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

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Tolstoi	John Bunyan	General Gordon
Emily Bronte	Joan of Arc	David Livingstone
Thomas Hardy	Edith Cavell	H. M. Stanley
Marie Corelli	Florence Nightingale	Capt. Scott
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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,172—VOL. XLII.

FRIDAY, JULY 12, 1929

PRICE TWOPENCE

## The Wonderful Story of Patience Worth.

*Has an impertinent, red-haired girl come back from the Beyond to confound the greatest scientists with her wit, her wisdom, and her mockery? Here is a full account of the "Patience Worth" mystery that has baffled the world.*

By JOHN L. SPIVAK in "Ghost Stories" (Macfadden)

Out of the Unknown came a strange name—Patience Worth—and the sitters stared in amazement at each other. In the years that followed, this name was to become what a university professor has called "the most amazing phenomenon of the age"—a spirit who dictates novels that are accepted as perfect presentations of the times they portray, poems that are hailed as equal to some the greatest in the English language; proverbs that are pungent in their wisdom and wit.

Out of the Unknown has come this ghostly flood of literature—through a normal woman living in St. Louis, Missouri, who possesses little or no knowledge of classical literature—utterances that even to-day are puzzling the great and the learned who seek to solve the greatest psychic riddle that has confronted men; who probe, dig and investigate; only to throw up their hands in helpless amazement and say: "We cannot understand it. No living being of flesh and blood could do what Patience Worth is doing."

On the night of June 8th, 1913, Mrs. Pearl Lenore Curran and her husband were entertaining a group of friends at their home in St. Louis. Among those present were Mrs. Emily G. Hutchings, Mrs. Mary E. Pollard, and several neighbours who had dropped in to pass the evening.

The ouija board was the rage at the time.

On the night mentioned, Mrs. Curran, a happy, commonplace woman, sat with Mrs. Hutchings at the ouija board, while others in the group stood or sat around them, laughing and urging them on.

As the pointer darted from letter to letter, with Mrs. Curran and Mrs. Hutchings holding their fingers lightly on the triangular bit of board, Mrs. Pollard took down the messages.

Presently these words, spelled in quaint, archaic fashion, came:

*Many moons ago I lived. Again I come—Patience Worth is my name.*

Hearty chuckles greeted this. The sitters kidded each other. Mrs. Curran gently chided Mrs. Hutchings for trying to play a trick on them, while Mrs. Hutchings laughingly made the same charge against Mrs. Curran.

"Patience, where was your home?" asked Mrs. Hutchings.

The pointer flitted from letter to letter, and spelled

*Across the sea.*

"In what city or country?" Mrs. Hutchings looked at Mrs. Curran, who in turn was looking with amazement at her companion.

*About me you would know much. Yesterday is dead. My mind rest as to the past.*

Both Mrs. Curran and Mrs. Hutchings took their fingers off the pointer, and looked at each other.

It must be explained that the spelling used here is that of modern English, but as the words came on the ouija board, they were spelled in quaint English, such as was used some

three hundred years ago. Neither of the women was acquainted with ancient English spelling. Instead of further jesting about it, they gave way to wonder and speculation over this phenomenon they could not understand, and on to which they had unexpectedly stumbled.

Later, when the two women and the others had become used to getting these messages, the unknown woman calling herself Patience Worth came regularly to sitting after sitting, spelling out her communications, using phrases and words with which the sitters were not familiar. Sometimes Mrs. Hutchings sat; at other times other women sat, but the messages only came through when someone sat with Mrs. Curran.

Friends came to witness these astonishing ghostly communications. The newspapers got hold of the facts, and sent reporters to sit in. The reporters watched and went away puzzled, certain that someone was playing a gigantic trick. But it was a good story anyway.

After a year of such messages, which were taken down and saved by Mrs. Curran's husband, the literary spirit became so well known that her fame had spread from coast to coast. Investigators of psychic phenomena who lived in and near St. Louis first came to probe and "expose another spirit fraud." They came to scoff, but went away bewildered—and they are still bewildered to-day.

Most of the utterances were phrased poetically, but it was a year or two before this was recognised. The spirit's conversation was keen, witty, brilliant, often illuminated with extraordinary gems of wisdom. Investigators, nevertheless, were inclined to think that these "messages" were merely the utterances of Mrs. Curran, who by that time was generally accused of playing a gigantic hoax. And this belief prevailed until the passing years and deep and thorough investigation, coupled with tests that no human being could pass, convinced the scholars otherwise.

One day the ouija board, in the presence of several university professors who had come to investigate the phenomenon—professors of psychology, literature, and physiology—as well as newspaper men and investigators for the Boston Society for Psychic Research, spelled out the following poem in free verse:

### I LISTENED LAST EVE.

*I listened last eve to the evening's song,  
And the music upon which it rested.  
I saw two towering cliffs, belureted,  
And a gaping golden space between.  
And the sun lay like a great glowing globe  
Upon the golden sea, and his rays  
Created a lyre, stringing in distinct  
Golden threading from cliff to cliff.  
And the night birds strummed it with their wings  
And the sea hummed lazily beyond.*

"Not a bad bit of poetry," said the investigators, "but nevertheless one that a human being could have composed just as well, memorised, and then given as a spirit message."

Determined to expose the hoax, they set about definitely to investigate Mrs. Curran's past, to learn whether she had ever shown a tendency to write poetry.

The investigation was undertaken by representatives of the Boston Society for Psychic Research; by professors of psychology, who wanted to find out if it was Mrs. Curran's subconscious mind that was sending these messages and poems; and by newspaper men and authors.

From her earliest days they scrutinised her past. They investigated her ancestors, her parents, her life from the very day she was born. They talked with her teachers, friends and acquaintances, and the facts they uncovered proved conclusively that Mrs. Curran could not possibly be the mysterious author, for her knowledge was scant, especially on the subjects on which she—through Patience Worth—discoursed so fluently.

She had not only never read seventeenth century literature and historical works, but it was definitely established that she had never had the opportunity. Neither had she any knowledge of Palestine during Biblical days, except through a casual reading of the Bible. Yet one of the novels that came through Mrs. Curran from Patience Worth, *The Sorry Tale*, a story of the life of Christ, dealt intimately with characters and historical scenes which even professors of history had to investigate—only to find that they were accurately described!

The investigators established the fact that Mrs. Curran was born in Mound City, Illinois, on February 15, 1883. She had a normal upbringing, had never shown the slightest interest in Spiritualism, had never tried to write, and had no appreciation or knowledge whatever of great literature.

The professors could not understand it. They were positive that somewhere in Mrs. Curran's subconscious mind was the secret of all this flood of literature that was coming through the ouija board. They could find nothing, however, that in any way supported this belief.

Years passed. Patience still came regularly, using Mrs. Curran as the medium for her verses and prose. Some evenings as many as a hundred scholars, American and European as well, crowded her home, to be present at the dictation of poems and prose. All went away puzzled and bewildered.

As the years rolled by, the ouija board was gradually discarded. Mrs. Curran began to spell out words that "came to her." Later, even this spelling was eliminated, and she uttered whole words with great rapidity, often at a rate that left her exhausted, though she never went into a trance or professed mediumship. She never asked for nor received any money from these demonstrations of Patience Worth's literary activities.

When she began to utter words which she said Patience Worth placed in her mind, the investigators were jubilant.

"Ah," they said, "now we know that the spirit has nothing to do with these utterances! It is Mrs. Curran herself."

But still this failed to explain Mrs. Curran's phenomenal recital of prose and poetry that was perfect—never needing the slightest revision; it failed to explain her knowledge of words and spelling for whose meaning even expert philologists had to search dusty tomes; it failed to explain the accuracy of her historical knowledge which was entirely beyond the limits of her early education.

Such was the complex situation when Patience Worth displayed the greatest phenomenon of all her years' dictation.

Many messages began to come, couched in a phrasing and spelling that were used only in certain limited sections of England some three hundred years ago—words which were unknown not only to Mrs. Curran, but to the learned scholars who were present—quaint words, quaintly spelled words of the forgotten long ago.

"Mrs. Curran is merely inventing odd spellings and strange words to puzzle us," said the professors of history and philology, and they called in authorities on seventeenth century English for consultation and advice.

And these eminent men found that the words that issued from Mrs. Curran, as the utterances of Patience Worth were colloquialisms, obsolete for three centuries!

Other words were there too—words which even the very learned had never heard of, and the philologists dug deeper and deeper, only to find to their speechless amazement that the words had actually existed!

Mrs. Curran could not possibly have ever heard about them!

As the mystery of Patience Worth only became deeper as each scholar confessed himself baffled, investigators set themselves to establish definitely whether anyone named Patience Worth had ever lived about 1649, the year the

spirit gave as that of her birth. Patience herself alluded to definite places or dates connected with her former existence, showing utter disregard for things past, stating frequently that earthly measurements of time were of no interest to her.

From phrases dropped during the spirit's conversation, however, it was learned that she was born in England about 1649, and had lived there, a lively red-haired lass, full of life and fun, until she grew to womanhood. She spent her time working in the fields and about the house. In the twenties she migrated to America. Not long after arriving here she was killed during an attack by Indians, which was established, must have been during King Philip's war.

One investigator tried to trap her. He asked if the name of the Indian who killed her was Philip.

To which Patience retorted somewhat contemptuously and with her casual caustic wit: *If someone had a sword in your throat, would you stop to ask your assailant's name?*

Men were sent to England to check up the descriptions of Patience Worth's native county, which she claimed was Dorsetshire, and to search for landmarks which she had mentioned as existing there. Many of the landmarks had referred to tallied exactly with her descriptions. Other landmarks did not exist when the inquirers arrived, but an exhaustive search of local records and historical data established the fact that they had existed about the year 1650. In addition, many of the archaic words used by Patience and which had not been traced to any definite source, were found to have been colloquialisms used in Dorsetshire about the time of 1650!

While these investigations were being conducted, Patience continued to dictate poems, interspersing them with bits of sparkling conversation.

Naturally she was asked many questions about faith, life, religion and kindred subjects, with which spirits were supposed to be familiar. Patience showed a complete disregard for all that earthly beings are interested in spiritually. Especially was she ready with shrewd and biting remarks about the church and its ministers. Nevertheless, throughout most of her utterances, whenever God or Christ was mentioned she showed a deep-rooted piety.

Once, when she was asked to tell something of her early days, she dictated:

*Well I remember a certain church, with its wee window and its prim walls, with its sanctity and its meekness, its aloofness and chilling godliness.*

*The good man (the minister) denounced sin and feared flunkings, but lauk! he squinted a whil! I had a silver buckle on my boot, and no man knew it save the good man. He looked soberly, and with the soberness he turned upon the Word, at the buckle. Aye, and thy handmaid sent him an upward look. Aye, and he rubbed his chin and coughed mightily and spat! And when the next Sabbath came he raged mightily against buckles. And hark—he looked to the buckle after the Word. It was there, and lauk! I coudna that he should see it not.*

This sample of humour was delightful, and the spirit chuckled heartily.

Patience frequently—and this, too, puzzled the investigators—interspersed such sprightly morsels among the more serious dictations of poems and novels.

After this bright description of the poor good man who had difficulty concentrating his attention upon the Word while a red-haired maid cast upward looks at him, Mr. Hutchings asked, on behalf of one of the girls present who was about to become a bride:

"Can't you give us a message, Patience, for Miss Rees? Perhaps you were a bride yourself."

*Ye gods! exclaimed the spirit. Let bygones be bygones!*

One of the women present laughed loudly at this and hugged her husband, giving him a resounding kiss.

*The smack of a peasant*, commented Patience tartly.

Once, during a sitting, when difficulty was encountered in understanding a phrase Patience had spelled, the spirit was asked if they had understood her correctly.

*Would that I had a letter-book with rhymes for the returned.*



At another time Mrs. Hutchings asked: "Tell us something of conditions when you were on earth, Patience. You told us once that men were only a farthing's-worth to you."

*A man loveth his wife, returned Patience, but ah, the  
buckles on his knee break!*

The sitters called for more in the same vein.

*Overfeeding will kill the Yuletide goose, returned the spirit.*

This is but ordinary repartee, but the amazing thing is that these remarks were interspersed between dictating poems and novels, and that after them the dictation was resumed where it had left off!

One evening, while W. T. Allison, Professor of English Literature at the University of Manitoba, was present, having come to St. Louis to study at first hand the spirit that was producing literature, a poem was dictated. He and several of his colleagues started a discussion of its composition and beauty.

*Tish! Tish!* came from the spirit. *Thou drivest!* "Patience," came from one of the sitters, "your words are very precious to me."

*Nay, nay, nay,* replied the spirit, speaking solemnly for the first time that evening. *The stuff is stolen. 'Tis His.*

A professor of physiology was present, and he attempted to explain the phenomenon on scientific grounds, insisting that an explanation could be found without resorting to the supernatural.

This scientific discussion went on for a space, and then Patience spelled a message to him:

*Man, stand before God at the end of thy wisdom, and bow.*

In time it was thought wise to have the state of Mrs. Curran's health looked into. The physicians who examined her found her perfectly normal. While the spirit's words were issuing from her, she sat in a relaxed position, her hands either held limply in her lap or hanging by the side of her chair. Mrs. Curran said she felt a slight pressure on the top of her head whenever the poems and utterances came.

Writers, who know how difficult it is to produce good "copy" without rewriting, polishing and trimming, were utterly amazed at the strange phenomenon, for Patience Worth, through Mrs. Curran, dictated poems and novels at the unprecedented speed of one hundred and ten words a minute.

And never was it necessary to change a single word or phrase!

Still unsatisfied, the sceptics declared that Mrs. Curran simply composed these remarkable poems and stories in advance, memorised them and then uttered them as coming from the spirit, and they asked Patience if she could compose poetry with equal facility if they gave her subjects.

Patience Worth agreed, and the sitters shot subject after subject at her, only to have her come back instantly with extraordinary verses on whatever subjects they named, frequently taking less time in composing the poem than the questioners did in thinking up a subject!

One day, when Professor Allison was there, the conversation turned upon Shelley and his vivid, ethereal poetry.

"Give us a poem on a dead skylark," asked one of the investigators of the spirit.

Instantly Patience Worth dictated a poem of three stanzas. Space forbids quoting it entirely, but the first verse will give the reader a notion of its quality, coming, it must be remembered, in the space of less than two minutes!

*Oh, wing that hath stilled*

*Of beating the heavens, and descended!*

*Oh, throat that is empty and song that is gone!*

*Oh, eyes that knew, with intimate*

*Contact, the leafy glen*

*And the shadowy boats that swung*

*Beneath the sunnied leaves!*

*Oh, breast that panted of the joy*

*Of Spring, and knew the thrill*

*Of Summer's heights!*

*Little companion of the heavens;*

*What, hast thou fallen!*

Edgar Lee Masters, the noted poet, was present. He suggested a poem on shadows, in order to test Patience Worth's spontaneous composition.

Instantly the response came, the entire poem taking only three minutes!

# SHADOWS.

*Shadows!*

*Little winged shadows, flitting like grey birds beneath the leaf  
bower.*

*Sombre shadows, beclouding shadows, swept forward, blotting  
out the sun.*

*Shadows, thin silver shadows, little fleck-clouds, passing o'er  
the moon's face.*

*Shadows, crimson shadows, the touch of the scarlet sun, linger-  
ing upon night's sombre robes.*

*Shadows, purple shadows, lined delicately against the night by  
the silver of the moon,*

*Like shining dust upon its royal garb—*

*Shadows. Shadows. Shadows.*

*Phantoms? Yet I behold them.*

When this poem had ended, Masters was asked by investigators whether anyone could write poetry in the way Patience Worth's verses were coming—swiftly, with no re-writing, finished in form and matter.

The poet looked at his questioners with amazement written on his face.

"There is only one answer to that," he said. "It simply cannot be done!"

Yet it was, and is, being done!

Clement Wood, author and poet, was completely swept off his feet when he read the novel, *The Sorry Tale*, which Patience Worth had dictated at the rate of over a hundred words a minute, with never a change in phrase or word. Wood discussed at length the beauty of form, the perfection of language and the marvellous insight into characters and persons in this story dealing with the life and death of Christ.

Especially did he point out that anyone under Biblical influence would not have been able to quote Christ without recourse to phrases used in the Bible. Nevertheless, Patience Worth quotes Christ, using none of the phrases attributed to Jesus in the Book, yet giving Him words which are essentially such words as Jesus would have uttered.

Wood said: "The passage 'Unto thee do I deliver the watchword of the Kingdom—Mercy. Unto thee do I deliver the Key—Faith. Unto thee do I deliver the Kingdom—Love.' This is as exquisite as Corinthians 13, the loveliest part of the New Testament."

Authors, writers, professors—all are puzzled, unable to explain the extraordinary phenomenon of a spirit dictating such marvellous passages of beauty at such incredible speed.

Commenting upon the characters in *The Sorry Tale*, of which he had made an historical analysis, Professor Roland Greene Usher, holding the chair of history at Washington University, St. Louis, said: "These are not nineteenth century Americans masquerading as Jews and Romans, falling off their camels and hobbling around on their bare feet. They seem to be, inside as well as outside, men and women of the years when Christ was on earth. The sheer beauty of the chapter on the Sermon on the Mount; the spirituality of the passage descriptive of the Last Supper, and the evening at Gethsemane; the moving narrative of the last days, and the terrific climax of the Crucifixion, I shall not soon forget."

After learnedly watching, investigating and studying the phenomena of the case, Professor William E. Slaght, formerly Professor of Psychology at Baker University, made the following statement: "Nothing can come from the subconscious mind without filtering first through the conscious."

And, after uttering this statement, he confessed that it was impossible for Mrs. Curran's utterances to have come from her subconscious mind!

Professor Allison, who devoted considerable time to the investigations, and was present at a number of sittings over a prolonged period, gave his views in the following words: "Whether she (Patience Worth) writes in modern English, as in the first two stories, or couches her words in the speech of a bygone age, she shows the most wonderful command of

local colour and of the customs and humours of the past, so that one is tempted to say that she must have seen the events and characters she describes. *Hope Trueblood* (another novel dictated by Patience Worth) is one of the most gripping stories of English peasant life, and one of the most powerful character novels I have ever read. Suppose a woman of your acquaintance who had lived in your town or city for many years, and had never written a letter or news item for a local paper, began to dictate to her husband first-class poetry in quaint idiom, novels up to the George Eliot standard in modern style, to say nothing of witty or profound remarks brought out in casual conversation with friends or visitors. What would you make of such a performance? No words or phrases in story or poem need to be changed. To me, this is one of the most striking features of this mysterious business, for every writer, even the most practised hand, knows how often he has to change words or phrases, perhaps whole sentences, before his manuscript is smooth enough for publication. Patience Worth must be regarded as the outstanding phenomenon of our age, and I cannot help thinking of it all the time."

After much praise of *The Sorry Tale*, Professor Allison continued: "No book outside the Book of Books gives such an intimate picture of the earthly life of Jews and Romans in the Palestine of the day of our Lord. I have been amazed at the rapidity of Mrs. Curran's utterances. And yet, while the method of communication was so fast that I I couldn't begin to keep pace with the spelling, when Mr. Curran read over each paragraph of the novel being composed, it made not only sense, but beautiful English, perfect in metre and rich in imagination. In one evening fifteen poems were produced in one hour and a quarter, an average of five minutes for each one. All were poured out with a speed that Tennyson or Browning could never have hoped to equal, and some of the fifteen lyrics are so good that either of these great poets might be proud to have written them."

The great praise given the poems and the novels emanating from the spirit calling herself Patience Worth, as well as the wit and wisdom that poured forth in a seemingly endless stream, caused many investigators to insist that Mrs. Curran was composing them herself simply to enjoy the notoriety.

Henry Holt, the late publisher, a capable judge of literature, who made a trip to St. Louis to study the phenomena, expressed himself on this point as follows:—

"It has of course been suggested that Mrs. Curran plays the Patience Worth trick for the sake of notoriety, but how utterly impossible it is that a woman capable of composing work of which some specimens are declared by competent critics to be very close to masterpieces, should, loving notoriety, try to throw upon another intelligence the credit for her work, and smother it in a language which nobody uses! That, indeed, requires an effort to understand."

One evening, while about one hundred persons, including professors, psychologists, editors, writers and publishers, were present, the greatest test of all was put to the spirit of Patience Worth by a shrewd professor of psychology who had been attending the manifestations for a period.

Patience Worth had been dictating a novel at her usual rate of speed, followed by poetry and conversation. With a quizzical smile on his lips, the professor interrupted the performance by asking the spirit if she would submit to three tests. She signified her willingness.

"Very well," said the professor, while the others listened eagerly. "Please dictate about three hundred words on *The Sorry Tale* (it was then being written). Then give us a poem, after which I want a few minutes of your brilliant conversation, then a few hundred words of *Hope Trueblood* (also being composed at that time), then a few more minutes of conversation, after which I should like to have you resume dictation on *The Sorry Tale* exactly where you left off, then another poem, and then about two hundred words of *Hope Trueblood*, picking up exactly where you left off. When I want you to stop dictating I will interrupt and give the subjects for the poems I want you to compose. And," he added dryly, "please dictate at the same rate of speed at which you have been dictating."

Those present looked at each other. No living human

being could do that. The memory requirement alone was too much, let alone the other factors that would enter in. It had never before been done, and even a spirit with as facile a tongue as Patience Worth might well hesitate.

Nevertheless, Patience Worth started immediately to dictate on *The Sorry Tale*, picking up exactly where she had left off at the last dictation, and speaking through Mrs. Curran at the rate of one hundred and ten words a minute to the amazement of the professor, who called: "Enough! Now, please, a poem on—er—" He could not think of a subject fast enough!

*Sluggish dullard!* taunted Patience Worth.

"Dust!" exclaimed the professor.

Instantly there came a poem, which is given at the end of this story.

When the poem was completed, the professor conversed with the spirit for a few minutes, receiving caustic comments about himself and others present. Suddenly he called a halt and asked that she dictate on *Hope Trueblood*. Instantly a flow of picturesque, poetic words came, picking up the story exactly where it had been interrupted!

In short, Patience Worth did what was deemed utterly impossible for any human being—something that had never been done before by even the most brilliant minds of which there is any record.

When this test had been completed the professor looked around the assembled company. His face was pale.

"One thing more, please," he said a little more quietly. "You are well known for your wit and proverbs. Please give me some proverbs."

Instantly there came:

*When manna falls, fill thyself and question not.*

*A hen betrays not its nest with a loud cackle.*

*An owl is silent and credited with much wisdom.*

*To brew a potion, needs must have a pot.*

*Weak yarn is not worth the knitting.*

*He who knoweth worth is rich indeed.*

*It taketh a wise man to be a good fool.*

"Enough!" said the professor. "Now, one more test. I will give you two subjects upon which I wish you would compose poems simultaneously. Dictate one line of one poem and another of the second poem, and alternate until both poems are completed."

The professor gave the subjects, and in the hush of the room Mrs. Curran's lips uttered first one line of poetry, then another. Two persons took them down. Within six minutes two poems were completed! There had not been even a pause of a second between dictating one line and the next!

When these were finished, the sitters were dumbfounded. Three tests, two of which were almost impossible, had been conducted, and the spirit had passed with flying colours—the spirit doing what had never before been done in the world!

So it has been since 1913, and the spirit of Patience Worth, still working through Mrs. Curran, is dictating extraordinary verses, novels, poems, while the most eminent of scholars can find no explanation of it in their books or laboratories.

That Mrs. Curran is not, consciously or unconsciously, doing the writing herself is now generally accepted by even the most conservative investigators who have had her under observation for many years.

The only conclusion which the most sceptical of the scientists could reach is best expressed in the words of Dr. Walter Franklin Prince, noted psychologist and executive officer of the Boston Society for Psychic Research, a man who has devoted more than ten years to an extraordinarily painstaking scrutiny of the case of Patience Worth:

"Either our concept of what we call the subconscious must be radically altered so as to include potencies of which we hitherto have had no knowledge, or else some cause operating through, but not originating in, the subconsciousness of Mrs. Curran must be acknowledged."

Meanwhile Patience Worth is with us, to scoff at those who insist that science can explain even the "supernatural," to mock the wise and rake them over the coals with her scintillating wit and biting repartee, and to give them a



same time visions of Charity, Faith and Love that abide forever.

But all the worldly things men set their hearts upon—  
 Ah, for those she has a word—the word that she gave to the  
 professor of psychology who put her to the most amazing  
 test of all. "Dust" was one of the subjects he had given her  
 for a poem, and in that poem is Patience Worth's answer to  
 those who seek the rewards of this earth:

#### D U S T .

*Dust, dust, dust—the mould of kings,  
 Bits of the Orient, ashes of wise men,  
 The clod from the foot of the fool,  
 Dead roses, withered leaves, crumbling  
 Palaces, man's hopes and desires,  
 The tears of ages, and stuff of all mankind,  
 Dust, dust, awaiting the hand of God  
 To intermingle and resurrect.  
 Dust, dust, dust—to-morrow unborn.  
 Dust, dust—yesterday's ashes.*

#### ANNIVERSARY CELEBRATION AT BELPER PROGRESSIVE LYCEUM.

THE 43rd anniversary of the Belper Progressive Lyceum was held recently, and at the evening service the building could not accommodate all the people. In the morning the Lyceum members and friends sang at various places in the town, finally singing in the Memorial Gardens, where an address was given by Mr. B. Carter, of Halifax.

In the afternoon a special flower service was contributed by Lyceum members. The proceedings were presided over by Councillor J. H. Hawkins.

The following took part in the programme: Recitations: Hilda Kerry, Dorothy Lowe, Kate Mee, Eileen Giblin, Mary Bowler, George Heywood, Nora Wigley, Elijah Orme, Nancy Orme, Freda Joyner, Daisy Wigley and W. Hawkins, the latter's recitation being in the form of a tribute to the late Mr. T. F. Smedley, who was a big supporter of the church. A Belper lady—a friend of the deceased—wrote the tribute. Solos were sung by Jane Kelk, Tom Wheatley, Nancy Waterfall and Madame Ida Lowe (a well-known local vocalist). A duet was rendered by N. and D. Wigley, and also by Kathleen Orme and Elijah Orme, the latter item being accompanied by N. Orme (piano) and Clayton Clarke (violin). Choruses were given by the children. Mr. Hepworth had contributed some of the recitations which had been given in the afternoon.

In the evening Mr. H. Wigley presided. Madame Lowe again pleased with her singing. The choir rendered the anthem, "Comfort Ye My People," and Winifred Hawkins gave the recitation, which took the form of a tribute to the late Mr. Smedley. The speaker was Mr. B. Carter. The organist in the afternoon was Mr. A. W. Hawkins, L.L.C.M., and in the evening Mr. S. Orme, A.L.C.M. The collections amounted to over £33.

#### PROGRESS IN WINNIPEG.

THE Spiritualist Churches of Winnipeg recently had the pleasure of a visit from Mr. and Mrs. McGuire, of Toronto. Mrs. McGuire is the President of the newly-formed "Spiritualists' National Union" of Canada, and has been conducting an extensive tour through the United States to Los Angeles. During their visit to Winnipeg Mr. and Mrs. McGuire were entertained at a banquet, and Mrs. McGuire conducted services in the Gaiety Theatre under the combined auspices of the two Spiritualist Churches in the town. The theatre was filled to its capacity. At the evening service Mr. and Mrs. McGuire delivered striking addresses. On Monday afternoon Mrs. McGuire addressed a women's meeting in the Second Spiritualist Church and in the evening at the First Spiritualist Church, while other meetings were held on Tuesday afternoon and evening and on Wednesday. All the services were largely attended.

#### Overseas Spiritualists.

MRS. A. E. RUSHTON, CALGARY, CANADA.

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



My first meeting with Mrs. A. E. Rushton was on the railway station in Calgary. I had been travelling for more than two days and nights on my way up from Salt Lake City to fulfil my engagement with Calgary First Spiritualist Church, and Mrs. Rushton was one of the delegates appointed by the Church Committee to welcome me to their splendid little city.

There is a belief that plump people are generally good tempered, and I must confess to feeling a certain amount of relief when I am greeted in strange parts of the world by jolly-looking, full-built men or women. Mrs. Rushton so excellently answers this description that it was with pleasure that I shook hands with the lady whose correspondence had revealed that she was leaving no stone unturned to make my visit to Calgary a complete success.

A success it was. Into her hands had passed the principal organisation of the adventure, for in these far-away parts of the world, where special undertakings in the Cause are few, it requires no small courage to go to the heavy expenses involved in railway fares alone.

Mrs. Rushton's methods were justified in their results, and she was rewarded by seeing large and enthusiastic meetings, filling the different buildings engaged to overflowing.

Mrs. Rushton has long played a valuable part in the propagation of Spiritualism in Calgary. Ever since her departure from England, her native land, she has felt the call to religious service for the sake of mankind. In addition to her labours for Calgary First Spiritualist Church, she has encouraged any other organisation that could genuinely forward the movement's best interests, including an organisation known as the "Western Star," a name chosen by the spirit people because the Society was destined to spread "light in the Western world."

Mrs. Rushton is essentially psychic in that helpful way that makes her presence in a seance room a valuable asset. She radiates psychic force, and her smiling face and comfortable manner make the medium feel thoroughly at home. She is, in other words, a natural Spiritualist. I have often thought there are "natural" Spiritualists in the sense that there are "natural" teachers and doctors and parsons; people whose temperament marks them out as essentially

suit for the task they have selected as their life's work.

She has, however, some active psychic gifts, and has had some extraordinary experiences, which make her more sure of survival than most bishops can hope to be. One of these gifts is the occasional extrusion of her consciousness in her psychic body. Two examples of her psychic power may be mentioned.

She had a very dear friend living several miles away. One evening after Mrs. Rushton had retired to bed, she was astonished in the middle of the night to find herself out of her body, which she saw lying asleep on the bed, with her baby lying, also asleep, beside it. Then, to her amazement, her friend walked into the room in his etheric body, and, placing his hands on her shoulders, bade her good-bye. In explanation of his strange conduct he told her something which she had never suspected, but which turned out to be true.

The other instance seems explainable on the grounds of distance clairvoyance enabling her to witness circumstances connected with the funeral of her father, who had died in England, thousands of miles away. She was at the time of the vision attending the funeral of a friend. During the service she experienced a change of personality which put her under the impression that she was attending the funeral of her own father. When the body of the friend was carried out she had a strange feeling that she wanted the body buried in the family grave, and felt terribly disappointed because this could not be done. Several months later Mrs. Rushton's mother wrote informing her that, much as he had desired it, they had been unable to inter her father's body in the family vault, and had been obliged to buy another grave. Doubtless Mrs. Rushton's father was telepathically involved in her impressive experience, he operating from the spirit world.

In addition to acting as special organiser on the occasion of my visit, Mrs. Rushton has held other important and useful positions in connection with the different Spiritualist bodies to which she has been associated. She was organist for the "Western Star," and assisted in Mrs. Duvall's meetings. These meetings ranked as among the most successful ever held by a religious organisation in Calgary, owing to Mrs. Duvall's outstanding psychic gifts. Mrs. Duvall is better known in England as Mrs. Greenlees.

The conversion of Mrs. Rushton to Spiritualism was the outcome of some extraordinary tests from different mediums, and shows how the ordinary platform medium, who may think their part in life is small and ineffective, may result in the production of a real fighting force that does immense good for the Cause.

#### LONDON LYCEUMS' DEMONSTRATION.

ON Sunday, June 30th, the annual demonstration of the London Lyceums District Council was held at the London Scottish Drill Hall, Buckingham Gate. 478 Lyceumists and visitors were present, representing 21 London Lyceums.

The session was conducted by the President (Mr. Albert E. Fruin), who was supported by Mr. Whitmarsh (President L.D.C., S.N.U.), Mr. Myers Clegg (the father of the London Lyceum movement), and fellow officers of the Council. During the session a demonstration of marching and calisthenics was given by 162 Lyceumists, conducted by Mr. Dicks, of Fulham. A number of pleasing musical items were played by the Hackney Lyceum Handbell Ringers. Twenty-one silver medals for singing and elocution were presented by Mr. Myers Clegg, assisted by Mrs. Fruin. Mrs. Calway (secretary) read a number of letters extending greetings from various centres.

Mr. Jack Calway gave the Silver Bell report, which showed Bowes Park as the winners, Forest Hill second, Eltham third. In short addresses given by the President and Mr. Whitmarsh, the expression of unity between the two sections was referred to as being that of the strongest spirit of co-operation. This event marks the 20th year of the London Lyceum District Council.

'Tis with our judgments as our watches: none are just alike, yet each believes his own.—POPE.

## The Triune Aspect of Reality and the Universe.

By A. L. WAREHAM.

(CONTINUED FROM LAST WEEK.)

MANY people can see no justice in the fact that a child who has done no wrong may inherit evil. A human being is supposed to be innocent on coming into this world; but we always bring with us our predispositions, largely inherited from our ancestors. As we have had so many ancestors, all with varying characteristics and capacities, and we are a new combination, if we be fortunate we may inherit a good combination; and if we be unfortunate we may inherit an evil combination. On an average we share fairly equally; but on occasion there may be a genius or a saint, a perfectly healthy or a perfectly beautiful child; or, on the other hand, there may be the reverse of any or all of these.

Bad traits descend by inheritance, but so do good traits. If it were not so, we might perhaps be justified in doubting the justice; but the law operates without favour, and if we understand it thoroughly, and act wisely on that knowledge, we may find a way to virtue and well-being.

A child may resemble one or other of its parents to a remarkable degree; or it may resemble its father in some respects, and its mother in other respects. The son may resemble the father, and the daughter may resemble the mother; or the son may resemble the mother, and the daughter may resemble the father. In reversional heredity the child may resemble its grandparents or more distant ancestors. This is called atavism, and it is a very influential law of heredity. A child often resembles an uncle or an aunt, or some other relative out of the direct line. Sometimes the child of a second or third marriage resembles the husband in a previous marriage. Sometimes a child resembles a man not its father, but whom its mother loves and constantly thinks of. The mental and physical state of the mother during pregnancy often has a powerful influence on the character of the child. The mental and physical condition of either or both parents when the child is begot is also a powerful factor; imbecile children are sometimes born of thoroughly sound parents owing to a fit of drunkenness. Parents should be careful to be at their very best physically, mentally and morally at such a time of so great importance to their offspring. Virtuous inclinations may be produced in the child by a temporary ennoblement of the parents' natures. The terrible seriousness of the laws of heredity proclaims the duty of parents most forcibly. The sternness of these laws should compel to right behaviour.

If the laws of nature are persistently ignored and broken, God in His mercy puts an end to the erring and suffering race by total extinction. But it is our duty to do what we can to prevent the pollution of good stock by marrying with corrupt. To the sufferers themselves we can only point out the need of self-sacrifice and self-control. If they obtain self-mastery they are assured of the fruits of their conduct in the future. Some evil dispositions may be inherited through many generations; but in such cases there must be some good qualities inherited as well. A robust body may be associated with an evil disposition, and a good mind may dwell in a weak body. We all have our opportunities of self-improvement, but if we persistently turn from the right, the laws of heredity will remove our race from the earth. In this way a people are preserved from general decay and misery. We owe every kindness to the unfortunate, and their lives should be made as bearable and as pleasant as possible; but the soundness of the mass must be preserved. Prevention is better than cure, and we owe something to posterity. Proper health conditions should be secured for all, both in their work and in their homes. The restorative power of nature is great indeed, and if any one submits himself entirely to the divine law, he begins at once to become a new person, with higher characteristics, new affections and fresh mental and moral strength. There is a rearrangement of his nature. There will come into the



depth of his life a quickening and transforming power. It to be obtained except by total submission to the will of God.

In the days of chivalry a marriage was usually contracted with a regard to the sacred demands of natural law. There were often required of both parties certificates of noble descent, courage, loyalty, piety and all the virtues it was desired to transmit. If we wish to raise the average intellectual and moral quality of humanity, we must secure obedience to the laws of nature and of God. If the race is to be improved to the utmost, we must obey not one, or some, but all the laws, physical, spiritual and mental. It is not sufficient to have a favourite plan and to neglect other essentials; partial loyalty is not sufficient; but, unfortunately, that is as far as most of us get. To-day many people who should be having a fair-sized family are limiting the number, or refusing entirely to have children. Others, who are scarcely fit, may be having large families. These things would appear to need remedying. In many ways we have made great advances during the last fifty years. Sanitation is better, people are better clothed and better fed, dwelling houses have to be kept decent—but there is much overcrowding; education is much better, but the so-called religious side is a disgrace to an informed, self-respecting community. The children are still taught misleading fables and antiquated doctrines which warp their minds more or less for life; and facts of nature are withheld from them at the instigation of the clergy and their adherents. The crying need of the day is to free the children, to give them sound ethical teaching and admiration for nature, a sense of personal duty and responsibility and a love for God, man and the angels. We do not know to what heights the future human race may attain, but we know that a great step forward will have been made when the children's minds have been emancipated from the thralldom of fiction and falsity, and are allowed to develop on a higher plane of truth.

There is no difference of opinion among scientific people of the present day as to the truth of the evolution theory; and all are agreed that it is the only satisfactory hypothesis; even the great church authorities now accept it, although they continue to keep the truth from the children, who are still taught the Genesis story of creation and the fall of man. But there is still difference of opinion among biologists as to the manner in which evolution works. Darwin's great contribution to this question was the collection of a great quantity of facts by personal investigation and observation, classifying these facts and making some valuable deductions. He propounded the theory of "Natural Selection" or the "Survival of the Fittest." Fittest does not always mean the strongest or the best. Although offspring inherit the characteristics of their parents, and resemble them, they are not all exactly alike. Some of the differences or variations are helpful and others are not. The animal which has acquired a useful characteristic, such as a colour resembling that of surrounding objects, becomes more difficult to see, and stands a better chance of evading its enemies, or of stalking its prey. It has a better chance of surviving; it is better fitted to survive. Others may be destroyed, but the fittest survive.

(To be concluded.)

#### PSYCHIC TRAVEL SERVICE.

The Psychic Travel Service, of 60c, Guilford Street, W.C.1, are advertising a Holiday Home in Lakeland from August 3rd to the 31st, the host and hostess being Mr. and Mrs. H. Boddington, of London. In addition to various sports and a programme of excursions, special rooms will be devoted to lectures, circles, and private sittings. The same organisation is advertising tours to Paris, Normandy, including Orleans, with special reference to the life and work of Joan of Arc. Such tours should be interesting to Spiritualists.

My soul thirsteth for God, for the living God; when shall I come and appear before God?—PSALMS.

## Is There a Final Authority?

By EVA CLARK.

THE question of authority in matters of religion is one that has often been a "bone of contention." The Roman Catholic Church, of course, settles the matter for its members by imposing the authority of the Pope. In England, the deposition of the Pope from the headship of the national church was followed in many quarters by the substitution of the Bible as the infallible authority. Reason, however, has proved this to be unsatisfactory, leading to endless controversy, and probably the vast majority of people to-day recognise no authority but their own desires or reason.

Among Spiritualists the question of the authority of the spirit teachers necessarily arises. There is a tendency in the minds of some to accept them as infallible guides, but here again reason comes up against many difficulties. The chief of these is that the spirit guides do not agree on many important points. In regard to the vexed question of reincarnation, for instance, we find some teaching it with great insistence, others forcibly denying it. The difficulties, of course, arise from the fact that the spirit helpers are themselves human beings, and although many of them have advanced to greater heights of spirituality and wisdom than we here have attained to, they have not ceased to be human, or lost the very human capacity to make mistakes. Many of them, too, have not lost the capacity of being very dogmatic.

Hence, we are left with the old question confronting us, "Is there any final authority to which we can appeal for a decision about matters of religious opinion?" It seems that the answer is, "No! no authority outside ourselves."

This may seem a pessimistic point of view, but a little thought shows that in reality it is a blessing. On one occasion, when I was puzzling about certain matters of church doctrine, and wondering whether the spirit teachers ever reach a final and unanimous decision about such things, one of my helpers said to me, "If we did, we should not tell you, for in that case you would stop thinking, which would be fatal to your own mental development." On another occasion a guide, when teaching at a circle, said, "Don't accept everything I say as infallibly true. Apply to all teaching the only test that is reliable—whether it can be accepted by the God within you." He went on to point out how each aspect of truth is used in the building up of what he called "the Great Temple of Truth."

This throwing back of the responsibility of testing things upon ourselves is not always acceptable. It is so very much easier to say, "The Church says so-and-so, that is final," or to quote whatever authority we recognise in the same way. But is it not always true that the way of advancement is the hard way? By the very puzzling that we must do in our minds, by the prayers for guidance and the strong desire to know the truth that this method engenders, we are strengthening the God within us, and thereby advancing along the path of spiritual progress. The fact that so many differing ideas are accepted by really good people may seem puzzling, but none the less humanity generally is united in its admiration of the fundamental virtues of unselfish love, self-sacrifice and service. It is only in smaller things that differences arise, and, therefore, we may hope that some day we shall be united in all spiritual principles. When that day comes we, too, shall probably, in love and wisdom, withhold our knowledge from struggling souls here, for their own good.

CLARENDON HALL, ANERLEY, LONDON, S.E.—On Sunday, June 23rd, very interesting flower and child-naming services were held, both services finding a good audience. The platform was beautifully decorated. The spirit control (Dr. Trueman) gave the child the spirit name of "Grace," and gifts from the church to the child were an embossed silver cross, copy of the Scriptures, and a solid silver spoon.

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## Limitations and the Illimitable.

It is difficult to engage in the study of Spiritualism and Psychical Research for any lengthened period without being convinced of the tremendous field which such a study involves. From a central point the subject seems to radiate to infinity in all directions, and in consequence it appears to present different problems to different people. The fact is, so universal is its character that it is extremely difficult to visualise it as a whole, and hence it inevitably leads to that sectionalism which makes unity impossible and co-ordination extremely difficult.

Finding its common centre in psychical phenomena, which we imagine to be merely the manifestation of the universal force of life in forms which are little known, and therefore supernormal, it opens to the mind of man innumerable channels for the postulation of theories or the demonstration of facts, and this must and should be so if its central claim is true.

The physical scientist, for instance, is concerned with matter and its properties, but behind all the appearances of diversity science is beginning to discern that there must somewhere be unity. The chemical elements were at one time looked upon as the raw materials of which all matter is built, and it is still true that those chemical elements are separate and distinct from each other AS ELEMENTS. Modern science, however, tends to show that they are combinations of electrons and protons arranged in mathematical proportions. Hence, varied as the chemical elements may be, there is a tendency to accept the view that they are all the result of combinations of positive and negative electricity. So much is this so that gradually science is approximating to the conception postulated by Sir William Crookes fifty years ago, that "nothing exists but corpuscles of electricity in motion." It may be considered vulgar when men call one another names; to assert that one's opponent is an "aggregation of corpuscles of electricity in motion." We are not sure that it would not be considered a cultured form of abuse, but it approximates to fact.

Gradually the theory is emerging that all matter is but a result of an etheric cause, and so the visible and tangible is being revealed as the result of an invisible and intangible cause. Sir Oliver Lodge and others are adopting the theory that the universal ether (which is impalpable and perhaps incapable of demonstration) is none the less the womb-out of which all the palpable universe is born. The visible has its cause in the invisible: the seen in the unseen: and it is being brought home to the minds of thoughtful men that the statement of the ancients, "that the whole material universe is but the shadow thrown by a greater reality," is a tremendous fact.

The same universal conception is coming to us as the result of psychical investigation. The spring of causation exists in the unseen and impalpable, and matter is but the

vehicle of spirit. The words "spirit" and "ether" are merely names which ultimately may prove to be the same thing—the universal reservoir out of which all things are born, but they are used by individuals who approach the subject from different aspects; the one embodying the ideal of morality is inherent within the source of things, and the other considers that such inherent morality has yet to be demonstrated. Since, however, it is undeniable that morality is a phase of activity which characterises the evolution of life, it is scarcely logical to deny that it exists within the primary cause of all things. It is probable that we shall presently be able to demonstrate that all life is electrical, just as truly as we are demonstrating that all matter is electrical. It is because of the universality of spirit, and the limitations of men, that differences of interpretation exist whenever man essays to explain or interpret the phenomena of the universe. If man is but a fraction of the great whole, then he can only interpret the whole in terms in which he, as a fraction, apprehends it.

Hence, to the psychical researcher, Spiritualism is a mass of phenomena which points to certain forms of human activity which hitherto have been unrecognised whilst to the Spiritualist it involves the manifestation of faculties and powers which exist in the invisible as well as the visible universe. To the spiritually minded man the demonstration of activity from an invisible world implies morality, whilst to the mere materialist it need not necessarily do so.

If, however, the activities of what are called the psychical and spiritual worlds are drawn from the same great centre—the universal life force—it will be seen that the cause of any such difference is not a difference of activity but a difference of apprehension, due to the fact that attempts to interpret the universe in human language are limited by the insufficiency of the individual. Psychical phenomena and the demonstration of a spiritual world must, therefore, appeal to individuals according to the degree of their own development, the breadth of their own minds, and the training and tradition which are the result of their heredity and environment.

Yes, the universe is infinite in an infinite variety of ways, and interpretation of the universe is partial because we are parts of the great whole. This very fact should make us not only tolerant and humble, but recognising our own limitations, should urge us to climb those heights of attainment which are possible for us, because we are part of a universe which in itself is inexhaustible.

## CURRENT TOPICS.

### THE HOME COUNTRY STILL LAGS.

WE have just received from Mr. J. P. Skelton a copy of the Constitution of the "Spiritualists National Union of Canada." The Government of Canada has granted a Charter by Letters Patent to the Union making it a Corporate Body without share capital, with power to assist in the advancement and diffusion of the religion of Spiritualism, Spiritualistic philosophy and phenomena. The Seven Principles of the S.N.U. of England are laid down as a definition of Spiritualism. The Charter authorises the Union to organise and conduct classes for Spiritualistic instruction, and to provide for the education and license of fit and proper persons to lecture and demonstrate the religion of Spiritualism; to ordain pastors; to carry on charitable work; to acquire property; to publish and sell literature; to promote the Union of Spiritualist Churches, and other activities. Thus the Spiritualists National Union of Canada becomes a Corporate Body with full power to carry out all the activities which are necessary to a growing movement. The bye-laws are based very largely upon the Articles of Association of the S.N.U. of England. The Spiritualists of New Zealand have for some years had similar legal powers, while here in the home country the authorities are chiefly occupied in harassing and hindering Spiritualists in the carrying out of their heart's convictions. How true it is that the child is the father of the man.



THE country has been disturbed by the strange case of Mr. J. H. Stephens, who has been committed to Bedford Gaol for contempt of court by his refusal to repair the chancel of Hauxton Church. It appears that Mr. Stephens bought some land charged with the maintenance of the chancel of the church, and after the clause had been allowed to lapse for some years, a new Vicar called upon Mr. Stephens to carry out the terms of the deed. On his refusal he was brought before a Consistory Court, who ordered him to repair the chancel. Mr. Stephens refused to carry out the order of the court, and an appeal was made to the High Court, where the Lord Chancellor ordered his arrest for contempt of the order of the Consistory Court. We thus have a case of a man imprisoned for a refusal to obey the order of an ecclesiastical court. Such a position is a crying scandal and a travesty of justice. The Consistory Court, representing the Church, was trying its own case, and finding in its own favour. The prosecutor was practically the judge. This amounts to a travesty of justice. If a man buys land with certain conditions attached, he must be expected to carry out those conditions: it is a part of his contract. But if he neglects to do so it should not be in the province of the aggrieved party to sit in judgment on the case. The case should have gone before a civil court in order that justice may have been properly dispensed.

THE case is a caricature of justice, and the quicker the powers of these ecclesiastical courts are annulled and made void, except for ecclesiastical disputes, the better. This country has established its own courts of justice (or at least its courts of law), and while they are by no means perfect, they do, at any rate, give a citizen an opportunity of getting his case judged by an impartial authority. Spiritualists themselves have had much to complain of as to the administration of laws which have been passed by bigoted sectarians in the interests of a narrow denominationalism, but at least they have not knowingly had to suffer from the prosecutors themselves becoming judges of the case. If the present Home Secretary had ordered Mr. Stephens immediate release, the country would have applauded his action.

SOMEONE has suggested in a letter to a daily paper that the Church should insist on being allotted a special wave length and should keep busy broadcasting day and night on the Church's "business." It is an admirable suggestion, and we wish there were some chance of it being adopted. It would enable the vast majority of people to keep clear of some of the elementary infant school talks which come over the air in the name of religion, in which they have not the slightest interest, but with which a small minority appear to be satisfied. The B.B.C. are always telling us how gratifying it is to certain people to listen to these so-called religious talks, which are generally colourless anemic effusions, and these few would be enabled to enjoy them to their heart's content, while the ninety-nine per cent. of licence payers, who have no interest in them, would be freed of what is nothing more or less than a tantalising waste of time; for it is still true that for the vast majority of listeners there are not yet alternative programmes. Of course, the Church would object to such an arrangement, for their chief desire seems to be not to satisfy those who want to listen to their talks, but rather to impose upon those who get "bored stiff," in the hope that something better is forthcoming in a few moments.

WRITING in the "Daily Telegraph" Mrs. Annie Besant contributes an interesting if theoretical article in the series of "The Reality of Hell." She defines heaven and hell as "happiness and unhappiness after death, using the two words in their widest sense." "We are creating," she says, "in our present life, our after-death conditions. We carry with us after we have left the body the results of the experiences which we have passed through during our lives on earth, as the handcraftsman carries the yarn he has

spun to weave into cloth. The kind of cloth depends upon the yarn he has spun. His immediate state on the other side of death depends upon the character of the life he has lived." It is a pity that after a plain statement of fact Mrs. Besant runs into a realm of theory based very largely upon Eastern mysticism, which may or may not have some basis of fact. There is commonsense, however, in the statement that the type of suffering through which one passes beyond the grave is self-made and self-adjusted, and she adds: "A life with many blots on it does not mean that it is all blots. There are bright spots in every life. The real hell is a reformatory, not an empty punishment, and thus is a training school for souls on their long pilgrimage from nescience to omniscience."

#### DEATHBED SERENITY.

MRS. BESANT further says: "The importance of quiet and peaceful serenity in those around a deathbed is of peculiar importance. Noisy demonstrations of grief or lamentations are really cruel to the man or woman who is passing. If they are wrapped in loving serenity, the step across, the passing to another room in the Father's house is thus made easy, and the terrors of death disappear." There is much of truth in this, though there is one element which shows nature in her kindest mood. The individual who is passing by ordinary and natural death has generally a decreasing contact with earth. Like a close-up at the pictures the consciousness generally concentrates upon the near object of its affection, whilst surroundings fade into a dim background, and this is gradually transferred to the dear ones who come to meet them. Thus the scenes in the death chamber gradually decrease in interest to the person who is passing, as the life flame burns low, while the transference of the flame of life to the other body very often means the joyous recognition of the presence of loved ones gone before, which is dimly reflected in the physical features. Truly, nature is a kindly nurse, and her preparations for the transit of life from this plane are quite as kindly as her provision for birth into this earth.

#### THE BITER COMPLAINS AT BEING BITTEN.

THE Rev. H. J. Adams, Vicar of St. James's Church, Aylestone Park, Leicester, complains in his Parish Magazine that the stern discipline which used to characterise the Church is disappearing. He says: "I yield to no one in my love for and estimate of the value of such services as adoration and benediction," and he adds: "But what are we to make of people who clamour for these and will not bestir themselves to turn out for a week-day mass, neglect their confessions, and fail to keep the custom of fasting and abstinence." We suppose Mr. Adams still continues to take the pay of the Church of England, and calls himself an Anglican, but if this sort of dual character is typical of the leaders it is scarcely surprising to find that the parishioners are also able to profess one thing and act another. Such an attitude is a direct inducement thereto.

THE Croydon National Spiritualist Church, Katherine Street, announce a garden fete on Saturday, July 13th, in order to augment their funds, and they promise visitors an enjoyable time.

A MEETING to found a Jewish Society for Psychic Research will be held on Wednesday, July 17th, at Caxton Hall, Westminster. The chair will be taken by Miss Regina Miriam Bloch at 8 p.m., and Mr. Leonard Bosman will speak. The communications that have reached the founders justify a most optimistic view of the interest manifested by members of the Jewish faith, and all supporters will be welcomed.

ON Sunday, June 30th, the Thurnscoe National Spiritual Church opened their meeting place in the Scouts' Hut, Thurnscoe East. Mr. Rawlinson, of Wath, conducted the opening ceremony. Mrs. Dacre (President) occupied the chair. We feel much good has been done, and that it is the stepping stone to greater things in Thurnscoe. On Monday special services were conducted by Mesdames Taylor and Leyland, of Stainforth; and there was also a welcome tea. Thanks were extended to all who had helped.

JUDICIAL  
SCANDAL.

ABOLISH THE  
ECCLESIASTICAL  
COURTS.

BROADCASTING  
RELIGION.

THE REALITY  
OF HELL.

## The National Conference.

THE 17th Annual Conference of the Spiritualists' National Union opened in the Town Hall, Salford, on Saturday, July 6th. The Mayor, Councillor E. A. Collins, in extending a warm welcome, said that although he himself was a Congregationalist, yet as the Mayor of the city he knew nothing of denominational boundaries, and was happy to recognise the efforts of any body of people who stood for the uplift of humanity and the hastening of the Kingdom of God. We could rarely expect all people to see alike, but where men were working for human betterment he believed it was the duty of those who held official positions to recognise such efforts. On behalf of the City of Salford and in the name of all denominations, including the Salford Spiritualists, he gave them a hearty welcome, and hoped that their deliberations would be fraught with benefit to men.

The President, Mr. E. A. Keeling, of Liverpool, in thanking the Mayor, said that the older members of the movement would recall the time when they were not honoured with civic receptions, and one of the best signs of the advance that was being made by the movement was the public recognition that was being given to it at the places which they visited. He thanked the Mayor for the kindness and courtesy of his welcome.

Mr. Keeling's presidential address was then listened to with great attention, and excited interesting discussion.

The election of officers resulted in the election of Mr. E. A. Keeling (Liverpool), President; Mr. W. G. Gush (Huddersfield), vice-president; and Mr. J. M. Stewart (Thornton Heath), treasurer, the whole of the elections being unanimous. Mr. C. E. Timms and Miss M. L. Stair were elected as National councillors, and Mr. J. Jackson as representing subscribing members.

The Conference continued to a late hour on Saturday night, and was resumed on Sunday morning, when Mr. E. W. Oaten (Editor of THE TWO WORLDS) moved: "That this congress, representing 450 Spiritualist churches, thanks members of the present Parliament who have expressed sympathy with Spiritualists in the disabilities under which they at present labour, and appeals to the present Government to take an early opportunity of granting them relief." He said that if they could get an amendment of the law to which they claimed they were entitled, mediumship would be proved to be a different thing from its imitation. The crudest fortune-telling could be made to look like mediumship, and the general public was easily deceived. If honest, genuine mediumship could be defined and recognised under the law imitation and abuse could be quickly stopped. He had been in negotiation with the leaders of the three political parties, who said: "If you Spiritualists are granted relief, you must help us to protect the public against the charlatan and fraud." That was a reasonable and just demand. If they could get the Government to grant them the right to use psychic faculty for religious and scientific purposes, they might be able to take strong action against those who cheated the public in their name.

Mr. G. F. Berry (secretary of the S.N.U.) said an M.P. had promised to endeavour to arrange an interview between the Home Secretary and representatives of the Union. If they met the Home Secretary they would have to face the definite demand from him to protect the public from fraudulent mediumship. Unless they were ready to give that assurance it would be useless to approach this or any other Government. The resolution was carried unanimously.

The full report of the Conference must be deferred until our next issue.

In the year 1920 Mrs. Beatrice Mytton, of San Francisco, visited England, and proved a valuable addition to the platform in a great many centres, including Glasgow, London, and Birmingham. We understand that she is contemplating a further visit to England early next year (1930), and would be pleased to book dates with churches of standing. Mrs. Mytton has since re-married, and is pastor of the Divine Church of Spiritualism, San Francisco. Her address is Mrs. B. Mytton Burnham, 1755, Van Ness Avenue, San Francisco, California.

## The Britten Memorial.

### ANNUAL MEETING OF SUBSCRIBERS.

THE twenty-ninth annual meeting of subscribers to Britten Memorial was held in the Manchester Central National Spiritualist Church, 5, Parsonage, Manchester, Saturday, June 22nd. The attendance was not large, the meeting was presided over by Mr. E. W. Oaten. It was a pleasure to have Mr. Wm. Musgrove (Blackpool) with us.

The Chairman read the notice convening the meeting and stated that he had great pleasure in reporting on progress of the scheme in which they were so interested. The year had not been a good one industrially, yet despite this the scheme continued to make progress, and we were day nearer the accomplishment of our ideals, and the year finds us in a stronger position. He extended a hearty welcome to all. He took the opportunity of referring to the passing on of two old workers, Mr. Hervey Carter (Uppermill) and Mr. Woolf Blumenthal. Mr. Hervey Carter had considerably helped the fund by his generous gift of £1,000, and it was the desire of Mr. Blumenthal before he passed over to bequeath his library to the Britten Memorial. At the close of his remarks a standing vote was taken to the arisen friends.

Correspondence read by the Secretary included apology for non-attendance from Mr. J. Venables, J.P. (Trustee) and a letter from Mr. Lionel Blundell in connection with his late father's (Mr. Blumenthal) library.

The minutes of the last annual general meeting were adopted.

The statement of accounts for the year was presented by the acting Treasurer, and showed a balance in hand on December 31st, 1927, of £4,287 6s. 6d. Income for the year, £340 16s. 5d.; expenditure, £82 7s. 1d.; balance in hand, including investments, £4,545 15s. 10d. Mr. W. Bentley (auditor) gave a satisfactory report, and was heartily thanked for his services and re-elected.

In an interim report, given by the Treasurer, it was stated that since the accounts were made up a further £22 12s. 11d. had been received, and the "Shillings" effort had now reached 12,297 shillings and 7d.

A further sum of £100 was available for investment, and the total amount to the credit of the Memorial had now reached £4,650. The financial statement was adopted.

The Secretary's report covered the activities of the year. Despite the industrial depression, the income for the year, after meeting all expenses, averaged nearly £100 per week. The work of compiling a complete catalogue of the library was in process, and the next few months should see further progress. The work had been held up of late through the indisposition of the Secretary, who is preparing further lists for Mr. Green, who has been entrusted with this special branch of work. During the year a number of gifts had been received by the library, and also further purchases made, and these, along with the Blumenthal collection, shortly to be added, would make our library one of the most valuable in the country. The Secretary made touching reference to the great loss the Memorial had sustained in the passing on of Mr. Hervey Carter, and the more recent passing of Mr. Woolf Blumenthal. He was pleased that Mr. Carter's name was to be perpetuated in some form when the Memorial becomes established, and that the library was to receive the valuable collection of books of the late Mr. Blumenthal. Commenting upon the legacy from the late Mr. Frank Sadler, of Rayleigh, Essex, he regretted that this had been the subject of litigation over a long period, involving costs on both sides, our share being £25. It was a scandal that legacies left to the movement should be a subject of legal controversy and expense on account of the uncertainty of the law. He relegated to the President the giving of a report re the scheme for the variation of the Trust Deed. In dealing with ways and means of further helping the Fund, he made many useful suggestions which it is hoped may be put into operation. The Secretary took the opportunity of thanking, on behalf of the Trustees, all subscribers, individual and collective, for their donations and sympathetic support, and THE TWO WORLDS.



publishing Co. Ltd. for space so generously allotted to our appeals and reports. He made a further earnest appeal for financial support during the current year. The report was approved.

Mr. Oaten stated that the Charity Commissioners had declined to entertain our application for a scheme to vary the Trust Deed, and fully dealt with our present legal position in the matter. He reviewed the Parliamentary activities, and drew attention to the disabilities under which Spiritualism suffers. There was some discussion, and many questions were satisfactorily answered by Mr. Oaten.

There were many important suggestions made by those in attendance, and these should lead to much activity during the coming autumn and winter months.

The meeting terminated with votes of thanks to the Manchester Central Spiritualist Church, the Chairman and Hon. Secretary, to which Mr. Chandley (President of the Manchester Central Spiritualist Church), Mr. Oaten and the Secretary suitably responded.

Prior to the annual general meeting being held, the trustees held a meeting, and many important items affecting the well-being of the Memorial were dealt with.

JOHN JACKSON, Hon. Sec.

## CORRESPONDENCE.

### THE S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure to report the following income for June: Special Circle Collection from the Universal Spiritualist Church, Bristol, £1 1s.; London District Council, annual collection, £5 5s.; B.S.L.U. Conference, retiring collection, £6d.; A. A. B., Manchester, 1s.; A. Topping, 10s.; South District Council Picnic, collection, £1 15s.; total, £9 6d. The Committee are truly grateful for the income received, and hope that friends will not forget the fund during the summer months. With grateful thanks awaiting small or great.

M. L. STAIR.

26, North Street, Keighley, Yorks.

### PUBLICITY.

SIR,—As one who has given several years' close study to the vital subject of advertising under two of London's leading consultants, I would like to endorse Mr. Ivan Cooke's article on "Publicity" which appeared in THE TWO WORLDS for June 7th.

Advertising has been defined by a well-known authority as "Anything which a firm can do to increase its own business by making the business or its merchandise better known."

If a Spiritualist Church is to fulfil its purpose, it must run on businesslike lines, and "made known." It must be made successful by constant effort and that means constant advertising.

"Making known" will always bring some measure of success, and this does not necessarily mean expenditure in advertising space in a newspaper. Anything that the members themselves can do, and they can do much if they will, make the churches and what they stand for better known—that is advertising in one form. This brings us to another point, "Advertising is more important than the advertisement." It is the policy behind the advertising that counts, careful planning before spending.

Keep the standard of your appeal high. If you are planning a small campaign with the distribution of leaflets, it will be found more effective to use folders costing 14/- per 250, wisely distributed, than broadcasting cheap bills at 1/- per 1,000.

Spiritualists would fill their churches and free themselves from the persecution of those already alarmed and prejudiced by their success, they must attack, and the attack can be strong, because it is "making known" truths which even science cannot deny. "Truth in advertising, and advertising truth."

May I make this offer? If the Secretary of any Spiritualist Church will write to me, giving full particulars of his particular situation, I will, free of all cost, try to give him

advice as to the best method of the advertising best suited to his problem, and how to set about it. A. J. COMINS.

1, Looe Road, St. David's, Exeter.

## Book Review.

"SEVEN NOTES OF SPIRITUAL HARMONY" is a useful summary in leaflet form issued by Mr. W. R. Bradbrook, 36, Brocm Hill Road, Ipswich, the price being 8d. per dozen, 5s. per hundred. It summarises the Seven Principles of Spiritualism, and likens them to the notes in the musical scale. Placed in the hands of investigators, it could do useful service, and churches might keep supplies for the use of enquirers.

"In Defence of Babes Divine," by William Mearns, Cathedral Publishing Co. 2s. This little booklet endeavours to point out the potential greatness which is contained in every new birth, and goes on to deal in rather disjointed fashion with many subjects which characterise human activities.

"Subhadra, or Life After Death," by V. D. Rishi, B.A., LL.B. (Organiser of the Indian Spiritualist Society). Three rupees. Indian Spiritualist Society, 51, Gorhandas Building, Girgaum, Bombay. Mr. Rishi is known to many English Spiritualists by reason of his visit to the International Spiritualist Congress in London last year, and in the book under review he offers us some results of his investigations into Spiritualism. It embraces a good deal of correspondence with English Spiritualists, and his difficulties in spreading his knowledge amongst the natives of India. Some few years ago his first wife passed to the Higher Life, and Mr. Rishi has been striving, through various mediums, and particularly in seances at his own home, to obtain definite contact with her, and he summarises the results of his investigation in brief but convincing style. Some 45 definite references to incidents in her life on earth have helped to build up a conviction of her continued existence. During a recent visit to London he obtained a spirit photograph of her through Mrs. Dean. Mr. Rishi's second wife has developed trance mediumship, and though she knows nothing of the English language, several of her controls speak English fluently. The book is valuable as showing the line of thought of an Indian Spiritualist, and will be read with much interest.

### TRANSITION OF MR. RASTALL (HUDDERSFIELD.)

We have to record the passing of Mr. Rastall, of Huddersfield, who was well known in Yorkshire, both upon the platform and in the council chamber. Mr. Rastall was 71 years of age, having been born at Harston, near Grantham, in 1858, and became a Spiritualist over thirty years ago. He did some useful work upon the public platform, and over twenty years ago took up medical healing, and built up a large practice in Huddersfield, and was much respected by all with whom he came in contact. He had been connected in turn with the Ramsden Street and the St. Peter Street Churches, Huddersfield, for which latter he was corresponding secretary for a considerable time. Mr. Rastall served as President of the Halifax and Huddersfield District Union and the Yorkshire Union, and acted as a delegate for some years.

Some three years ago he contracted a slight stroke, which fettered his usefulness, and he passed away on June 8th, after three years of weakness. A quiet but persistent worker, he used his mediumship for the relief of human suffering, and was always willing to bear his testimony to the help and advice of the spirit world.

All persons given to anger are apt to dwell on the provocation they have received, and utterly forget the provocation which they gave.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 14TH, at 3, LYCEUM.  
At 7, MRS. CROXFORD.  
WEDNESDAY, at 3, PSYCHOMETRY.  
THURSDAY, at 8, MRS. STEBBING.  
FRIDAY, at 8, FREE HEALING CIRCLE.

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

SUNDAY, JULY 14TH, at 6-30.  
MR. J. G. POLLARD, Address.  
WEDNESDAY, at 8, MRS. NUTLAND,  
Clairvoyance.

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

SUNDAY, JULY 14TH, at 6-45,  
MISS JOAN PROUD,  
Address and Clairvoyance.  
At 8, HEALING CIRCLE.

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

SUNDAY, JULY 14TH, at 6-45,  
MISS MOORE.  
WEDNESDAY, at 3, LADIES' GUILD,  
MISS MOORE. At 8, SERVICE.  
LYCEUM every SUNDAY at 3.

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

SUNDAY, JULY 14TH, at 7,  
MRS. G. ELLIOTT.  
THURSDAY, at 3, MRS. CALWAY.  
FRIDAY, at 8, HALF YEARLY MEETING.  
SUNDAY, JULY 21ST, at 7,  
ALDERMAN D. J. DAVIS.

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

SUNDAY, JULY 14TH, at 6-45,  
MRS. FLORENCE LANE,  
Address and Clairvoyance.  
THURSDAY, at 7-45, MRS. STUCKEY,  
Psychometry.  
SUNDAY, JULY 21ST, MRS. G. BYCROFT.

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

SUNDAY, JULY 14TH, at 6-30,  
MRS. MAUNDERS.  
MONDAY, at 8, in Small Hall,  
MRS. G. ELLIOTT.

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

SUNDAY, JULY 14TH, at 11 and 6-30,  
MRS. DARBY,  
Address and Clairvoyance.  
At 3, LYCEUM.  
WEDNESDAY, at 7-30, MRS. HUMPHRIES  
Address and Clairvoyance.  
FRIDAY, at 7-45, MEMBERS' CIRCLE &  
HEALING MEETING.  
SUNDAY, JULY 21ST, MRS. MORRIS.

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

SUNDAY, JULY 14TH, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, MRS. TUFNELL.  
THURSDAY, at 3, SERVICE.  
At 8, MRS. STOCKWELL.  
SUNDAY, JULY 21ST, MISS M. MORETON

SUPPORT OUR ADVERTISERS.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 14TH, at 11-15, CIRCLE.  
At 2-45, LYCEUM.  
At 6-30, MRS. COOKE,  
Address and Clairvoyance.  
MONDAY, at 3, LADIES' OWN,  
MISS PROUD, Address and Psychometry  
At 8, PUBLIC HEALING CIRCLE.  
TUESDAY, at 8, STUDY GROUP.  
WEDNESDAY, at 8, MRS. G. KENT,  
Flower Readings.

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

SUNDAY, JULY 14TH, at 7,  
MR. PERCY SMYTH.  
MONDAY, at 3, LADIES' MEETING,  
MRS. BLANCHE PETZ.  
TUESDAY, at 8, HEALING SERVICE.  
WEDNESDAY, at 8, MRS. V. CROXFORD.  
THURSDAY, at 3-30, INVESTIGATORS'  
CIRCLE.  
SATURDAY, JULY 20TH, at 8, WHIST  
DRIVE. Admission, 1/-.

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

SUNDAY, JULY 14TH, at 11,  
OPEN CIRCLE.  
At 6-30, MR. H. CLARK,  
Address and Clairvoyance.  
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, JULY 14TH, at 7,  
MRS. E. EDEY,  
Address and Clairvoyance.  
THURSDAY, JULY 18TH, at 8-15,  
MRS. E. NEVILLE,  
Address and Clairvoyance.  
SUNDAY, JULY 21ST, at 7,  
MRS. A. NUTLAND,  
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 14TH, LYCEUM SUNDAY.  
At 11, MR. MCPHIE. At 3, LYCEUM.  
At 6-30, SERVICE BY LYCEUM  
LEADERS.  
MONDAY, at 8, SPECIAL MONTHLY  
SERVICE.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3, LADIES' MEETING,  
MRS. CONNER.  
THURSDAY, at 8, MR. S. F. BARKER.  
SATURDAY, JULY 20TH, CHURCH OUTING  
TO CHERTSEY LOCK.  
SUNDAY, JULY 21ST, MISS WINIFRED  
MOYES ("ZODIAC").

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

SUNDAY, JULY 14TH, at 11, SERVICE  
and CIRCLE. At 3, HEALING CIRCLE.  
At 6-30, MRS. EVANS,  
Address and Clairvoyance.  
MONDAY, at 3, LADIES' MEETING,  
MRS. RAINBOW.  
WEDNESDAY, at 8, MISS EVA CLARK.  
SUNDAY, JULY 21ST, MRS. ELLIOTT.

**The Church of the Spirit,**  
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SUNDAY, JULY 14TH, at 11,  
MR. HAROLD VERNON.  
At 6-30, MR. MURRAY NASH.  
WEDNESDAY, at 8, MRS. A. BRITAIN,  
Address and Clairvoyance.

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SPIRITUALISTS' - TWICKENHAM  
CONGREGATION.**

\* SUNDAY, JULY 14TH, at 7,  
\* MRS. FLORA MOTE,  
\* WEDNESDAY, JULY 17TH, at 7,  
\* MRS. D. MIDDLETON,  
\* After Circles at close of service  
\* HEALING & DEVELOPING CLASS  
\* SATURDAY EVENING—  
\* HOME CIRCLES at 7-45 p.m.  
\* Ask for Monthly Programme  
\*\*\*\*\*

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

SUNDAY, JULY 14TH, at 11-15, LYCEUM  
At 3, MR. B. FRANCIS, Address and  
MADAME BISHOP ANDERSON,  
dress and Clairvoyance.  
WEDNESDAY, at 3 and 7-30, MRS. M.  
MAUNDER. Afternoon, Psychometry  
Evening, Address and Clairvoyance

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

SUNDAY, JULY 14TH, at 7,  
MRS. WILLIAMS,  
Address and Quacations.  
Lyceum Sunday School at 8.  
WEDNESDAY, at 3, LADIES' MEETING  
THURSDAY, 7 to 8, HEALING  
8 to 9-30, DEVELOPING CIRCLE  
SUNDAY, JULY 21ST, MRS. MASON

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

SUNDAY, JULY 14TH, at 6-45,  
MR. SHORT,  
Address and Clairvoyance.  
WEDNESDAY, at 7-45, MISS LEONARD,  
Address.

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

SUNDAY, JULY 14TH, at 11-15, SERVICE  
At 7, SERVICE.  
WEDNESDAY, at 8, MISS JOAN PROUD  
LYCEUM every SUNDAY at 3

**Jewish Spiritualist Centre,**  
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Clairvoyance - Miss Joan B. Proud  
Thursday - July 18th - at 8-30  
Open Circle.

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**SUNDAY, JULY 14TH**, at 7, **Mr. WALTER G. H. SPEER**, Address. **Mrs. BUTLER**, Clairvoyance. At 8-45, After Circle.

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