that "the universe is infinite in an infinite variety of ways." It is very difficult for men who are limited to physical existence to conceive the full meaning of such a statement, and yet it is gradually being demonstrated that the whole universe teems with life. We know a little, though only a little, concerning our physical existence. We know something of the myriad forms which life takes. We recognise that every country has its flora and its fauna, dependent largely upon its climatic conditions, and that even in these changes take place from age to age. None of them seem definitely fixed; all are in a state of flux; and yet ever and always life bursts through in one form or another.

One has only to sit down under a hedge in the summer time, and with a low-powered glass examine the earth and the creatures which clamber through the grassy forests upon which we lie: to dig a few inches into the earth; to examine the very air around us—to find how life in wondrous form exists on the earth as well as within and above it. The entomologists can tell us of insects which the average individual scarcely dreams of, while the botanist opens our eyes to the existence of plant life which we have passed a thousand times and never noticed. If we pass from field to laboratory, the bacteriologist tells us of forms of life which are helpful or harmful to our physical well-being, which are so minute that the unaided eye cannot see them, while even the most powerful microscope will not reveal the whole of them. Life abounds everywhere, and one has but to transfer his activities a few hundred miles from country to country to find new forms and modifications of the same great flood of life; and yet, as far as is discoverable, one great fact is slowly emerging, that all life

is one life, and that the various forms which it assumes but the modes of its manifestation.

Psychic science, too, is revealing that within this world and not apart from it, there is another world of activity of which only the crudity of our sense perceptions make us ignorant. It is pretty clearly demonstrated to-day demonstrated almost beyond dispute—that humanity lives the grave, and continues to live in a natural world which to his sense is objective, which holds out opportunities, friendships, and which embodies all that we mean by art and science. The dwellers in that world know us of its beauties, but what are beauties? They are products of life acting upon matter and substance. The beauties of a countryside are dependent upon trees, flowers and grasses, upon birds and animals and insects as well as upon hill and dale. The part played by animal upon vegetation is reciprocal. The carrying of seeds by birds and animals; the fertilisation of flowers by insects and the productivity of the soil aided by the activity of thousands of forms of burrowing life. There is no beauty without life. Beauty is inconceivable apart from life, not only because of the necessity of the consciousness to apprehend beauty, but because of life's power to create it. Those who have emerged on to a larger plane of life, to a world of beauty. Such world must consist of forms of life in the very nature of the case. There are many who are satisfied on evidential grounds that certain entities persist beyond the grave as a result of their having reached to a state of advancement which allows the perpetuation of their personality, and even for the others it is true, while identity is untraceable, the life force must persist, and must continue to manifest itself in some form or another.

Those who have crossed the bar and emerged into the fullness of a greater life, tell us of a world of beauty consisting still of life forms, of trees and flowers and birds and streams, and the buzz of insects and the song of the birds. Life there can only be understood by us in the terms of our own experience, and often our spirit communicators tell us it is impossible to express the ineffable joy of the life which is theirs, but such a life is inconceivable apart from the existence of other forms. To imagine that the spirit world is a world which consists merely of human beings is to conceive of a world which would be drear, drab, and monotonous. The question then arises: Are the minor creatures which inhabit the spirit world simply the spirits of animals who pass from here? By no means. Other forms of life there must be, but whether they are describable in the limited terms of human language, is very questionable. Just as truly as the flora and fauna of the various countries of the earth show variation dependent upon the peculiarities of climate and temperature, so it appears reasonable to believe that a change of condition from the material to the psychic must mean changes of form and changes of habit with the change of habitat. It is, of course, easy to say that beauty is a thing which exists in the mind, but when beauty exists in the mind, the artist endeavours to embody it in painting, in music, in sculpture, in landscape gardening, in town planning, in architecture, and in a thousand and one ways. Beauty expresses itself in forms appreciable to others, and so must it be with a world into which we are passing our artists, our musicians, and inventors, and our dreamers as well as our realists. The life of the spirit world must be as apparent and as varied at least as life on this planet, and we imagine that when man passes through the little white gate which gives access to the rising slopes of attainment, and enters into the busy life beyond, that he will find there forms of life and being—not all of human type, but having its appointed place or lot in the scheme of things.

There are many whose inner vision has revealed to them glimpses of what that life might contain. It is unnecessary to suppose that all such life is beneficent or beautiful. The poltergeist phenomena of psychical research sometimes to reveal low types of life, mischievous in their activities and possibly by no means human (the wasps and mosquitoes of psychic existence), while on the other hand there are many who claim to have obtained glimpses of forms of exquisite beauty, and elves which occupy as beautiful a position in the countryside as the antelopes of the



earth. The man who imagines that the spirit world is merely the abode of human beings has but a faint conception of the all-penetrative power of life, and the multiplicity of the forms which it may assume hereafter as well as here.

## CURRENT TOPICS.

THE RAG.

IS IT NOT TIME that the authorities took some steps to prevent such disgraceful exhibitions as that which transpired at the Caxton Hall recently. That a crowd of irresponsible students should be allowed to break up a meeting and assault respectable citizens who were carrying out their sincere convictions in a hall hired by themselves, amounts to a public scandal, and when a small fine is the only penalty inflicted upon one or two of the ring-leaders, the administration of justice amounts to a condoning of the offence. If these medical students were uneducated hooligans interrupting a meeting in a slum district, there would be loud protests against the ill manners of the lower classes, but because they happen to be, or are supposed to be, cultured and educated people, their conduct is condoned.

WE have every sympathy with the high spirits of youth; and when these find such an outlet as the student parades in Manchester, Glasgow, and other places, which create a great deal of fun, and add to the medical efficiency of the localities,

citizens are quite prepared to suffer some inconvenience, but the conduct of the medical students at the Caxton Hall is a sad reflection upon our boasted educational methods, while the meagreness of the penalties is a distinct encouragement to that class of selfishness which considers nobody's opinion but its own. If the authorities are not prepared to take strong measures in such cases, then we hope the time is not far distant when reprisals of suitable character will be forthcoming. A little physical suffering meted out to themselves would soon curb the ardour of these bullies. The case, however, is a striking evidence of the fact that minorities get little protection under the law of England until they become powerful enough to protect themselves, or become a nuisance.

DIS-ESTABLISH-  
MENT.

DR. HENSON (Bishop of Durham) has just issued through Macmillan's (4/6) a treatise on the subject of Disestablishment, which claims that the burden of establishment was becoming intolerable, while the rejection of the Prayer Books by the House of Commons leaves no hope for the Church but to end the anomaly, and to make whatever sacrifices may be deemed as the price of freedom. Dr. Henson describes the present state as being one of a lame Church in a secularised state. The war broke down the age-long relation between the parish priest and the disavowing minister, while the Anglo-Catholic movement has produced a form of religion which is alien from the traditional Protestantism of the Anglican Church. Dr. Henson goes so far as to say that the Church has already been disestablished in the minds of the Bishops, and points out that not more than three-and-a-half million have signed the Electoral Rolls which came into existence as the result of the Enabling Acts, and Dr. Henson asks: "Can a Church with such a membership maintain its right to the name and claim of a national Church?"

SUCH figures make it clear that Anglicanism is, a small section not only of the national life, but of the Christian Church as a whole, and while there may be advantages in special State recognition, yet from the point of view of the non-Churchman it is unsatisfactory, as under the present circumstances the State favours one sect above others. Disestablishment may have its complications, but in fairness to the whole community, and to ensure the liberty of Churchmen, it is surely desirable that the nation should establish in fact what is supposed to exist at present—

equality of all sections of religion before the law. At present there is no doubt as to the privileged position of the Church, but such privileges imply restrictions which we are quite sure are fettering the activity of the Anglican body, and whatever may be the sacrifices necessary to freedom, we think they are well worth while.

MIND IS THAT  
WHICH  
ANIMATES  
MATTER.

THE pen of Sir Oliver Lodge has been much in evidence of late. A series of four articles in the "Sunday Chronicle" are appearing, while prominence is given to Sir Oliver's views in the "Sunday Dispatch" and in the "Daily Telegraph."

Writing in the "Sunday Chronicle," Sir Oliver strikes several interesting parallels, pointing out that the field of magnetic action from a magnet is discernible by the effect produced upon the iron filings within its range—just as we learn of the existence of an electric current by the deflection of a compass needle; and he argues that in a similar way we study the properties of life, and mind by familiarity with the animated bodies brought within our range of observation. He goes on to show that when life is thus associated with matter, the bodies animated with the life principle move in a purposive manner, as if their movements were directed towards some aim or object. Thus a bird builds a nest in anticipation of future offspring. Bees store honey in preparation for a winter dearth, and an insect about to die selects a spot where food will be provided for its young when hatched. In a word, the life principle which animates matter, and which constitutes the difference between living and inert matter, is purposive. While we are engaged in studying animated organisms, the life principle which animates them is only traceable by its effects, and Sir Oliver adds: "But whether life itself, when separated from the organism, continues in any sense to exist, is a problem about which we have to use our reasoning power."

MANY  
SCIENTISTS  
SATISFIED  
WITH THE  
EVIDENCE.

SIR OLIVER then proceeds to show that a personal mind, if it persists beyond death, may be expected to manifest in something the same form, and adds: "There is a vast amount of evidence that that kind of demonstration has already been given, and many of those

who have studied the subject are ready to testify that it is a reality. They assure us that conscious mind does not cease with the death of the physical organ; that the mind is not put out of existence when the brain is damaged, but that only its manifestation is interfered with; so that no longer can it furnish the usual sign or index of its existence. It has lost its own material vehicle, and has to take other and less usual methods of attracting our attention. "The evidence must be scrutinised and must be able to stand criticism before it can be raised to the dignity of proof," but some think it has risen to the level of proof already, and that where an individual character has been formed it is able, under certain conditions, and occasionally, to testify to its perennial character and a continued existence.

LIFE IS  
ETERNAL.

SIR OLIVER adds: "If survival is a reality, and if by actual demonstration the continued existence of higher or mental attributes is proved to be true, then we may expect, that life itself, even of a low grade, never really goes out of existence, though it need not have an individual or personal existence, except in its higher grades." Sir Oliver considers that the demonstration of survival will have a mighty influence on science.

HELL AND  
REALITY.

SIR OLIVER contributes to the "Daily Telegraph" the first of a series of articles on "The Reality of Hell," to which various theological and other thinkers are contributing. Sir Oliver lays his position frankly before us. He says: "It is fairly well known that after long continued investigation I have come to the conclusion that survival and persistent existence are demonstrated

NECESSARY  
SACRIFICES.

in special State recognition, yet from the point of view of the non-Churchman it is unsatisfactory, as under the present circumstances the State favours one sect above others. Disestablishment may have its complications, but in fairness to the whole community, and to ensure the liberty of Churchmen, it is surely desirable that the nation should establish in fact what is supposed to exist at present—

facts. If that conclusion is false, nothing further that I have to say is of much consequence." He then proceeds to discuss the development of life in terms of bliss and torment, and suggests that Heaven and Hell are significant terms suggestive of contrasting states of being, and points out that no state of existence is necessarily permanent. As the result of desire and effort men may rise from lowly states of restriction and suffering to heights of freedom and attainment. All this is very sane and rational. Heaven and Hell are both very largely our own making. Suffering may be vicarious, and mutually helpful, and Sir Oliver concludes with the words: "The gates of Hell prevail against Divine goodness for ever." In a word, he believes that the universe is just and moral, and is moving forward to the "one far-off Divine event." Life is progressive and progress is the result of struggle, striving, sacrifice, and mutual helpfulness. It is a great pity that this conception should be confused with such a word as hell, which was an invention of the theologian to strike terror into the hearts of men at the time when God was conceived as an angry monarch, who punished those who disagreed with His favourites. The very use of the word hell to-day causes revulsion in the minds of the average man who links it up immediately with the out-of-date conceptions of primitive savages. Hell has long ceased to have any place or part in the life of a civilised and educated community. At one time it excited fear. To-day it merely excites ridicule, since men are now beginning to interpret the universe in rational terms of cause and effect.

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

By IVAN COOKE.

### STUFF AND NONSENSE!

(FOR THE CONSUMPTION OF REAL HE-MEN ONLY.)

My address is "Ye Olde Cabbage," my name is Caterpillar; I come of the old Caterpillar clan, all of whom were fine fellows and stout lads, noted for their braininess. There are not many problems I can't tackle and solve, and, mark you, I've done well! If you don't believe me, ask the Manager of the Cabbagian Bank—he's a pal of mine!

Well, I was sitting in front of my fire—an old-fashioned fired of dried cabbage; none of your cabbage gas fires for me—reading the *Cabbagian Daily Pail*, and smoking peacefully. I was just reading how those blessed caterpillars—no, slugs—that inhabit the next row of cabbages, were getting pretty uppish, and thinking that our jolly Government would have to send them an ultimatum or a declaration or something—anyway, something to make 'em sit up and sing small; I was just thinking this, I say, when my wife rushed in, pale and gasping.

"Oh!" she panted, "I've had such a time! Oh, it's so wonderful!"

"Uh," I answered, striking a match; "m'n—m'n—m'n; there, that's drawing better; well, what is it, uh?" (By jingo, we'll make those fellows sit up, once we do start on 'em.) "Don't fluff and puff so. Do sit down."

"Oh, Cater," she murmured. "Oh, dear, you'll never—"

Something in the *Pail* had caught my eye, so for a moment I lost the hang of what she was saying. H'm, so they had hung that fellow-caterpillar at last! Well, that will teach them, that will intimidate any other chap that thinks of crawling about on other people's cabbages with the idea of picking up other people's portable property. Murder?—yes, hang 'em for it, and be hanged to 'em, say I.

Dimly I became conscious of what my wife was saying. What? Outrageous! Preposterous! I started to my feet. "What's this, what's this!" I said threateningly. "My dear Pillarette, you must be mad! Do I understand that you have been rushing about after mediums!"

"Oh, Cater, no. Only one medium—and she was such a dear! I've been feeling so lonely and so unhappy since mother died. Oh, I've missed her so! Yes, yes, I know—I had you; but you are so frightfully busy with—with your

paper and your pipe, dear . . . and so wise practical—"

(Exactly what my old schoolmaster used to "Caterpillar minor is the hardest-headed fellow I! One could crack a paving stone with a head like Wonderful!")

"Well," my wife continued "I felt I must go, gnawed my way out from the heart of Cabbagery—such a terrible job, dear—until I came almost into the sunlight right out of the darkness into a shady place, where it was pleasant and restful. Of course, I knew I mustn't venture to crawl into the full light."

"You must be mad, woman," I broke in. "Why, if there is such a thing as bright sunlight—which, in my opinion, is sheer superstition—surely darkness and cabbage are good enough for you. Haven't your ancestors and mine eaten nothing else since the days of William Conquerpillar? What next! . . . And as for wanting to see or hear of your mother again—well, er, h'm, well, perfectly natural, of course, but, you see, Providence has got her. She's dead."

"Oh, Cater, dear, she isn't! She spoke to me when I saw her!"

"Ridiculous, my dear, ridiculous. Why, with my eyes I saw her boxed up in her little coffin—er, chrysalis bagged, she was as stiff as a candle! Besides, where's your faith in what-do-ye-call-it, you trust in—er—dash it! I've forgotten the word; anyway, you shouldn't go meddling with the dead."

"But she's alive! she's alive! she remembers me," gushed my wife. "I heard her voice. (No, listen to me, Cater; don't interrupt me again.) She told me I was beyond the chrysalis of death there waits a new life, beautiful, so wonderful, so free and happy that words can't paint it. She told me that she no longer crawls, she gnaws her way through life, but flies from one beauty to another, from joyous flower to joyous flower; that she has wings where once she crept upon the ground; that she can rest and ride upon the summer wind, and sunlight is her home and rapture, soft scented night her sleeping place in the bed. Oh, isn't it wonderful to think that we too, you and I, will never die. Isn't it wonderful to think that the cruel wrongs and sins we silly caterpillars do to each other down here will meet with justice, that all sorrow will be right. That we all shall be together in the next life—you and I and mother, all three of us!"

"Here—not so fast!" (She made me feel devilish uncomfortable for the moment. Mother, dear—h'm? Justice, eh. Bah!) "Who's thinking of pegging out? My old dad lived to be twice my age, and his father died at eighty odd. I'm good for another forty years, certain!" I glanced in the mirror at myself, just to see how I was wearing. Yes, devilish young for forty-eight—just a few grey hairs, just a slight bulge half-way down, but no more than enough to lend dignity—nay, a touch of majesty—to my figure. A real he-man, a bit of sheik stuff about me yet. Dying—kicking the bucket? Rot! Pure morbidity and sentimentality.

"Look here," I said, and there was real cave stuff in my voice. "Not another word; all ridiculous nonsense—the medium will make a fortune out of you."

"But she didn't charge any—anything."

"Well, I won't have it, I won't listen to any more. When we are dead, we're dead, and that's the end of us. Let's get on with the affairs of this world, and let the next world look after itself—not that I shall believe in it for one moment. There's nothing deader than a dead caterpillar in a chrysalis. Besides, it's unhealthy, it's uncanny to go stirring up your poor mother. It's flying in the face of what-do-you-call-it. Let the dead bury their dead—that is, of course, if the undertaker didn't do it properly in the first place. Don't you go digging them up again, because it gives me the creeps. And don't get talking about justice and rot of that kind. Be practical! Have commonsense! This is a hard, practical cabbage world we live in; we are hard-headed, practical, business-like caterpillars, with a position to make in life. Stick to reality."

Here I took up my copy of the *Cabbagian Daily Pail* with an air of finality. And there before my eyes stood



headline: "Medium failed. Spooks creep and gibber. and comments."

"There," said I. "Look! See what the judge said. It's all chicanery and fraud.' Mark you—now don't cry there, there, here's my hankie—now don't be so silly—it's a humbug. It's all superstition and religious tosh to believe that we caterpillars live on to become butterflies. Shut down on hopes of that kind, shut down on dreams. Stick to reality, my dear, even if reality is only cabbage, and eat cabbage, and still more cabbage, and let us not lose ourselves in imaginative stuff that will end by landing us in the madhouse. Come, ring the bell; there's cabbage for dinner to-day."

## Book Review.

"THE LIFE STORY OF A PHRENOLOGIST." By J. Millott Severn. Thirty illustrations; 505 pages. Cloth. 12s. 6d. From the Author, 68, West Street, Brighton.

It is impossible within the short space of a review to do credit to such a comprehensive and fascinating book as Mr. Severn places before us. Mr. Severn tells of his early struggles as a youth, of his miserable home life, and his fight with a hard world, both in the mine and on the farm, and stimulates our admiration for his steadfastness and idealism. The story is an interesting commentary upon the possibility of an optimistic spirit fighting its way out of restrictions into freedom.

He tells us how he came to take up the work of a phrenologist, and he certainly is a striking example of the stimulus which an understanding of the subject gives to an intelligent man. Since taking up the profession Mr. Severn claims that he has examined over thirty thousand heads, and they include many of the great names in the history of the past forty years.

The book is packed with commonsense and sound reasoning, while the writer's diction is simple, direct, and cultured, without an attempt at elegance or artistry. His life is in accordance with his ideals: plain living, rational exercise, simple diet, physical recreation, and hygiene characterise the even tenour of his days. The volume is most readable, for it combines amusement with instruction, and makes the reader feel he knows the man.

Mr. Severn has a firm belief in the science of phrenology, of which he is such a capable exponent; and he lays down its principles with clarity, and illustrates its results in detailed fashion. He deals with human failings and virtues and believes that if a man wisely develops the faculties natural to him success in life is bound to come, and leads us to believe that the majority of the failures in this world are due to the fact that round pegs get into square holes, and spend their lives in tasks for which they are unfit. He believes that the services of phrenologists should be requisitioned for every department in the State in which numbers of people are employed, so that the best and most suitably endowed for the work desired may be selected.

Like a large number of the old school of phrenologists, Mr. Severn is a convinced Spiritualist, and has been so for nearly forty years, his attention being attracted to the subject whilst in Sheffield, and he has been associated with the little band of Spiritualist phrenologists since the days when he was closely associated with Mr. James Burns. The author pays a valued tribute to the Spiritualistic papers of the world, which have always been prepared to advance the study of phrenology.

The book covers a multitude of subjects which it is impossible to deal with in the short space at our disposal, but we heartily congratulate Mr. Severn on writing a fascinating, entertaining and instructive book. It ought to have a wide circulation, and we can recommend its sound commonsense.

It is pleasant, sure, to see one's name in print; A book's a book, although there's nothing in't.—BYRON.

The most beautiful may be the most admired and caressed, but they are not always the most esteemed and loved.

## SOUTHERN DISTRICT COUNCIL.

THE fifth annual picnic arranged by the Council was celebrated on Saturday, June 15th, to Dorchester, in the heart of the Hardy country, and was another unqualified success. The numbers participating were not as great as heretofore, and the officers of the Council are inclined to the opinion that these outings are not brought before the members of the churches as they could be. They, therefore, appeal to all the church officers and members to bear in mind the date already fixed for 1930 (June 21st), and arrange to co-operate whole-heartedly next year, and see to it that every church, large and small, is well represented.

Only six churches were in evidence on Saturday, these being Bournemouth, Southampton, Bristol First Church, Portsmouth Temple, Ryde, and the newest church, Cowes.

The catering was well arranged by the staff of the Antelope Hotel, and full justice was done to the fare provided. In view of the numbers attending, the Trinity Hall was engaged for meals, in order that all could be supplied together and fraternise at "feeding time."

After luncheon the parties proceeded to Max Gate, the home of Thomas Hardy, O.M., and then explored the Maumbury Rings, which are the remains of an old amphitheatre stated to be the most notable thing of its kind in England, being to Casterbridge what the ruined Coliseum is to modern Rome, and nearly of the same magnitude. They had a seating capacity of 12,000 spectators, and were used for the "hanging fairs."

Judge Jeffries' house was also a place of interest.

At the tea table greetings were given in a series of short speeches by Mr. Blake (Bournemouth), Mr. Hitchon (Bristol), Mrs. Hayward (Portsmouth Temple), Mr. Hussey (Southampton), Mrs. Perks (Ryde), and Mrs. Harding (Cowes).

Fraternal greetings from the Rev. George Cole and Mr. W. E. Jones, who both honoured the Council with their presence, were also given.

A collection for the waitresses and the National F.O.B. was taken. The chief source of satisfaction expressed was for the noted gradual return to good health of Mr. Blake and Mr. Jones, both of whom had been dangerously ill.

A public meeting was held in the Town Hall, Dorchester, at night, when Mr. Newton, D.N.U., presided, and Mr. Blake, D.N.U., gave a splendid address and clairvoyance. This, the first meeting of its kind in Dorchester, was well attended by the locals, and ably reported in their press, and constituted another landmark in the history of the Council.—J. G. McFARLANE.

LET us make of life a vision all may see, reflecting the radiance of a perfect day.

EVERY man ought to aim at eminence, not by pulling others down, but by raising himself.

BELIEF, like a young puppy, is born blind, and must swallow whatever food is given to it; when it can see, it caters for itself.

AMBITION is one of those passions never to be satisfied. It swells gradually with success, and every acquisition serves as a spur to further attempts.

BARKING Christian Spiritualist Church held their fifth annual general members' meeting on Wednesday evening, June 26th, for the purpose of electing officers for the ensuing twelve months. The meeting was well attended by members, who heard the reports from the various officers of work that had been accomplished during the past twelve months. Mr. White was re-elected without opposition to the presidency, and the other offices were filled as follows: Vice-president, Mr. Clarke; treasurer, Mrs. Fennemore; secretary, Mr. E. Hayward; president of ladies, Mrs. White; vice-president of ladies, Mrs. Paveling; members' secretary, Mrs. Rowe; wardens, Mr. Martin, Mr. Aldous, Mr. Scott; librarian, Mr. Stamp; pianist, Mrs. Jones. Votes of thanks were accorded to those who had filled the positions during the past year. Non-members who attended were given a very cordial welcome to become members, and so assist in the work of the church.

## REPORTS OF SOCIETY WORK.

## SPECIAL REPORTS.

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## LEEDS DISTRICT COMMITTEE.

The monthly conference was held at Featherstone N.S. Church on Sunday, June 9th. The Vice-President (Mr. Crabtree) was in the chair. A few minutes were spent in spirit communion, evidence of spirit presence being given by Mr. and Mrs. Fenton and Mr. Garbutt. Welcome to conference was given by Mrs. Manfield, and accepted on behalf of the conference by the President. Roll was next called, when the following churches responded: Castleford, Featherstone, Ilkley, Leeds (Armley and Brunswick Place), Normanton (Watson Street), and Pontefract, a total of 7 churches, represented by 7 delegates, with 3 associates and 3 officers. Minutes were disposed of, and correspondence was read arising out of same. An invitation was read from the L.L.D.C. to send a representative, which was agreed to, Mr. Fenton being appointed. The financial statement was read and accepted, same being discussed later on, with a view to finding ways and means of raising funds for the L.L.D.C. Wayside pulpits were decided on, "pearls" for same being selected. It was also decided to go forward with a conference supply scheme of speakers to churches. The Y.D.C. report was given by Mr. Crabtree, out of which arose some discussion on the J. K. Jones Fund, after which it was agreed that a suggestion be forwarded to the Y.D.C. with regard to the raising of the £61 paid over by the S.N.U., viz., that each church member in Yorkshire be levied 6d. Church reports were given and accepted as satisfactory under the circumstances. Three new associates were nominated, which brought the business to a close.

In the afternoon a nice meeting was conducted by Mr. Crabtree, who was supported by Mr. Oxley, Mr. Fenton, and Mrs. Eccles. In the evening the speakers were Mr. Oxley, Mr. W. Smith and Mr. Fenton.

## BRISTOL UNITED.

The Lyceumists and friends, to the number of 106, held their annual outing on Tuesday, June 25th, the place selected being Weston-super-Mare. After our leader had offered a prayer for safety we soon left the church amid the cheering of happy Lyceumists. The day was gloriously fine, and the drive through Brockley Coombe woods to the seaside, where we were welcomed by the incoming tide, was most enjoyable. After several happy hours on the seashore we all met at "Georges" for tea. Here we were met by Mr. Thomas, President of Weston Church, who offered "grace." After an enjoyable tea Mrs. Hoskins, our church secretary, expressed her gratification at our continued progress, and her pride in the workers. Mr. Thomas spoke of the pleasure it gave him to meet such a large band of Lyceumists from Bristol. We left Weston at 8-30, after a long and happy day by the sea. Everybody agreed that we had had a perfect day.

**Life and Destiny.** By LEON DENIS. Translated from the French by ELLA WHEELER WILCOX. Cloth, 6/4, post free.

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## SWANSEA.

ON SUNDAY, June 16th, our services were conducted by Miss Phyllis Thomas her subject in the evening being "The miraculous birth." - The way in which she explained it was remarkable. For a girl 18 years of age to speak for 45 minutes, with such a command over herself, shows that there is a great future before her.

## LONDON.

ON Sunday, June 16th, a beautiful floral service was held by the Golden Cross Christian Spiritualist Mission. The President stated that the service that night was in celebration of the anniversary of his sister Edie's birthday (June 12th), and dedicated the service that night to her. Although, said Mr. Speer, his sister was not during her earth life a Spiritualist, she was a wonderful worker in the cause, and had been the means, since passing into spirit life, of calling into the movement several churches and a large number of people.

Mrs. George Phillips sang "O Rest in the Lord," which was much appreciated by a full congregation, and the well-known medium, Mr. E. Keith, gave a splendid address under control, explaining in detail the conditions existing on the seven planes.

Afterwards Mr. Keith gave a number of descriptions and messages, and the evening finished with an after-circle, at which the medium gave all present floral psychometry.

## LITTLE ILFORD.

A very interesting ceremony took place on Wednesday, May 29th, unveiling of a large picture, under spirit control by "Jaffy," medium is Mrs. Blanche Petz. Watson unveiled the picture at service, and the little control explained the meaning of the picture. The picture was taken by Mr. Brame. The picture was presented by Mrs. Blanche to the Little Ilford Society.

## WALTHAMSTOW.

ON Saturday, June 15th, Mr. I. Baker Brown, the "floating" medium, and Miss Florence May Wright, married at the above church. It was a first marriage service celebrated in church. The bride, looking lovely in a charming dress of white satin and wearing an embroidered net surmounted by a coronet of orange blossom, was attended by her sister, Miss Doris Wright, and the bridegroom's sister, Miss Winnie Brown, both of whom wore apricot coloured frocks and black hats. The church was full of relatives and friends. Miss McCroft presided at the organ, and Mr. Frank Bell performed the marriage ceremony. After the service a reception was held at the church, and a toast to "our unseen guests" was a feature of the wedding breakfast. We feel sure that all who recognise the selfless way in which Mr. and Mrs. Baker Brown have devoted their mediumistic gifts to the cause of Spiritualism will join in wishing them both happiness in their new estate.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 7TH, at 6-30 and 8-15  
MR. SHIPLEY, of Heywood.  
MONDAY, at 8, MRS. THORNTON,  
AT 8, MEMBERS' CLASS.  
TUESDAY, at 8, OPEN CIRCLE.  
THURSDAY, at 3 and 8, MRS. GRAYSON.  
FRIDAY, at 8, WHIST DRIVE, 1/- each.  
SUNDAY, JULY 14TH, MR. MUDD.  
LYCEUM every SUNDAY at 2-30.

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

PUBLIC CIRCLE every SUNDAY, at 8-15.

SUNDAY, JULY 7TH, at 6-30,  
Speakers: MR. J. B. MCINDOE and  
MISS M. STAIR.  
Chairman: MR. R. A. OWEN, S.N.U.  
SUNDAY, JULY 14TH, at 6-30,  
MRS. E. CROWTHER, Dipl. S.N.U.

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

SUNDAY, JULY 7TH, at 10-30, LYCEUM.  
At 3 & 6-30, MRS. M. BRIGGS, F.N.S.C.  
MONDAY, at 8, MRS. GRAYSON.  
TUESDAY, WHIST DRIVE, Admission 1/-.  
WEDNESDAY, 3 & 8, MISS WALLYON.  
SUNDAY, JULY 14TH, MR. PILKINGTON.

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

SUNDAY, JULY 7TH, at 2-30, LYCEUM.  
At 6-30 and 8, MRS. DOHERTY.  
MONDAY, at 3 & 8, MRS. BROADHURST.  
TUESDAY, at 8, MEMBERS' OPEN CIRCLE at 8.  
WEDNESDAY and SATURDAY, PUBLIC CIRCLE at 8.  
THURSDAY, at 3, MR. MUDD. At 8, MR. OGDEN.  
SUNDAY, JULY 14TH, MR. GRAYSON.



## SOCIETY ADVERTISEMENTS.

**Wythurst National Spiritualist Church**  
COTTHURST ST., MANCHESTER.

SUNDAY, JULY 7TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30 and 8-15, MISS CADDICK.  
MONDAY, at 3 & 8, MRS. WORTHINGTON.  
WEDNESDAY, at 3 & 8, MRS. BENSON.  
THURSDAY, JULY 14TH, MRS. WILLIAMS.

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

SUNDAY, JULY 7TH, at 2-30, LYCEUM.  
At 6-45 & 8, MRS. BURTONWOOD.  
MONDAY, at 8, OPEN CIRCLE for  
HEALING and CLAIRVOYANCE.  
TUESDAY, at 8, MR. GRAYSON.  
WEDNESDAY, at 8, MR. G. A. MAYHEW.  
THURSDAY, JULY 14TH, MRS. SMITH.

**Wythurst National Spiritualist Church and Lyceum**  
CHURCH LANE, MOSTON.

SUNDAY, JULY 7TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, MR. MAYHEW.  
WEDNESDAY, at 8, OPEN CIRCLE,  
MR. WHITELEGG.

**Moss Side Progressive Lyceum Church**  
BUCKINGHAM ST. (64A, GT. WESTERN  
ST.), MOSS SIDE.

SUNDAY, JULY 7TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, MRS. LANGFORD.  
THURSDAY, at 8-15, MISS A. BARTON.  
SUNDAY, JULY 14TH, OPEN SESSIONS.

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

SUNDAY, JULY 7TH, at 10-30 and 2-30,  
LYCEUM.  
At 6-30 and 8, MR. F. W. ARSTALL.  
MONDAY, at 3, MISS MILES. At 8,  
OPEN CIRCLE.  
TUESDAY, at 8, MRS. ROBERTS.  
WEDNESDAY, at 8, MEMBERS' CLASS.  
THURSDAY, at 3 and 8, MRS. SMITH.  
SATURDAY, at 8, OPEN CIRCLE.

**Pendleton Spiritualist Church.**

New Address:  
44, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, JULY 7TH, CLOSED for  
S.N.U. CONFERENCE.  
WEDNESDAY, at 3, MRS. HOLT.  
THURSDAY, at 8, MRS. ELLIS.  
FRIDAY, at 8, OPEN CIRCLE.  
SUNDAY, JULY 14TH, LYCEUM OPEN  
SESSION.  
LYCEUM every SUNDAY at 2-30.

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

SUNDAY, JULY 7TH, at 2, LYCEUM.  
At 3-15, CIRCLE, MR. BOLD.  
At 6-30 and 8, S.N.U. PROPAGANDA  
SERVICES.  
Speakers: J. M. STEWART, Esq.,  
E. KNOTT, Esq., T. BOGUE, Esq.,  
Mrs. E. PALING.  
Chairman: W. G. GUSH, Esq.

MONDAY, at 3 and 8, MRS. SMETHURST.  
TUESDAY, at 8, CIRCLE, MR. MORRIS.  
WEDNESDAY, at 3 and 8, MRS. KNOTT.  
THURSDAY, at 7-30, MR. OATEN.  
SUNDAY, JULY 14TH, MR. OGDEN.  
SATURDAY at 7-30, SOCIAL, 1/-.  
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**Lackpool National Spiritualist Church  
and Lyceum,**  
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM at 9-30  
and 1-45. SERVICE, 3 and 6-30.  
JULY 7TH—MR. ELY.  
JULY 14TH—MRS. IDA GLENN.  
JULY 21ST—MRS. JESSY GREENWOOD,  
J.P.  
JULY 28TH—MRS. CROWTHER, D.N.U.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 7TH, at 11, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30 and 8, MISS L. BRIDGE.  
MONDAY, at 3 and 8, MRS. DOHERTY.  
TUESDAY, at 7-30, MR. TEAL.  
WEDNESDAY, at 3 and 8, MR. MORRIS.

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

SERVICES EVERY SUNDAY at 6-30.  
At 3, LYCEUM.  
THURSDAYS at 7.  
Hon. Sec., MRS. D. PERKIS, 78, Well  
Street, Ryde.

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

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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, JULY 7TH, at 11-15 and 7,  
MR. ERNEST MEADS, Address.  
MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

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

SUNDAY, JULY 7TH, at 11-15 and 7,  
MRS. P. TYLER,  
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, JULY 6TH, at 8, and  
SUNDAY, JULY 7TH, at 11 and 6-30,  
MR. ARTHUR CLAYTON  
(The Young Blind Seer),  
Address and Clairvoyance.  
SUNDAY, JULY 14TH, MRS. T. TIMMS,  
Dipl. S.N.U.

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

SUNDAY, JULY 7TH, at 3-30,  
MRS. MORRELL.  
At 6-45, PROF. BRANZIE.

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

SATURDAY, JULY 6TH, at 7-30,  
SUNDAY, JULY 7TH, at 3 and 7,  
and MONDAY, JULY 8TH, at 3,  
MRS. F. LANE.

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

SATURDAY, JULY 6TH at 7, and  
SUNDAY, JULY 7TH, at 3 and 6-30,  
MRS. CROWDER, S.N.U.

**Advertising** is to business what steam  
is to machinery—the grand propelling  
power. Advertise in THE TWO WORLDS

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 7TH, at 7,  
MR. HORACE LEAF,  
Address and Clairvoyance.  
WEDNESDAY, at 7-30, MISS J. PROUD,  
Address and Clairvoyance.

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

SUNDAY, JULY 7TH, at 11 and 6-30,  
MRS. D. C. WILLIAMS.  
THURSDAY, at 8, SERVICE.

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

SUNDAY, JULY 7TH, at 6-30,  
SERVICE,  
Address and Clairvoyance.  
SUNDAY, JULY 14TH, SERVICE,  
Address and Clairvoyance.

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, JULY 7TH, at 11 and 6-30,  
MR. A. NICKELS.  
THURSDAY, at 8, MEMBERS ONLY.  
At 6-30, MRS. MAUNDER.

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

SUNDAY, JULY 7TH, at 6-30,  
MR. MOTE. Circle follows Service.  
MONDAY, at 3, LADIES' OWN. MRS. MOTE  
WEDNESDAY, at 8, MRS. NUTLAND.

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

SUNDAY, JULY 7TH, at 7,  
MR. H. S. PEMBERTON,  
Address and Clairvoyance.  
After Service, OPEN CIRCLE.  
WEDNESDAY, at 8, OPEN DEVELOPING  
CIRCLE.  
SUNDAY, JULY 14TH, MRS. HINES.

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

SUNDAY, JULY 7TH, at 11,  
MISS D. MOORE. At 3, LYCEUM.  
At 6-30, MRS. E. EDEY.  
MONDAY, at 3, MISS JOAN B. PROUD.  
THURSDAY, at 8, MISS D. MOORE.

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

SUNDAY, JULY 7TH, at 11, CIRCLE.  
At 6-30, MR. MAX GITTLESON,  
Address. MRS. LILLEY (the East  
End Healer), Clairvoyance.  
Solo by MADAME STELLA FORD.  
SATURDAY, at 7-30, HEALING CIRCLE  
and PSYCHOMETRY.  
SUNDAY, JULY 14TH, MRS. DAYMOND.

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

SUNDAY, JULY 7TH, at 6-30,  
MR. H. J. KING,  
Address and Clairvoyance.  
MUSIC BY ORCHESTRA.

FOR SALE.—Temperance Bar, Herbal  
Stores, containing three bedrooms and  
bathroom. Would suit Medical Medium.  
Bolton District—Apply Box S.B., Two  
WORLDS Office, Manchester.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, JULY 7TH, at 11,  
MISS C. PRESTON.  
At 7, LYCEUM.

WEDNESDAY, at 8, MISS M. MORETON,  
at Shaftesbury Hall, adjoining Bowes  
Park Station.

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

SUNDAY, JULY 7TH, at 11. OPEN CIRCLE  
At 6-30, MR. W. A. MELTON.

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

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

FRIDAY, JULY 5TH, at 7-30,  
MRS. REDFERN.  
SUNDAY, JULY 7TH, at 7,  
MISS E. CLARK.

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

SUNDAY, JULY 7TH, at 11,  
MR. BURTONSHAW,  
Address and Clairvoyance.  
At 6-45, MR. RAMAYANDERS,  
Address and Clairvoyance.  
WEDNESDAY, at 7-45, MRS. STRONG.

**Clapham Spiritualist Church,**  
St. Luke's Road (Adjoining Reform  
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, JULY 7TH, at 11, OPEN CIRCLE  
At 3, LYCEUM.  
At 6-45 for 7, MRS. S. PODMORE,  
Address and Clairvoyance.  
FRIDAY, at 8, MEETING FOR CLAIRVOY-  
ANCE.

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

SUNDAY, JULY 7TH, at 6-30,  
MRS. V. CROXFORD.  
WEDNESDAY, at 3, CIRCLE. At 8,  
MR. STEPHEN FOSTER, Psychometry.

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

SUNDAY, JULY 7TH, at 7,  
MRS. QUINEY.  
At 8-45, OPEN DEVELOPING CIRCLE.  
THURSDAY, at 8, MRS. EDWARDS.

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

SUNDAY, JULY 7TH, at 3, LYCEUM.  
At 6-30, MAJOR C. C. COLLEY.  
SUNDAY, JULY 14TH, MRS. C. YOUNG.

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

SUNDAY, JUNE 7TH, at 7,  
MRS. THORNTON.  
THURSDAY, JUNE 11TH, at 3 and 8,  
MRS. GEORGE.  
SUNDAY, JUNE 14TH, at 7, "THE  
TEACHER."

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

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, JULY 7TH, at 11-15, MRS.  
GODFREY. At 3, LYCEUM.  
At 7, MR. STEPHEN FOSTER.  
WEDNESDAY, at 8, MRS. REDFERN.  
SUNDAY, JULY 14TH, MISS LILY FORD.

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

JULY 7.—MRS. BALMER.  
JULY 14.—MISS HELEN WRIGHT.  
JULY 21.—MRS. CALWAY.  
JULY 28.—MR. G. T. GWINN.

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

SUNDAY, JULY 7TH, at 7,  
MRS. L. CAMPBELL,  
Address and Clairvoyance.  
THURSDAY, at 8, MRS. E. M. NEVILLE,  
Address and Clairvoyance.

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

SUNDAY, JULY 7TH, at 11-15, PUBLIC  
CIRCLE. At 3, LYCEUM.  
At 7, MRS. REDFERN.  
TUESDAY, at 3, MRS. PODMORE. At  
7-30, HEALING CIRCLE.  
THURSDAY, at 8, DISCUSSION CLASS.

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

SUNDAY, JULY 7TH, at 11-30, CIRCLE.  
At 3, LYCEUM.  
At 7, REV. J. J. WELCH.  
THURSDAY, at 8, MR. OSBORNE.  
SUNDAY, JULY 14TH, MDM. DE  
BEAUREPAIRE.

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

SUNDAY, JULY 7TH at 3, LYCEUM.  
At 7, ALDERMAN D. J. DAVIS, J.P.  
MONDAY, at 3, MRS. MEURIG MORRIS.  
At 8, MRS. DUNN.  
TUESDAY, at 8, MEMBERS ONLY.  
THURSDAY, at 8, OPEN MEETING.  
FRIDAY, at 3, LYCEUM MEETING.  
SUNDAY, JULY 14TH, MRS. M. MORRIS.

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

SUNDAY, JULY 7TH, at 3, LYCEUM.  
At 6-30, MR. SAMUELS & MR. LLOYD,  
Address and Clairvoyance.  
Circle after Service.  
THURSDAY, at 8, DISCUSSION.  
At 9-15, HEALING CIRCLE.  
SUNDAY, JULY 14TH, MR. J. WAITE.

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

SUNDAY, JULY 7TH, at 3, LYCEUM.  
At 7, MR. MARESCO MARISINI.  
THURSDAY, at 8, MRS. A. NUTLAND.  
FRIDAY, at 8, FREE HEALING CIRCLE.

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

SUNDAY, JULY 7TH, at 11, SERVICE.  
At 7, MISS THORNDICK.  
TUESDAY, at 8, FREE HEALING CIRCLE:  
MR. CUMMINGS in attendance.  
WEDNESDAY, at 8, MISS EVA CLARKE.

MRS. WALLS, of Newbiggin, Speaker  
and Clairvoyant, now resides at 35,  
Primrose Street, Astley Bridge, Bolton,  
and is open to book dates in the district.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, JULY 7TH, at 6-30,  
MISS FORD, Address.  
WEDNESDAY, at 8, MRS. M. CLEMENS  
Clairvoyance.  
SUNDAY, JULY 14TH, MR. J. G. POLLARD

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

SUNDAY, JULY 7TH, at 6-45,  
MRS. WIRDNAM.  
At 8, HEALING CIRCLE.

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

SUNDAY, JULY 7TH, at 6-45,  
MR. TREADGOLD.  
WEDNESDAY, at 3, LADIES' GUILD.  
MRS. BROWNJOHN. At 8, SERVICE.  
LYCEUM every SUNDAY at 3.

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

SUNDAY, JULY 7TH, at 7,  
MRS. E. CLEMENTS.  
THURSDAY, at 3, MRS. E. NEVILLE.  
FRIDAY, at 8, MRS. BEATRICE STOKES.  
SUNDAY, JULY 14TH, at 7, MRS. G.  
ELLIOTT.

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

SUNDAY, JULY 7TH, at 6-30,  
MRS. S. HAMMERTON.  
MONDAY, at 8, in SMALL HALL,  
MISS JOAN PROUD.

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

SUNDAY, JULY 7TH, at 11, HEALING  
SERVICE.  
At 3, LYCEUM.  
At 6-30, MRS. A. DE BEAUREPAIRE,  
Address.  
WEDNESDAY, at 7-30, MISS DUTTON,  
Address and Clairvoyance.  
FRIDAY, at 7-45, MEMBERS' CIRCLE &  
HEALING MEETING.  
SUNDAY, JULY 14TH, MRS. DARBY.

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

SUNDAY, JULY 7TH, at 11-15, CIRCLE.  
At 2-45, LYCEUM.  
At 6-30, MR. RONALD BRAILEY,  
Address and Clairvoyance.  
MONDAY, at 3, LADIES' OWN,  
MRS. KING,  
Address and Clairvoyance.  
At 8, PUBLIC HEALING CIRCLE.  
TUESDAY, at 8, STUDY GROUP.  
WEDNESDAY, at 8, MRS. S. D. KENT,  
Address and Clairvoyance.

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

SATURDAY, JULY 6TH, at 8, WHIST  
SOCIAL. 1/-  
SUNDAY, JULY 7TH, MISS L. THOMAS.  
MONDAY, at 3, MRS. D. WILLIAMS.  
TUESDAY, at 8, HEALING SERVICE.  
WEDNESDAY, at 8, MRS. V. CROXFORD.  
THURSDAY, at 3-30, INVESTIGATORS'  
CIRCLE.  
SATURDAY, JULY 13TH, SOCIAL DANCE.  
1/-.



## SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 7TH, at 6-45, MRS.  
BRUCE, Address and Clairvoyance.  
THURSDAY, at 7-45, MR. MAJID.  
SUNDAY, JULY 14TH, MRS. LANE.

**Minor Park Spiritualist Church,**  
Corner of SHREWSBURY ROAD and  
STRONG ROAD.

SUNDAY, JULY 7TH, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, MRS. E. CLARKE (Barking).  
THURSDAY, at 3, SERVICE. At 8,  
MISS V. M. THORNDICK.  
SUNDAY, JULY 14TH, MRS. TUFFNELL.

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

SUNDAY, JULY 7TH, at 11,  
OPEN CIRCLE.  
At 6-30, SERVICE,  
Address and Clairvoyance.  
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, JULY 7TH, at 7,  
MISS L. GEORGE,  
Address and Clairvoyance.  
THURSDAY, JULY 11TH, at 8-15,  
MRS. M. CROWDER,  
Address and Clairvoyance.  
SUNDAY, JULY 14TH, at 7,  
MRS. E. EDEY,  
Address and Clairvoyance.  
HEALING CIRCLE: TUESDAYS at 8.  
LYCEUM every SUNDAY at 3.

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

SUNDAY, JULY 7TH, at 11,  
MR. W. G. GILES.  
At 3, LYCEUM OPEN SESSION.  
At 6-30, MRS. PRINCE.  
MONDAY, at 7-30, COMMITTEE MEETING.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3, LADIES' MEETING,  
MRS. J. YORKE.  
THURSDAY, at 8, PUBLIC CIRCLE,  
MRS. PRINCE.  
SUNDAY, JULY 14TH, LYCEUM SUNDAY.

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

SUNDAY, JULY 7TH, at 11, SERVICE and  
CIRCLE. At 3, HEALING CIRCLE.  
At 6-30, SERVICE AS USUAL.  
MONDAY, at 3, LADIES' MEETING,  
MRS. REDFERN.  
WEDNESDAY, at 8, MRS. MAUNDER.  
SUNDAY, JULY 14TH, MRS. EVANS.

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

SUNDAY, JULY 7TH, at 11-15, LYCEUM.  
At 3, MR. F. H. WALL.  
At 6-30, THE STRANGER.  
WEDNESDAY, at 3, PSYCHOMETRY.  
At 7-30, MRS. E. BALMER.

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

SUNDAY, JULY 7TH, at 7,  
MRS. CORNWALL,  
Address and Clairvoyance.  
Lyceum Sunday School at 3.  
WEDNESDAY, at 3, LADIES' MEETING.  
THURSDAY, 7 to 8, HEALING  
8 to 9-30, DEVELOPING CIRCLE.  
SUNDAY, JULY 14TH, MRS. WILLIAMS,  
Address and Questions.

## SOCIETY ADVERTISEMENTS.



SUNDAY, JULY 7TH, at 7,  
\* MR. ARTHUR E. WILLIAMS. \*  
\* WEDNESDAY, JULY 10TH, at 7-30, \*  
\* MRS. A. RAINBOW. \*  
\* After Circles at close of services. \*  
\* HEALING & DEVELOPING CLASSES. \*  
\* SATURDAY EVENING— \*  
\* HOME CIRCLES at 7-45 p.m. \*  
\* Ask for Monthly Programme. \*  
\*\*\*\*\*

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

SUNDAY, JULY 7TH, at 11 and 6-30,  
MR. PERCY SCHOLEY.  
WEDNESDAY, at 8, MRS. W. EDWARDS,  
Address and Clairvoyance.

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

SUNDAY, JULY 7TH, at 6-45,  
MR. EDMUNDS, Address.  
MR. FORD, Clairvoyance.  
MADAME STELLA FORD, Solo.  
WEDNESDAY, at 7-45, MR. F. H. WALL,  
Address and Questions.

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

SUNDAY, JULY 7TH, at 11-15, SERVICE.  
At 7, THE STRANGER.  
WEDNESDAY, at 8, MRS. M. MORRIS.  
LYCEUM every SUNDAY at 3.

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

Monday, July 8th, at 8-30,  
Clairvoyance Mrs. BARTROP.

Thursday, July 11th, at 8-30,  
Open Circle.

**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.

**SCARBOROUGH NATIONAL SPIRIT-  
UALISTS' FELLOWSHIP, S.N.U.**  
16, NORTH STREET.

Visitors will receive a hearty wel-  
come. Will Speakers willing to be  
booked for fees only please send terms  
and dates to the Secretary, MRS. PYKE,  
93, Murchison Street, Scarborough.

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.

## TRANSITION.

BATES.—On June 29th Marguerite  
(Mavis), the beloved daughter of Nina  
and the late S. Bates, 85, Boswell St.,  
Sefton Park, Liverpool.

## Miscellaneous Advertisements.

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  
HEWIN, the well-known Medium, will  
give Clairvoyance and Psychometry  
every Sunday at 7.

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. E. A. CANNOCK, 58, Barrowgate  
Road, Chiswick, holds an At Home  
every Thursday at 3. Mornings re-  
served for Diagnosis and Treatment.  
Phone: Chiswick 1184.

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. LILLY, East End Healer. Re-  
markable cures effected. Receives  
patients by appointment.—113, Roth-  
schild Buildings, E. Block, Commercial  
Street, London, E.1. Moderate fees.

MRS. MOSS. Developing Circle, Mon-  
days at 8. Demonstrations, Thursdays  
at 7-30 and Fridays at 3.—33, 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.

WINDSOR AND ETON SOCIETY FOR  
PSYCHIC SCIENTIFIC RESEARCH, 45,  
HIGH STREET, ETON. — MRS. GLADYS  
SAUNDERS, Deep Trance Medium, at  
home daily. Divine service, trance ad-  
dress and clairvoyance, every Thurs-  
day at 8 p.m., also first and third Sun-  
day of each month at 7 p.m.

## SPEAKERS' OPEN DATES.

HIGHER BROUGHTON SPIRITUALIST  
CHURCH.—Will Speakers with open  
dates for 1930 please communicate  
with MRS. WILKINSON, 306A, GL  
Clowes Street, Hr. Broughton, Salford.  
JOHN G. WOOD, Dipl. S.N.U., In-  
spirational Speaker, Clairvoyant, Psy-  
chometrist. Booking 1930-1931, Sun-  
days, week-ends. Tours, any distance  
49, Gerrard Street, Birmingham!

JOE DICKINSON, Yorkshire's Premier  
Clairvoyant and Clairaudient, having  
a few vacant dates at liberty for 1930,  
wishes to fix up with Societies. Dis-  
tance no object. Secretaries please  
note new address: 40, Torkington St.,  
Edgeley, Stockport, Cheshire.

MISS FRANÇOIS DAUNTON, Inspira-  
tional Speaker, Psychometrist and  
Clairvoyant, has open dates for 1929-30  
94, Crowther Road, South Norwood,  
London, S.E.25.

MRS. S. J. DIGGLE, 833, Huddersfield  
Road, Scouthead, Oldham, Inspira-  
tional Speaker and Clairvoyant, is  
booking dates for 1929-30.

## THE BRITISH MEDIUMS' UNION

The **ANNUAL PICNIC** will take place at **RIVINGTON PIKE** on **SATURDAY, July 20th**. The journey will be taken by train from Victoria (Manchester) to Bolton at 1.45 p.m., thence by car to Horwich, returning from Bolton at 9.47 p.m. Excursion fare: Adults, 1/5; children under 14, half-fare. Reserved accommodation. Car fare additional. Tea at Rivington at a nominal charge at about 5.30. Any friends desiring to join the party, please notify the Secretary, Mr. F. W. BACON, 229, Dewsnap Lane, Dukinfield, not later than **MONDAY, JULY 15th**.

## CROYDON NATIONAL SPIRITUALIST CHURCH.

A **GARDEN FETE** and **BAZAAR** will be held at "**KENMORE**," 58, **BEULAH HILL, UPPER NORWOOD**, on **Saturday, July 13th**, from 2 till 10 p.m. Admission by Programme. 6d. Children Half-price. Patrons: The Duchess of Hamilton, Sybil the Dowager Viscountess Rhondda, Viscountess Molesworth, Sir Arthur Conan Doyle, Sir Frank Benson, Rev. C. Drayton Thomas, Rev. G. Vale Owen, and Miss E. Stead. **Mrs. E. HINCHOLIFFE** (widow of Captain Hinchcliffe, the famous Airman) has kindly consented to open the Fete, supported by other well-known Spiritualists. Several noted Clairvoyants, Palmists and Astrologers, and Sand Diviners are giving their services. Old English Fair, with numerous novel attractions. "**AUROSPEC**" Demonstrations by **Mr. H. BODDINGTON** at 6d. each (weather permitting). Come and spend a happy day, and bring a friend. The Fete will be held wet or fine. Indoor accommodation if wet.

## THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

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

**SATURDAY, JULY 6th**, at 8, **Mr. C. BURTENSHAW**, Psychometry.  
**SUNDAY, JULY 7th**, at 7, **SERVICE OF REMEMBRANCE**. Address, **Rev. WM. EDWARDS**. Clairvoyance, **Mrs. CORNWELL**.  
**SATURDAY, JULY 13th**, **Mrs. EDWARDS**. **SUNDAY, JULY 14th**, **Mrs. BUTLER**.

## 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, JULY 7th**, at 3.30 and 6.30, **Madame BISHOP ANDERSON**.  
**SUNDAY, JULY 14th**, at 3.30 and 6.30, **Mrs. REDFERN**.  
**MONDAYS**, at 8 p.m., **HEALING and STUDY CLASSES**.  
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**MONDAY, JULY 8th**, at 3 and 7, **Mrs. LINES**. **TUESDAY**, at 3, **Mr. STEABEN**.  
**THURSDAYS**, at 6, **Mrs. MIDDLETON**.  
**WEDNESDAY**, at 3-15, **Mrs. BETTS**. **THURSDAY**, 3-6, **Mrs. GABRIEL**. **FRIDAYS**, at 7, **Study Group, Mr. ANTEN**.  
**Mr. STEPHEN FOSTER**, **TUESDAYS** at 7 and **FRIDAYS** at 3. **VISITORS WELCOME. ETHEL A. KNOTT**.

## † TEMPLES OF LIGHT.



**SPIRIT PRESIDENT:**  
**JOHANNES.**

**LIFE PRESIDENT  
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**W. HAROLD SPEER.**

**THE HEAD TEMPLE**, 58, Southwark Bridge Road, S.E.1. (Opp. 1272). **SUNDAY, JULY 7th**, at 7, **Mr. J. F. KAHL**. **MONDAY**, at 3, **Psychometry, Mr. WELCH**. **THURSDAY**, at 8, **Rev. J. J. WELCH**. **SATURDAY**, at 8, **Mr. WELLS**. **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, JULY 7th**, at 7, **Mr. WAITE**. **MONDAY**, at 7, **CIRCLE**. At 8, **HEALING**. **WEDNESDAY**, at 3, **CIRCLE**. At 7.30, **Mr. WELCH**.

**MIDDLESBROUGH TEMPLE**, 300, Linthorpe Road. **SERVICES**: **SUNDAYS** at 3 and 6.30.

**BRIGHTON TEMPLE**, 1, Clarendon Terrace, Kemp Town. **SUNDAY, JULY 7th**, **Madame CLARE CLARE** and **Miss CARBINE**.

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