

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

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No. 2173—Vol. XLII.

FRIDAY, JULY 19, 1929.

PRICE TWOPENCE.

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MEETINGS.

Monday, July 22nd, at 3, Psychometry, Miss L. THOMAS.
Tuesday, July 23rd, at 7-30, Clairvoyance, Mrs. ROBERTS.
Thursday, July 25th, at 7-30, Clairvoyance, Mr. BOTHAM.
Group Seances for Trance and Normal Clairvoyance.
Monday, July 22nd, at 7-30 ... Mrs. CANNOCK.
Wednesday, July 24th, at 3 ... Mrs. JOHNSON.
SEANCES for ECTOPLASMIC PHENOMENA (in red light).
Tuesdays, at 7-30 ... Mrs. HENDERSON
Wednesdays, at 8-30 ... Mrs. HENDERSON

PRIVATE SITTINGS.

Trance Mediumship ... Mrs. E. ROBERTS
Trance Mediumship ... Mrs. BARKER
Trance Mediumship ... Miss F. CAMPBELL
Trance Mediumship ... Mrs. MORELL
Clairvoyance and Trance Mediumship, Mrs. A. JOHNSON
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SUNDAY, JULY 21st, at 11, Mr. R. DIMSDALE STOCKER.
At 6-30, Mr. ERNEST MEADS.
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Clairvoyance.

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SUNDAY, JULY 21st, at 11, Mrs. ANNIE PATTERSON.
At 7, Mr. EDWARD KEITH.
WEDNESDAY, JULY 24th, at 8, Mrs. WM. EDWARDS.
SUNDAY, JULY 28th, at 11, Mr. D. J. DAVIS, J.P.
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AUG. 4TH (SUNDAY).—Consecration of New Spiritualist
Church, Tredegar, at 6-30.

Recent issues have contained communications from—

- | | | |
|----------------|----------------------|-------------------|
| 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 |
| Wilson Barrett | Abraham Lincoln | Capt. Oates |
| Northcliffe | General Grant | Shackleton |
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No. 2,173—VOL. XLII.

FRIDAY, JULY 19, 1929

PRICE TWOPENCE

Spiritualists' National Union.

ANNUAL CONFERENCE AT SALFORD.



As briefly reported last week the Annual General Meeting of the Spiritualists' National Union was held at the Town Hall, Salford, on Saturday and Sunday, July 6th and 7th, Mr. A. Keeling (President) in the chair. Punctually at 11 a.m. the event opened by the singing "The World Hath Felt a Quick'ning Breath," followed by an invocation by Mr. Owen, and the Mayor of Salford read the conference a welcome on behalf of the city. If the Spiritualist body were out to bring men nearer the Kingdom of God and to one another, then he was to be associated with them, and he hoped their deliberations would be characterised by harmony and fraught with benefit to all.

Mr. Keeling, having suitably replied, the following appointments were made: Mr. Pearson, Conference messenger; tellers, Messrs. Foot (Southampton) and Ashworth (Manchester); scrutineers, Messrs. Bessant, Bulford, Bentley, and Mrs. Burnett. Mr. W. G. Gush (vice-president) occupied the chair whilst Mr. Keeling offered his presidential address.

The President said he intended to depart from precedent, and instead of reviewing the work of the twelve months, to offer criticism as to the work of the Union. His criticism was not intended to be anything more than helpful and suggestive, and he hoped no one would take umbrage. He first asked himself whether it was wise and reasonable in an organisation such as theirs to have a Council of fifteen in addition to the officers, for the conduct of their business, as this implied considerable expense in travelling. Viewed from a financial basis, the representation of the districts was disproportionate to the income. He considered the Area Representation scheme was not giving the best results, and probably the scheme had arisen from a lack of trust and confidence. It led very largely to individualism and sectionalism, which did not generally aid efficiency. Many men who were excellent workers in the district were parochial in their outlook for national work.

He called attention to the fact that there was a tendency to regard the Union as an organisation apart from the churches, and pointed out that there was no union between the union of churches, and every affiliated church a full and complete member of it. The recognition of this fact would result, he believed, in greater loyalty.

In response to last year's appeal for funds to meet an exceptional case, a few churches had done well. The

majority had done nothing, whilst amongst 400 churches the circulation of the "National Spiritualist" was still less than 2,000 per month.

During the year they had laboured for the removal of the disabilities under which Spiritualists suffer, and he believed that as the result of the activity of the Union the matter had now come to the point of practical politics. He could not refrain from expressing the thanks of the Union to Sir Arthur Conan Doyle, Mr. E. W. Oaten and Mr. Berry for the self-sacrificing work which they had done. There were those who objected to political questions being brought into the arena of active Spiritualism, but he believed that the object of politics was to direct Government in accordance with the will of the people, and equally he believed that it was the object of religion to direct and mould the will of the people. While officially he held no brief for any party (since his political opinions were his own), yet a movement such as theirs could not be divorced from such questions as the peace of the world, the moral and economic betterment of humanity, and the education of the young. It should be the desire of every Spiritualist to build a better social fabric for the future, and such considerations involved politics. He thought they need offer no apology for the political action they had taken.

Mr. Keeling went on to suggest the precarious position of the Council owing to constant changes. Members were elected to the Council, and were often appointed to secretariats of various committees, and just as they were mastering the details of their work others were elected in their place. It meant a very great deal of waste, and he thought that greater permanency was essential for those appointed to the Council.

It could scarcely be denied that Spiritualists were increasing by leaps and bounds, while in the last few years there had been a decline in the membership of the Union, and he was forced to ask himself: "Why is there no increase?" He thought the Union was too modest; were suffering from an inferiority complex, and that the publicity department was lacking. A policy of propaganda must be indulged in, and any money spent would be well worth the cost.

One other consideration was that in his opinion certain proposed restrictions had alienated many sections. The constitution of the S.N.U. was wide enough for every brand and form of Spiritualism, and he thought they had need to show a wider tolerance towards those who were with them on essentials, but who differed in details. His motto was "In first things unity. In details liberty, and in all things charity." He had to thank the General Secretary, his colleagues on the Council, and those spirit companions who had helped and inspired him throughout the year, for the help he had received.

The address evoked considerable discussion. Mr. Blake congratulated the President on using a heavy whip with mercy, and pointed out that the psychological factor of representation was probably more important than finance. He, too, believed there was tolerance needed within their ranks. He knew of many churches who had found their birth in the affiliated Societies, and men who had learned their Spiritualism in the affiliated churches and then started up independent lines. That ought not to be.

Mr. T. Wright suggested a Propaganda Secretary moving through the country.

Mr. Barrett alluded to propaganda work done in Shropshire.

Mr. Baldwinson thought that intensive propaganda

within the movement was far more necessary than propaganda outside.

Mr. Betts thought that the political activities of the S.N.U. were heartily approved throughout the whole country.

Mr. Barbanell instanced cases of the weakening of the Union by proposed restrictive legislation. Greater propaganda was needed outside, and a better scheme of welcoming-inquirers within the church.

Mr. W. G. Hibbins alluded to the unsatisfactory buildings in which Spiritualists often met, and to the lack of speakers and demonstrators. They had a mass of phenomena which was not convincing, and they had far too many churches in small towns. The one-man rooms which were generally run for the financial benefit of individuals were due to lack of loyalty, and to the innate selfishness of the people who run them.

Messrs. Hedges, Bentley, and others also took part in the debate, and the address was accepted with thanks.

Miss E. Elliott, President of the B.S.L.U., and Councillor Jessie Greenwood, Past President of the S.N.U., were invited to the platform.

The minutes were adopted after some little discussion.

Mr. J. M. Stewart (Treasurer) then presented the balance sheet, and reviewed the whole of the accounts, which showed £170 loss on the year, about half of which was exceptional and non-recurring. The question of the loan to the Brighthouse Church was raised, and Mr. Oaten having explained the position, the action was approved. A number of delegates having spoken and expressed opinions, the accounts were then accepted.

Re the "National Spiritualist," a resolution was passed that "In view of the loss sustained, and the financial position of the Union, the Council be instructed to cease publication of the 'National Spiritualist,' unless there is a substantial increase in circulation by the end of October." Messrs. McIndoe, Baldwinson, Foot, Newton, Bacon, and Mrs. Rothwell having spoken, the motion was carried by 45 votes to 9.

The Credentials Committee reported an attendance of approximately 150.

ELECTION OF OFFICERS.

Mr. E. A. Keeling was re-elected President for the ensuing year. Mr. W. G. Gush as vice-president, and Mr. J. M. Stewart as treasurer, all three elections being unanimous. Messrs. T. Wright and R. F. Brewer were elected auditors. The National Councillors were Miss M. L. Stair, Mr. C. Timms, and the subscribing members' representative Mr. John Jackson.

The interim report, covering the six months from January to June, showed 401 churches in good standing, and 41 other churches on the books which had made no payment. There were 281 subscribing members, while the B.S.L.U. had paid on 271 Lyceums. The number of churches with a small membership appeared to be increasing.

Last year the council appealed for a special fund of £400 to wipe out the accumulated deficits spread over a number of years, much of which had been due to legal costs of revising the Articles, setting up the Pooling Scheme, and other non-recurring expenditure. The result of that appeal showed that £290 had been forthcoming.

The churches had not supported the Publication Committee as loyally as was expected. The issue of the Diary had shown a big loss. Order forms had been sent to every church for the 1930 issue, and an appeal was made for early orders.

PARLIAMENTARY.

The General Secretary outlined the activities which had been taken during the late General Election to call attention to the disabilities under which Spiritualists suffer. A circular of protest and pledge forms had been sent to every church, and a manifesto issued setting forth the position as it was understood by the officers. They had to thank Sir Arthur Conan Doyle and Mr. Oaten for interviewing the chiefs of the various parties for the purpose of obtaining their views, and their gratitude was due to Miss Estelle Stead, who had been very active in the campaign, and had done useful and fruitful work. About 80 pledges were in

hand, which had been signed by M.P.'s elected, and included at least five members of the present Cabinet. She were being taken to secure an interview with the Home Secretary at the earliest possible moment, and they could reasonably hope that attention would be given to their case during the life time of the present Parliament.

THE SUMMER SCHOOL.

Arrangements for holding the Summer School at Millbrook during the period from August 2nd to 24th, had been completed. During the first week Mr. McIndoe and Mr. Aaron Wilkinson would be there to direct studies and supply demonstrations. In the second week Messrs. Barbanell, Alfred Kitson, and Oaten would take charge of the lectures while Messrs. Berry and Keeling would take charge during the third week. A number of applications had been received, but there were still a large number of vacancies till, and anyone who wanted a good holiday in congenial circumstances, in which the search for health would be blended with the desire for knowledge, could not do better than visit the Summer School, particulars of which could be obtained from the Secretary.

FUND OF BENEVOLENCE.

It was reported that there were 43 pensioners on the fund, nearly all of whom had passed 60 years of age, while ten of them were over 80. During last year some £561 had been spent in assistance to aged workers, and the Committee felt its obligations lay heavily upon them. The total cash in hand was at the moment £263, which was scarcely sufficient to sustain the fund until the end of December. It was difficult to believe that the churches within the Union would allow the fund to cease at the end of the year. In many cases the little sum allowed from the fund, together with the old age pension, was the only thing which kept their pensioners from the workhouse, and it was imperative that £500 be received during the present year if the fund was to live. Appeals had been made to the churches and to the District Councils, and it was hoped more help would be forthcoming for the position was really critical.

THE EXPONENTS COMMITTEE reported a year of activity. Sixty-six candidates had sat for the various examinations of which 58 had passed.

THE TRUST PROPERTY COMMITTEE reported a long list of Trusts and Trustees, which were adopted.

The activities of the Building Fund Pool were reported upon. The scheme had now completed its first year of work, and three churches had received advances enabling them to complete or purchase buildings. The scheme consists of a Building Society within the Union, by which churches who have building funds may deposit them with the Union at interest, and churches who desire to build or purchase properties may borrow therefrom, and if the scheme is loyally supported, within a few years it ought to be possible for every church to possess its own building.

An interesting discussion upon the interim report having taken place, the report was accepted unanimously.

The retiring members of the Education Committee were re-elected for another year, and the meeting adjourned until Sunday morning, when a discussion was inaugurated as to the formation of a Fellowship of Mediums and Speakers. Proposals were placed before the Congress for the founding of a Fellowship, membership of which shall be open to all recognised workers in each district, under two different heads: (1) Full membership open to all holders of the S.N.U. diploma or the higher degrees of the Spiritualist College; (2) Members not holding the diploma, but who are intending to study and sit for such. Suggestions were made for the holding of classes in the respective districts under competent instructors in order to foster public speaking and mediumship, and platform work generally. The scheme proposes to establish centres within every district for the purpose of study and of advancing the Fellowship. The scheme received very favourable consideration, and was approved in principle, and referred for further consideration.

A number of notices of motion were then considered. The first two embraced agreements arrived at at the last A.G.M. at Barry, and were adopted as printed.

The motions sent forward by the Court of Arbitration to adjudicate on Disputes were also agreed to without dissent.

Mr. Oaten, on behalf of the Council, introduced a motion that in the interest of economy and efficiency it is desirable that resident speakers or circuit speakers, or a combination of both, be substituted for the present system of itinerant speakers. The discussion which ensued was interesting and informative, the pros and cons of the proposed scheme being argued at great length and in a sympathetic spirit. Consequently the resolution was referred to the churches for their consideration.

Mr. W. G. Gush, on behalf of the Council, introduced a motion "that the time is now opportune to consider the advisability of confining the presentation of psychic phenomena to church members and invited inquirers." The question ranged round the advisability of presenting public phenomena before mixed audiences, and the discussion was pursued in a perfectly fraternal spirit, but with a good deal of tenacity. Mr. Gush pointed out that the discussion had served the purposes which the Council had in view, of putting the matter before the delegates, and the motion was then withdrawn.

A resolution proposing thanks to those Members of Parliament who had supported the Parliamentary Campaign (which we reported last week) was then passed without dissent, and the annual general meeting was brought to an end.

On Sunday afternoon the Annual Consultative Conference was held, the subject for discussion being "The future of the Union and what steps must be taken to ensure (first) financial stability, (second) better co-ordination of the Council, the District Council, and the church, and (third) the positive influence of Spiritualism in national life." The discussion was opened by members of the National Council, Messrs. McIndoe, Keeling, and Berry taking part. Altogether some thirty other members took part in the discussion and a very interesting afternoon was spent.

On Sunday evening special propaganda meetings were held in the Salford Town Hall, addressed by Mr. E. W. Owen, Mr. Barbanell, and Mr. Newton, with Mr. Keeling in the chair. At the National Spiritualist Church, Salford, the speakers were Mr. J. M. Stewart, Mr. T. Bogue, Mrs. Pelling, Mr. G. F. Knott, with Mr. Gush in the chair, and at the Manchester Central Church Mr. J. B. McIndoe was the speaker, with Mr. R. A. Owen in the chair. All the meetings were harmonious and helpful.

Thus ends another milestone in the history of the National Union, and both officers and members can congratulate themselves on a harmonious and fruitful gathering which is likely to produce rich rewards in the future.

INSTRUCT THE CHILDREN.

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

G. F. KNOTT, Secretary,
British Spiritualists' Lyceum Union,
20, Toad Lane, Rochdale.

ANGER is most fearful when unaccompanied by tears; thus lightning without rain.

TAKE pleasure in your business, and it will become your recreation. Hope for the best, think for the worst, and bear whatever happens.

The Naturalness of Spiritualism.

By MRS. ADA GARRARD.

READING THE TWO WORLDS for May 17th, I was very interested in a paper given by A. L. Scoggins, of Brighton, on "The Joy of Being a Spiritualist," bringing forward the question: "At what age should an individual be introduced to Spiritualism?"

We would like to say that, in our opinion, the pre-natal state is not too early. If mothers and would-be mothers would direct their minds into channels of the spirit and its workings, read Spiritualistic papers, good literature, and pray for the future of the spirit entrusted to their care, we would have the Spiritualists our religion needs.

We read of the mothers of our noble men and women planting in them beautiful ideals and pictures. May we venture our own experience. Our three children were born clairvoyants. The youngest, at the age of two years, often spoke to and told us of a "pretty lady" who came to him from time to time, and when we spoke of going out, the child would say, "You go, pretty lady look after Billy." Each night when retiring we would hear him say "Good-night" to his pretty lady.

Billy had lost a bull dog when he was quite young, and would often tell us that Bruno was with him. And the lady we later found out was his grandmother, who had passed to the higher life when she was twenty-eight years of age. So with the lady guide and Bruno as his companions he feared nothing, not even being left alone at night, as so many children do.

We used to hold what we called a "Kiddies" circle at home. Their father not being interested, the circle was held when he went out. At the commencement of the war father went over seas, and at night when all three children had gone to bed it was a regular thing for each one to call out in turn to ask mother what it meant to see so-and-so, describing something they had seen clairvoyantly. Their visions were interpreted as near as we could explain them, and many of the prophecies and visions given about their father came true. With the training received in the Lyceum, and encouragement from their mother, the "child mediums" became helpers for Spiritualism.

The time came when young Billy took ill with sugar diabetes, which disease brings such a languid feeling with it, and Billy lay around feeling quite "useless" many times. During these times he spent hours in communion with his spirit teachers, receiving either visions or inspirational writings. It was undoubtedly the encouragement, practical help and the teachings he received from the teachers which helped him to put up such a wonderful fight while he was here. He was ill for five years. His inspirational writings will always be a living memory of the wonderful spirit I was privileged to bring to earth for the short experience of seventeen years.

I venture to say that very few spirits have accomplished more. He has held most of the offices in the Lyceum, and was in his third year as secretary. He was interested in all children, had a library of 200 books, studied labour problems, and was an ardent student of psychology. He often travelled into the spirit realms, and he took his last flight on March 16th, 1929, after a vision that "he was going to play a new part of his life which would be successful." When I knew his earthly body was about worn out, I sat by his bed and prayed for the release of that wonderful spirit. Could I but make you feel as I do, "the joy of being a Spiritualist." Mothers, awake; play your part, instruct the yet unborn, and help them to say, with the Christ, "I and my Father are one."

WHEN the winds of applause blow fresh and strong, then steer with a steady hand.

INDULGE not in anger; it is whetting a sword to wound thine own breast, or to murder thy friend.

WHAT more beautiful than a mother and babe—devotion and innocence, when rightly portrayed.

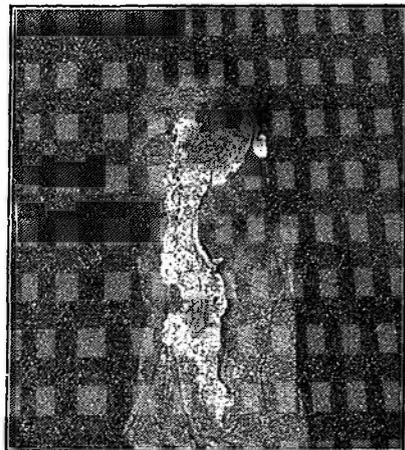
More About the Winnipeg Experiments.

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

THERE are certain features in scientifically conducted seances which may be too speculative to be included in reports. This often happened during the Crawford experiments. Privately Dr. Crawford attached great importance to these features, as they often threw considerable light on the rationale adopted by the invisible operators. Their deficiency from a scientific standpoint was that they could not be proved, although there was no reason for doubting their reliability.

If just before a seance the medium becomes entranced and the spirit of a deceased doctor, who claims to have been a nerve specialist when on earth, purports to speak through her, explaining that his duty is to assist the spirit operators by watching the medium's health, it is impossible to prove the truth of the statement. In Crawford's case such an incident frequently determined how long a seance should last, or whether it should be held at all.

To include such incidents in reports likely to be read by sceptical but wellmeaning scientists, might weaken their confidence in the experimenter and his work. They would probably regard him as a credulous fool for attaching the slightest importance to them.



Flashlight photograph taken with a quartz lens.

It is refreshing to notice that Dr. T. Glen Hamilton carefully includes all speculative matters in his typewritten reports, and may do so when these reports are published. He realises that prejudice ought not to be allowed to stop the invisible operators, working with his mediums, from getting over their explanation of the purpose for which they are producing the phenomena.

The only objection that the most carping critic can raise against these statements is that their object appears to be ethical and religious. While this may be the main aim it is not the sole one. There can be detected a genuine love of science on the part of the controls, while "Walter" makes no pretence to be a spiritual or ethical teacher. He exhibits the characteristics of a young man who is a specialist in a certain class of work and engaged to labour on behalf of a body of people older and more seriously minded than himself. His anxiety not to be confused with religious enthusiasts is shown in his frequent explanation that, while he sometimes speaks religiously or ethically, he does so only as the mouthpiece of others.

"Walter" is so normal in his outlook on things and so human that he is not above an occasional utterance which shows he has lost his temper.

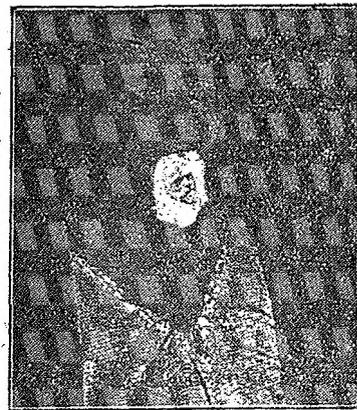
The other controls, however, appear to overawe him, and Spurgeon seems to win more than mere respect. "Walter" is altogether a healthy-minded, young man. He is so natural that it is difficult to speak of him as a spirit; there is nothing of the conventional spiritual air about him. He loves a joke and can make good ones. In this he so closely resembles the "Walter" control of the "Margery" seances that one is constrained to say that if they are not the same

entity, they are alike as twins. The Winnipeg sitters are in all probability largely responsible for this pleasant naturalness of "Walter." They are so unaffected that when sitting with them I found an entire absence of anything of a nervous or eerie nature.

One of the reasons for their success is the generally rational attitude they maintain. The members of the scientifically conducted test seances act so well. It has been my experience to be present as medium as well as an observer at important test seances, and have found them on the whole uncongenial, suspicious and tense. Over all an air of cold indifference and doubt has usually prevailed. All this must have been extremely uncongenial to the invisible intelligences, whether of the subconscious or spiritual order. "Walter" reflects, in his cheerful but earnest way, the disposition of the sitters.

It is very difficult to decide exactly what are the differences between human consciousness after death and before. One may reasonably suppose that on the whole it undergoes a considerable change, as the metaphysical environment must be in many respects unlike that of earth. To draw conclusions from the state of mind exhibited by controls would be short-sighted, as it evidently represents the spirit consciousness modified to meet our requirements and to make intercourse between the two worlds possible.

Nevertheless, sufficient resemblance exists to make it



Flashlight photograph taken with a Dalmar camera, December 23rd 1928. Recognised by the medium (Mary M.) as her father, who never had a photograph taken during life, and who lived and died in England. Other relatives confirm the likeness.

clear that the inhabitants of the next world are remarkably like ourselves in intelligence, intellect and emotions. They show like and dislike, joy and anger. During the sitting of November 4th, 1928, Dr. Hamilton reports that "Walter" said the controls of Elizabeth M. were very angry because the sitters had seen fit to rearrange their places in the circle without permission of the spirit operators! "Walter," acting apparently as the cheerful reconciler, advised the company to sit in the order he suggested, and all went as well as before.

His generalship is excellent. He appears to study the psychological peculiarities of each communicating spirit, and suggests the kind of mental attitude and even singing the company shall adopt to meet individual requirements. The song "Jingle Bells" may do for this control or for that, but not for Charles Haddon Spurgeon. He must have a rousing, emotional, evangelistic hymn before he can produce the effects desired. Judicious hymn singing and a certain general psychological state by the sitters has had as much as anything to do with the obtaining of the Spurgeon materialisations and photographs. This is a curious factor, common to most personalities that function through mediums—they seem to be unduly influenced by such things as sound, thought and emotion when contacting earth. Temperament seems to be an intensely powerful influence. The deeply religious disposition of Spurgeon demands a hymn; the cheerful, unconventional "Walter" demands something to be sung for himself, but "I don't care what you sing for me, I'm not so fussy."

Another refreshing feature about "Walter" is that he

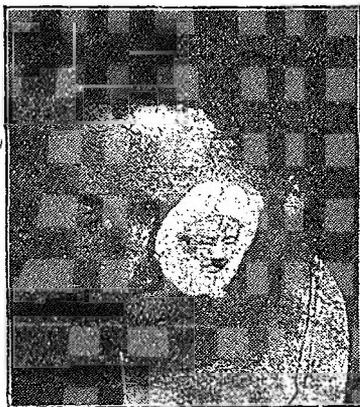
over on his guard that the tests shall be as perfect as possible. When about to produce the first Spurgeon picture, he ascertained that the medium's hands were held rigidly."

His remarks, carefully studied, are illuminating to the anxious student, and Dr. Hamilton realising this sees that nothing is lost in his reports. "Walter" produces, apparently to please and interest the sitters and make them feel that the work is always going on, a "psychic lantern," a delicate ectoplasmic structure that seems to be affected by the minds of the sitters. "Walter's" psychic lantern glows brilliantly on the table, says the report. "Everyone exclaims and stretches forward to gain a better view of it." The effect of this tenseness is detrimental, and "Walter" immediately cries out, "Don't look; you waste your energy. It's a light, that's all."

It is, of course, essential that the invisible operators shall inform us, if possible, how they produce supernormal phenomena. They keep us very much in the dark on such subjects. Dr. Hamilton asked "Walter" how he produced the light, because sometimes people ask how it is made.

"Just tell them," said Walter, "that you do not know where it comes from or where it goes. It is a force I produce from the medium's breast. I can only take it from her breast or the crown of her head."

I once asked Dr. Crawford whether he thought we



Flashlight photograph taken with a Seneneca portrait lens, December 23rd, 1928.

should ever get a satisfactory explanation from the spirits as to how they produced telekinetic phenomena. He thought we never should, because their methods are transcendental and belong to an extra-dimension state of existence. That may well account for the elusive answers so often given by controls. "Walter" must know something more about the production of the lights than merely the parts of the medium's body from whence he draws the ectoplasm, but if it is done by a process which has no analogy on earth he cannot possibly explain to us his method.

Different controls appear to have different ways of producing psychic phenomena. All seem to be intricate and involve the operators in considerable labour. The production of the materialisations in Winnipeg and the subsequent photographing, as well as the ringing of the bell-boxes, require a lot of effort and skill on the part of "Walter." Occasionally he speaks about his method in a vague way, and will describe anything comprehensible by the sitters. Dr. Hamilton discovered in his photographs "two cords (ectoplasmic) going to the bell-box from the medium." He mentioned this to the control. Walter: "Yes, perfectly right. One goes from the top of the box and the other from the bottom."

Dr. H.: "I notice that the one from the bottom of the box is tortuous, while the other is straight and taut."

Walter: "The one is from the back of her neck and the other from her mouth. Negative and positive. The force that rings the bell is my hand."

Dr. H.: "In one of the pictures I notice a coil of wire (ectoplasmic). What is your purpose?"

Walter: "These are stored for other purposes."

Dr. H.: "Do you have cord connections?"

Walter: "I have to take from each one. How else do you think I would do it if not by a flimsy cord? You have seen it in other places in a much larger form. Does it worry you? It is not necessary to show them, but I can produce the cords that come from each person and go into the mouth of the medium."

After this "Walter" became more elusive, and cleverly turned the conversation, although he protested that he was not afraid to answer questions. It is obvious from the above-mentioned remarks that he was becoming piqued with his questioner and a little sarcastic, as shown by the query, "Does it worry you?" In any case, nothing fundamental about his method is explained, doubtless because he is unable to do so. There may be a moral reason, supposing an explanation possible: to reveal the secret might result in placing into our hands a power which might be used to our advantage.

There appears to be a great deal of interest taken on the "other side" in the Winnipeg seances, and "Walter" has spoken about the large number of spirits anxious to have their photographs taken. This means also a desire to be materialised. A careful process of selection goes on, a band of spirits probably deciding who shall appear. "Walter" declares that he is not "the chooser."

The third Spurgeon picture was obtained as follows:

"Walter now makes preparations for the taking of the picture. Dr. J. A. H., who is controlling Mary M's hand, declares that his left hand has been passed over the medium's face, and that he can feel nothing on it. W. B. C., controlling M. M.'s left hand, does the same (they do this without releasing the medium's hands). Mary M. and G. seem to be particularly tense and under great strain.

"10-40 p.m., G. stamps his feet. He moves about in his chair, writhing and twisting. Apparently 'Walter' uses this method for getting power and loosening things up, as it has been observed before in preparation for a picture.

"Walter: To-night when you have taken the flash, I do not want anyone else to come through the medium. I am not sure whether I want just one flash or not. I think one will be sufficient, and then we will not use up too much power.

"There were a few minutes of jocular conversation. Dr. T. G. suggested fixing the bell-box so that Walter could fire his own flash by depressing the lid. Walter was quite pleased, and willing to try it. Then he said, 'Are you ready? Sing one verse of a hymn. I will count three, and then wait one second to give the others a chance to move out of the line of vision, then fire. After you have closed the camera, wait for one minute and then break. If the medium is taking on another control, raise her to her feet and turn on the red light slowly. I will stand by. When the flash is taken, however, the link is broken.

"At 10-50 we begin to sing 'Tramp, Tramp,' going through the verse and chorus, when 'Walter' interrupts with the cry, 'You didn't do what I said, now you can't have the picture. I was ready, but you weren't even ready to stop at the second time (taking the chorus for the second time). Well, we'll try again, only one verse. I will not speak. I will move my foot three times, then wait one second before you fire.'

"At 10-52 Walter taps faintly with his foot three times, but the doctor fails to hear the third tap, and consequently does not fire. 'Walter' says, 'It is almost in (meaning the ectoplasm): I don't think there will be anything, it has almost gone into her head.'

"At 10-55 the flash was taken. 'Walter' still in control, asks the circle to break, and the red light gradually increased. He remains just long enough to see that no other control remains to use his instrument (the medium). Circle is then broken."

When the photograph was developed it was an excellent likeness of Spurgeon, with marked signs of the ectoplasm beginning to disintegrate.

THERE are ever discordant notes in life, but what matters if yours ring true?

The Triune Aspect of Reality and the Universe.

By A. L. WAREHAM.

(CONCLUDED FROM LAST WEEK.)

ONE species is believed to be derived from another frequently by the accumulation of minute tendencies in a certain direction. This is a very slow process; but we have had evidences since Darwin that nature is often more rapid, and that larger and more important variations occur; and it is now thought that these play a larger part in evolution than do the much smaller differences.

Lamarck's theory of evolution, which was earlier than Darwin's, was to the effect that races were developed by the accumulation of the effects of use and disuse. The whale and other sea mammals are descended from the ancient land animals, which possessed four limbs for locomotion; these have almost disappeared in the whale, and it is reasonable to think that is so on account of disuse. Limbs and organs may be modified and adapted to new uses. The giraffe has developed a long neck, and we might easily suppose that the habitual stretching for food has produced the result. According to Darwin's theory of Natural Selection the giraffe's neck has come to be long because through many generations the longer necked individuals have been able to reach more leaves than the shorter necked fellows, and consequently have been able to live through times of scarcity, while the others have starved.

Fishes are found in deep caves where there is no light; their eyes are always reduced, in some cases being merely rudimentary useless specks. The process of losing the eyes is gradual and slow, and the time can be estimated by geologists by ascertaining the age of the caves when the fish were first imprisoned. The longer the time, the less there is left of the eyes. The effects of use and disuse are inherited to a very slight extent, unless continued over many generations. Some animals have developed forms and characteristics, and their descendants have retrograded to an earlier and lower form; but on the eggs and young being artificially stimulated, these have developed to the suspended higher standard, thus showing that the characteristics are still latent and potential in the germ.

The slightest variations, if continued through many generations, in the same direction will ultimately bring about results of great importance. Changed conditions in environment sometimes produce an effect which is of no assistance. The colours of the wings of certain butterflies vary according to the temperature under which the insect passes its chrysalis stage. Mice which are reared under warm conditions have slightly longer ears and limbs than those reared in colder temperatures. Tower, an American, experimented with beetles, and proved that considerable changes can be induced in a race by subjecting them to unusual temperatures, and that these changes are inherited. The changed temperature did not affect the body of the adult beetle itself; the action was directly on the germ plasma. Changes in plants and animals are made by injecting chemicals either into the plant or the animal, or into the germ. There can be no doubt of the close relationship of organic life to chemical action, and to light, heat and electricity; but the thing to realise is that these are all LIVING forces acting upon living forces and substances; everything is sensitive and alive.

The great German naturalist, Weissman, claimed to have proved that acquired characters were not inherited; and his views were widely accepted by other naturalists. But it is said now that acquired characters may be inherited, but that it may take many generations to produce evidential results. Animals and insects have been trained to the same performances generation after generation, and have improved their performances and their aptness as the experiments proceeded. In a few generations there was improvement, and in many generations very considerable improvement.

There remains much to learn as to the causes of variation; but we know that variations do occur from personal

observation. Naturalists, gardeners, farmers, all have experiences of them, and some of them are very successful in producing new varieties. Nature itself produces them in random, and far more variations that are useless than the number that are useful. It is only very occasionally that a new variety proves more fit than the old. So that facts do not point to any design or purpose; many failures are produced, and only the successes are preserved; if they were not adapted to their conditions or environment they would not survive. The fact of their being so beautifully adapted has led many to see design and purpose where there was none.

Still, we know that we have skilful breeders of animals and propagators of fruits and flowers; and we can scarcely doubt that some spirit intelligences have a wider and deeper knowledge of this subject than we have. If we live up to our highest ideals, they may be able in many ways to do much for the improvement of the race. It may, perhaps, be that in a similar way much has already been done for all forms of life. Life is not merely the result of chemical and physical activity; it is truer to say that these activities are themselves living forces participating in the one universal life.

All is spirit, unmanifested and manifested; and spirit has the three aspects of substance, energy and life. These are the eternal principles of reality and the foundation of the universe. All the higher faculties of man have been evolved from these fundamental realities; the intellectual, the moral and aesthetic powers have been slowly and gradually evolved during many millions of years by action of the exterior environment upon the interior soul, which has made response to the various stimuli according to its inherent powers. Spiritualism demonstrates that these external stimuli are not only and merely physical and mechanical but that many of them are of a spiritual nature, associated with derived spirit substance and the finer vibrations of the ether. It is by means of these same finer substances and forces that the soul is enabled to persist, function and progress after it has left the material body.

Nothing is inanimate, for all is in essence One. One substance, one energy, one life. The interior cannot be developed without the assistance of the exterior; yet in intense concentration interiorly, the interior and the exterior may SEEM to be merged into one, and we become oblivious of the objective world when living exclusively in the subjective and contemplative. This mood may be carried too far, when it is apt to produce the feeling that there are no time and space and no objective world. Yet it is upon these phenomena that appears to be objective that our minds are built and developed. There are many aspects to reality, and it is better to discover and affirm than to deny. It is more comprehensive and more Godlike.

CONCLUSION.

THE CHURCH OF THE SPIRIT, CROYDON.

A most successful garden party was held in the grounds of Dunhead House, Thornton Heath, lent by Alderman and Mrs. Southwell. The weather, in spite of an element of doubt, was very kind, and some hundreds of friends attended during the afternoon and evening. Mr. Percy Scholey, the minister, in a few opening remarks, thanked their hosts for granting the use of their garden, and congratulated the secretary of the enterprise, Mrs. Scott, upon the excellence of the arrangements. The pupils of Miss Joyce Leppard's School of Dancing and Elocution were very good in their various items, the colour scheme of their costumes adding a touch of beauty to the surroundings. Marshall Dering's "Band of Melody Makers" rendered some very fine contributions, and were much appreciated. There were many side shows, hoop-la, buried treasure, fishing for fizz, coker nut shies, etc., and three tents contained demonstrators of the psychic powers, who were kept busy the whole time. The arrangements for refreshments were ably carried out by a very efficient body of workers. Great praise is due to all concerned, and socially and financially the gathering proved a great success.

MAN clothes himself in unseemly garments oft, yet what matters if the robes of the spirit are right?

The Rosemary Script.

Selected and Edited by F. H. Wood, Mus. Doc.

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INTRODUCTION.

THE interest aroused by the recent publication of an identical message from Mr. Tom Tyrrell, the late clairvoyant and medium, through the hand of a new writing medium, whom I will call Rosemary, has encouraged me to prepare, with her permission, a few other extracts from this remarkable script, already running to five volumes. The powerful guides who control this medium include a famous statesman of Queen Victoria's time, whose messages, backed up by remarkable tests of identity unknown to our circle, but afterwards found to be correct, will probably excite much controversy when they are published, in a later series of articles. Another guide, who signs himself Tiberius—though that is not his real name, nor was he the famous Roman emperor—was a Christian teacher of the 3rd century. Her personal guides are two female spirits, one a Quaker, who died in 1808, known to us as "Muriel," and an Egyptian lady of long ago, who signs herself by the name of "Nona." The personalities of these two female guides are quite distinct. "Muriel" is warm-hearted and affectionate. "Nona" is kind, but austere. "Muriel" described her, when she came, as like "very cold, but perfectly pure, shining spring water." In addition to these, there are the personal relatives both of Rosemary and myself, who have given, from time to time, the most convincing tests of their identity.

Rosemary writes in semi-trance, at a speed four times faster than her normal writing. Complete trance-control by "Nona" is still experimental, but successful. More rarely, Rosemary is clairvoyant and clairaudient. As her mediumship only began in November, 1927, it will be seen at once, from the character of these published extracts, that here we have a new medium of unusual promise, whose powers have attracted many spirit-people who were complete strangers to her, including Mr. Tyrrell. How well protected she is by her guides, will be seen from the following message from the chief guide, Tiberius:—

She must never, never write unless we have told her to. You cannot understand how many evil forces there are which are only too eager to get hold of such a strong writing hand. Sometimes they mean deliberate mischief, and sometimes the results are very unfortunate. Now, we cannot protect our medium without a great deal of arranging of our own circle over here. You are quite safe as long as you sit together at the times we ask, and always pray first. We will not be responsible for any untoward result, if you sit without our express permission. It is serious for the medium, and that is why I am so emphatic about this. Please do not be anxious for her health, or her mind, or any other part of her life. We will promise to look after her, but she must obey us. After having closely studied her, since I came, I have reached the conclusion that, given the right environment and conditions, we shall find her one of the finest mediums for automatic writing and partial-trance-control in the world.

II.—A GLIMPSE OF THE SPIRIT REALMS.

The beginning of Rosemary's mediumship, sixteen months ago, was a triumph for "Muriel," her first guide. This kind-hearted soul, who in earth life was a Quaker, had been in close touch with Rosemary for some time, unknown to the latter. The story of her triumph, and the narrative of her life on earth, have been told through Rosemary's hand, but they need not concern us in these articles. Her efforts to convince her sceptical and critical medium of her own separate identity are illuminating as an example of the patience of spirit people when they are building a new bridge between the two worlds. Here is one of her dignified protests:—

Must I ALWAYS be thought a fraud? Must your powerful guides, who love you so much, ALWAYS be considered as the ones who wish to lead you astray? Must there ALWAYS be a barrier between the two worlds, that NOTHING we can do

will win through? Must there ALWAYS be a fight for belief, before your world will accept what is the eternal truth of ours? Must we NEVER be able to talk to your world as though you believed what we told you? Names are so difficult with us. Times, too, are often wrong, because, in this world, we don't count time as you think of it. I only know you have been chosen for a special work. Only have faith, and by that faith fit yourself in all ways to be a perfect instrument for God's use.

For many months "Muriel" was the medium's only correspondent. In course of time other guides were appointed for special work. Having accomplished her task, "Muriel" has now been transferred by the higher guides to another medium. But before leaving Rosemary she wrote a vivid word-picture of her own home in the spirit-world. There are many such descriptions to be found in psychic books to-day, but Rosemary has never read them, and therefore the details of "Muriel's" story are the more interesting for that fact:—

Here and there one sees on earth a great light, which ascends up to Heaven in a great, broad beam. Your light does that when conditions are good, as to-day. Over here we often get these beams of light sent down to us from a still higher source, and they indicate to us the presence of higher spirit guides, who live in another sphere. In the end of the beam of light there is sometimes a beautiful light which seems to give out rays like a star. It seems to us that from the radiant light there emanates other lights of even greater brilliancy, and these meet, and re-meet, and cross, and change and move about, constantly giving out more light. I feel that these beams are working through our sphere to yours. They send down light and power to your mediums who really give their highest thought to their work. Sometimes I have seen angel-forms of such dazzling brilliancy that my eyes could not look upon it. These higher guides come to us, and sometimes we go to the earth as their messengers, doing their will amongst men. Your little circle is controlled by one of these higher guides, a very noble spirit, doing magnificent work to help those in darkness on your side. Then sometimes we find lost ones on our side. These we take under our care. Many a time a spirit does not realise that she is dead until we tell her so. Many people, who have passed over too suddenly, wander about disconsolately. They know that the earth is now away from them, but they fancy themselves in a terrible kind of nightmare, from which they cannot shake themselves. These need comforting, and many spirits devote a lot of time to this work. Now, may I tell you just a little about myself? My home is very beautiful, in a great open space amongst a vast, spacious silence. There shines down upon it a beautiful blue light with a soft radiance. Now and then friends come to talk to me, and very often we just meet in silence, for here there is no need to express what one is thinking, in terms of language such as you know it. We speak by thought only, unless we desire to do otherwise for a special purpose. Here and there among the silent places there are to be found the dwellings of other spirits, though one can shut out everything else, if one wishes to be quite alone with the beauty of our fair land.

The remainder of "Muriel's" account of the spirit-realms must be left over for another article. Much of the story is what Sir Oliver Lodge might call "unverifiable matter." That, however, does not detract from its value to those who, by careful comparison with other scripts already existing, may find the Rosemary script helpful in forming a general impression of life and conditions in the next world. Our task is to enable the guides to provide the raw materials, the data upon which others who may come after us will formulate a new creed of living, and a new conception of heaven.

Next Article: "The Children's Heavens, and other Spirit-Realms."

SWANSEA FIRST NATIONAL SPIRITUALIST CHURCH.—On Sunday, July 7th, our services were conducted by Mr. Edward Jones (Dipl. S.N.U.) of Caerau, the occasion being a thanksgiving service for the recovery of His Majesty King George. There was an excellent attendance. The National Anthem was played on the organ by Miss Richards. Part of the collection was sent to the Swansea Hospital.

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FRIDAY, JULY 20, 1929.

Spiritualism the Comforter.

MR. ROBERT BLATCHFORD in a recent article asked: "How can the cynics live with neither hope nor faith?" He cites the case of a man of science who shot himself in consequence of the death of his wife, her loss being more than he could bear, leaving a note in which he says: "I have fought as long as I could, and cannot do any more. I cannot get over her loss. Hopeless and too utterly miserable." Mr. Blatchford very touchingly contrasts his own experience with that of the scientist in question. In one case there is hopelessness as the result of loss, but in Mr. Blatchford's case there has been "the touch of a vanished hand, the sound of a voice that had been stilled": and in consequence there has come a serenity and contentment into his life from the assurance that the parting is but a temporary and physical one, and that from a larger life his dear companion is watching over him.

Mr. Blatchford says: "Had Professor Oldfield been a Spiritualist he would not have committed suicide. He would have had faith that at his age he would not have long to wait for a reunion of happiness. He would have steeled himself to go on with his useful work, in the sure and certain hope of a great fulfilment. He refused to live not because he was afraid of ghosts, but because he did not believe in them. Spiritualism, instead of driving men and women to insanity or suicide, upholds them in the hour of trial or bereavement."

How often such cases come under the notice of Spiritualists. Hundreds of men and women have told us that but for the consolation they have obtained from spirit communion life would have been dark and drear and empty. Scores have assured us that but for the knowledge which Spiritualism gives, the Professor's fate would have been theirs.

Spiritualism raises large issues of universal application. It opens to one the whole field of the unexplored country of the great beyond. It offers food for the mind and the imagination to feed upon, but men and women are very human, and life, broad as its scope may be, is very limited in its personal aspect. The one thing which makes it worth the living is the affection, the goodwill, and the companionship of our kind, and without this we are poor indeed. The sweetest thing in life are the words of real affection which we exchange with those we love, and thank God, the poor man can enjoy these as well as the rich, for while material things may be unfairly shared, no one can corner love, or rob us of the affection which we earn from one another.

The young may be full of life's vital forces, and for the majority of them the deeper question of a larger life has little appeal. But there comes a time, be it early or be it late, when those upon whom our affections have been centred pass out from our sight. We have known and

loved. The tendrils of our affection have entwined themselves in the hearts of others, bringing a sunshine into and when death takes those we love from our side the of happiness becomes hidden behind the cloud of circumstance, for we have lost part of ourselves, and the light of our life appears to have gone out.

We venture to suggest that there is nothing on earth which can illumine that cloud like the knowledge which Spiritualism brings—with the knowledge that the sun shines behind the cloud. We have attended hundreds of Spiritualist funerals, and have seldom seen a tear. It is not that affection is dimmed, but that the knowledge which Spiritualism gives has removed the sense of hopelessness from such a circumstance. It is not merely the eye of faith has been extended. It is rather that the faith has been corroborated by knowledge, and both heart and head give the assurance not only of future reunion, but of the continued companionship of the so-called departed. To know that one's best beloved stands beside one day by day, takes part in every crisis in our lives, and is familiar with our hopes, our dreams, and our failures is a continual incentive to struggle, for the struggles of our best men are cheerfully undertaken when they know that others will share their interest in them.

Gradually the truth is coming home to men that the emptiest place on earth is the cemetery. There is nothing there but mouldering bones, and the links of love which unite us to others gone before assure us of a companionship which shall last through life and even beyond. The knowledge of life's continuity and of the nearness of the spiritual world not only has the aesthetic value of assuring us of the companionship of angels, but of the continued love and interest of those who loved us best on earth. It is useless to mourn the dead, for the fact is *there are no dead*.

CURRENT TOPICS.

WE offer our hearty congratulations to THE NATIONAL CONFERENCE of the Spiritualists' National Union upon the high tone which characterised the Annual Conference at Salford. The event was the most fraternal and harmonious that has been held since the war awakened the fighting spirit of the nation. The discussions were free from personalities, and the chief consideration was the good of the movement. It was an enjoyable Conference, social, fraternal, and helpful, with some of the sallies were decidedly humorous. Considerable criticism of the methods of the Union were levelled, both from the platform and the floor, but even the critics appeared to be animated by one desire—the good of the cause. In this spirit is maintained in the National Conferences of the Union we can see its field of usefulness broadening and deepening. The organisation, too, left little to be desired, and the Salford Church in particular are to be congratulated upon the excellence of their arrangements and the smoothness with which they worked. The catering was the best we have had for many years, and apart from its business aspect the social and fraternal spirit which dominated the whole proceedings will make all the delegates look eagerly forward to next year's annual meeting.

IN the House of Commons on Thursday July 11th, the Rev. Gordon Lape GRIEVANCES (Labour — Oldham) asked the Government if they were aware that a large number of persons grouped into bodies known as Spiritualist Churches alleged serious disabilities, and if he was prepared to set up a Committee of Inquiry into the question of their grievances. Mr. Clynes replied as follows: "I have not received representations from any large number of persons, and I have not had time to fully consider the papers that have accumulated in the past, but from what I have seen so far I am not convinced that there is any disability calling for the setting up of an official inquiry. The matter would seem to be one which might well be ventilated in discussion upon a Private Members Bill." In this connection the

Secretary of the Spiritualists' National Union informed the Conference that one Member of Parliament was trying to arrange an interview between the Home Secretary and a representative deputation, and since Mr. Clynes does not seem to understand the position, we hope he will look favourably upon meeting such a deputation.

THE POSITION OF MEDIUMSHIP.
 THE position of mediumship under the law is a very serious thing to thousands of people in this country. Good mediumship, properly trained mediumship, is all too rare, and at present not only is such mediumship illegal, but learned counsel have advised that money bequeathed for the purpose of training and developing mediumship constitutes an illegal bequest. One Spiritualistic organisation recently benefited under a will, the consequence of the unsatisfactory state of the law a substantial portion of the legacy was wasted in legal expenses, and a compromise had to be come to in order that any benefit should be derived by the legatees. The will did not go into court, but judging by the cases cited by counsel, if it had gone into court, evidence that some of the legacies would be used to foster mediumship would have invalidated the bequest. It is nearly time that Spiritualists get a square deal. We have everything to gain by a full and complete inquiry. The amendment of the Vagrancy Act, valuable as it may be, will not place us on an equality with other denominations. There are other important matters which arise, and while we have no desire to harass Government which has scarcely had time to accustom itself to its new responsibilities, we look forward with anticipation to the relief to which we think all Spiritualists are entitled.

SIR OLIVER LODGE AND THE AFTER-LIFE.
 THE four articles in the *Sunday Chronicle* by Sir Oliver Lodge have presented to the public the question of human survival in its scientific, ethical, and religious aspects. Sir Oliver has insisted that the evidence for human survival is so strong as to be nearly as certain as we ought to expect in such an important issue; and in his last article Sir Oliver asks: "What will be the effect upon religion of a demonstrated case of survival?" He then goes on to show that this would merely mean the extension of life as we know it, since the life which awaits us is not another life, but a continuation of this.

ETERNAL PROGRESSION IS PROBABLE.
 HE claims that, first, it would show that life is not limited to its material forms of manifestation; that it is more than a mere function of animated matter, and that its explanation is to be sought in a region outside matter. "This opens the way to the conception of other intelligences higher than our own, which may likewise exist, for no reason can be assigned why we or any other of the organisms on earth should be the highest that can exist anywhere," and since time is the essence of the process of evolution, there opens to mankind a possibility of progression to heights unthinkable. Sir Oliver says: "Once take the initial step, and there is no limit to attainment. Continuity reigns, and we are quite unlikely to come to a boundary or to some ideal condition beyond which there is nothing. The spiritual world once admitted may rationally be thought of as extending to infinity." "Our birth may be 'a sleep and a forgetting,' but not our death. Death releases us from the burden of the flesh," introduces us to the glorious company of those who have gone before, and opens out a majestic panorama of love and service."

PERSONAL RESPONSIBILITY.
 THE field which Sir Oliver opens is a large one. There are far too many Spiritualists who are prone to take the lesser view of life: that communion with loved ones gone before, which brings comfort, solace, and stimulus to the whole of Spiritualism, but Sir Oliver sees it, and sees it rightly, as a door opening to infinity, placing upon us the responsibility of right living and right training, and showing us that once the mind has awakened to the true import

of life, it can develop character which will make progress an eternal attainment, with increasing joy and increasing ability to serve characterising our whole future. Though gloom may often shadow our days on earth, this concept reveals the fact that the sun shines behind the clouds, and once we have ascended beyond the altitudes of earth and its attractions, there is a path of eternal progress leading to heights untold and ineffable.

✠
Our Psychologists.

By PROF. T. TIMSON, D.Sc., F.S.P., F.P.C., etc.

SINCE the middle of last century some of us who were called poor, deluded creatures, have noted the gradual progress in the upward struggle between the many different schools of thought, and we are now surveying the whole landscape of materialism, secularism, atheism, metaphysics, mental science and psychologies "ad lib." With all the fluttering of the evangelistic missions with their finalities of life's compendium and the thousand and odd religions, ancient and modern, we still stand upon the same rock above this valley of clouds, gloom and mysticisms, and we wonder why do all these "super-mental" psychologists persist in residing in these marshes of doubt and disparity, when all is so clear in the upper air of spiritual science and philosophy.

Up-to-date press articles quoting the works and postulations of the famous psychologists, Prof. Dr. MacDougall and Prof. Brown, are temporary flashes of light through those densities of the plains below from the celestial to the terrestrial, which are ever pressing through to illumine the earth inhabitants. Why are men so dense, so obtuse, so sensuous as to maintain that materials and our physical limitations of sense are the only avenues of life's expressions and aspirations?

Now we are assured up to date that man, woman and child has a "soul" after all. We could not hope for the psychologists to confirm this eternal verity until they had condoned the dry formula and processes which appeal to their own pet hypothesis.

However, we have all these long years been dinning it in that man is body, brain and mind, soul and spirit, and our guides, or "guardian angels," if you prefer the Protestant Church title, and they have continually reflected their illumination in witness of the many planes of evolution beyond the veil.

Now, will these up-to-date psychologists and scientists still remain in the undergrowth, in the swamps and valleys of semi-material science, or will they come up higher, and at last confess the whole gamut of external, material and temporal is but accredited, condensed expression of the psychical and spiritual throughout the universe?

✠
 BEAUTY, unaccompanied by virtue, is as a flower without perfume. A good man's fortune may grow out at heels.—SHAKESPEARE.

NEVER write on a subject without having first read yourself full on it; and never read on a subject till you have thought yourself hungry on it.—J. P. RICHTER.

DEVONPORT.—We have to record the transition to the Higher Life on July 9th of the oldest veteran in our cause in the West of England—Sister Anne Sleep, aged 86, who passed over under very sudden circumstances. She was one, with others, who 50 years ago, in the face of persecution, helped to establish our cause in Plymouth. The interment took place in the Weston Mill Cemetery, where a large congregation assembled to pay their last tributes of respect. The service was conducted by Mr. H. Pearce (President of Exmouth Hall Spiritualist Society, Devonport). The rendering of the hymns, "The World Hath Felt a Quick'ning Breath" and "There Is No Death," by the assemblage made the service very impressive. The large number of floral tokens spoke of the respect in which our dear sister was held among the people of Plymouth.

Book Review.

Sir Arthur Conan Doyle has issued a useful little pamphlet under the title of "An Open Letter to Those of My Generation," 3d., The Psychic Book Shop, 2, Victoria Street, S.W. It puts the question of life and death in a very plain and practical manner, and shows how modern revelation removes the gloom from the forthcoming advent which awaits us all, and supplants it with a glorious and joyous anticipation of further adventures in a greater world. It insists upon the humanity of the dwellers in the unseen world, and of the naturalness of life there, and goes on to deal with the nature of that life, as revealed by the revelations of those who dwell there. It contains an excellent list of books, the reading of which would be a suitable preparation for personal investigation.

"Four Miles From Any Town," and other verses, by David Gow (Editor of "Light"). Cecil Palmer, 3s. 6d. Readers of THE TWO WORLDS will be familiar with the name of David Gow, who has for many years guided the destinies of our valuable contemporary, "Light." Very few, however, know him as a poet, and this little booklet, which is compiled from his contributions to the press, reveals the fact that behind the furrowed brow of the philosophic thinker there lies the penetrative vision of the poet who sees behind appearances. Mr. Gow sings with the joy of a naturalist, and tells us of the poetic patter of the rain, of the glory of night, and the beauty of a leafless tree, and he beholds behind all appearances the manifestation of a greater life striving for expression.

"Some mystic sense reveals how close at hand
With thin cloud to veil its shining portals,
Abides the golden clime—the Summerland—
Of the Immortals."

A consistent standard characterises the whole collection, and it is difficult to choose examples, but we particularly enjoyed "The Land of Ghosts," "Beyond These Voices," and "The Abiding Things." Mr. Gow's poetry deserves to be better known.

CORRESPONDENCE.

AN EXPLANATION WANTED.

SIR,—In the issue of THE TWO WORLDS for June 14th mention is made of certain glands in the human brain that are necessary to the development of psychic gifts. Since sitting in our developing circle I have been experiencing a feeling as of an elastic band round my forehead. At times it is almost painful. Will you or your readers explain this for me, or state what I may next expect to arise from this stage of development. I mean, what should I do when the pressure becomes intense? V. R. FOWLER.

"Oaks," Gordon Avenue, Pitsea, Essex.

B.S.L.U. CONFERENCE REPORT: A CORRECTION.

SIR,—In your issue of July 5th there appears a report of the Whitsuntide Conference of the Lyceum Union. In it your correspondent states that the loss on the year 1928 was £211, and that "a good deal of this was due to expenses on the Education Scheme." Your correspondent evidently arrived at his "loss" by deducting the 1928 balance from the 1927 balance of the Accumulative Fund; and had he only read the items making up this difference he would have found a deficit of just over £185 due to deficits on the *Banner* and the Publishing Fund accounts—which leaves only about £26 to be accounted for in other directions.

As a matter of hard financial fact (as contrasted with book-keeping theory and balance sheets), the actual nett cash cost of the Education Scheme (the excess of expenditure over income) for 1928 was just over £23 (£125 12s. 7d., as against £102 12s. 1d.)—and this was the cost of conducting a Scheme with about 2,000 students, some of them members of Dominions Lyceums! I agree with your corres-

pondent that this was generally (and I think deservedly) "considered to be money well expended."

Finally, our educational work has many enemies—open and secret, and a loose statement about its "cost" will be seized upon with avidity as ammunition for fresh attacks on our efforts and ideals. I feel confident that your correspondent had no intention of misrepresenting the cost (which unfortunately attracts more attention than the value) of our educational activities, and that your Sir, will be only too willing to allow me to acquaint your readers with the correct position of affairs.

A. T. CONNOR,

Chairman, B.S.L.U. Education Committee.

THE COMING WORLD RELIGION.

SIR,—The Reunion of the Protestant Churches is making rapid progress. Starting in Canada with the union of the Methodist, Presbyterian and Congregational churches in 1925, it is spreading in this country, also in England and Scotland. This is an excellent preparation for the Coming World Religion—Spiritualism.

Then the old Witchcraft laws are working for us—the late election advertised our cause splendidly. I understand there is a Papal Bull directed against God's Church. Imagine, if you can, anyone of any intelligence at all fighting against the truth! And the Pope knows that Spiritualism is true, as he sanctions it in connection with his church. The Papal Bulls are evidently derived from the Bible prophecies about horns! And the said prophecies are being fulfilled!

A. K. VENNIS

Los Angeles, Cal., U.S.A.

A CORRECTION.

SIR,—I must thank you for your gracious reference to my retirement from medical consulting practice, contained in a recent issue, and to the intimation of my present residence in the more congenial climate on the shores of Tor Bay, South Devon.

This information will prove so very helpful to me in indicating to my many friends, whose present addresses I am ignorant of, my gratitude to all who have in any way helped me to make my long life interesting, happy and contented, while trying to mitigate the lot of some of my less fortunate brothers and sisters.

I desire to make a correction in your statement of my connection with the Society for Psychical Research. I had the honour of being many years ago associated with the Council with my friend Fred. W. H. Myers, but there is no such office as a Vice President in the Society.

ABRAHAM WALLACE, M.D.

"Wallacfield," Belle Vue Road, Paignton, S. Devon.

You cannot charter aeroplanes to explore spiritual heights.

THERE is God's rose for sorrow's thorn—'tis not long.—SWAIN.

PLEASURE and action make the hours seem short.—SHAKESPEARE.

IT is not the suffering, but the cause, that makes a martyr.—HENRY.

AFFECTATION of any kind is holding up a candle to its defects, and shows want of judgment or sincerity.

DELIBERATE with caution, but act with decision; yield with graciousness, or oppose with firmness.—CONFUCIUS.

POOLP NATIONAL SPIRITUALIST CHURCH, WYNDHAM HALL.—On June 30th we had a visit from Mr. Robert Davis, D.N.U., of Manchester, who gave a grand address and clairvoyance. As this was Mr. Davis's first visit was greatly appreciated. We are endeavouring to get a new church at 10, North Street, and are in need of funds. A donation would be greatly appreciated if sent to the Secretary, Mrs. D. Evans, 219, Old Christchurch Road, Bourne-mouth.

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A Friendly Challenge to the Medical Profession.

At the outset let me say that I have nothing against doctors individually, but I think their system of medicine does not answer. I would work with them if they would, and I know many of them would be pleased to do so, if their bigoted Medical Council did not obstinately forbid them under threat of excommunication. I want doctors to see and test what I can do. "The proof of the pudding is in the eating." Form an independent public committee to watch the proceedings, then let doctors give me fifty cases—fifty "incurable" cases—of chest complaints or lungs, pneumonia, heart trouble, stomach ailments, gastritis, infantile paralysis, neurasthenia, rheumatoid arthritis, etc. Let the best doctors the Medical Council can select take another fifty similar cases, compare the results, and let the public judge.

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

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

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

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

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SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 21ST, at 2-30, LYCEUM.
At 6-30 and 8-15, MISS BARTON.
MONDAY, at 3, MISS CADDICK.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. GERSON.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, JULY 28TH, MR. TOMMEY.
LYCEUM every SUNDAY at 2-30.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKPRIARS STREET

PUBLIC CIRCLE every SUNDAY, at 3.

SUNDAY, JULY 21ST, at 6-30,
MRS. A. TOMAS.
SUNDAY, JULY 28TH, MR. R. P. BOSTON
(Dipl. S.N.U.).

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, JULY 21ST, at 10-30, LYCEUM.
At 3 and 6-30, MR. APPLETON.
MONDAY, at 8, MISS SCOTT.
TUESDAY, WHIST DRIVE, Admission 6d.
WEDNESDAY, at 3 and 8, FLOWER
SERVICE, MR. FELLOWS.
SUNDAY, JULY 28TH, MR. CHAMBERLAIN

Cheetham Hill National Spiritual Church,
HALLIWELL STREET,

SATURDAY, JULY 20TH, at 7-45, also
SUNDAY, JULY 21ST, at 3, 6-15, and 7-30
FLOWER SERVICE.
SPEAKER: MRS. LEADBETTER,
of Southport.
TEAS provided for visitors, 7d. each.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JULY 21ST, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8-15, MRS. RYDER.
MONDAY, at 3 and 8, MISS CLEGG.
WEDNESDAY, 3 and 8, MRS. GIBSON.
SUNDAY, JULY 28TH, MRS. THORNTON.

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

SUNDAY, JULY 21ST, at 2-30, LYCEUM.
At 6-45 and 8, MRS. FERGUSON.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. BRÖMLEY.
THURSDAY at 8, MRS. HOLT.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, JULY 28TH, LYCEUM ANNIVY

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

SUNDAY, JULY 21ST, at 2-30, LYCEUM.
At 6-30 and 8, MR. H. HEY (Oldham).
MONDAY, at 3 and 8, MRS. BOARDMAN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY and SATURDAY, PUBLIC
CIRCLE at 8.
THURSDAY, 3 & 8, MRS. BUTTERWORTH
SUNDAY, JULY 28TH, MR. F. MUDD.

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

SUNDAY, JULY 21ST, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MR. R. LANE.

MONDAY, 3 and 8, MRS. SHEARSMITH.
TUESDAY, at 3, CIRCLE, MR. MORRIS.
WEDNESDAY, at 3 and 8, MR. MORRIS.
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Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JULY 21ST at 10-30 and 6-30,
LYCEUM OPEN SESSIONS.
At 3, LIBERTY GROUP.
WEDNESDAY, at 8, OPEN CIRCLE.
MRS. BRADY.

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

SUNDAY, JULY 21ST, at 2-30, LYCEUM.
At 6-30 and 8-15, MRS. HALDANE,
of Liverpool.
THURSDAY, at 8-15, MRS. NUTTER.
SUNDAY, JULY 28TH, MR. WAINWRIGHT

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, JULY 21ST, at 11, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, MR. HIBBERT.
MONDAY, at 3 and 8, SERVICE.
TUESDAY, at 7-30, MRS. WILLIAMS.
WEDNESDAY, at 3 & 8, MR. MINNERY.
FRIDAY, at 8, HEALING CLASS.
SATURDAY, at 8, OPEN CIRCLE.

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

SUNDAY, JULY 21ST, at 10-30 and 2-30,
LYCEUM. At 6-30 and 8,
MRS. WILLIAMS.
MONDAY, at 3, MRS. RYDER.
At 8, OPEN CIRCLE.
TUESDAY, at 8, MRS. KELLY.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, MRS. EATON.
SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church.
New Address:

94, HIGHFIELD CHAMBERS, BROAD ST
SUNDAY, JULY 21ST, at 6-30,
MRS. EATON.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MRS. CLEGG.
THURSDAY, at 8, MRS. GRANGE.
SUNDAY, JULY 28TH, MR. TEAL.
LYCEUM every SUNDAY at 2-30.

Blackpool National Spiritualist Church and Lyceum,
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM at 9-30
and 1-45. SERVICE, 3 and 6-30.
JULY 21ST.—MRS. JESSY GREENWOOD,
J.P.
JULY 28TH.—MRS. CROWTHER, D.N.U.
AUG. 4TH.—MR. BENTLEY, D.N.U.
AUG. 11TH.—LYCEUM, MR. BATTY.

Llandudno Christian Spiritualist Church
GARAGE STREET (Rear G.P.O.)

SUNDAY, 3, 6-30 & 8. MONDAY, 3 & 7-30
JULY 21ST & 22ND.—MRS. MEAKIN, of
Northwich.
JULY 28TH & 29TH.—MRS. RENSHAW,
of Oldham.
AUG. 4TH & 5TH.—MR. & MRS. ROSTRON
of Carlisle.
AUG. 11TH & 12TH.—MR. J. SMITH, of
Stockport.

Bournemouth Spiritualist Mission,
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Wood Road, BOURNEMOUTH.)

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SERVICES EVERY SUNDAY at 6-30
At 3, LYCEUM.
THURSDAY, at 7.
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Street, Ryde.

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SERVICES EVERY SUNDAY at 6-30 p.m.
Hon. Sec.: MRS. JAMES PATTERSON
"Santa Madelina," Ribbleton St., Ryde.

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

SUNDAY, JULY 21ST at 11-15 and
MISS L. THOMAS,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, JULY 21ST at 11-15 and
MR. H. J. EVERETT.
MISS N. W. BROWN, Clairvoyant
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 20TH, at 8, and
SUNDAY, JULY 21ST, at 11 and 6-30
MRS. B. STANDAGE,
Address and Clairvoyance.
SUNDAY, JULY 28TH, MRS. G. ELLIOTT

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, JULY 21ST, at 3-30 and 6-30
SERVICE AS USUAL.

Margate Spiritualist Church,
CAVENDISH HALL, 186, HIGH STREET

SATURDAY, JULY 20TH, at 7-30
SUNDAY, JULY 21ST at 3 and 7-30
and MONDAY, JULY 22ND, at 8-30
MR. JOHN SHARPE.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE

SATURDAY, JULY 20TH, at 7, and
SUNDAY, JULY 21ST, at 3 and 6-30
MR. J. SHARPE.

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

SUNDAY, JULY 21ST, at 7,
MRS. EDEY,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MR. J. WAINWRIGHT
Address and Clairvoyance.

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

SUNDAY, JULY 21ST, at 6-30,
MR. MARTIN.
Circle follows Service.
MONDAY, at 3, LADIES' CIRCLE
MRS. WILLIAMS.
WEDNESDAY, at 8, MRS. PRINCE

SOCIETY ADVERTISEMENTS.

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

FRIDAY, JULY 21ST, at 11 and 6-30.
MRS. TUFNELL.

THURSDAY, at 8, MRS. M. MORRIS.

Buton Spiritualist Society,
OPERATIVE HALL, BENHILL STREET.

SUNDAY, JULY 21ST, at 6-30.

MRS. EVANS,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

FRIDAY, JULY 21ST, at 11 and 6-30.

MADAME DE BEAUREPAIRE.
THURSDAY, at 3, MEMBERS ONLY.
at 6-30, MRS. ETHEL THOMPSON.

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

SUNDAY, JULY 21ST, at 7.
Mr. and Mrs. COLEMAN,
Address and Clairvoyance.
After Service, OPEN CIRCLE.

WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.

FRIDAY, JULY 28TH, MISS ROGERS.

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

SUNDAY, JULY 21ST, at 11.
Mr. BURTONSHAW.
At 3, LYCEUM.

At 6-30, Mrs. S. D. KENT.

MONDAY, at 3, Mrs. FILLMORE.

THURSDAY, at 8, Mrs. FILLMORE.

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

SUNDAY, JULY 21ST, at 11, CIRCLE.
At 6-30, Mrs. M. RADLEY, Address.

MRS. A. RADLEY, Psychometry.

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

SUNDAY, JULY 28TH, Mrs. HINES.

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At 7, Miss EVA CLARKE.

WEDNESDAY, at 8, Mrs. B. STOCK.

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Park Station.

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

SUNDAY, JULY 21ST, at 11-15, SERVICE.
At 3, LYCEUM.

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

MONDAY, 7-30, LADIES' PUBLIC CIRCLE

TUESDAY, at 8, MEMBERS' CIRCLE.

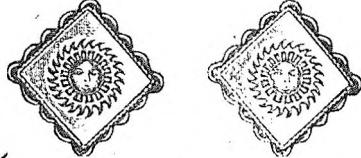
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SUNDAY, JULY 28TH, Mrs. N. MELLOY.

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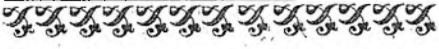


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At 6-30, Mr. F. B. LEONARD.

AT 55, STATION ROAD:
MONDAY, at 2-45, LADIES' PUBLIC
CIRCLE.

WEDNESDAY, at 7-30, PUBLIC MEETING.

SUNDAY, JULY 28TH, TO BE ARRANGED.

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

SUNDAY, JULY 21ST, at 11,
Mr. WELLS, Address.

Mrs. HAMMERTON, Clairvoyance,
at 6-15, Mrs. HOLLOWAY,
Address and Clairvoyance.

WEDNESDAY, at 7-15, Mrs. WIRDNAM,
Psychometry.

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

SUNDAY, JULY 21ST, at 11, OPEN CIRCLE
At 3, LYCEUM.

At 6-15 for 7, Mr. T. W. ELLA,
Address and Clairvoyance.

WEDNESDAY, at 8, LECTURE ON "Colour
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SATURDAY, at 8, PSYCHOMETRY by
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Cricklewood Christian Spiritualist Soc.
ASHFORD HALL, 41, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.

SUNDAY, JULY 21ST, at 6-30,
Mrs. L. CAMPBELL.

WEDNESDAY, at 3, CIRCLE. At 8
Miss L. WHITE.

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

SUNDAY, JULY 21ST, at 7,
Mrs. PRESCOTT.

At 8-15, OPEN DEVELOPING CIRCLE.

THURSDAY, at 8, Mrs. ARNOLD.

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

SUNDAY, JULY 21ST, at 3, LYCEUM.
At 6-30, Mrs. EDITH CLEMENTS,
Address and Clairvoyance.

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

SUNDAY, JULY 21ST, at 11-15,
Miss G. LEONARD. At 3, LYCEUM.

At 7, Mr. E. V. PRIOR.

WEDNESDAY, at 8, Mr. T. W. ELLA.

SUNDAY, JULY 28TH, Mr. H. E. HUNT.

The Fellowship of Spiritualists,
AT "THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD, N.W.5.
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SUNDAY, JULY 21ST, at 7,
Mrs. Y. STOTT.

THURSDAY, at 3 and 8, Mrs. L. KING.

SUNDAY, JULY 28TH, Mrs. KENT.

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

SUNDAY, JULY 21ST, at 11-30, CIRCLE.
At 3, LYCEUM.

At 7, SERVICE.

THURSDAY, at 8, Mrs. NEVILLE.

SUNDAY, JULY 28TH, Mrs. LILLY.

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

SUNDAY, JULY 21ST, at 7,
MRS. E. A. CANNOCK,
Address and Clairvoyance.
THURSDAY, at 8, Mrs. S. PODMORE,
Clairvoyance.

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

SUNDAY, JULY 21ST, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, REV. GEORGE WARD.
TUESDAY, at 3, MRS. PRINCE.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, Discussion Class.

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

SUNDAY, JULY 21ST, at 3, LYCEUM.
At 7, Mrs. E. NEVILLE.
MONDAY, at 3, CLAIRVOYANCE.
At 8, Mrs. DUNN.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN MEETING.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, JULY 28TH, Mrs. CLEMPSON.

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

SUNDAY, JULY 21ST, at 3, LYCEUM.
At 6-30, Mrs. GOLDS.
Circle after Service.
THURSDAY, at 8, Mr. D. SERGEANT.
At 9-15, HEALING CIRCLE.
SUNDAY, JULY 28TH, MR. BARKER.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, JULY 21ST, at 3, LYCEUM.
At 7, MISS DORIS MOORE.
WEDNESDAY, at 3 and 8, Mr. STEPHEN
FOSTER.
THURSDAY, at 8, Mr. F. H. WALL.
FRIDAY, at 8, FREE HEALING CIRCLE.

Harringay Christian Spiritualists
Mission,

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

SUNDAY, JULY 21ST, at 11, SERVICE.
At 7, Mrs. ETHEL CLARKE.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMMINGS in attendance.
WEDNESDAY, at 8, MISS THORNDICK.

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

SUNDAY, JULY 21ST, at 6-30, SERVICE.
WEDNESDAY, at 8, Mrs. M. MORRIS,
Clairvoyance.

SUNDAY, JULY 28TH, Mr. & Mrs.
FULHAM, Address and Clairvoyance.

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At 8, HEALING CIRCLE.

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

SUNDAY, JULY 21ST, at 6-45,
Mrs. MOTE.
WEDNESDAY, at 3, LADIES' GUILD,
Mrs. MAUNDER. At 8, Mrs. MAUNDER
LYCEUM every SUNDAY at 3.

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CLEMENTS ROAD, ILFORD.

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ALDERMAN D. J. DAVIS.

THURSDAY, at 3, TO BE ARRANGE

FRIDAY, at 8, MR. C. GLOVER BOTHAM

SUNDAY, JULY 28TH, Mrs. CANNOCK

Independent Spiritualist Church,
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CLAPHAM NORTH, S.W.4.

SUNDAY, JULY 21ST, at 6-45
Mrs. GRETITA BYCROFT.
THURSDAY, at 7-45, LOCAL WORKERS
SUNDAY, JULY 28TH, Mr. & Mrs.
COLEMAN.

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

SUNDAY, JULY 21ST, at 6-30,
Mrs. H. J. KING.
MONDAY, at 8, in Small Hall,
Mrs. L. LEWIS.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, JULY 21ST, at 11,
Mrs. GARNER,
Address and Clairvoyance.
At 3, LYCEUM.
At 6-30, Mrs. MORRIS, Address and
Clairvoyance.

WEDNESDAY, at 7-30, Miss MORTON

Address and Clairvoyance.

FRIDAY, at 7-45, MEMBERS' CIRCLE

HEALING MEETING.

SUNDAY, JULY 28TH, Mrs. CROXFORD

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

SUNDAY, JULY 21ST, at 11-15 CIRCLE
At 2-45, LYCEUM.

At 6-30, Mr. GLOVER BOTHAM

Address and Clairvoyance.

MONDAY, at 3, LADIES' OWN,
Mrs. F. LANE,

Address and Clairvoyance.

At 8, PUBLIC HEALING CIRCLE

TUESDAY, at 8, STUDY GROUP

WEDNESDAY, at 8, Mrs. FLORA MOTT

Address and Clairvoyance.

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Mrs. FLORENCE KINGSTONE

MONDAY, at 3, LADIES' MEETING

Mrs. MURRAY.

TUESDAY, at 8, HEALING SERVICE

WEDNESDAY, at 8, Mr. H. BODDINGTON

THURSDAY, at 3-30, INVESTIGATORY
CIRCLE.

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

SUNDAY, JULY 21ST, at 11, HEALING
CIRCLE. At 3, LYCEUM.

At 6-30, Mrs. M. MORETON.

THURSDAY, at 3, SERVICE, At 8

Mrs. M. STEBBING.

SUNDAY, JULY 28TH, Mrs. WILLIAMS

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

SUNDAY, JULY 21ST, at 11,

OPEN CIRCLE.

At 6-30, Mr. and Mrs. KIRBY

Address and Clairvoyance.

THURSDAY, at 8, OPEN CIRCLE

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JULY 21ST, at 7.
 Mrs. A. NUTLAND,
 Address and Clairvoyance.
 THURSDAY, JULY 25TH, at 8-15.
 Mrs. B. PETZ.
 Address and Clairvoyance.
 SUNDAY, JULY 28TH, at 7.
 Mr. J. J. POLLARD,
 Address and Clairvoyance.
 HEALING CIRCLE: TUESDAYS at 8.
 LYCEUM every SUNDAY at 3.

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

SUNDAY, JULY 21ST, at 11,
 Mrs. STRONG.
 At 3, LYCEUM.
 At 6-30, SPECIAL VISIT OF
 Miss WINIFRED MOYES.
 Trance Address by "ZODIAC."
 TUESDAY, at 8, HEALING CIRCLE.
 WEDNESDAY, at 3, LADIES' MEETING,
 Mrs. TRODD.
 THURSDAY, at 8, PUBLIC CIRCLE,
 Mrs. PRINCE.
 SUNDAY, JULY 28TH, Mrs. E. NEVILLE.

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

SUNDAY, JULY 21ST, at 11, SERVICE
 and CIRCLE. At 3, HEALING CIRCLE.
 At 6-30, Mrs. ELLIOTT,
 Address and Clairvoyance.
 MONDAY, at 3, LADIES' MEETING,
 Mrs. BYCROFT.
 WEDNESDAY, at 8, Mrs. RAINBOW.
 SUNDAY, JULY 28TH, Mrs. FILLMORE.

The Church of the Spirit,
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SUNDAY, JULY 21ST, at 11,
 Mrs. JULIE SCHOLEY.
 At 6-30, Mr. FRANK WHITMARSH.
 WEDNESDAY, at 8, Mr. P. SCHOLEY,
 Address and Clairvoyance.

Bolton Christian Spiritualist Church
 MAPLE ROAD, SURBITON.

SUNDAY, JULY 21ST, at 11-15, LYCEUM.
 At 8 and 6-30, Mrs. FILLMORE,
 Address and Clairvoyance.
 WEDNESDAY, at 3, Mrs. STEPHENS,
 Flower Psychometry.
 At 7-30, Miss Lily Thomas, Address
 and Clairvoyance.

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SUNDAY, JULY 21ST, at 7,
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 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 28TH, REV. JOSIAH
 WELSH, C.S.F. (Dipl.).

West Ealing Spiritualist Church,
 HESSEL ROAD.

SUNDAY, JULY 21ST, at 6-45,
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 SUNDAY, JULY 21ST, at 7, Mrs. W. EDWARDS. Control Address and Clairvoyance. At 8-45, After Circle.
 SATURDAY, JULY 27TH, PSYCHOMETRY. SUNDAY, JULY 28TH, Mr. A. M. RICHARDS.
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 SUNDAY, JULY 25TH, at 3-30, Mr. R. R. THORNTON. At 6-30, Mr. J. H. OSBORN.
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 THURSDAY, at 3, Mrs. GABRIEL. At 6, Mrs. MIDDLETON.
 FRIDAYS, at 3, Mr. EDWARD KEITH. At 7, Study Group, Mr. ANTON.
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