



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

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FRIDAY, AUGUST 2, 1929.

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2,175—VOL. XLII.

FRIDAY, AUGUST 2, 1929

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Original Poetry.

DAWN.

Across the fields slow creeps the sullen dawn,
The dusky curtain of the night is drawn
By rose-tipped fingers.
A gentle whisper trembles in the breeze,
And underneath the brown arms of the trees
A shadow lingers.

A morning hymn is carolled by the lark:
His thrilling music puts to flight the dark
And sombre hours.
Eager the woodlands wake to greet the day,
The sun's first beaming tints a thousand gay
And smiling flowers.

And when life's day is closed in mystic night,
For you shall dawn a world of golden light,
A wondrous story.
From out the sunless silence of the tomb
You shall arise, beyond defeat and gloom,
To greater glory.

—CARTWRIGHT TREMS.

*

Interesting Experience in a Haunted House.

By EDITH CLEMENTS.

For long ago in a pretty little house in Surrey strange remarkable manifestations began to disturb the occupants. For no apparent reason the furniture suddenly began to perform strange antics. Chairs would move of their own accord, and extraordinary loud bangs would crash pieces of furniture.

The occupants consisted of a husband and wife and two sons, who at first tried to ignore them, but the disturbances at last became so violent, especially in the bedroom, they were forced to vacate the room for another. The disturbances became almost deafening, and the furniture was beginning to show signs of damage. The lady also became nervous, and was breaking down in health. This led their husband (whom I will call Mr. S.) to seek the aid of a Spiritualist as to the reason of the disturbances. I received an invitation from the President of a London Spiritual Church (whose advice had been sought by Mr. S.) to give my help as a clairvoyant to investigate into the cause. I agreed to help provided I could take a friend who was capable of looking after me. (Mediums need protection when entering conditions of this kind, more so when, in this instance, the occupants knew nothing at all of spiritualism or mediumship).

Permission being given, we set out upon our mission. I escorted my friend and self to his house, and upon arrival related some of the happenings which had been taking place. His story was that they had bought the house (after the war), and apparently all had been quiet and peaceful until a first little rift appears when their eldest son left to seek an army career. They had other plans for him. However, the little sorrow had to be endured, and they received a note from the son telling them he was coming home on leave. On the day of his arrival, whilst coming from the railway station, he kicked against a paper

parcel in the roadway. It was pouring with rain, making plenty of mud and puddles. He stooped to pick up the parcel, and thought he had got a roll of music. He carried it home, telling his mother of his "find," and suggested opening it. They examined the wrapper, and were surprised at its *clean condition*, for although it had been picked up from the muddy road, there were no mudspots upon it. Their second surprise was that the parcel did not contain a roll of music, but a picture of "The Sacred Heart" (as Catholics name it). The son suggested the "strange find" should be framed. This idea was very obnoxious to his mother, who frankly stated she disliked the picture, and would never have it in the house. The son overcame his mother's dislike by suggesting she keep it in remembrance of his first leave. She therefore put it in a frame (the cheapest she could get), and hung it in a recess near his wardrobe, where it was almost hidden from sight.

Mrs. S. told us of another picture which came into the house after this first one. She was out walking, when she entered an auction room and found herself strangely fascinated by an oil-painting of a huntsman. The portrait appeared to be of a well-built man clad in a red hunting jacket and velvet peaked cap, quite an ordinary picture to look upon, yet Mrs. S. said the *man's eyes* held her, and she bought the picture and brought it home.

From the moment this picture was hung they became aware that all was not well in the house, for disturbances began to make themselves felt. When the huntsman was hung upon the wall over their bed they thought the plaster must have given way, the noise behind the picture was so loud. Then came disturbances in other parts of the room. Loud bangs and crashes would sound upon the furniture. They heard thuds upon the bed while occupying it. Terrific blows would rain upon a small table near the bed, the force used causing a clock standing upon the table to be thrown repeatedly upon its face. The disturbances followed them to the dining-room downstairs. Here again there was no peace. The loud crashes continued. Sometimes they would be startled to hear a loud crashing of glass. Upon rushing out to look for the damage they found none, although the noise had been so great and they had expected to find many broken windows.

One evening Mr. and Mrs. S. were in their dining-room when they saw the mirror, which was supported by two stout brass chains, suddenly commence to swing backwards and forwards. The impetus was so great that it caused both chains to snap in the middle (not at the hooks), the mirror falling and breaking into atoms. The mirror in falling brought down with it a solid brass candlestick, also a delicate egg-shell vase, which had been previously adorning the mantelshelf. All these crashed upon the tiled hearth. The brass candlestick upon being picked up was found to be bent almost in half, but the delicate vase was untouched, not a scratch or crack appeared.

Mr. and Mrs. S. had a little terrier dog as a pet. He soon became aware of "strange things," for he would often start barking and growling, and would "bare his teeth," and try to snap and attack his "unseen intruder." Often he would bark furiously and fly at "something," then, obtaining no results, would become dejected and frightened, and slink away. All this happened over a period of many weeks.

After listening to the stories related by Mr. S., we visited his rooms to see if we could find any cause for it. Mr. S. was very much worried over the happenings, whilst his wife had become a nervous wreck, and showed clearly that she was terrified at being left alone. It was becoming

Mr. and Mrs. S., together with their younger son, saw brilliant light shining upon the ceiling of the dining room. The light revolved round and round, and gradually died right out, leaving them peace as theirs at last.

No more disturbances have happened, and so ends a remarkable yet vivid experience of what must sound to many an unbelievable story. I suppose many people jump to conclusions, and say hauntings are caused by spirits. This is not always the case. Our experience made me realise how many poor souls go out in ignorance of their continued existence. In their half-awakened consciousness they are completely at a loss to find their position. To quote a lad who "went West." He said: "We were prepared to die, but we were not prepared to live."

Let us not judge too harshly and talk glibly of evil spirits. Let us be sure, if possible, whether there is not a power behind all the disturbances and hauntings. It is possible they are simply due to poor ignorant souls who have been awakened. We never discovered why the picture "The Scared Heart" had been picked up in such a manner, or whether it had anything to do with any of the disturbances. Personally, I am of the opinion it had little to do with the story related, for upon being shown the picture registered an ordinary feeling of calmness. I cannot say this picture played much of a part in the disturbed sphere.

A Remarkable Book.

H. HYSLOP: HIS BOOK. A CROSS REFERENCE RECORD." Collated and Annotated by Gertrude Ogden Tubby, B.S., with a preface by Weston D. Bayley, M.D. The York Printing Co., York, Pa., U.S.A. 242pp. 20s.

Miss Gertrude Tubby was formerly Secretary of the American Society for Psychical Research, and was closely associated with the late Professor J. H. Hyslop as his Psychical Research Secretary. Within five hours of his death Miss Tubby received evidential communications from him through a medium who did not know of his passing. From then until the present time continual attempts have been made by the Professor to convey to her messages and information which should give evidence of his continued existence. The author presents us in this volume with the result of twelve months of such communications, from May, 1924, to May, 1925.

Verbatim reports of seances are usually tedious to read, but we have found this book exceptionally interesting because of the sane way in which it is edited, the annotations closely following the incidents to which they refer. It is possible in a short review to do justice to such a work, but it contains, in our opinion, overwhelming evidence that Professor Hyslop still lives; that he remembers much of his life, and that he is still in close association with Miss Tubby.

There is a table of cross references by means of which it is able to trace references obtained through one medium, and verified or repeated through another; and one can but admire the discretion of Hyslop himself as a communicator. He portrays all the characteristics of a trained psychical researcher. Thus, evidences which relate to his family and domestic life seem to come in the greatest measure through those mediums in foreign countries who could have had little or no association with his family, while in the case of mediums who were acquainted with him and his family, he appears to have carefully refrained from extensive reference to any incidents which could have been known to them. There is much evidence, too, that the group of psychical researchers, Myers, Hodgson, William James, and others, are working in close association behind the veil.

Many of the difficulties which beset the pathway of those who seek evidential communications are dealt with. Miss Tubby says: "If, as seems likely from the study of many records, communicators pre-plan their messages; it must be true that our suggestions and questions, and even the very words we employ, may break in on a stream of sub-

liminal origin and somewhat change its course by the counter-stream of subconscious association awakened in the psychic's mind by our own expression. For this reason we should be chary of our remarks," and she refers to cases in which questions were asked referring to a communication, the answer being mixed up with messages which had been received prior to and after the one on which the question was addressed. The idea that scientific communicators pre-plan their messages, while by no means new, is a most important consideration.

Miss Tubby took a European tour through England and France, having sittings in England with Mrs. Osborne-Leonard, Mr. Peters, Mrs. Annie Brittain, Mr. Charles Botham, and others, and many of the messages received through American mediums were confirmed through these as well as through Parisian psychics.

Miss Tubby concludes: "A new day has dawned. The sun of survival has risen upon human consciousness, and we have its light henceforth to illumine the dense obscurities of hitherto uncharted regions, and to define the bounds of the subconscious memory and its possible capacity. Telepathy has thrown, as it were by a lightning flash, certain mental susceptibilities into bold relief. . . . Even so, telepathy has been thought to turn the human element out, leaving an empty concept, but it can only formally and arbitrarily dispossess the owner. Inter-human psychic communion and communication throw full light upon the human scene, and show us at last a world unlimited by those old, familiar, and possibly fictitious boundary-markers, time, space, and death."

We are deeply indebted to Miss Tubby for such a lengthy and accurate tabulation of a mass of evidence, a perusal of which should bring conviction to the most obtuse mind.

Not the least important part of the work is the strong and outspoken preface by Weston D. Bayley, M.D., who is one of the leading medical neurologists in America. We wish we could reprint this preface in full. For the rest, we can only say that the scientific student of Psychical Research cannot afford to be without this book.—E. W. O.

Mischievous Spirit Helped.

A REMARKABLE case of a haunted flat in South London has just been investigated by the Golden Cross Christian Spiritualist Mission. Instances of ornaments and candles, etc., being moved were becoming too frequent to be pleasant and on one occasion an armchair was wheeled around.

Mr. Walter G. H. Speer, President of the Society, personally investigated, and vouches for a number of strange occurrences. One may be mentioned, that of a cash-box, which, although locked, was found opened. After repeated tests this box was locked, placed in another locked box, which in its turn was locked in a travelling case, the whole being locked away in a room. All the keys remained in Mr. Speer's possession, and yet in the course of an hour or so the inner box was again unlocked, contents moved, though no other lock was found undone or apparently touched.

A circle was arranged and sat in the flat at 8-30 p.m. on July 9th, and very soon the medium was controlled by a spirit of a very low order, who advised the sitters to "clear out of it quickly." He was taken in hand, and after considerable difficulty, was made to understand that he was no longer living on the earth plane. He then became subdued, and told the sitters that he had been stabbed in the back, names being given. He apparently still went in fear of the man who stabbed him, who, he said, was always after him, and "he always threw things about when he saw him." Miss Scott offered up prayer, and upon his mother's arrival he broke down. The mother controlled Mr. Speer, and eventually the two left together.

Mr. Burtenshaw's guides then came through, and thanked the circle for the work they had done that night in rescuing yet another poor soul from darkness.—W. SPEER.

PSYCHICAL RESEARCH to-day is the Cinderella of science, but to-morrow it will be the magnificent mother of progress.—H. DENNIS BRADLEY.

The Rosemary Script.

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

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IV.—A STUDY OF CHRIST, BY TIBERIUS.

AMONG the spirit-communicators in the Rosemary Script there is a lofty soul who writes all too seldom. We call him our "big guide," and though, like most spirits who have been passed on a long time, he is reluctant to talk about his earth life, we have ascertained, partly through another medium as well as through Rosemary, that our "big guide" lived in Athens during the 3rd century. He was a scholar, a teacher, and a man of wealth. His father was a Jew, and his mother a Syrian. He was brought up by a Greek merchant, and travelled in many places. Tiberius is not his real name, which may be given to us later. This article is partly a verbatim extract from a script he wrote through Rosemary last August, and partly a portion of a trance-control address he spoke through the same medium on April 20th of this year.

(August 22nd, 1928.) *To-night I will give a brief account of the Christ ideal, which your modern age seems to have left so far behind. The people who listened to His words were of every nationality. There were, besides Jews and Romans, all the subsidiary peoples who lived round and amongst these two stronger races. Even then, the sturdy independence of the Israelites stood out against the tyranny of the Romans. Ground down though they were by taxes, and by even worse degradations, their strong faith in the coming of the Messiah upheld them against their countless foes. They had in their own minds a conception of a mighty Jehovah's son, with great honour and power, and tremendous armies which would sweep their land free from all hated aliens.*

Can you not see, then, how strangely Christ's ever gentle teaching fell on the ears of such a people? He was born and grew up a Jew only because His parents were. In His heart He was universal Man, for all men to listen to, and love, and follow. When He saw all around Him the sad results of this priest-ridden religion, He realised that His only way to help them was to love them with a love that would penetrate even the souls of these hide-bound tradition worshippers.

That was the reason why Christ never preached any special doctrine. He never mentioned either religious observances or doctrine. He wished to tell these people how their God loved them. Love in all, and through all, was His religion.

But never imagine that His personality was anything but immensely strong and dominating. His was the gentleness of supreme power: the lofty and gracious condescension of a high soul towards a weak and wayward people. There was nothing of weakness in Him; nothing of that strange quality of almost womanly softness He has been accredited with. No. He was always a great spirit in whom the fire of divinity ever shone.

I want to give you, to-night, just an idea of His personality. In form He was tall, and very noble-looking. His bearing was always kingly, and His voice was always very firm and strong. He spoke always very slowly, and without emphasis.

He was very fond of all the natural beauties of the world, but especially did He love the high mountains. His love towards men was always that of a high spirit towards children.

There was no earthly love such as we should think of in His somewhat solitary life. Even towards His own mother His love was more that of a lofty soul for a weaker spirit. Love of women, as such, can be put out of your thoughts. He loved no woman except as one of His flock, one of many souls, even as He loved all creatures.

Christ gave all His thoughts, all His life, all His hopes, to build up such a foundation of the spirit of universal Love, in order that men might realise that this was the only sound basis upon which to build lives either of individuals or of communities.

In all things He was an idealist, but a very practical one, too. It did not matter to Christ that he was accused of villainess. His mind was too pure even to ponder on these things.

His heart was too high to be hurt by them. Under every vocation He kept His face clear and bright. To me, His most wonderful characteristic was His composure. No one will ever know what Christ suffered on earth, for He was too brave even to let Himself feel a weakness, much less a pain. He never excused weaknesses, as such, for a man's sake. He taught that all men could rise to be God-like if they desired. To sum up His ideals. First, He taught universal love; that is, to be all-forgiving towards others. Secondly, He believed that all men are potentially God-like, and that none are wholly evil. Thirdly, that men should put on a dignified exterior, which should be a cloak for the dignity of their minds.

The foregoing character sketch of Christ, by Tiberius, may not contain anything new, perhaps, unless it is a reference to His manner of speaking slowly, and with emphasis, to which no reference is to be found in the Gospels.

Quite recently, however, Tiberius has disclosed a fact which may well prove to be a hitherto unknown fact concerning the psychic teaching of Jesus.

On April 20th last conditions were excellent for clairvoyance, clairaudience and trance-control, three phases of mediumship which the guides are developing in their medium with notable success. On that occasion Tiberius entranced Rosemary and gave a remarkable address, from which the following is taken verbatim.

It is pitiful to read the New Testament according to the disciples. They are so inadequate, and express so little of the immeasurable love which Christ felt, and tried to express in His teaching. All those matters which gave clear insight into the psychic practice of Christ have been omitted, for no reasons. First, because the disciples failed utterly to understand them—even James and John. Secondly, because the disciples considered such a peculiar characteristic of the Master, rather than a great truth common to all men.

And while the world has learned meekness, gentleness and love, and universal brotherhood from Christ's teaching, yet the comfort and assurance of eternal life is not felt by the people. They have taken it to their hearts. They say Christ died for them, and rose. But it brings no comfort to their hearts because they do not understand.

Now, when Christ took His chosen disciples to the Mount of Olives, and when He reappeared to them after His resurrection, He told them many great psychic truths which He bade them to tell unto all men. In the upper chamber, when the fire of the Holy Ghost came upon them, much wisdom was spoken to them from the other side by means of "the divine voice." And the tragedy of Christ's whole life lies in the fact that His teaching was not given to the world as He intended to be given. The disciples were afraid, and feared that the world should not understand the mystery. And whilst praying for eternal life, they acted in accordance with earth life. They wrote of the Master as a teacher, and not as a Mystic.

Here, then, we have in the spoken words of Tiberius a clue to the mystery which has baffled biblical commentators and Spiritualists alike. One cannot call it evidence as evidence is understood in a mundane world. But we may safely assume, I think, that Tiberius himself has at this time reached a high position in the spheres—possibly the "Christ-sphere" itself—and that he must have access to many avenues of knowledge beyond the reach of earthly "higher criticism." What were those psychic practices and teachings of Jesus to which Tiberius refers?

If we could answer that question, with evidence of authority, we should soon win the battle with orthodox belief. Had those teachings never been suppressed, the history of Christianity would have run a vastly different course. It may yet be the crowning achievement of Modern Spiritualism to rediscover those teachings, and thus complete the task which even the Master had to leave unfinished.

Next Article: "The Points of Contact."

THERE must always, it is true, be milk for babes, and strong meat for strong men, but there is no need to accept silliness for simplicity, or intellectual confusion for profound wisdom.—DION FORTUNE.

Mediumship Has Its Price.

Opening Times of an Address delivered to Michigan State Spiritualist Convention in Detroit by ARTHUR FORD.

THERE are scores of mediums gathered here. May I, closing, speak to the heart of each one of you? I am a medium—I know the problems of mediumship, its deep and its searing tragedy. A reporter from one of your papers asked me this morning how I, as the central figure in one of the most astounding controversies of the age, had managed to come through unembittered. My answer to him was: "I possess a slight knowledge of history and a sense of humour." I did not say to him what I am going to say to you now—that early in my career I accepted as the pattern of my life and work the spirit and the method of the historic Jesus of Nazareth. I suggest to you mediums here that when you are crucified upon the cross of organised stupidity you cannot do better than look upon the crucifixion of that greatest of all mediums. I am thinking of that scene to-night. After they had scourged the Christ and put a crown of thorns upon his head, and given him the travesty of a trial, they led him to Calvary with a cross upon his back. When he had come to that place he permitted them to nail him on the cross and lift him up above the earth. And there after a while, he died in great agony, but bravely giving his life for the truth he cherished.

If you are living deeply, daring a great thing for the sake of humanity, you must think of that scene and all that it connotes of love and devotion to an ideal. If you live deeply you must pay the price for your originality. You, too, will be scourged and crowned with thorns. You, too, will bear a cross and be lifted up on some dark Calvary. Prophets, mediums, seers come and go, and are forgotten, but men will not forget him or his trial, because it is every brave man's trial. His was the trial of every spirit-quickened soul. For every step man makes beyond his fellows he must pay; for every gesture that is noble he must suffer. If he loves greatly, he must risk the agony of loss and betrayal. If he is strong, he must bear burdens heavier than his weaker brothers. If he is brave, he must face increasing loneliness. If he wins his way through to freedom of spirit and mind, he must face the sneers of those who hug their chains and walk with shackled feet. If he unveils even a little bit of truth, he must combat the terror and limitations of those whom truth dismays. The sweet gifts of the spirit do not come easily. They are brought at a very great price.

Jesus knew to the last bitter pang all that a man must pay for loyalty to a heavenly vision. We mediums know it in part. He knew the petty troubles of the flesh which sometimes cause us to turn back and live on a lower plane than we might. Hunger, thirst, cold and heat, the whip and a felon's death—these he knew in common with some of you. Like you, too, he knew the infinitely more bitter troubles of the sensitive soul—betrayal, desolation, misrepresentation, and that utter despair when even God seems to have been lost in the shadows. Yet, knowing it all, he thought it worth while to see it through to the very end—such an end as none of us may claim.

They said of him that he was a confused fanatic. They say of us that we are fanatical in our zeal. I do not think he stood it all because he was a fanatic, and neither do I think that anyone of you continue for that reason. He, and I dare to hope that we lesser mediums, knew that however great the price he had to pay, the truth he had found was well worth it all.

We do not presume to class ourselves with this full-statured Son of God, but with him we may know that it is better to think and suffer for a great and daring thing than to go safely and softly like a brute through life. Better to love so fiercely, dream so nobly that we risk a cross, if through our agony we catch and pass on to some one else a slight vision of the truth.

I know, and mediums know, and we must make the whole world know, that one glimpse of eternity is worth whatever we must pay.

Psychic Studies.

By DOROTHY AGNES.

BLOSSOMS OF DEATH.

A TINY child is lying in a nest of soft silk and fine linen drapery. The small head resting on a snowy white pillow is covered with clustering golden curls. Long, dark lashes sweep the faintly flushed cheeks, and a sweet smile lingers still on the rosebud mouth. The dimpled fingers, fragile and faultless, appear to be touching some blue forget-me-nots strewn with a careless grace over the wee form.

In an agony of grief the mother kneels beside the form of her baby, thinking of the lifeless arms which should be outstretched to embrace her in their clinging love; the closed eyes which will never see the blue of God's sky, and the lisping baby voice now silent for ever. Twilight with its softening shadows slowly steals over the quiet room, while a yet deeper shadow seems to linger around the pretty lace-draped cot.

But the angel of pity is in this room of sorrow, and placing her slender hand over the aching eyes of the mourner, causes her to sink into a peaceful sleep. In a dream the bereaved mother finds herself standing in a land of brilliant sunshine, and advancing towards her is a band of merry, laughing children. They do not appear to see her, and pass chattering joyously. As the last one of the group approaches she observes that in her arms is a baby. The fair maiden is tenderly clasping the child and directing its attention to the many beautiful flowers growing in graceful profusion by the side of the pathway. The little one is cooing contentedly and looks the picture of health and vitality. With an utter amazement, the mother sees it is her own child, and as she calls her name in ecstasy and holds out her arms, a dark grey mist envelopes her, and she realises she is still kneeling beside her lost little one in her own room.

A touch falls on her arm, as she sighs deeply in anguish of heart, and looking up she sees at her side an angel. Full of divine pity are the eyes which meet her own, for resting on the bosom of the angel is her own little baby. Gravely those lips of love touch the infant face, closer and closer are the clasps of those merciful arms. Tears come at last from the mother's heavy-laden heart, as the angel and child gradually fade away into the mists of the starry night, and the voice of infinite compassion murmurs, "Suffer little children to come unto me and forbid them not."

MISS LEONARD'S PSYCHIC PLAY.

MR. A. DEARNLEY SERJEANT sends us a detailed account of a new play entitled "Faith," written by Miss Leonard, which was recently performed by the members of the Lyceum organised by the Ealing Spiritualist Church.

"This event is noteworthy in more respects than one," Mr. Serjeant remarks. "It shows that Miss Leonard has some gifts which she may be able to use with effect for the furtherance of Spiritualism. It is evidence of what can be done by a more subtle vehicle of propaganda than definite and direct appeal."

The play centres on a psychic theme, and tells not only a story of romance, but one of progress from credulity to belief. "Here we see a possibility of Spiritualism to become more widely spread through the medium of drama," our contributor states. "Many Lyceums might possibly benefit from the establishment of a troop of players to perform their own amateur works. Where phenomena and philosophy have failed to attract, drama, with its persuasive power, may do good work. Ealing Lyceum has pointed out the way."

Nor in despising the world shall we find the remedy for our ills, but in using it wisely and well, by living truly from the spirit. Then shall we learn that God is infinite love, goodness and power.—W. H. EVANS.

NEWSY NOTES.

SPIRITUALISM IN HOLLAND.

Mr. A. V. Peters, the well-known clairvoyant, is now conducting a series of successful meetings and seances in Holland, and assures us that the Spiritualists of that country are working hard to ensure the success of the forthcoming International Congress in 1931. The movement there is steadily increasing. At present there are 23 churches established, with a membership of over 3,000, united in a Federation under the title of The "Harmonia" Society of Spiritualists, whose motto is "Know Thyself." The National President is Mr. Nederberg. The Society at the Hague is one of the most important, and comprises some 300 members. The Spiritualists in Holland own three churches in different centres (including La Hague), and the properties are held by a "holding society," registered for this purpose, and are let to the churches on such rentals as will clear expenses and extend the number of churches owned by the movement.

SPIRITUAL HEALING.

Writing in the current issue of *Psychic Science* on the power to heal, Mr. Stanley de Brath says: "During the last fifty years there has been a great movement towards recognition of the power of the mind to cure the body. The attention of the medical profession has been drawn to the fact that all treatments in which the patient believes are efficacious in curing disease. . . . There is ample proof of the curative powers of life resident in the human organism, in cases of severe organic disease. The explanation is bound up with the presence in the human body of the soul, which is not a kind of gas, but an invisible organism which is released at death, to continue its life apart from the body."

THE MEANING OF "HEALING."

Touching the same subject, a contributor to the *American National Spiritualist* takes upon himself the difficult task of defining "Spiritual Healing." "Spiritual healing is the restoration to health of one who is ill, by means of spirit power, transmitted through the organism of the healer to the patient," he ventures. Incidentally, this explanation is being urged to be adopted at the next annual Convention of the National Spiritualist Association to be held in Boston in October.

THE IMPORTANCE OF ADVERTISING.

Mr. Ivan Cooke's letter on Publicity which appears in our correspondence columns this week is sure to start many new trains of thought as to the value of newspaper and periodical advertising. The importance of the press as a medium in bringing direct attention to a product or a gathering was demonstrated last year in the fact that this section of the Annual Exhibition organised by the Fleet Street Advertising Club Ltd. was the largest. The press is undoubtedly the best avenue of approaching the public, and I should like to call the attention of any Secretary of a Spiritualistic organisation to the forthcoming 1929 Exhibition of this club. A visit to the Exhibition would be bound to give him many ideas for pressing forward the claims of his Church to a more larger audience. It will be held on October 1st next, and is to be opened by the Rt. Hon. the Lord Mayor of London.

THE RIGHT TO END SUFFERING.

The vexed question, "Is there a right to end suffering?" in cases of painful, fatal maladies, is again brought before the public eye, this time by the "Sunday News," in a letter attributed to Sir Arthur Conan Doyle. Sir Arthur is quoted as a supporter of the proposal, but evidently seems aware of the storm of opposition he is at first likely to meet. I particularly like his statement, "What advance has the human race ever made without opposition?" It rings true when coupled with more things than the proposals he now advocates; especially does it apply, as those who have

taken an active part will readily agree, to the problem of Spiritualism. "It is a dreadful thing," says Sir Arthur, "to be at the bedside of a friend and watch his suffering when he is very ill. In the last stages of an illness comes a time when there can be no hope of recovery; life may last a few days or only a few weeks. In the last stages he suffers terribly, and many instances are known almost everywhere where such persons, to escape from misery, have taken their own life." Probably those will be the first to oppose the suggestions Sir Arthur mentions correctly, in my opinion) champions, have had very much experience of severe pain. Place them in a similar position to the poor souls Sir Arthur mentions, and there can be no hesitation in forecasting a change of opinion. Sir Arthur concludes: "I think at least three doctors must be present, and must be unanimous that the patient is hopelessly ill, and there is no chance of recovery. Then the patient must give his consent in the presence of witnesses. Precautions as these were taken, then I think the operation could be safely done."

CHRISTIANITY CHALLENGED.

Some stir has been occasioned in the literary world by the publication of Count Hermann Keyserling's "Recovery of Truth." Divided into two parts, headed respectively "The Problems of the Mind" and "The Problems of the Soul," the book deals with such widely different subjects as Psycho-Analysis, Immortality, Religion and the Future. Commenting on the book, Mr. John Ingram, in the *Weekly*, says: "At the same time, it seemed to him (Mr. Keyserling) that a dispensation was ending; the dispensation we had hitherto known as Christianity. It seemed to him, too, that we could not yet speak of a new dispensation. A re-birth was needed, and it must come as if by magic and miracle. It could only happen when the tension of the problems was so great that a solution was absolutely necessary. Then it would happen quite suddenly." Referring to the Great War, the author states: "I had felt the coming of the World War long before its outbreak, independent of the events in the external world, to which I gave no heed; it was in the psychic air, that was all." And so from a philosopher. OBSERVER.

BE noble and never dread, and the nobleness that is in others sleeping will rise in majesty to meet thy own. SULHAYHAS.

MR. BEN CARTER is having very successful open-air meetings. His work at Crook and West Hartlepool is a great success.

OLD HILL, STAFFS.—We are pleased to report that we have just completed the building of our new church, which was opened on July 7th in the presence of a record congregation, the speaker being Mrs. Brooks, of Birmingham. The church is situated in Baremoor Road, and is called the Old Hill Spiritual Church, and visitors to the district will find a hearty welcome.

ROSYTH.—Sunday, July 21st, was an interesting occasion in connection with this church, the infant daughter of Mr. and Mrs. Lawton being dedicated. The platform was decorated with a large array of flowers, roses of various shades being conspicuous. There was a large congregation to witness the ceremony, which was conducted by Mr. Hendry, of Kirkcaldy.

SPEAKING at a meeting of the Scottish Psychological Society on July 9th, the Rev. V. G. Duncan said psychological research was not only the ally of Christianity, but also an essential element in maintaining faith. He felt sure that in the course of the next few years the official churches would be forced to accept the facts of this particular branch of science. No one could possibly boast of a full and conclusive theory of the universe; and besides the things comprehended by the physical senses, there was an immense universe of things existing and happening. Psychology and anthropology could claim to explain naturally the Christian miracles, and it was from these sciences a strong attack on religion would come.

Where Do You Live?

By W. H. EVANS.

MOST FOLKS, on being asked such a question, would reply by giving the number or name of their house, with the name of the street and town in which it is situated. We call the house in which we live our home, but do we really live there? At first sight it seems obvious that we live in some particular house, but when we begin to think we find that it is only where our bodies dwell; the "man" may live elsewhere, though none of his friends may be aware of it. And where we habitually live is of very great importance to us, as well as to other people; for where we live will determine the kind of influence we shall have upon others, and in some degree the manner they will react to us. We live where our thoughts are, and not in some particular portion of space. The question, "Where do you live?" is seen to mean "What do you think?" for "as a man thinketh in his heart so is he."

The importance of right and of clear thinking is one we do not sufficiently realise. Like children at a cinema, we are apt to take the appearance for the reality. We regard the outward clothing of thought as of more value than the thought itself. We rarely stop to consider that the complex circumstances and chaos of the present time are due to chaotic thinking. Perplexity and confusion in the mental world are reflected in our daily lives. And much of this confusion and cross-purpose is due to the fact that we live in the lower self, and do not dwell in the higher self. The lower self lacks vision, and desires to minister to itself without having due regard to the welfare of others, and thus creates conditions in which social strife, unrest and perplexity become the normal life of men. The lower self clamours for what it calls the right to live its own life. This right—which is really licence, and not freedom—is camouflaged under the term individualism; or the right of the individual to exploit the community for his own profit and gain. The world is an orange to be sucked, and where there are a multitude of mouths, and the process of sucking is left to chance—called the law of supply and demand—the strongest and biggest mouths get most of the juice; the rest must be content with the skin and the pips.

Now, it is obvious the awakened man who sees what the game is will suffer, because he cannot take part in this sort of thing. If he takes up his cross and follows the Master—that is the living ideal—he finds he must abandon the usual mode of life. That is, he must live in the higher self, and that demands sacrifice. No idealist can be an opportunist. That is why the idealist is so often ostracised. He is regarded as a nuisance, because he makes people feel uncomfortable. Proclaiming a gospel of brotherhood, he endeavours to show how it can be lived. And what he reveals means the abandonment of much that men hold dear. Men love wealth and power, but wealth and power are no man's real possession. We do not possess anything outside ourselves; the most we can do is to hold them for a time. Eventually we have to relinquish our hold of all earthly things, for death takes us from the earth. But if our lives have been centred in the things of the world, we shall find that while death separates us from the things themselves, it also reveals the chains we have forged through our wrong thinking. That is why we need to get a clear view of life. Earth life can give us much that is of value. It strews our path with beauty: it presents us with innumerable opportunities for growth; it gives us all the conditions for developing the power of spiritual fellowship with others. All the conditions which earth life affords should be the means for the unfolding of those spiritual qualities which are real wealth; that is, character. Not what we hold of earthly things, but what we are, will determine our condition when we enter upon spirit life.

All this shows we should endeavour to habitually live in the spirit. What does this mean? Many people, when they hear such a phrase, imagine it means dwelling in thought entirely in the unseen. But no matter what kind of life a person leads, he dwells mentally in the unseen. To live in the spirit means that the mind becomes one-

pointed. It has singleness of aim, and that is the unfolding of the Father's kingdom in the hearts of men. This entails work. It is more than pious aspiration and good wishes. It means living in such a manner that no duty is neglected. It demands care and thought for the welfare of men's bodies as well as their souls. For it is the Father's will that we have strong, healthy bodies. If by wrong living—and wrong living means living in the lesser instead of the greater—we suffer in body and mind, we must not blame the Father for our illnesses, nor look upon them as a special kind of cross we have to bear. Ill-health is a sign of infringement of law by man, sometime, somewhere. Most of us may, by personal striving, have better health than we possess. There are exceptions, where suffering comes through some inherited tendency, but that emphasises the law of God, for good health is also an inheritance, and should be the norm of life. It is needful to bear in mind that we have intelligence and reason, and must use it even in these matters, and not blame God for disease, when He has provided us with all the conditions for healthful living. But He has attached a condition, and it is that we use our intelligence and reason to discover those conditions.

Living in the lower self is reflected in our collective life by the mass thought which produces in the outer world those conditions which make for discomfort and ill-health in the community. If we collectively lived in the realm of beauty, should we have slums and ugly towns and cities? No! The fact that we have these indicates that we live in the sordid and mean, and have not realised the ideal life of the spirit. We can do so, for living in the spirit means faithfully performing all the duties pertaining to earthly existence. The fact that we are here upon earth is pregnant with meaning. We can make it an Eden, but not while Mammon dictates and rules our motives. Not what we gain, but what we are prepared to give, is the standard of life. All the talk about the struggle for life and the survival of the fittest overlooks the fact that if it was not for the struggle for the life of others there would be none fit to survive. Love is at the root of life, and love means service. When we realise this we shall "dwell in the house of the Lord forever."

REMEMBRANCE SERVICE.

On the anniversary of the transition of his wife, Mr. Walter Appleyard, J.P., of Sheffield, holds an annual service of remembrance at the Sheffield Crematorium Chapel, where there rests an organ presented by him in memory of Mrs. Appleyard.

The service of remembrance this year will take place on August 18th. The Rev. C. Drayton Thomas will be the speaker, supported by the Rev. Frank Ballard, D.D., M.A., B.Sc. The soloists will be Miss Beatrice Bridges (contralto) and Mr. Clifford Kemsall (tenor), and the organ will be in the hands of Miss Alice Cook. A collection will be taken for the *Sheffield Telegraph* Poor Children's Holiday Fund.

Mr. Appleyard is doing useful propaganda by these annual services, the speaker always making it a point that remembrance implies the continued existence of love and affection on the part of those who have passed away.

MARVELS.—Washington Research Laboratory has, according to the papers, an instrument so delicately sensitive to light rays that it will record the gleam of a single candle flame two hundred miles distant.—A.K.V.

STRATFORD, LONDON.—On Sunday, July 14th, the Lyceum took all the services for the day. In the morning Mr. McFie gave the address. Special efforts were given in the afternoon, and in the evening there was a very interesting flower service; also the naming of the baby of one of our Lyceum members (Mrs. Christopher), which was conducted by the leader of the Lyceum (Mrs. Soones). The infant's spirit-name was "Grace," and the earth name Dorothy June.

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FRIDAY, AUGUST 2, 1929.

Random Thoughts on Healing.

THE British Medical Association has been holding its Annual Conference in Manchester, and has discussed many important things. It is evident that the Association feels very keenly the criticism which has arisen as the result of inquests held upon several people who died as the result of vaccination, since a special report on the subject was presented. Dr. Gordon referred to the varying qualities of lymph which was supplied by certain firms. Sometimes, he claimed, it was ineffective, and offered insufficient protection. At other times the result was very drastic indeed, and the patient became seriously ill. The question which did not seem to be sufficiently considered was the variable effect which the same lymph would have upon different people, but the doctor claimed that Government lymph was more "constant and certain" in its action, and, therefore, more reliable. It was claimed that the country is becoming more and more infected with smallpox, and more and more non-vaccinated, but again the fact was overlooked that the alleged smallpox which has recently occurred in this country is of a different type to that which became a scourge during the old days of insanitation. In fact, it is questionable whether much of the alleged smallpox is smallpox at all. It was urged, however, that the Government should supply lymph to every doctor, but Dr. Payne suggested that if they went to the Government and asked for lymph, they would be subject to government supervision as to the methods they used. Such supervision seemed to excite resentment.

Dr. Gordon's request that Government lymph be supplied to private practitioners arises from the action of the Ministry of Health in warning the public not to be vaccinated by any doctor unless he be a public vaccinator with a supply of Government lymph.

During the year 1928, 24 persons were certified as having died from vaccination, and 14 others died within a month of the operation (Parliamentary Debates).

In orthodox circles the admission is grudgingly made that all is not well with vaccination; and the Ministry of Health is ordering another investigation. The reports of the Andrewes Committee and the Rolleston Committee were adverse to the present system.

The Jenner system of arm to arm vaccination was stopped by Parliament in 1898 as dangerous, and the calf lymph system introduced. This has given rise to the controversy as to whether the new system causes the terrible malady of encephalitis, and the toll of deaths is thought-provoking. During the present year there were six inquests in one week on vaccination victims. Dr. Jameson declared in the "Lancet" last year that those who urge vaccination, knowing of its deadly danger, are guilty of "constructive murder."

When all is said and done, on the showing of the doctors themselves, vaccination lymph is a species of filth composed of disease germs, and if that is so, then it does not seem to us to matter much whether the filth is supplied by the Government itself, or by certain supervised firms who prepare it under an Act of Parliament. Filth is filth wherever obtained, and to inject it into the bloodstreams of healthy people seems to us to be a practice typical of insular mind. That its use is a part of the regular profession of medicine and a source of emolument is a reason why independent minds should be brought to bear upon the whole question of vaccination and inoculation. Much scientific progress has been made since the days of Jenner, and the preparation of lymph by modern methods has practically meant the scrapping of many of his theories and methods.

Another long discussion took place as to the necessity of issuing diplomas to approved practitioners in sunbathing, electrical and other treatments. The medical men who object to Government supervision for themselves seem to be very anxious to supervise others. That some type of qualification is necessary for those who use therapeutic agents of various kinds, goes without saying, but there is a larger question at issue, and that is whether the object of supervision shall be the improvement of the health of the people or the protection of vested interests. There is a large bulk of opinion in this country that the first consideration of the B.M.A. is the protection of its own professional interests, and that the health of the people is of quite secondary importance. A large majority of doctors in their personal capacity have very open minds, and do not still criticise the B.M.A. They are often willing to co-operate as far as they are allowed to do, with anyone and everyone who can offer material assistance in the preservation of health and the restoration of the suffering to normal and healthy activity, but officially the B.M.A. has always been very rigid and insular views. One has but to talk to the average doctor to realise that most medical men recognise the fact. There are quite a large number of medical men to-day who wink at the activities of the unofficial healers even when they do not encourage them; and we believe there would be far more co-operation between natural healers and qualified medical men were it not for the rigid conservatism of a body which seems to embody all the protectionist features of a trade union without the liberty usually associated therewith.

In this connection, though quite apart from the activities of the B.M.A., a very interesting letter appears in the "Anti-Vivisection and Humanitarian Review" over the signature of Major H. Daw. Major Daw says that, "whilst admitting the value of medical and surgical work, we do not consider that sufficient attention is paid to the cultivation of right thinking, right living, sanitation and spiritual healing." We particularly maintain that the work of spiritual healers deserves more consideration and intelligent inquiry than is recorded in the various findings and reports that have been issued by self-appointed or ecclesiastically appointed Commissions and Committees, but Major Daw points out that if "the spiritual healers had prepared incontrovertible evidence properly supported by medical histories (loath as are medical men to incur the displeasure of the medical council), then the evidence that now lies unused would have received publicity. The question of our failure lies in the fact that spiritual healers are unorganised, and are mixed up with charlatans. It is now possible to obtain recognition until we set our house in order, until we combine together the genuine healers or mediums from all ranks of life and from all climes." That is a statement which needed stating.

Very few of our healers keep any record of their cases, and the S.N.U. are to be congratulated upon the recent issue of a "Case Book for Healers," in the nature of a register bearing the record of each patient treated, his condition at the moment of first treatment, the number and length of treatments, and the methods applied, the duration of the case, and its state when the healer ceased treatment. If a few score of our healers are prepared to use the Case Book, and thus tabulate reliable and accurate information, the percentage of actual cures to cases treated could be

correctly determined. The measure of improvement with each particular patient could be discovered, and we believe in a very few years such a case could be made out for physical, psychic, mental and so-called magnetic healing. An overwhelming case could be presented to the authorities in favour of recognition.

After all, as we have before pointed out, the qualifications of any particular practitioner must be determined by the record of results achieved. The healer is the man who cures or prevents disease. His certificates may be valuable to show how much he knows, but his record of cases is the evidence of what he does, and this is the thing which counts most. The health of the people is certainly one of the most important considerations which can occupy the mind of any country.

CURRENT TOPICS.

THE GHOST PRIEST.

THE consternation caused amongst the Brothers of the Holy Cross Priory, Leicester, by the appearance of the spirit of a dead priest in their midst would be amusing were it not sad. Here is a religious community who profess to believe in a spirit world, who teach and preach of "patron saints" and ministering angels; who believe that the dead are alive; that they are still interested in those they leave behind; and can be influenced by the thoughts and prayers of those on earth; and yet they are perturbed and upset the moment they find that one of their old companions still moves amongst them. The spirit of the dead priest has often been seen in the Priory, according to the stories told. As long as three years ago a spirit is reported to have been seen by one of the brethren, but his story was put down to hallucination. Recently, it is reported; one of the priests saw a brother enter his room, wishing to speak to him, knocked at the door and entered. The room was empty. So upset was the brother by such a remarkable phenomenon that he became ill, and has only just recovered. Another brother, we are told, experienced an even greater shock a week or two ago, when he noticed a priest at the altar. He hurriedly lit the candles and waited for the priest to come out from the vestry. As he did not come, the brother entered, and was startled to find the room empty.

PRAYERS FOR THE DEAD ARE GOOD.

FURTHER interest is given to the matter by the statement that some time ago a letter was received from the deceased priest (apparently written on his death-bed), asking for another brother to go to him. The letter, so the "Leicester Mercury" says, was delayed, and the sick priest died before his bedside could be reached. It would seem then that the deceased priest had something of interest to say to the brethren, and he recently appeared to the Father Prior during the 9-30 mass, and requested prayers (a by no means unusual request) but instead of being greeted as a brother and a friend, instead of being questioned as to the special reason for his presence, the Father Prior seemed to jump to conclusions, which appear to us to be quite unjustified. From the pulpit the Father Prior said: "In consequence of certain unexpected happenings which have taken place in the Holy Cross Priory during the last three weeks, and which came to a climax this morning a quarter of an hour before Mass, I ask you to pray for the repose of the soul of the priest who has passed over, and who is greatly in need of your prayers."

WHY NOT OPEN UP COMMUNICATION WITH HIM?

THE deceased priest is believed to be the spirit of Father Norbert Wylie, a former sub-Prior, and nephew of Lord Brampton, the famous judge. Father Wylie died a painful death about four years ago (another account giving it as two years ago), and it was soon after his death that the reputed vision was first seen. It seems to us that the best way of dealing with the case would be to question Father Wylie on his next appearance, and even to invite his pres-

ence. To pray for the repose of his soul is simply silly. Live men do not want repose. They want activity. It may be that the deceased priest has something on his mind which, as a believer in the confessional, he might be anxious to state, or it may be that he has something to say for the good of the Priory.

CONCERNING this matter, the Rev. D. Morse Boycott, writing in the "Sunday Express," says he believes in that ghost. He tells us that "At a seance a dis-

incarnate spirit is said to have materialised by means of the medium's ectoplasm," etc., and adds, "Now, here is the case of a spirit appearing in old guise, without any medium to help him," which is sheer balderdash. Mr. Boycott has written a good deal on psychic subjects, but he concludes his article by saying "This is a great mystery. It is not against the Christian religion, and has nothing to do with Spiritualism." It would appear that Mr. Boycott is far more anxious to bolster up his creed than he is to arrive at the truth. If Spiritualism is that science which deals with intercourse between this and the spirit world, then the appearance of any spirit is Spiritualism. To pretend that it is not is a sheer attempt to deny the inevitable. Why cannot these folk be sane. As Longfellow beautifully says, "The spirit world around this world of sense, breathes like an atmosphere." Its denizens are continuously striving to penetrate the obtuseness of the minds of a race of men who have become almost incurably materialistic. The Roman Catholic Church, equally with all other churches, professes to believe in an active spirit world, but as soon as some definite evidence is procurable, they are as superstitious as the natives of Central Africa. The whole phenomenon is a very simple one, very easily explained by those who have experience, and if only the Brethren of the Holy Cross Priory would be sane for five minutes the whole matter could be settled, probably with benefit to the priory and to the deceased priest. The Priory evidently contains some person who is highly mediumistic.

SUCH happenings are not altogether unknown in the annals of the Catholic Church. Some of us remember the sensation which was caused by the appearance of a materialised nun in the precincts of Llanthony Abbey in the days of the late Father Ignatius. The spirit was seen both in the Abbey and in the grounds by members of the Order and by the general public; and peace was only obtained (so it was said) by banishing the mediumistic sister to a convent in the South of Europe.

The present case seems of a similar type, and a little research would determine which of the brethren is providing the necessary power for the manifestation of this spirit. The Church of Rome is, of course, making the best of its case by using the incident as a means of propaganda, and the story has been circulated that Father Wylie, who left the Roman Church for the Anglican some years before his death, is uneasy in his mind over his change of faith. It is even said that he recanted at the last moment, but this is denied by his sister. Anglicans will, of course, resent the suggestion that followers of their faith need special prayers in consequence of the opinions they hold. It seems to us that if anyone needs praying for it is the brethren of the Holy Cross Priory, who seem to have adopted the attitude of the writer of the old song, "Though in life I used to hug her, now she's dead I draw the line." They cannot realise that love and memory survive the change called death, and draw together those who are united in its sacred bond.

A MESSAGE FROM EMERSON TERRY.

SIR FRANK BENSON has received through an amateur medium a message from Ellen Terry. Sir Frank told a "Daily News" reporter that the message was characteristic of her, and was the kind of message one would expect. She said: "I scorned death always, and I found I was right when I came face to face with it myself. One just passes on. My stage was but dimly lighted for some years, and when total darkness came I

knew it not, but the light came again wondrously clear and kind and enveloping, and in the light were the well-known fellow artistes of one best plays in life, tuned to one's own pitch, eager to welcome one's entrance in the new role as generously as ever. Play your part, my friends, so that it may never be play-acting, whether on the stage or off, but always an interpretation of life as it is. When your Great Call comes, you will step forward gladly to take up the new role, and the applause of the onlookers will testify that you have made reality live, and to do that is to be the most successful actor on the stage of life."

Rev. Dorthea C. Dencer.

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



THERE is one personality in American Spiritualism that I cannot refrain from writing an appreciation of and about, and of whom readers of THE TWO WORLDS should certainly hear. This is the Rev. Dorthea C. Dencer, Pastor of the First Church of Psychic Science, Newark, New Jersey. Great as was the hospitality shown me by my American cousins, none surpassed that of this capable and sincere lady; nor is there in the whole of that vast continent anyone who holds aloft the banner of Spiritualism more courageously and unselfishly.

I had the misfortune to lose the notes which I had carefully collected about Mrs. Dencer and her work, but I can write from my personal acquaintance of her and her husband.

The First Church of Psychic Science is situated in one of the most densely populated parts of Newark, a large industrial centre near New York City. It has one marked defect from the Spiritualist standpoint, namely, the ruling authorities are severe in their strictures on the practice of supernormal faculties, and it requires no little courage and perseverance to be responsible for all that happens within the walls of a Spiritualist Church, no matter how excellent may be the work. Yet Mrs. Dencer has established a flourishing church, with an enthusiastic membership, who follow their beloved pastor with one accord.

There are, of course, good reasons for this. In a country where mediumship is often outstanding in its high qualities, the demand for efficiency is naturally keen, and leadership must be strong and capable. The efficient leader must, among many other qualities, be diplomatic and an excellent psychologist, especially in a country where so many different types and races live. At a Spiritualist meeting in the United States one may meet any nationality, from a Greek to an Armenian. This means vastly different

outlooks on matters pertaining to religion.

Such a conglomeration of people makes it extremely difficult to build up a strong church of any kind, especially in connection with a new religion such as Spiritualism. The fact that the Rev. Dorthea Dencer has accomplished this shows that she possesses all the essentials of first-class leadership.

To an attractive appearance Mrs. Dencer adds a charming manner, which at once wins the most sympathetic. There is a transparent honesty about her, and one instinctively realises that she is out for the cause, not for herself, an aim not always to be found in a system where the pastor depends entirely upon the church for personal prosperity.

Few Spiritualist pastors in America can hope to be successful without possessing psychic powers. Indeed, it is well known that these faculties must play the principal part in most cases, owing to Spiritualism still being in a propaganda stage, enquirers demanding proof of such powers before they will attach importance to its philosophy. Mrs. Dencer is especially favoured in this respect. In addition to being an excellent lecturer, she is a splendid clairvoyant, clairaudient, and message bearer. To these mental powers she adds an outstanding degree of physical mediumship, her ectoplasmic manifestations sometimes occurring in public and in full light! These extraordinary psychic powers are not so frequent nor so much under her control as her mental mediumship, which she can at any time exercise convincingly.

Many were the wonderful accounts of her mediumship that I received from eye-witnesses. To her credit also are many cases of spiritual healing. Yet she does not put this side of her work first. "What is the good of the phenomena, no matter how wonderful, if they do not prepare the mind for spiritual teaching?" she said to me. "My work is to lead the people to a higher moral and spiritual outlook. Clairvoyance, clairaudience, and physical manifestations are meant merely to pave the way for the light of the spirit, which can be encouraged properly only by combining spirit teaching with spiritual phenomena."

The result of this policy is shown in the splendidly large gathering of people who foregather at her church in Orange Street. What impressed me forcibly was the fact that this gathering could be attracted at almost any hour, morning, afternoon, or evening. They would literally hang upon the words of the speaker, and afterwards discuss the proceedings of the subject dealt with in a manner gratifying to any lecturer.

It is pleasing to know that Mrs. Dencer is of English birth, and that it is her intention to visit England for the purpose of serving her "ain folk" with spiritual food before she completes her life's work. This would indeed be a great blessing to us, and it is to be hoped that the day is not far off when we shall have her upon our platforms, spreading the good tidings and pressing her message home with those remarkable demonstrations of mediumship which have helped to make her justly popular.

TRANSITION.

WE have to report the transition of Mrs. Vost, Vice-President of the Collyhurst Church, Manchester, who passed away on Wednesday, July 24th, after a few hours' illness. Her whole life has been one of service for the church, and she was a prominent worker in the Lyceum.

The interment took place on Monday, July 26th, a short and impressive service being conducted by Mr. Lawrence and Mrs. Brown. The service was continued at the graveside, and was beautiful in its simplicity. The hymns sung were "We Do Not Die" and "Nearer, My God, to Thee," and a large crowd attended to pay their last tokens of respect. The wreaths were many and beautiful.

We shall miss the earthly activities of one who has laboured for many years.

FAITH, hope and love are vital powers and energise man's inner spirit and inner life.—DR. MERRON.

Book Review.

"A BOOK OF TRUE DREAMS." By Mary E. Monteith. London: Heath-Cranton Ltd. 213pp. 7s. 6d. net.

This publication consists of a collection of dreams experienced by the author and various friends. Speaking generally, Miss Monteith has divided her collection of sleep experiences into three classes, consisting of Prophetic, Telepathic, and Dream Intelligence. Among those who contribute some of their experiences to the book is the late Sir Edward Marshall Hall, K.C., who, incidentally, dreamed beforehand the winner of a race. Cases where the dreamers have visualised the forms of departed spirits during their sleep are quoted, and the whole, while admittedly striking, and indeed dealing exclusively with a purely controversial subject, is fascinating, and recalls to mind the thoughts raised—in many for the first time—by J. H. Dunn's "Experiment with Time." In the chapter, "The Magic of the Mind," the author cites the case of a lady who awoke one night terrified as the result of a dream in which she saw a man run over by a tramcar, and so badly crushed that he died almost immediately. On the following day, while walking in a street she had seldom been in before, she entered a shop where she found a woman in a very unpacified state of mind. It was later explained that the poor woman's husband had been run over by a tramcar on the preceding night, and, being badly injured and crushed, had died later from his injuries. Other thought-provoking experiences of a similar character are mentioned, and as the author only lightly touches the psychological side of her subject, her book is valuable as an excellent collection of many as yet unexplained phenomena.

"WHEN I AM DEAD WHAT WILL HAPPEN TO ME?" By J. A. Baker. London: Baker & Whitt. 75pp. 13s. net.

A book evidently written not so much for those who are sceptical of spirit-return, but for those who are already convinced, "in order to give them a better grip of spiritual things and to face the future with a greater assurance." "In the course of my investigations, lasting over several years, I have ascertained," states the author, "(1) that the astral plane is divided into divisions, and these into many sub-divisions and sections, to which a spirit passing out of the material body, clothed in an astral one, naturally gravitates according to the density of his body, and that this density is graded by the spiritual progress made here on earth." The author further submits that lessons unlearned here must be learned in subsequent incarnations; that life after death is continued after a brief rest, and that new spheres of service are open to all who wish for progression. A note of hope and assurance is the dominating factor.

"THE SECRET HISTORY OF GREAT CRIMES." By W. Harold Speer. 110pp. Stockwell. 2s.

Mr. Speer is well known as a Fleet Street journalist who was for many years engaged in crime investigation. The series of incidents dealt with in this book came under his own observation, and include the well-known cases of Brinkley, Edith Thompson, Major Armstrong, Voisin, and others. Mr. Speer also relates a number of incidents connected with his duties as special correspondent during the late war.

"THE FOUR GREAT INITIATIONS." By Ellen Conroy, M.A. 143pp. Rider & Co. 3s. 6d.

The theory of initiation as a step to the attainment of truth is as old as spiritual aspiration, and there is much to be said for the fact that the higher truths of being can be best entrusted to those who have gone through the tests necessary to prove their responsibility. The occult student claims that to entrust the uninitiated with knowledge is to afford them opportunity to injure themselves and others; and that the highest spiritual virtues are best capable of being exercised by those who have stood the test. Miss Conroy cites the temptation of Christ as the test without which he could hardly have entered successfully on his

mission. She deals with the four traditional initiations of the ancients, by water, air, fire, and earth, and endeavours to interpret incidents in the life of Christ in the light thrown by them. In these days when knowledge is spread broadcast, the theory advanced in this book may find many opponents, but a careful perusal of the volume will cause even the most slovenly thinker to take second thoughts, while the more advanced will find in it much that meets his approval. The book contains a valuable bibliography, and can be thoroughly recommended to students of mystical lore.

"AND AFTER THIS LIFE." Communicated by Amy Grant, and edited by J. B. K. 144pp. Rider & Co. 3s. 6d.

This little work is a summary of a series of psychic investigations made by a little band of investigators who commenced their work in the tragic days of 1917. It records a portion of their psychic experiences extending over eleven years. It contains a series of psychic messages put forth with the intention of recording the teachings received from the spirit world. There is a good deal which is evidential, giving indications of the action of deceased persons from whom the messages come. Life in the next world is dealt with; sensations which fill a person at the moment of passing the change called death; and there is a constant exhortation to righteous living. It is another contribution to the rapidly accumulating mass of communications from the spirit world, and we have found it very interesting.

"NEW MEASURES IN ASTROLOGY." By W. Frankland. 136pp. (with diagrams of the horoscope of well-known men). L. N. Fowler. 5s.

Students of astrology will be interested in a new basis of measurement for astrological students put forth by the author. It is often said that while astrology hits the mark in a great many cases, there are others in which it dismally fails. Mr. Frankland conceives that there must be some question whereby all the directions are sometimes inadequate in their nature and effects, and therefore puts forth a new basis of measurement which may be useful to the student.

BOOKS RECEIVED.

- "The Soul's Journey." By Kamatini. Rider. 3s. 6d.
- "A.B.C. of Astrology." Foulsham. 2s. 6d.
- "Astrology and Marriage." Foulsham. 2s. 6d.
- "Hebrew Astrology." Foulsham. 5s.
- "The Open Door." By Sulhayhas. Rider. 3s. 6d.
- "Alloquia: Experiences of a Medical Practitioner." C. W. Daniel Co. 6s. 10d.
- "Life—Death and Destiny." By Robert Alexander. C. W. Daniel Co. 10s. 6d.

Any book reviewed in our columns may be obtained from THE TWO WORLDS Office at published price, plus postage.

INSTRUCT THE CHILDREN.

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

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

LEEDS DISTRICT COMMITTEE.

THE regular conference was held at South Elmsall on Sunday, July 14th, the President (Alderman Brewer, J.P.) in the chair. A few minutes were spent in spirit communion, our President giving evidence of spirit presence. Welcome to the conference was given by Mrs. Johnstone. Roll was called and responded to by 8 churches, represented by 9 delegates, 3 associates, and 4 officers. Minutes were adopted and correspondence was read, out of which arose the question of a special propaganda Sunday at Horsforth, in the Socialist Hall, on August 18th, which we hope to make a success. The financial statement was read and accepted. The Lyceum report was given by Mr. Speck (Armley) and Mr. Fenton (Pontefract). The Y.D.C. report was given by Mr. Crabtree, which created some discussion. The reports were accepted with thanks. Church reports were given and accepted as fairly satisfactory. Three associates were confirmed and two new ones nominated, which brought our business to a close.

In the afternoon a very interesting Lyceum session was conducted by Mr. Crabtree, and in the evening a nicely attended meeting, considering the weather, was presided over by our President, who was supported by Messrs. Fenton, Oxley, Crabtree and the Secretary, along with Mesdames Dickinson and Crabtree. A very enjoyable day was brought to a close by the usual vote of thanks, and an appeal by the Secretary for a retiring collection on behalf of the F.O.B.

SHEFFIELD DISTRICT COUNCIL.

THE monthly conference was held on Sunday, July 14th, in the National Spiritualist Church, Stainforth. Mr. S. Webb presided. 20 churches were represented, 11 associates, 1 fraternal delegate, and 5 E.C.

The usual opening exercises were curtailed owing to pressure of business. It was decided to suspend standing orders for the day, and only transact urgent business. All delegates and friends were invited to join the local hospital procession, with the members and Lyceumists. A welcome was given by Mr. Robinson, to which our President replied. Five new associates were enrolled: Mrs. Webb (Barnsley), Miss Goose and Mrs. Badger (Doncaster), Mr. West (Rossington), and Mr. Rawlinson.

The Secretary was instructed to write to Mr. Berry about the position at Moor Ends, and it was decided that the Crosswell application for membership be referred to the North Midlands D.C.

Mr. Johnson gave the final report of the preparation for the joint demonstration at Barnsley. Arising out of this it was agreed that Messrs. Rawlinson and Markham interview the Town Clerk and Chief Constable of Barnsley re the making of a collection.

A propaganda meeting was held in the evening, the speakers being Mr. Johnson and Mr. Rawlinson.

A good tea was provided by the Stainforth friends, in spite of the shortage of water. Mrs. Weller tendered the best thanks for the catering throughout the day.

SPIRITUALIST CHURCH, SUTTON-IN-ASHFIELD.

On Sunday, July 14th, the members of the church and Lyceum held their annual parade through the streets of the town. Headed by their handsome church banner and the Sutton Temperance Prize Band, the long procession marched through streets lined with interested spectators to Sutton Market Place. The President (Mr. T. V. Staton), in a brief speech, spoke of the things in which Spiritualists believed, and introduced Mr. Freeknall, the well-known Spiritualist and temperance advocate, from Nottingham, who had kindly consented to be Lyceum speaker for the day.

Mr. Freeknall made an earnest invocation, and then the Lyceumists gave a display of marching and calisthenics on the Market Place. The band played for the movements, and the spectators watched with great interest, applauding heartily.

At both afternoon and evening services the church was well filled. Big children and little children said their prayers and sang their solos, while now and again a song or anthem engaged the voices of all.

Mr. Freeknall made appropriate comments. The "Black Cat" Orchestra from Pleasley, under the leadership of Mr. Fred Hogg, played in their usual efficient manner, and Mr. Smith, of Mansfield, waved a masterful baton. At the close of a perfect summer's day the Lyceum leader, Mr. Alec Thompson, thanked everybody in a neat speech.

CORRESPONDENCE.

PUBLICITY.

SIR,—Mr. A. J. Comins, I am glad to note, has taken up this matter of publicity, in its application to Spiritualism, and has offered to help and advise any Secretary of Spiritualist Church or Society from his wide experience in advertising. This is all to the good, and one hopes that many officials will take advantage of Mr. Comins' offer, so much good should result.

But is not this matter too important, too urgent, and too wide in its scope for any private effort? Are not the publicity methods of most of our Churches and Societies such as would make the angels weep? (They have often done so, I am sure.) Do not we possess the methods of the pre-Victorian village shopkeeper when we offer our wares to the public, and leave the rest in the hands of an unfortunate Providence?

Mr. President—who reads this letter, do a hundred per cent. of the residents of your town know of Spiritualism's aim and what it is possible for you to prove to them? What has your committee done to tell the general public of the good news awaiting them? Have you a poster on every railway station? Do you distribute a few hundreds, or maybe thousands, handbills after the type of, say, Sir Arthur Conan Doyle's "Spiritualism: Some Straight Questions and Answers" once or twice a year? If you do these things you need not ask if your Church is full when you offer a service, if your Building Fund is swelling, or if your Treasurer is happy—you know.

Are you one of the butts, Mr. President? Have your committee only an inch advertisement in the local rag—only an inch in THE TWO WORLDS (which circulates freely among the converted)? How many of your own town's people know of your Church's existence or where its headquarters are situated?

It requires constant, persistent advertising to keep your Church before the public eye? Your advertising must be sober and restrained, yet at the same time forceful—and it must be cheap. Everybody advertises to-day, but we, as Spiritualists, seem to be so poor and obscure that we therefore leave advertising alone.

Advertising pays! I myself have proved it by carrying it into effect in one particular Church. It is less expensive than empty benches or deficits to be made up. And it is instrumental, moreover, in spreading this knowledge more widely, and lighting up many darkened souls.

Advertising must eventually increase our numbers, and thereby increase our powers. Parliamentary and voting power, by which we may become free; social power, by which we can strive more effectively to pull our weight in the social life of our people.

How about publicity as a resolved policy of S.N.U., and the employment of an expert adviser, who would lay down a policy to be followed steadfastly and with patience until we had accomplished our ends? IVAN COOKE.

It is extremely probable that no man who talks about time and eternity ever quite knows what he is talking about.—S. A. MELLOR.

MR. GEO. F. BERRY asks us to notify the fact that the Registered Office of the S.N.U., 162, London Road, Manchester, will be closed during the Summer School at Matlock, and all business will be transacted from the School.

REPORTS OF SOCIETY WORK.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 3d. per line is made. Send stamps with your report.

BRADFORD DISTRICT COMMITTEE

The monthly meeting was held at Milton N.S.C., Belle Vue Chambers, Manningham Lane, Bradford, Mr. Nixon occupying the chair. Mrs. South welcomed the delegates to the conference. The roll call was responded to by twelve churches, represented by fourteen delegates, six associate members and three officers.

Correspondence of much interest was read, one especially from Harrogate desiring to link up with our D.C. The finances showed a very healthy state, and included a donation of 9s. from Birstal N.S.C., for our Mutual Help Fund. One new associate member was confirmed, and two new associate members from Harrogate were proposed. The report of Y.D.C. meeting was read and discussed, also a report of the opening of new premises at Saltaire. Much discussion was raised on a proposed rally, tea and concert and presentation of diplomas at Channing Hall, Bradford, on Oct. 12th.

In the evening a propaganda meeting was held, Mr. Nixon occupying the chair. Mr. Hartley made a first attempt at public speaking, taking for his subject "The power of the mind." Mrs. Williamson, Mr. Leng and Mr. Williamson also gave addresses.

MR. RICHARD BODDINGTON IN SOUTH WALES.

Mr. RICHARD BODDINGTON, of London, paid a week-end visit to South Wales, and conducted services at Cardiff and Barry on Sunday, July 21st. In the morning at Cardiff First National Spiritualist Church, Mr. Boddington gave an able and intellectual address on "Immortality." Mr. Worth presided. In the evening Mr. Boddington gave an excellent address at the Barry National Spiritualist Church, taking for his subject, "Spiritualism's Contribution to Religion," and replied to several questions in a highly satisfactory manner. Good audiences.

COVENTRY.

Mrs. SAM P. VINT, well known in Coventry, has passed to the Higher Life, mourned by all who knew her. By her power of silent healing she had benefited many. She was one who did good without reward. A member of the Bull Street Society, she was both respected and popular. The transition took place at the Coventry and Warwickshire Hospital. An ardent Spiritualist and one of the first readers of THE TWO WORLDS, it was her delight to give it to her friends. She leaves a husband and a coming lecturer in her son Leslie.

YORK.

We have to record the transition of Louisa Barker, aged 77 years, wife of Mr. Fred Barker, a member of the N.S. Church, Spen Lane, York, who passed to the Higher Life on July 19th. The interment took place in York Cemetery, the service being conducted by Mr. J. T. Apedaile, President of the Church. The rendering of the hymns, "Abide With Me" and "There Is No Death" by the assemblage made the service very impressive.

B.M.U. AT RIVINGTON.

A small party of members of the British Mediums' Union went to Rivington Pike for the annual picnic on the afternoon of July 20th. Reserved compartments from Victoria Station were available for those going from Manchester, other members joining at Bolton and Horwich. The Secretary was kept away owing to the death of his father. The genial Treasurer acted as guide through the park and to the hill top, pointing out the interesting features. Tea was enjoyed in the High Barn, and at the Pike several songs were well sung, drawn from our church hymns and the Lyceum Songster. A splendid summer's day, a very sociable party, Mr. Roberts' camera, and the fine rural scenery and atmosphere all combined for a most happy picnic and a determination to make them more frequent events.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 4TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. ROACH.
MONDAY, No Meetings.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Mrs. OATES.
FRIDAY, at 8, WHIST DRIVE, 1/- each.
SUNDAY, AUG. 11TH, Mrs. RUTTER.

PRELIMINARY NOTICE.
WEDNESDAY, AUG. 21ST, at 8.
TRANSFIGURATION SEANCE by Miss WILKINSON and Mr. CORBYN.
Admission by Ticket, 1/- each.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET

PUBLIC CIRCLE every SUNDAY, at 3.
SUNDAY, AUG. 4TH, at 6-30.
Miss A. TAYLOR.
SUNDAY, AUG. 11TH, MRS. TICKELL.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, AUG. 4TH, at 10-30, LYCEUM.
At 3 and 6-30, Mrs. LANGFORD.
MONDAY, NO MEETING.
TUESDAY, WHIST DRIVE, Admission 6d.
WEDNESDAY, at 3 and 8, Mr. T. DOREA.
SUNDAY, AUG. 11TH, Mr. WAINWRIGHT.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, AUG. 4TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8-15, Miss RENTON.
MONDAY and WEDNESDAY, CLOSED.
SUNDAY, AUG. 11TH, Mrs. SHAW.

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

SUNDAY, AUG. 4TH, at 2-30, LYCEUM,
At 6-45 and 8, Mr. J. SMITH.
MONDAY, CLOSED.
TUESDAY, at 8, Mrs. SHAW.
THURSDAY, at 8, Mrs. WHITTAKER.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, AUG. 11TH, Mr. W. H. WOOD.

Miles Platting Progressive Spiritualists
Church,
OOGAN STREET, LODGE STREET.

SUNDAY, AUG. 4TH, at 2-30, LYCEUM.
At 6-30 and 8, Miss GOODWIN.
MONDAY, CLOSED.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY and SATURDAY, PUBLIC CIRCLE at 8.
THURSDAY, at 3 and 8, Mr. MUDD.
At 8, Mr. HUX.
SUNDAY, AUG. 11TH, Mrs. SAVAGE.

SOCIETY ADVERTISEMENTS.

Woston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, AUG. 4TH, at 10-30, LYCEUM.
At 3, Miss HASLEM. At 6-30, Service.
WEDNESDAY, at 8, OPEN CIRCLE,
Mrs. WILSON.

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

SUNDAY, AUG. 4TH, at 2-30, LYCEUM.
At 6-30 & 8-15, Mr. PILKINGTON.
THURSDAY, at 3 and 8, Mrs. GERSHON.
SUNDAY, AUG. 11TH, Mrs. KELLY.

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

SUNDAY, AUG. 4TH, at 10-30 & 2-30,
LYCEUM.
At 6-30 and 8, Mrs. RYDER.
TUESDAY, at 8, Mrs. SAVAGE.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, Mrs. KELLY.
SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church.
New Address:
94, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, AUG. 4TH, at 6-30,
Mr. JENKINSON, of Yorkshire.
MONDAY, at 3 and 8, OPEN CIRCLE.
WEDNESDAY, at 3, Mrs. EDWARDS.
THURSDAY, at 8, Mrs. DAVIES.
SUNDAY, AUG. 11TH, Mrs. GRANGE.
LYCEUM every SUNDAY at 2-30.

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

SUNDAY, AUG. 4TH, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, Mr. MINNERY.

MONDAY, NO MEETING.
TUESDAY, at 3, CIRCLE, Mr. MORRIS.
WEDNESDAY, at 3 and 8,
Mrs. WOLFENDEN.
FRIDAY, AUG. 16TH, at 7-30,
Mr. J. TINKER, Lecture and Questions
on Mediumship.
Every SATURDAY at 7-30, SOCIAL, 1/-.
Refreshments included.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, AUG. 4TH, at 11, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, Mrs. CROMPTON.
MONDAY, CLOSED.
TUESDAY, at 7-30, Mrs. BROMLEY.
WEDNESDAY, at 3 & 8, Miss SANDIFORD.
FRIDAY, at 8, HEATING CLASS.
SATURDAY, at 8, OPEN CIRCLE.

Blackpool National Spiritualist Church
and Lyceum,
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM at 9-30
and 1-45. SERVICE, 3 and 6-30,
AUG. 4TH.—Mr. BENTLEY, D.N.U.
AUG. 11TH.—LYCEUM, Mr. BATTY.
AUG. 18TH.—Mrs. GEORGE WILD.
AUG. 25TH.—Mrs. PICKLES.

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

SUNDAY, 3, 6-30 & 8. MONDAY, 3 & 7-30
AUG. 4TH & 5TH.—Mr. & Mrs. ROSTRON
of Carlisle.
AUG. 11TH & 12TH.—Mr. J. SMITH, of
Stockport.
AUG. 18TH & 19TH.—Mrs. ROBERTS,
of Oldham.
AUG. 25TH & 26TH.—Mr. PEARSON
of Chorley.

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

SOCIETY ADVERTISEMENTS.

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

SUNDAYS, at 11 and 6-30,
ADDRESS AND CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.

Local Clairvoyant: MRS. W. G. HAYTER

Isle of Wight.

Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE ST.,
RYDE, I.O.W.

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

Ryde Christian Spiritualist Church,
Isle of Wight,
NEWPORT STREET, OFF HIGH STREET.

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

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

SUNDAY, AUG. 4TH, at 11-15 and 7,
REV. G. NASH,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, AUG. 4TH, at 11-15 and 7,
MRS. MEURIG MORRIS,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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

SATURDAY, AUG. 3RD, at 8, and
SUNDAY, AUG. 4TH, at 11 and 6-30,
MR. E. MORRIS,
Address and Clairvoyance.
SUNDAY, AUG. 11TH, MRS. F. STEPHENS

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, AUG. 4TH, at 3-30 and 6-45,
SERVICE AS USUAL.

Margate Spiritualist Church,
CAVENDISH HALL, 186, HIGH STREET

SATURDAY, AUG. 3RD, at 7-30,
SUNDAY, AUG. 4TH, at 3 and 7,
and MONDAY, AUG. 5TH, at 3,
REV. H. RANDALL.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, AUG. 3RD, at 7, and
SUNDAY, AUG. 4TH, at 3 and 6-30,
MRS. F. MOTE.

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

SUNDAY, AUG. 4TH, at 7, MR. ELILA,
Trance Address.
WEDNESDAY, at 7-30, MRS. G. COOKE,
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 4TH, at 11 and 6-30,
MISS L. GEORGE.
THURSDAY, at 8, MRS. M. MORRIS.

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

SUNDAY, AUG. 4TH, at 6-30,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, AUG. 4TH, at 11 and 6-30,
MRS. RUTH DARBY.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, MRS. CROXFORD.

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

SUNDAY, AUG. 4TH, at 6-30,
MISS M. MORETON.
Circle follows Service.
MONDAY, NO MEETING.
WEDNESDAY, at 8, MR. PAIN.

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

SUNDAY, AUG. 4TH, at 11, CIRCLE.
At 6-30, MRS. CALWAY, Address and
Clairvoyance.
SATURDAY, at 7-30, Healing Circle and
Psychometry.
SUNDAY, AUG. 11TH, MRS. LILLY.

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

SUNDAY, AUG. 4TH, at 7,
MR. RONALD BRAILEY.
MUSIC BY ORCHESTRA.

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

SUNDAY, AUG. 4TH, at 11,
MISS EVA CLARK.
At 7, REV. J. J. WELCH.
WEDNESDAY, at 8, MRS. STOCKWELL,
at Shaftesbury Hall, adjoining Bowes
Park Station.

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

SUNDAY, AUG. 4TH, at 11-15, OPEN
CIRCLE.
At 3, LYCEUM.
At 7, Miss F. CAMPBELL, Address
and Clairvoyance.
MONDAY, Closed.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, AUG. 11TH, MRS. PODMORE.

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

SUNDAY, AUG. 4TH, at 11, SERVICE.
At 6-30, MR. LOWE.

At 55, STATION ROAD:
MONDAY, NO MEETING.
WEDNESDAY, at 7-30, PUBLIC MEETING.

SUNDAY, AUG. 11TH, MRS. H. V. PRIOR

SKEGNESS.—Intending visitors or
mediums requiring accommodation,
please communicate with N. SPRING-
THORPE, Town Market, Skegness.

SOCIETY ADVERTISEMENTS.

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

FRIDAY, AUG. 2ND, at 7-30,
MRS. STOCKWELL.
SUNDAY, AUG. 4TH, at 7,
MRS. BROWNJOHN.
FRIDAY, AUG. 9TH, AS ARRANGED.
SUNDAY, AUG. 11TH, MRS. MAUNDER.

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

SUNDAY, AUG. 4TH, at 11,
MRS. STOCKWELL,
Address and Clairvoyance.
At 6-45, "THE STRANGER,"
Address and Clairvoyance.
WEDNESDAY, at 7-45, USUAL SERVICES.

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

SUNDAY, AUG. 4TH, at 11, OPEN CIRCLE
At 3, LYCEUM.
At 6-45 for 7, MR. G. T. GWINN,
Address and Clairvoyance.
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, AUG. 11TH, REV. G. NASH.

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

SUNDAY, AUG. 4TH, at 6-30,
MISS MADDISON.
WEDNESDAY, at 8, MISS EVA CLARK,
Address and Clairvoyance.

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

SUNDAY, AUG. 4TH, at 7,
MRS. YORKE.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, MRS. GRAHAM.

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

SUNDAY, AUG. 4TH, at 3, LYCEUM.
At 6-30, MR. EDMUND SPENCER,
Address and Clairvoyance.

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

SUNDAY, AUG. 4TH, at 11-15,
MR. H. GODFREY.
At 3, LYCEUM.
At 7, MRS. CALVERT.
WEDNESDAY, at 8, MR. D. SEREANT.
SUNDAY, AUG. 11TH, MR. G. T. GWINN.

East London Spiritualist Association
EARLHAM HALL, E.7.

AUG. 4.—MRS. LONGMAN and MRS.
BRYCESON.
AUG. 11.—MRS. BRIGGS.
AUG. 18.—MR. J. G. POLLARD.
AUG. 25.—MRS. CARRIE YOUNG.

Forest Hill Christian Spiritualist Church
BEADNELL RD., FOREST HILL, S.E.20.

SUNDAY, AUG. 4TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MRS. BLANCHE PETZ.
TUESDAY, at 3, MISS J. PROUD.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, DISCUSSION CLASS.

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

SUNDAY, AUG. 4TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, MRS. PODMORE.
THURSDAY, at 7-30, MRS. MAUNDERS.
SUNDAY, AUG. 11TH, MRS. F. LANE.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 4TH, at 7,
 HORACE LEAF, F.R.G.S.,
 Address and Clairvoyance.
 THURSDAY, at 8, Mrs. E. EDEY,
 Clairvoyance.

Gate Christian Spiritualist Church
 ROMFORD RD., FOREST GATE, E.7.

SUNDAY, AUG. 4TH, at 6-30,
 Mrs. M. W. BAGOT.
 At 8, PUBLIC CIRCLE.
 THURSDAY, AUG. 11TH, Mrs. E. G. KENT.
 THURSDAY, AUG. 17TH, THIRD ANNUAL
 MEETING.
 SUNDAY, AUG. 18TH, Mrs. RAINBOW.

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

SUNDAY, AUG. 4TH, at 3, LYCEUM.
 At 7, Mrs. B. STOCK.
 WEDNESDAY, at 8, MEMBERS ONLY.
 THURSDAY, at 8, OPEN MEETING.
 FRIDAY, at 8, LYCEUM MEETING.
 SUNDAY, AUG. 11TH, Mrs. S. D. KENT.

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

SUNDAY, AUG. 4TH, at 3, LYCEUM.
 At 6-30, Mr. E. J. WHITE.
 OPEN CIRCLE after Service.
 WEDNESDAY, at 8, Usual Open-Air
 Meeting on Hackney Downs. Speakers
 invited.
 THURSDAY, at 8, DISCUSSION. At 9-15,
 HEALING CIRCLE.
 SUNDAY, AUG. 11TH, Mr. & Mrs. BAIN.

Hanwell Spiritualist Church
 120, UXBRIDGE ROAD.

SUNDAY, AUG. 4TH, at 3, LYCEUM.
 At 7, Mr. APPELBY.
 WEDNESDAY, at 3, PSYCHOMETRY.
 THURSDAY, at 8, Mr. W. D. WILDE.
 SUNDAY, at 8, FREE HEALING CIRCLE.

Haringay Christian Spiritualists
Mission,

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

SUNDAY, AUG. 4TH, at 11, SERVICE.
 At 7, Mr. F. S. BARKER.
 THURSDAY, at 8, FREE HEALING CIRCLE,
 Mr. CUMMINGS in attendance.
 WEDNESDAY, at 8, Mrs. CROXFORD.

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

SUNDAY, AUG. 4TH, at 6-30,
 Mrs. MENZIES, Address.
 WEDNESDAY, at 8, Mrs. PODMORE,
 Clairvoyance.
 SUNDAY, AUG. 11TH, Miss MOYES
 ("ZODIAC"), Address.

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

SUNDAY, AUG. 4TH, at 6-45,
 Mrs. L. KING,
 Address and Clairvoyance.
 At 8, HEALING CIRCLE.

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

SUNDAY, AUG. 4TH, at 6-45,
 Mr. LANE.
 WEDNESDAY, at 3, LADIES' GUILD,
 Mrs. STEPHENS. At 8, SERVICE.
 LYCEUM every SUNDAY at 3.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 4TH, at 6-45, Address
 and Clairvoyance by Mr. RICHARDS.
 THURSDAY, at 7-45, Mrs. ROBINSON.
 SUNDAY, AUG. 11TH, Mrs. EDWARDS.

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

SUNDAY, AUG. 4TH, at 6-30,
 Mrs. E. EDEY.
 MONDAY, NO SERVICE.

Ilford Psychical Research Society,
 CLEMENTS ROAD, ILFORD.

SUNDAY, AUG. 4TH, at 7.
 DR. W. J. VANSTONE, Address.
 THURSDAY, at 3, LADIES' MEETING,
 Mrs. E. CLEMENTS,
 Address and Clairvoyance.
 FRIDAY, at 8, A MEETING to hear the
 PSYCHIC EXPERIENCES OF MEMBERS.
 SUNDAY, AUG. 11TH, Mr. R. S. HALL.

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

SUNDAY, AUG. 4TH, at 11-15, CIRCLE
 At 2-45, LYCEUM.
 At 6-30, Mr. SNOWDEN HALL,
 Address and Clairvoyance.
 MONDAY, NO MEETINGS.
 TUESDAY, at 8, STUDY GROUP.
 WEDNESDAY, at 8, Mrs. M. MORRIS,
 Address and Clairvoyance.

Little Ilford Christian Spiritualist
Church,

THIRD AVENUE, MANOR PARK, E

SATURDAY, AUG. 3RD, at 8,
 WHIST SOCIAL.
 SUNDAY, AUG. 4TH, at 7,
 Mrs. F. LANE,
 MONDAY, NO MEETING.
 TUESDAY, at 8, HEALING CIRCLE.
 WEDNESDAY, at 8, Mrs. TUFFNELL.
 THURSDAY CIRCLE CLOSED DURING
 AUGUST.

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

SUNDAY, AUG. 4TH, at 11, HEALING
 CIRCLE. At 3, LYCEUM.
 At 6-30, Mr. DAVIS.
 THURSDAY, at 3, SERVICE. At 8,
 Miss M. MORETON.
 SUNDAY, AUG. 11TH, Mr. G. POLLARD.

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

SUNDAY, AUG. 4TH, at 11,
 OPEN CIRCLE.
 At 6-30, Mr. R. H. STURDY,
 Address and Clairvoyance.
 THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, AUG. 4TH, at 11, SERVICE and
 CIRCLE. At 3, HEALING CIRCLE.
 At 6-30, Mrs. EDEY.
 MONDAY, NO MEETING.
 WEDNESDAY, at 8, Mrs. PRINCE.
 SUNDAY, AUG. 11TH, Mr. G. PRIOR.

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

Visitors will receive a hearty wel-
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 and dates to the Secretary, Mrs. PYKE,
 93, Murchison Street, Scarborough.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 4TH, at 11-30, CIRCLE.
 At 3, LYCEUM.
 At 7, Mr. A. BERNARD,
 Address and Clairvoyance.
 THURSDAY, at 8-15, Mrs. A. CALWAY,
 Address and Clairvoyance.
 SUNDAY, AUG. 11TH, Mr. H. BOLTON,
 Address and Clairvoyance.
 HEALING CIRCLE: TUESDAYS at 8.
 LYCEUM every SUNDAY at 3.

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

SUNDAY, AUG. 4TH, at 11, FORWARD
 MOVEMENT.
 At 3, LYCEUM OPEN SESSION.
 At 6-30, Miss EVA CLARK.
 TUESDAY, at 8, HEALING CIRCLE.
 WEDNESDAY, at 3, LADIES' MEETING,
 Mrs. SOONES.
 THURSDAY, at 8, PUBLIC CIRCLE,
 Mrs. PRINCE.

SUNDAY, AUG. 11TH, Mrs. B. PETZ.

Surbiton Christian Spiritualist Church
 MAPLE ROAD, SURBITON.

SUNDAY, AUG. 4TH, at 11-15, LYCEUM.
 At 3 and 6-30, Mrs. E. BALMER.
 WEDNESDAY, Miss L. GEORGE.
 At 3, PSYCHOMETRY.
 At 7-30, Address and Clairvoyance.

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

SUNDAY, AUG. 4TH, at 11,
 Mr. J. F. KAHL.
 At 6-30, Mr. ALEX. MACKIE.
 WEDNESDAY, at 8, Mrs. A. BRITTAIN,
 Address and Clairvoyance.

Walthamstow Spiritualist Lyceum
Church,

THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, AUG. 4TH, at 7,
 Mrs. FLORENCE SUTTON,
 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, AUG. 11TH, CAPT. FROST,
 Address.

West Ealing Spiritualist Church,
 HESSEL ROAD.

SUNDAY, AUG. 4TH, at 6-45,
 Miss HELEN WRIGHT,
 Address and Clairvoyance.
 WEDNESDAY, at 7-45, Mrs. WIRDNAM,
 Psychometry.

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

SUNDAY, AUG. 4TH, at 11-15 and 7,
 Mrs. CARRIE YOUNG.
 WEDNESDAY, NO MEETING.
 LYCEUM every SUNDAY at 3.

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

Monday - August 5th - at 8-30,
 Clairvoyance - Mr. Annable.

Thursday - August 8th - at 8-30,
 Open Circle.

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

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

SATURDAY, AUGUST 3RD, at 8, Mrs. E. EDEY, Psychometry.
 SUNDAY, AUGUST 4TH, at 7, Madam MANYA RICKARD, Address and Clairvoyance. At 8-15, AFTER CIRCLES.
 SATURDAY, AUGUST 10TH, Miss FRANCIS DAUNTON.
 SUNDAY, AUGUST 11TH, Mr. R. R. THORNTON, At 8-15, TRANCE CIRCLE. 1/-.
 MONDAYS, at 8, DEVELOPING CIRCLE. THURSDAYS, at 8, OPEN CIRCLE.

OCCULT RESEARCH SOCIETY AND SPIRITUALIST CHURCH,

CLARENDON HALL, MADELINE ROAD, by the Side of 164, Anerley Road, Anerley, S.E.20.
 Mid-way between Anerley and Crystal Palace Low Level Stations. Croydon & Palace Trams pass within 20 yards.

SUNDAY, AUGUST 4TH, at 3-30 and 6-30, Miss L. THOMAS.
 SUNDAY, AUGUST 11TH, at 3-30 and 6-30, Mr. T. W. ELLA.
 MONDAYS, at 8 p.m., HEALING and STUDY CLASSES.
 FREE. ALL ARE WELCOME.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE,

14, HAND COURT, HIGH HOLBORN, LONDON, W.C. Subscriptions 2/6 yearly. 2d. per week per volume.

MONDAY, AUGUST 5TH, BANK HOLIDAY. TUESDAY, at 3, Mrs. BETTS. At 7, Mr. S. FOSTER.
 WEDNESDAY, at 3-15, Mrs. BETTS. At 7, Mr. EDWARD KEITH.
 THURSDAY, at 3, Mrs. GABRIEL. At 6, Mrs. MIDDLETON.
 FRIDAYS, at 3, Mr. EDWARD KEITH. At 7, Study Group, Mr. ANTEN.
 Hours: 12 to 7 (Closed Saturdays and Sundays). VISITORS WELCOME. ETHEL A. KNOTT.

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SNOWDON HALL, 58, BEULAH HILL, LONDON, S.E.19.

SOCIETY ADVERTISEMENTS.



SUNDAY, AUG. 4TH, at 7.
 MRS. M. STEBBING, F.R.S.
 WEDNESDAY, AUG. 7TH, at 7-30.
 MR. W. MARTIN.
 After Circles at close of services.
 HEALING & DEVELOPING CLASSES.
 SATURDAY EVENING—
 HOME CIRCLES at 7-15 p.m.
 Ask for Monthly Programme.

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

FOR SALE, American Organ (Stanley) 13 stops, walnut, elaborate top with mirror and music compartment. In splendid condition. Suitable for church or school. Bargain, £20.—Apply D.C.E. Two WORLDS Office, Manchester.

CHANGE OF ADDRESS.—Mrs. LILLY, the East End Healer, has removed to 19, Stourcliffe Street, Edgware Road, W.2. (near Marble Arch). Trance diagnosis by spirit doctor. Miraculous cures effected. Fees very moderate. Write for appointment.

LADY-SECRETARY required, ultra-refined mediumistic nature, fond of literature and music, by gentleman (married) living in country mansion. Ideal psychic surroundings. Good typist, age about 30. Qualification, not age, chief consideration. Write, with full particulars, true age, and, if possible, enclose photo (returnable). Only a really earnest gentlewoman need apply. State if can drive a car.—"Priory," c/o Two WORLDS, 18, Corporation Street, Manchester.

Miscellaneous Advertisements.

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

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

Miss DAUNTON attends "Open Door Library," 14, Hand Court, High Holborn (near First Avenue Hotel) every Tuesday, 6 to 8 p.m., for Clairvoyance.

Mr. EDWARD KEITH, Clairvoyance daily, 12 to 6. Open Circles for Clairvoyance, etc. Wednesdays at 7, Fridays at 3. Sole address: The Open Door Library, 14, Hand Court, High Holborn, W.C.2.

Mrs. E. A. CANNOCK, 56, Barrowgate Road, Chiswick, holds an At Home every Thursday at 3. Mornings reserved for Diagnosis and Treatment. Phone: Chiswick 1184.

Mrs. HUGHES holds spiritual circles on Sundays at 7, Tuesdays and Fridays at 8. Only sincere seekers desired—311, King Street, Hammersmith, W.6 (side door).

Mrs. LILLY, Deep Trance Medium, Clairvoyant and Clairaudient, holds special group sittings for clairvoyance every Saturday evening at 7-30. Limited number of sitters. Also special developing circle under her personal supervision. Apply to MAX GIFFLESON, Sec., 19, Stourcliffe Street, Edgware Road, W.2. (near Marble Arch).

Mrs. MOSS, Developing Circle, Mondays at 8. Demonstrations, Thursdays at 7-30—38, Tytherton Road, Tufnell Park, N.19. Phone: Archway, 3394.

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

Mrs. WILLIAM EDWARDS, Clairvoyante, Psychometrist. Psychometry, Fridays at 3; Open Developing Circle, Fridays at 8. "At Home," Tuesdays, 3 to 5.—15, Champion Grove, Denmark Hill, S.E.5.

RONALD BRAILEY, Clairvoyant, 11 to 6. Circles. Tuesdays and Thursdays at 8. 90, Sunny Gardens, Bus 605, Bayswater Green. Phone: Hendon 188.

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

SPEAKERS' OPEN DATES

JOE DICKINSON, Yorkshire's first Clairvoyant and Clairaudient, has a few vacant dates at liberty for those who wish to fix up with Societies. No tance no object. Secretaries note new address: 40, Torkington Edgeley, Stockport, Cheshire.

MOSTON SPIRITUALIST CHURCH (S.N.U.), CHURCH LANE, invites Speakers and Mediums within a radius of miles, for bookings for 1930. Expenses only.—Apply J. R. PARKER, 13, W. moreland Street, Queen's Park, Chester.

SCARBOROUGH FIRST NATIONAL SPIRITUALIST CHURCH, Affiliated S.N.U. and B.S.L.U., No. 2, BOROUGH (entrance London Inn). Visitors will receive a hearty welcome. Will Speakers willing to be booked? fees only please send terms and to the Secretary, Mr. J. A. BAYLY, Northleigh, 5, Blenheim Street, Scarborough.

SMETHWICK SPIRITUALIST CHURCH (holding three to four hundred people) would like to communicate with Speakers and Mediums on open dates for 1930. Please state terms of service to the Hon. E. SKELDING, Grassmere House, Regent Street, Smethwick.

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