



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

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

No. 2176—Vol. XLII.

Friday, August 9, 1929

Price TwoPence.

MARLEBONE SPIRITUALIST ASSOCIATION LTD.

PUBLIC WORSHIP: SUNDAYS AT 6-30.

ÆOLIAN HALL, New Bond Street, W.

SUNDAY, August 11th, at 6-30.

Mr. GEORGE CRAZE, Address.

Mrs. ESTELLE ROBERTS, Clairvoyance.

Silver Collection on entrance.

HEADQUARTERS, 4, Tavistock Square, W.C.1.

Telephone: Museum 0870.

Participation in the following facilities to investigate
Psychic Phenomena is confined to Members and Associates.

MEETINGS.

SUNDAY, AUG. 12TH, at 3, Psychometry, Mrs. M. MORRIS.

TUESDAY, AUG. 13TH, at 7-30, Clairvoyance, Mrs. JOHNSON.

WEDNESDAY, AUG. 14TH, at 7-30, Mrs. CANNOCK, Clairvoyance.

Group Seances for Trance and Normal Clairvoyance.

THURSDAY, AUG. 15TH, at 7, Mrs. JOHNSON.

WEDNESDAY, AUG. 14TH, at 3, Miss MANSFIELD.

SEANCES for ECTOPLASMIC PHENOMENA (in Red Light).

WEDNESDAY, at 7-30, Mrs. HENDERSON.

PRIVATE SITTINGS.

Trance Mediumship, Mrs. D. ROBERTS.

Trance Mediumship, Mrs. BARKER.

Trance Mediumship, Miss F. CAMPBELL.

Trance Mediumship, Mrs. MORELL.

Clairvoyance and Trance Mediumship, Mrs. A. JOHNSON.

Clairvoyance and Trance Mediumship, Mrs. CANNOCK.

Clairvoyance and Trance Mediumship, Mr. G. BOTHAM.

LIBRARY.

Nearly Two Thousand Books. Open daily except Saturdays.

An invitation to become a member is extended to all

who wish seriously to investigate the claims of Spiritualism.

Mr. S. F. FREEMAN, Hon. Members' Secretary, will be pleased

to receive applications from intending members and associ-

ates. Subscriptions: Members, 10/-; Associates, 1/6

yearly. All correspondence to the Hon. Secretary.

WIMBLEDON SPIRITUALIST CHURCH.

Accepting the Leadership of Jesus Christ.

136, HARTFIELD ROAD, WIMBLEDON, S.W. 19.

SUNDAY, AUG. 11TH, at 11, Mrs. FLORENCE LANE.

Address, Spirit Descriptions and Messages.

At 6-30, Mr. HARRY GILLESPIE.

WEDNESDAY, AUG. 14TH, at 7-30, Mrs. EDITH HINES.

Address, Spirit Descriptions and Messages.

HEALING (no charge), Mondays, Tuesdays and Thursdays,

10 to 8. Wednesdays, 3 to 5-30.

LONDON SPIRITUAL MISSION.

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, AUG. 11TH, at 11, Mr. EARNEST MEADS.

At 6-30, Mrs. ALICE HUNT.

WEDNESDAY, AUG. 14TH, at 7-30, Mr. STEPHEN FOSTER.

Clairvoyance.

North London Spiritualist Association,

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SUNDAY, AUG. 11TH, at 11, Miss FRANCIS DAUNTON.

At 7, Mr. MAX GITTLESON.

WEDNESDAY, AUG. 14TH, at 8, Mrs. MURIEL MORRIS.

SUNDAY, AUG. 18TH, at 11, Mr. ERNEST MEADS.

At 7, Mr. EDWARD KEITH.

All friends attending the Service are invited to the After-

Circle at the close of the Sunday evening service.

LYCEUM every SUNDAY at 3.

WHIST DRIVE every SATURDAY at 8.

Rochester Square Spiritualist Temple,

GARDEN ROAD, CAMDEN TOWN, N.W.

SUNDAY, AUG. 11TH, at 6-30, MRS. B. ANDERSON.

SUNDAY, AUG. 18TH, at 6-45, Mr. HERBERT SPENCER.

Every MONDAY, at 8, Mrs. ARNOLD'S CIRCLE.

Every WEDNESDAY, at 3, LADIES' WORKING PARTY.

Every THURSDAY, at 8-15, Mrs. QUINEY'S SEANCE.

Every SATURDAY, at 8, OPEN CIRCLE.

LYCEUM every SUNDAY at 3.

HEALING: SUNDAY at 3-15, TUESDAY at 7-15.

PSYCHIC DEVELOPMENT.

PSYCHOSENSICS

THE HOME TRAINING CORRESPONDENCE

COURSE WITH A WORLD-WIDE REPUTATION.

SPECIAL TEXT BOOKS by F. BRITTAIN.

Send for Pamphlet: "The Key to the Gifts and Powers of

the Spirit," with 14d. stamp for postage to—

SECRETARY, PSYCHOSENSIC TRAINING INSTITUTE,

28, ST. STEPHEN'S ROAD, LONDON, W.2.

South African Representative: PSYCHOSENSICS, P.O. Box,

4122, JOHANNESBURG, SOUTH AFRICA.

THE BOOK FOR ALL PSYCHIC STUDENTS.

"SYMBOLS AND THEIR INTERPRETATIONS."

By F. BRITTAIN.

Price 1/6, postage 2d. extra; or order from your bookseller.

HYPNOTISM.

By J. MILNE BRAMWELL, M.D.

Dr. Milne Bramwell is the acknowledged authority
on the phenomena of hypnosis, and his success in
the use of suggestion as a remedial agent has been
instrumental in obtaining recognition of the
importance of the subject from the medical pro-
fession no less than from the general public. The
present work records the results of the researches
and experiments of twenty years.

Price 7/-, post paid.

THE TWO WORLDS OFFICE, MANCHESTER.

STEPHEN FOSTER,

THE ASHRAMA,
45, LANCASTER GATE, HYDE PARK, LONDON, W.2.

EVERY THURSDAY, at 3, an "AT HOME."

EVERY THURSDAY, at 8, TALKS ON PSYCHIC SUBJECTS.

MALVERN HOUSE HEALING CLINIC.

Magnetic Healing.

Advice Free. Treatment by Appointment.
Phone: Chorlton 393. Call or Write to

JAMES KITE, N.A.T.M. & M.N.Ch.A.

105, Withington Road, Whalley Range, Manchester.

HUMAN PERSONALITY AND ITS
SURVIVAL OF BODILY DEATH.

By F. W. H. MYERS.

REPRINT of the 7/6 Edition. Bound in full cloth, good
paper and unabridged, pp. XIV+308. Crown 8vo.

PRICE 3/6, post paid 3/10.

A STANDARD WORK and by an eminent Scholar and
close Student, whose many years of research work have
made this a TEXT BOOK.

One of the leading works on this subject, and should
be read by every investigator.

THE TWO WORLDS OFFICE, MANCHESTER.

Man's Survival After Death.

By CHAS. L. TWEEDALE.

THIRD EDITION. PRICE 10/6. POSTAGE 6d. EXTRA.

"THE TWO WORLDS": "A whole armoury. Convincing and
masterly."

"LIGHT": "No book so comprehensive, so instructive,
so well worth the price, as this."

"BRISTOL TIMES": "Epoch-making; a standard of
standard works. Most thrilling and profoundly
interesting."

"HARBINGER OF LIGHT": "Ablest work extant."

SIR A. CONAN DOYLE: "Mr. Tweedale has written the
best book."

ROBERT BLATCHFORD: "Astounding; as full of marvel
as of logic. I cannot describe it."

DR. LINDSAY JOHNSON: "Most convincing and best
written book in existence."

HANNEN SWAFFER: "The work above all others for the
sceptic. The one book to influence them."

THE TWO WORLDS OFFICE, MANCHESTER.

Is Death the End?

By JOHN HENRY REMMERS.

Our main object in this work is to reach those for whom
the sun no longer shines, whose lives have been darkened
by the apparent loss of a loved one. I, too, have passed
through the valley of the deepest night. My boy was the
song of songs to me, and I loved him with a love supreme,
just as you loved that one who left you as my boy did. We
meet on holy ground. Ours is a language understood only
by those who have suffered as we have. I know that no
creed or dogma can illumine your darkened way. Either
that personality you loved so well has perished—or it has
survived! Half-way measures no longer satisfy. Blindly
you are groping for facts, your are lost just as I was. But be
of good cheer; there is a narrow trail which will lead your
parched soul to the green heights of reality, and there you
may drink and drink deeply.—THE AUTHOR.

Cloth, 7/6. Postage, 6d.

THE TWO WORLDS OFFICE, MANCHESTER.

IMPORTANT ANNOUNCEMENT

BRITISH COLLEGE OF PSYCHIC SCIENCES
59, HOLLAND PARK, LONDON, W.11. Tel. 3981.

PLEASE NOTE.

THE COLLEGE WILL BE CLOSED FROM 3
AND WILL RE-OPEN ON 1st SEPTEMBER
PREMISES: 15, QUEEN'S GATE, LONDON

Telephone: WESTERN 3981.

All enquiries to new address after 18th
New Syllabus on application. Ready 1st S

"PSYCHIC SCIENCE."

VOL. VIII., No. 2. JULY, 1911

Special Illustrated Article on "APPORT MEDIUM"
Remarkable Photographs, Healing Mediums

EDITOR: STANLEY DE BRATH, M

Can be obtained from the College, 2/9 post free.
Sample Copy Free.



MR. JOHN WARD,
Bloodless Surgeon and He

IN ATTENDANCE AT

Manchester: "EASTHOLME," 2,

MOOR ROAD, STOCKPORT

Wednesday and Saturday, 10 a.m.

At 21, BRUNSWICK ST., ARDWICK

Fridays, 10 a.m. to 6 p.m.

London: 156, HARROW ROAD

(Paddington Station),

Monday, 10 a.m. to 6 p.m.

10 a.m. to 1 p.m.

STANDARD WORKS BY E. W. & M. H. W.

A Guide to Mediumship

Cloth Bound, 6/10. Stiff Boards, Separate Parts.

PART I.—MEDIUMSHIP EXPLAINED.

PART II.—HOW TO DEVELOP MEDIUMSHIP.

PART III.—PSYCHICAL SELF CULTURE.

SPIRITUALISM IN THE BIBLE. Cloth Bound.

Stiff Boards, 1/8.

Five Pertinent, Pithy Pamphlets. Thought provoking

instructive, 1/2 the set.

Post free. Prompt despatch. Remittance with

Apply to Mrs. M. H. WALLIS, 83, Stanhope Av., London

or to THE TWO WORLDS OFFICE, MANCHESTER.

Books for Your Library
at a Big Discount.

Joan of Arc of England. By JOHN LAMOND, D.D.

The Earthen Vessel. By PAMELA GLENCONNER.

Stead the Man. By EDITH K. HARPER.

Psychical Research for the Plain Man. By S. M. KING.

Modern Saints and Seers. By JEAN PINOT.

The First Christian Generation. By JAMES THOMAS.

God in the Universe. By J. W. FRINGS.

Letters on Life. By W. ROBERTSON NICOLL.

The Other Side God's Door. By MABEL NIXON ROBERTSON.

Parcel No. 829. NINE BOOKS. New. Bound in cloth.

Published Price, 50s.

Clearing Price, ONE GUINEA. Carriage paid overseas.

THE TWO WORLDS OFFICE, MANCHESTER.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,176—VOL. XLII.

FRIDAY, AUGUST 9, 1929

PRICE TWOPENCE.

Personal Experiences of a Psychic.

HOW I BECAME A CLAIRVOYANT, AND MY EXPERIENCE
OF A SPIRIT FORM WHICH APPEARED TO ME WHEN
QUITE A YOUNG GIRL.

By MADAME DE VANE.

AS NEAR AS I remember I would be about ten years old when this incident took place: One winter's evening, about 1830, I had retired to bed with my two sisters, who were much younger than I. We were never allowed a light in our bedroom. This mother always took down into the kitchen after she had seen us safely to bed. My father, a business man, was away at the time, and my mother, who had some purchases to make that evening, locked the door and left the house.

As I lay in bed I heard her footsteps die away in the distance, and my sisters were soon asleep. Quietly getting out of bed, I made my way downstairs, where a good fire burned in the grate, and on the table stood an oil lamp. This had been turned down by my mother before she left the house. I sat for a while before the fire; all was silent in the kitchen save for the tick-tick of the clock upon the mantelpiece. Near the fireplace was a recess that went well back, and from this a sound caught my ears that made me start. I was very much frightened at what I saw emerge from the recess just as I was about to make my way upstairs. Out of the recess, and in full view of the firelight, there appeared an old woman dressed in a white gown and a white cap with a frill around it, and from underneath this heavy wisps of white hair. She made as if to come towards me, and with one bound I turned and fled upstairs and into bed.

On the following morning I explained to my mother what had taken place. She then told me I had the gift of clairvoyance, and when I was old enough she would explain to me all about it. As the years went by I attended Spiritualistic seances with my mother, and soon became a medium. Some time after my marriage I was at tea with my mother, and our conversation led to the old lady I had seen many years before. To my surprise my mother told me who she was, and, unlocking a drawer, produced a photograph, which she handed to me. It was exactly the same old lady.

I was surprised when my mother told me the old lady was an aunt of my father's, who died four years before I was born. My mother has the photograph of the old lady in her possession to this day.

One Midsummer's day in 19— I went to visit, by appointment, a lady who lived in a fashionable house on the outskirts of a large town in the North of England. Many Spiritualistic messages I had given her at different periods she had found very helpful. This lady and I were seated in the drawing-room. I well remember it was a lovely summer afternoon. The conversation led to her son, who was going abroad, and she remarked how lost she would be after he had gone. I then gave her a message that was given to me by a spirit form who was standing at the back of her chair, and described the form. The lady recognised the spirit form as that of her father, who she said had been drowned at sea many years ago. I felt a powerful influence when I received the message from him asking me to warn his daughter not to let her boy, whose name he mentioned, sail on the liner T—, as it would go down. After this he vanished from the room, and I gave the message to my friend.

Some months later news came that the ill-fated vessel had gone down. As a result of the warning the son did not sail, and thus his life was saved. Months afterwards her son did go abroad, where some two years later his mother joined him. They have been there a good number of years, and she has written to me many times, and states that she quite often attends Spiritualistic meetings there, and still finds them a great help to her.

One Christmas Eve in 19— I had an invitation to a party at a large house on the outskirts of I—. When I arrived I found a great number of guests having a jolly time. As the evening wore on someone suggested a game of hide and seek. This I enjoyed immensely. It was an old house with many nooks and corners. I had been there many times, and knew the rooms well. At the end of a corridor was what is called the "green room," and in this I went to hide. It was then I found I was not alone. I was quite certain no one had passed me. The person in the room as I entered was standing with one arm resting on the mantelpiece, and was a lady of stately build. She was very beautiful, but what struck me most was her quaint dress of the Victorian period, and that from her shone a strange light. I quickly realised it was a spirit. I was not a bit afraid, and addressed the lady. "Who are you, friend?" I asked, taking a step towards her, and this was her reply: "Tell J. to write at once and send those papers back, and he will win through." With that she vanished.

I left the "green room" and came downstairs. Among the guests in the room, making merry, and standing near some palms, was no other than J. himself. I gave him the message, which he promised to carry out. A month later this gentleman came to see me, and told me the message had saved his property.

I have some friends who live in a quaint old house on the east coast, and for many years I have occasionally stayed with them. On one of my visits I met a lady guest who was a medium, and we soon became friends. We both attended a seance where my friend was the medium, and subsequently came along home with some friends who had been invited to supper.

A gentleman who had come from abroad was one of the company. He for many years had carried on Spiritualistic work. He related the following incident: One evening he was seated alone in his study, when the door bell rang. Rising from his chair, he went to open the door, and to his surprise no one was there. He went back, and was about to close the study door when he found he was not alone, for, seated in a chair, was an old man whom he recognised as his grandfather, and who spoke just three words, which were "Don't go, Tom." The old man then vanished. This gentleman understood the message, which he carried out, and through this a great service was rendered in his life. This same gentleman still carries on the good work of Spiritualism at a large church beyond the seas.

One day I was asked to visit a sick friend, who lived in a village about three miles from my home. I arrived at the cottage of the invalid, a girl who was in her twenty-first year, and sat with her a great part of the afternoon. Before I left I promised to see her again, but this was not to be. That same night I had occasion to enter my bedroom to change my dress, having made arrangements to go to a theatre. Quickly I got into my dress, and then as I was about to place a rope of pearls round my neck, through the mirror I saw someone standing at the back of me. It was no other than the friend I had been to see in the afternoon.

We were soon on our way to the theatre, when one of

the party remarked as we alighted from the taxi that the sick girl whom I had seen in the afternoon had passed away.

I asked my friend if she knew when she had died, and this she told me. Strange to say, this was exactly the time I had changed my dress earlier in the evening. This incident I related to my friends on the following day. A few days later at a seance a message was given me from a spirit friend who was with the girl who passed away only a few days before. She told me she came to see me shortly after she had left the body, and was glad to know she could live again.

Many years ago I made the acquaintance of two young ladies, who had made an appointment to see me. They were sisters, and were interested in Spiritualism, and used to attend our seances a great deal. Both were anxious to hear something about a missing relative, and as regards this matter I helped them a great deal by the aid of an article that belonged to the elder of the two. My attention was drawn to the younger of them, to whom I gave a message.

"You will get in touch with a gentleman who is related to you, and will go to live in his surroundings for a time." I gave her his description, and said "This will come to pass through something unforeseen that takes place, and you will undertake duties you have never done before." This news seemed very strange to her.

A year or more passed, when one day both sisters came to see me. The younger of the two told me that everything had happened as I told her on the last visit to me over a year ago.

Three months after her first visit a telegram arrived to inform them a sister was ill, and on the following day she died. After the funeral, explained the younger of the two sisters, she was asked to stay and look after the young children, and this she undertook to do. "You said I would receive a sum of money," she said. "That came true." "You also said that the next time I paid you a visit I would be wearing black. You see I have it on. But little did I think it was for my dear sister, who was very dear to me."

Many years have passed since my interview with this young lady, who is now married, and lives in the south of England, where she takes an interest in Spiritualistic seances, and is also a medium.

Our Purpose in Life.

By LILY BEECHAM.

God sends His children on this earth of ours for a specific purpose. Each one has to fulfil his or her part in the plan of the universe. No one else can do our share. It is for our working out alone. We can help each other, certainly, but we must each try to accomplish what is essentially our own task in life. There is quite as much trouble caused in the world by "leaving undone the things we ought to have done," as there is in doing positive wrong.

When it is too late, don't we wish we had spoken that kind word to the overburdened heart, or sent out a kindly thought to our poor brother who had knocked up against the hard realities of life? We thought about it, of course, but we didn't do it, with the result that we missed a golden opportunity.

Some people act on impulse, others get the impetus to do things but are afraid what people will say or think. Never be afraid of doing a kind action, or sending out thoughts of loving sympathy to those who need them. We know "that thoughts are living things," and "as a man thinketh so is he." We can make believe we are something better than we are, for a time, but God knows our inmost thoughts and can read our hearts, and it is not what we appear to be, but what we really are that will count when we lay aside our earthly garment.

We Spiritualists believe that our angel friends are ever with us, round and about us. Therefore if anyone ought to lead a straightforward, sincere, 100 per cent. efficient life, the Spiritualist ought. We cannot do a base or unkind act when we realise our guardian angel is walking by our side, but we can rise to the highest heights by the same

realisation. We may see as through a glass darkly, but at the same time we know the guiding hand is there to help us along the path of life, to help us to realise the best that is in us, and to help us to serve our fellow-man. Let us have as our motto, "Service," service to God and our fellow-man. That is what the angel messengers come for from Summerland. "Service." We could not go on if they did not come to help and guide us. It is the service of love.

Every living thing on this earth is here for a specific purpose. Even the flowers in the garden have a mission to perform. You may say, yes, they are here to beautify the earth, but they do more than that. Ere they die they send off seeds so that they sow for a future time, and the bloom is therefore continuous from year to year. Let us then, take a lesson from the flowers, and sow seeds that shall bloom and bring forth a glorious harvest in that beautiful Summerland where angels dwell. Don't let us have the regret of "bare patches" in our spiritual garden. The seeds of loving kindness and sympathetic understanding and helpful assistance to those in need are rare plants blooming in the heavenly spheres. They diffuse perfume and make harmonious music in the ears of the loved ones who come day by day to inspire and help us. The light of God is upon those flowers, and they never fade or die away. We may think sometimes the seeds we sow take a long time to germinate, but they will come to life again sometime somewhere, when we least expect it.

We have often sung "Kind words never die," neither do they. They bring warmth, hope and life to many a weary soul, and the seed of an abiding hope is many times sown in the heart by just the simple act of speaking kindly. That is part of our purpose here. What did the Christ say when his mother found him talking to the learned men in the temple? "Wist ye not that I must be about my Father's business?" We must all be about our Father's business, and many times it is the little child who shows us the way to do it.

"God is a spirit, and they that worship Him must worship Him in spirit and in truth." Lip service alone is not enough. We must follow the example of the Nazarene and give heart, mind, hand and voice in the service of God and our brethren. We must remember that actions speak louder than mere words, and those outside our Spiritualism take notice how we live and move and have our being much more than they listen to our words alone. May we, knowing this, try to live so that our light will shine and draw all men to the glorious truth that we have already grasped, so that they too can grasp the vast possibilities of life, here and hereafter.

Our purpose here on this earth plane is to learn and gain that knowledge of the truth which is to be acquired by all who will take the trouble to prove all things. We are told to ask and we shall receive, seek and we shall find, knock and the door shall be opened unto us. When the door of spiritual vision is opened and we can see those angels of love and truth, and receive their messages of hope and comfort, then we know it is indeed a truth that we have fully received. Let our aspirations be high and spiritual, and we shall attract unto us those forces for good which are ever ready to help and counsel us. If we aim for that which is spiritual the material will follow.

The God of nature is a God of love, and He will provide for His children. Let us pray that God will open our eyes that we may see, unstop our ears that we may hear, and put words of wisdom and understanding on our lips. What happened in the day of Pentecost in the upper chamber where the disciples were gathered can happen every day to those who are earnestly seeking after truth. We know it does happen.

Of course we have always held the belief that there was life after death, and that some day we should meet our loved ones in heaven. We also believed that there were many mansions in heaven. Now we have put aside our belief for the knowledge that truth and understanding gives to us, and we know that there are many mansions, also that we are here and now building our own mansion for when we cast aside our earthly frame. Let us see to it therefore that

well and truly. Don't let us do any jerry building, of one stone of truth, of love, of unselfishness and fitness on top of another, and leave no room for any second-rate bricks. Let each day of our sojourn be another stone of real worth in the home we are building day by day. Those of us who have this truth of return in our hearts, and can receive the guidance that these heavenly messengers bring to us, have no fear of the future state if we follow out what these messengers of love and light give unto us. We hear of those who are afraid of death. That is because they fail to grasp the truth of Spiritualism. Our ism takes away fear. We know that death is only a door through which all must pass. It is the gateway to life—life ever-lasting with those who have gone before, a life of fullness, joy, and a gathering in of the harvest of what we sowed while we were upon the earth. O, may we sow well, then we shall reap a golden harvest in the fullest sense of the word. Jesus said, when speaking of the people who were searching for "truth," "The field is white, but the harvesters are few." People everywhere are looking for the seed, the seed of spiritual truth. They have sown this or that, they have hoped for one thing or another, until their minds are full of conflicting emotions, they know not what to believe.

O ye who have the blessed knowledge of spirit return and its attendant blessings, go ye out into the highways and byways and scatter the seed of truth round and about. Take the message of truth to those in doubt, the light to those in the darkness of unbelief, and tell them what you know. Knowledge is a step higher up the ladder of progression than belief, and we who have that knowledge can say, "We know in what we have believed." Let us share this knowledge unto others. Get them to seek earnestly, gently and sincerely, and we know they will find what they seek.

One bit of proof is worth a whole book of theory; and we know if we do our part and carry the truth with us to those who seek, we shall be building our mansion on a sure and solid foundation. We don't need to wait until we are on a platform speaking to a crowded congregation. We can carry the truth anywhere, any time we find one in need of it. Where two or three are gathered together our heavenly Father has promised to be in the midst. The power of the Holy Spirit can bring Pentecostal grace anywhere, to a sincere and earnest worker in the cause of truth. Therefore, pray that ye all may strive to fulfil the purpose of life for which ye were sent to Mother Earth, as F. L. Hosmer

For not in far-off realms of space
The spirit hath its throne;
In every heart it findeth place,
And waiteth to be known.

Thought answereth alone to thought,
And soul with soul hath kin;
The outward God he findeth not
Who finds not God within.

And if the vision comes to thee,
Revealed by inward sign,
Earth will be full of Deity,
And with His glory shine.

Then go not thou in search of Him,
But to thyself repair;
Wait thou within the silence dim,
And thou shalt FIND Him there.



The results of criticism are, amongst others, to deliver man's mind from the burden of unsupported fancies and fears.—S. A. MELLOR.

That man is a trinity made up of "body, soul and spirit" was a cardinal tenet in the faith of many ancient Greek philosophers, who thus clearly recognised the dual character of man's mental or spiritual organism.—T. J. HUDSON.

James H. Hyslop—X.

OUR reviewer recently referred to the outspoken introduction written by Prof. Weston D. Bayley, M.D., to the volume of Hyslop communications recently published by Miss Gertrude Tubby.

Prof. Bayley was formerly Professor of Nervous and Mental Diseases to Hahnemann Medical College; Neurologist to St. Luke's Hospital, Philadelphia; the Women's Homeopathic Hospital; West Jersey Hospital; and Consulting Neurologist to Misericordia Hospital, Philadelphia.

We take the following excerpts from the introduction:

"It may be safely said that if all of the recent and contemporaneous material were freely available for detailed record and study, there would be such a formidable total that even the professors of psychology, who now teach (under that false caption) nothing but brain physiology, would be compelled to realise that the only possible science of psychology must grow, as it inevitably will, out of the developments of psychical research. There is no other source of substantial or credible information regarding the nature of mind and its relation to the body. This is in no wise a disparagement of the importance of the study and teaching of the functions of the brain, since the present writer has given forty years' attention to that particular subject. It is merely an insistence that things be called by their right names!

"At present there is little open recognition of this infant science in our great centres of learning. It is quite possible that were the Richard Hodgson Memorial Fellowship in Psychical Research in Harvard University adequately endowed the subject would be appropriately taught by trained and competent specialists. In some universities the accredited teachers of psychology continue sublimely uninformed regarding these psychical studies, as is readily manifest by some of their oracular discourses. In others, there are teachers privately interested and well qualified, but should they proceed to didactics they would be doomed to dismissal by trustees who are usually dominated by some particular brand of orthodox theology.

"But both collegiate and popular attitudes are progressively altering, as they have always done, under the pressure of legitimate and competent observation. The Harvard of to-day, with its magnificent curriculum, can scarcely credit the Harvard of old, whose (then) President sanctioned the murderous horrors of Salem. Especially in England has psychical research become even religiously respectable. An increasing caution is now observable, in that eminent professors rarely declaim on this subject with a vociferousness measurable in inverse ratio to their competency.

"Theology (whose very essence is based upon a host of similar manifestations, only with less credentials than are patent in modern ones) passed them by on the other side of the road. The orthodox sciences were similarly evasive. Even the quasi-sciences of psychology and biology—not yet sure of their own legitimacy—turned a deaf ear to the wailings of these fantastic creatures.

THE ATTITUDE OF SCIENCE.

"It is unfortunate that some men of scientific prominence in other departments of inquiry may successfully gloss over their ignorance of psychical matters, yet carry an authoritative weight that is purely fictitious and of no more value than the opinions of a bootblack. It may be remarked that the status of contemporaneous psychology, as related to its possible future, bears the same general relation that alchemy once did to modern chemistry; and its progression into an established science is a matter of human perspective, human inquiry, and time. Once this is realised, it carries with it the implication that scientific endeavour should always manifest a proportional modicum of scientific modesty. Mind may indeed be an elusive and at present an entirely uncomprehended activity of cerebro-spinal neuron bodies. On the other hand, it may be an equally puzzling and obscure separate entity which has builded, and temporarily utilises, the complex structure called the physical body; and is inherently capable of sur-

viving its destruction. There is just as much presumptive evidence for the one concept as for the other, and the interrelation of mind and body still remains a profound mystery.

THE BRITISH S.P.R.

"The Proceedings and Journals of the Societies for Psychical Research are rich in material, and the wealth would have been much greater had Dr. Richard Hodgson lived, or had the records of the Piper material been left in this country (America) and entrusted to the care of Professor James H. Hyslop, by whom they would have been vitally used, instead of being carried to London, where the manuscripts have been virtually buried, until most of those who could have explained and clarified the bulk of unpublished cases have died. Only one case was worked out for the publication in the English office (if memory serves me rightly), and that was the 'Junot' series. Anent this I have a personal letter from Mr. 'Junot,' in which he regretted that he had not been shown the manuscript before publication, since he could have clarified numerous points and given additional explanatory data.

"Some of the most competent students of this mass of material have reached the conviction that the only possible explanation that will account for all of the data is the survival of a human personality who, with rare opportunity and encountering inconceivable difficulties, can hark back in a fragmentary and often confused way to the friends in our life.

TELEPATHY.

"Telepathy has been discussed in great detail by various writers, and the consensus of opinion is that it is inadequate to account for all of the facts. There are some of us who comfortably evade an evaluation of our material in its entirety, but pick out things here and there to support some pet preconception, and then with an impressive wave of the hand announce a pronouncement, 'All of these phenomena are merely telepathy.' This is a very comfortable means of dismissing the whole matter, providing there is no impudently inquisitive interrogator within earshot who rudely demands a comprehensive definition of that term. The self-satisfied telepathists of the present day are mostly recruited from the type of college professors which Dr. Hyslop with an amusing impatience designated as 'Philistines.' They are confronted with an inevitable embarrassment when it is necessary for them to 'explain' psychical phenomena. It is imperative that this be done in a purely orthodox fashion. The term telepathy is a meaningless fiction, but comfortably endowed with high-powered respectability.

THE ATTITUDE OF THE THEOLOGIAN.

"When psychical research finally lays the foundation for a real science of psychology, the reaction of the average expounder of Christian theology is easy to predict:

"(1) Should the spiritistic explanation fail in the ultimate explanation of psychic material, the preachers will continue with the familiar vocal unction, 'We have always insisted upon the limitations of science. Conditions of immortality remain the precious pearls of faith, as enunciated by the infallible scheme of salvation.

"(2) If the spiritists prove their case, there will be a similar sanctimonious rolling of clerical eyes, only with the necessary readjustment of text: 'Have we not always taught that the soul survived the calamity of bodily death? Now comes a scientific psychology which verifies the infallibility of Scripture.'

"Either outcome will work out with no visible disturbance of the brainy material sitting in Sunday morning pews; since fixed custom precludes the possibility of anyone arising and taking issue with the customarily unverifiable theological assertions; and, furthermore, even were this possible, its occurrence would be a rarity because those who have rationally studied theological problems and are conversant with ecclesiastical history remain at home or otherwise spend the day more profitably.

"To those who have devoted a lifetime of study to the intricate problems of the relation of life and mind, the mass of ignorant twaddle handed out Sunday after Sunday to the credulous, by ignorant preachers, would be pathetic were it not funny.

THE WORK OF PROF. HYSLOP.

"Professor Hyslop had, with wonderful persistence and precision, placed on record a vast amount of experimental material, fully accredited and exact, maintained in accordance with the standards of evidence, data, together with his detailed commentaries and objections, are a matter of public record. What he thus accomplished is his greatest monument, and no marble could be more imperishable. After his death some regarded it as an imposed obligation to give this devoté (in case he survived) every facility to communicate since it was natural to assume that intense interest in living would continue after he had passed away. His association with him in his work made it an imposed obligation upon Miss Tubby that she should, to the best of her ability, extend every possible chance for manifestation of his ability to communicate.

"The purported James H. Hyslop (under satisfactory conditions) apparently seized the earliest opportunity that is, five hours after his death, when Miss Tubby, making an ostensibly casual friendly call on Mrs. C. G. Sanborn of New York, was given highly pertinent and valuable information, the medium being uninformed of Dr. Hyslop's death. Continuing from then until the present time, the same communicator has utilised practically every available opportunity to establish his identity as having survived the destruction of his frail and outworn physical body. The communications purporting to be his are the collated material of this volume cover wide and certainly dissociated fields of investigation. Many of the scattered threads of persistent effort at communication preserved the same continuity and relevance when, in the person of Miss Tubby, having freed herself from official duties, she came abroad incognito. Yet it appears that wherever she went (allowing for the personal capacities and idiosyncrasies of the individual psychic) the communications sustained the continuity of personal effort on Hyslop's part. His intentions were strengthened and sustained by a series of official references which were manifest on her return to America. This posthumous endeavour is obvious in the records, and suggests the survival of a persistent individuality carrying on, despite the difficulties and confusions inherent in the study of and other psychic phenomena: difficulties of the nature of which we have but scant understanding."

THE PSYCHIC ELEMENTS IN BUDDHISM.

"The greatest of these is Love." Five hundred years before Christ the Buddha said: "Practise the Dharma Thoughts!" That is, sit down thrice a day and send loving thoughts to everyone—animals, men, friends, enemies. Indeed, in our old friend, the Middlemarch Collector, the Master tells us to go on sending out the Love-Thoughts toward bandits who are cutting us to pieces. This remarkable passage was translated later in "Buddhist and Christian Gospels" (Philadelphia, 1908) and now again by Lord Chalmers in his "Further Dialogues of the Buddha" (Oxford, 1926, vol. i., p. 90).

I call this text the planetary Old Testament. The Jewish Old Testament thunders forth: "Thou shalt not suffer a witch to live!" (Exodus xxii. 18) Our great American historian, Henry Lea, has said that these words have caused more judicial murders than any other in human jurisprudence.

The Christian religion has been dragged down long enough by the weight of this dead incubus. One day it called loudly for an "Exodus from Houndsditch," but it did not tell us how to do it. Here's how: put the Buddha in the place of Genesis and Exodus. This will make it a farewell to Houndsditch, and establish as the gateway to Christ a planetary, instead of a provincial, Old Testament.

—A. J. EDMUNDS.

It is comparatively rare that scientific investigators disagree regarding the demonstrable facts pertaining to a subject under investigation.—T. J. HUDSON.

The Rosemary Script.

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

ALL RIGHTS RESERVED.

V.—THE POINTS OF CONTACT.

AUTOMATIC, or, more correctly, inspirational writing can be judged on its merits. We have had too many "proofs" of identity, on the part of spirit-communicators, to doubt any longer that Rosemary is an exceptionally good writing medium. That being so, the following account of the methods adopted by the spirit people will be of interest, perhaps, to many readers.

Nona, her chief guide or control, is a cultured Egyptian who passed from earth life many centuries ago. She is held in high esteem, not only by our own circle, but also by the spirit friends of Rosemary and the circle generally.

Knowing my interest in all points of contact, Nona has recently explained the methods used in writing through Rosemary's hand. The following is taken from the script, verbatim:—

To-day I wish to give you an idea of some of those points of contact, Doctor, which interest you so much. I will try to describe what happens in this present case of our own medium.

She has a chief working guide, whom you know as Nona. Her duty is to control the actual manipulation of the pencil; and in nine cases out of ten it is my hand which writes messages—no matter from whom they come.

I place my left hand on the brow of the medium, and guide the pencil with my right. Generally, I stand just behind her, very close to her. If she is rather tired, I ask one of my guides to sit or stand on her other side, and establish a chain of contact, as it were, by thought. Sometimes there are two, or even three, of your personal guides who help in this way.

Now, sometimes a stranger attempts to take hold of the pencil and use it. If I were to allow all who come to write, she would never finish, for whenever there's a sitting, hundreds of spirit-forms press in around her, to be allowed to write.

Against this force one has to take precautions. Usually they understand, and make no attempt to interfere in any way; but just occasionally there are a few spirits so anxious, that I cannot cope with them. On these occasions, ALL your guides make a circle round you—a chain of power—which is quite effective in preventing any breaking through on the part of strange spirits. This is the reason why the medium should never try to write at any unstated time, for then no circle is prepared, and even if I can get through, it is without my own protection. So it is wiser to sit only at appointed times.

The methods adopted for writing through Rosemary are thus seen to be similar to those adopted by the guides of Stainton Moses and other famous writing mediums. The extraordinary eagerness to communicate, on the part of spirits generally, as revealed in Nona's account, tells its own story. This indeed is the sting of death for many who have passed on. The value of such mediums as Rosemary in removing this sting for our departed loved ones is happily illustrated by a joyful reunion between the writer of these articles and a long-lost brother who passed over more than 30 years ago. He was then a little fellow of 11, and the story of his education in the spirit-world has already been told in these articles. Prior to his coming, through Rosemary, who, by the way, had never heard of him, I had begun to feel he had passed on to a still higher sphere, for, though I have frequently contacted with other members of my family through other mediums, I had never yet found my little brother Percy. Let the Rosemary Script tell the dramatic story of his coming, in its own language.

I must first explain that among the many helpers in the Rosemary band on the other side is honest William Newsome. Should any of my readers know this name, or have encountered this spirit, I would be glad to hear from them. I would do much for William Newsome or any of his people who are still in the body. He has done so much for me, through Rosemary. He is marvellous in delineations, and his main work seems to be that of describing

and introducing spirit-communicators. One day, when the power was good, Newsome wrote:—

Here is a young man whose face is like yours, Doctor. I don't think you have known him, for his attitude is that of a stranger. He has long, coloured robes of dark green, and he seems to know you, but (here the writing suddenly became very swift and excited) Yes. I am your brother Percy. I died when quite a child. I was next to you, wasn't I? I have tried, and tried (at this point the medium, though entranced, became very distressed) and tried, and tried to get to you. I'm too excited! So happy to be here! My own dear brother! You DO know me, don't you? You haven't quite forgotten me? I have often tried to get through other mediums, but have never before managed it. Now listen to me. Oh, I am too excited! Now listen to me. I will ask this good guide if I can assist this dear medium in her work. I have done quite a lot of such work, but never hoped to have such a privilege as this! I have seen her writing in your presence, but after so many hopeless attempts with other mediums I never even tried to get through, believing my connection with you somehow broken. It was the merest chance brought me here to-night—the merest chance! I thought to myself, "I will try once more, and if I cannot write this time, then I shall never try again." (Here the script changed back again to Newsome's signature and steady handwriting.)

Doctor Wood, just listen to me! Your brother has very great power, and I shall be only too delighted to have his help. I don't think it was for a moment the merest chance that he came here! He was sent by our own higher guides to help. He will help us very much, and now you will see great progress. We are all pleased to help one whose whole object in being a medium is to do something, not for herself, but for the world's good.

At a later stage of this sitting, I asked to be allowed to speak to my brother again. Newsome replied, *He is too excited to be of any use just now, but if you could see how happy it has made him, you would realise how hard he has tried to communicate with you. All he is capable of saying is "God bless the dear girl! God bless her for bringing us together!"*

The cynical sceptic would say, of course, that all this is "sob stuff!" Well, I have no use for the sceptic. He too will be "dead" some day, and may feel for himself the real sting of death which lies in the gulf that only mediums can bridge for us.

Nor have I any use for those canting orthodox Christians who tell us we ought not to disturb the souls of our beloved dead, but leave them "with Christ, which is far better!" The "beloved dead" have a point of view of their own, as the above simple but dramatic narrative proves.

Let us waste no more time, either with sceptics or with these canting humbugs! Let us get on with the things that really matter. Let us establish the points of contact yet more firmly between this world of dense matter and that other world of finer though invisible matter in which our loved ones dwell, and from which they can now greet us with messages of love and hope.

Next Article: *Some General Conclusions from the Script.*

LIFE is always upward and onward, there is no stagnation, and each step upwards means greater power, but at the same time greater striving.—SULHAYIAS.

It is easier, when we will it so, to be loving than to be hateful, to be gentle than to be fierce, to be strong than to be weak, to be well than to be sick—because these conditions are the rightful attributes of the true man or woman in the natural equilibrium of one's forces, which the very stars in their courses are ever helping us to regain and maintain.—PAUL TYNER.

SPIRITUALISM cannot save you. It can only point a way. Mankind must save itself. Out of the mud of his own creation man must wipe his own head. And of the stain of his own liking man must wipe his own brow. Then, transformed, he must battle with his own destiny, until, godlike, because of his dauntless struggle, he can face eternity smiling and unafraid.—HANNEN SWAFFER.

Psychic Studies.

By DOROTHY AGNES.

THE GRAVES OF THE DEAD.

I SAW one sad night the poppies blooming o'er the graves of the dead in Flanders.

The golden corn quivered and rustled with the harmony of the soft whispering breeze which blew from the south.

Pure white doves of peace sailed far above in the sky, then drifted lightly downwards as the darkening shadows of night swept swiftly over the green fields and waving corn.

The gentle birds folded their fluttering wings and rested amid the poppies guarding this garden of sleep.

High above the blood red poppies and the snow-white birds floated a band of angels, holding a golden banner, on which were the words, "I have finished the work which Thou gavest me to do." And a great light shone forth from the heavens, and on the breeze came the sound of many voices and a tramping of numberless feet. Slowly the great light faded and mingled with the purple mists of night, and all was silence.

Acknowledging the Truth.

EXTRACT FROM A SERMON BY THE REV. DR. HOMES DUDEN, RECTOR OF HOLY TRINITY, SLOANE STREET, LONDON.

"We would not have you ignorant, brethren, concerning them that fall asleep."—I. THESS. iv. 13.

IN the second place I hold that, as the dead visit the living, so, too, they are able to communicate with the living. And I am not referring here to the debated phenomena of Spiritualism. I do not presume to discuss the question of the genuineness of the messages that are alleged to come through at seances. I am content to leave these matters to scientific students and experts, who are the only persons qualified to pronounce upon them. I would just say a word, however, concerning the direct communications that are made (as I think) by the dead to those with whom they are united by the closest ties and affinities. I have not the slightest doubt that there are such communications. Why, I ask you, should there not be? Must not the dead desire to communicate with their living friends? Must they not try to communicate? And is there any reason at all to suppose that the mere fact that they are disembodied is an insuperable obstacle to such communication? Surely we know for a fact that intercourse can be carried on between souls that are sympathetic, independently of the agency of the organs of sense. What else is the meaning of telepathy? Why, even here and now, even here on the material plane, we know that one living person can affect the consciousness of another without any outward communication between them. There is neither speech nor language. Nothing is heard, nothing is seen. There is no sensible token whatever. Yet mind can flash message to mind, and heart can communicate with heart. And if all this is possible—and it certainly is possible—between two persons, who are each in the body, why should it not still be possible when one of the persons is out of the body? Is it in any way reasonable to deny this possibility, if once it be conceded that influences can be conveyed from one to another quite apart from the recognised physical processes?

I believe, then, that the dead do communicate with the living.

Then, thirdly, I maintain that the dead minister to the living. Are they not, like the angels, "ministering spirits," sent forth to minister for them who shall be heirs of salvation? In manifold ways, I think, they help us. They guide, they instruct, they comfort. They insinuate beauty and truth. They strengthen whatever is good in us, and, so far as is consistent with our freedom, bend our desires and aspirations Godwards. As God's agents—I further conjecture—they ward off malign influences from our hearts and

from our homes; and sometimes, perhaps, as they minister in spirituality and receive greater gifts and endowments, they are permitted to turn aside calamities that threaten, and modify circumstances for our help. It is true, we seldom recognise how much they do. We do not see the invisible ones attending and protecting us, and guiding us at every step with their sympathies and prayers. But though their action is unacknowledged, I do not doubt that our dead are caring for us and are working hard on our behalf.

The Circular Letter of the Archbishop on the Study of the Scriptures.

IN connection with the above the following letter has been sent by the Rev. Charles L. Tweedale, Vicar of Otley, to all the Bishops:—

The Vicarage, Weston
near Otley, York.

MY LORD,—

I have just received a copy of the Archbishop's circular letter on the study of the Scriptures. In it they say, "there is a fear that the new knowledge is shaking the foundations of the old."

It certainly is necessitating a re-statement, and a repudiation of such gross errors as the "resurrection at the Day," "the resurrection of the body," and the "resurrection of the flesh" (vide Prayer Book), and of the false and absurd notions that modern spirit communication is either impossible or the work of devils. All these gross errors are at present taught and believed by the clergy. They are as gross and false as the old notions that the earth was flat, or that the sun revolved round the earth. You and the Archbishops urge a study of the Scriptures, presumably the old lines. Such a study, if it ignores modern scientific evidence, and the scientific knowledge thereof, as it has been done in the past, will be worse than useless. The circular letter says "The Church is called on to give witness to the reality and claim of things unseen and eternal." That is just the point which is of such desperate importance to us. The big majority of the clergy are profoundly ignorant of spiritual objective facts, and are at least 50 years behind the times in these matters.

You are urging study. A book to be recommended is "Man's Survival of Death," a work which fearlessly brings the facts to light, and is a witness for the truth. No book is more needed by the clergy at the present crisis. The Archbishops of Canterbury and York, also Dr. Davidson, the late Primate, have copies of this book. The Church some 300 years ago opposed scientific facts. The Church dignitaries of that day refused to look through Galileo's telescope (how terrible is the truth), and forced him to recant in the Public Square of Florence. The same kind of thing is in process of happening to-day, and only prompt action on the part of Church dignitaries and leaders can avoid a similar debacle and loss of prestige.—Very sincerely yours

CHARLES L. TWEEDALE

MR. HORACE LEAF sails for the United States of America on Saturday, August 10th. He will lecture and demonstrate psychically during the last week of the famous Dale Assembly, and then go to New York City to take charge of the First Spiritualist Church for two months. After that he will tour through U.S.A. and Canada, and visit the British West Indies before returning home. Mr. Leaf will act as fraternal delegate of the Spiritualists' National Union (Great Britain) during his tour.

You can draw around you your own psychic aura and get into close touch with God, away from all troubles and worries. Think as you wish. It is getting into mystic silence and communion with God, then comes Light, then comes Power.—S. HAYHAS.

If demons come from the other world to tell us that God is merciful, I wish more of them would come. I have never heard spirit yet that did not speak of the good that was in life, if only you would find it, and the great charity and mercy behind the works of God.—HANNEN SWAPPENHAM.

NEWSY NOTES.

OUTSPOKEN BISHOP.

In his address at the consecration of the new cemetery at Wokingford, Essex, the Bishop of Chelmsford said there was a "manly" of the hymns sung in churches which suggested that death was the end," reports *Spiritual Truth*. Especially did the Bishop direct his attention to "A Few More Years Shall Roll" and "Soon Will You and I be Lying Each Within Our Narrow Bed," both of which he denounced as suggestive that death was the conclusion to man's career. It is our earthly remains, the body which has served its purpose in the first stage of this existence, which is laid aside with all reverence, proper decency and profound wisdom. It is certainly refreshing and somewhat of a change to hear a Bishop talk like this, although he is really contradicting the statements of his own Prayer Book, which insist upon the body lying in the grave until a general physical resurrection takes place.

ABOLISHING CRUEL SPORTS.

On August 6th, the eve of the stag hunting season on Exmoor, a mass meeting in protest of blood sports is announced to be held in Taunton. A special attempt is to be made to awaken the public to the cruelty which is proceeding in their midst, and amongst the speakers who will address the meeting are the Countess of Warwick and the Rev. James Barr, M.P. The official organ of the League for the Prohibition of Cruel Sports states that the National Appeal against stag hunting will be closed on August 31st. Already 50,000 people have signed the Appeal, which should certainly be of much value in assisting the League forward with its cause.

THE AMERICAN CONVENTION.

It has now been definitely decided to hold the thirty-seventh Annual Convention of the National Association of Spiritualists (U.S.A.) at Boston, Massachusetts, on October 15th to 19th this year. What is described as "Boston's finest hotel" will be the headquarters of the Convention, and many noted American speakers will take part in propaganda work during the Convention week. We wish our American brothers all harmony and success in their annual meeting.

THE PROGRESS OF SPIRITUALISM.

"Is Spiritualism growing as rapidly as it used to?" asks a correspondent. Let there be no doubt on the question. When we recall the fact that it is only 80 odd years since there was no Spiritualism at all, and look round the world to-day, we cannot but feel some pride in being attached to so progressive a movement. Drastic reforms may be needed to give us our full stature, but then, was religion ever fully established without reform? In little over one man's earthly span the movement has arisen from nothingness into world-wide publicity. Its growth has neither been limited to class or country. Its future is safe, for it is established on facts proven by experience, and has the guiding and upholding power of the world of spirit behind it. It has brought comfort and consolation to many, and is doing so, no doubt, this very moment, and the number who have responded to its call runs into many millions. But let us not look backward. Let us go forward always giving our truth to all, but leaving its future direction only in safe and responsible hands.

THE FUTURE OF SPIRITUALISM.

Here we are treading upon ground which is not unlikely to raise many contradictory views. There are some who hold that Spiritualism's goal has been attained when it proves to mankind their immortality. There are others who advocate Spiritualism as a complete and entirely separate religion. Possibly the latter are at the moment in a majority, but whatever our individual views may be, it is imperative that we marshal ourselves into one army. Division, no matter how sure the foundation of any movement may be, spells disaster. We feel sure we can look to

the future for even wider and more recognised power and progression. At the moment Spiritualism is quite a babe, and though the world has indeed already felt a quickening breath, wider and more vital revelation to all and sundry has yet to come. Are we ready? That is the only point.

THE PROBLEM OF VIVISECTION.

A sequel to the reference by Dr. Lyttleton in the May issue of *The Nineteenth Century* magazine that the public lack of interest in the vegetarian cause was due to "much babblement against vivisection" has been provided by Miss Beatrice E. Kidd, who writes in the current issue of the same periodical stating the case for the abolition of vivisection. The anti-vivisection cause has been subject to many severe attacks of late, but its champions can be truly said to be putting up a very good fight. The odds are not, as seems at first sight, so heavily against them. They have facts behind their case which a little more publicity should bring quickly before the general public, and, as Miss Kidd says, anti-vivisection does not merely exist as a protest against cruelty to animals, but as a protest against the false and misleading medical teaching.

CHILD LIFE IN SPIRIT.

This is the subject of a most interesting editorial in the *Progressive Thinker* (America). The writer expresses the opinion that the subject of child life on the other side does not usually receive the attention its importance merits. "The population of the spirit world receives an average of one hundred thousand infants per year from this country, according to statistical returns," he says. "It is cause for serious thought to consider the contribution of infant life made to the next world by all those nations less advanced than ours, and, in addition, the children of the savage races, as we call them. The number of children will thus appear to be incalculable, and yet, for the vast stream of intelligent entities entering the next life, neither religion, philosophy, nor science appear to take the least count." The subject certainly opens up a vast field for research. We have, of course, very tangible evidence that in the after-life the child grows up into maturity developing, quite naturally, both the psychic and spiritual sides of its nature. But there are still other details which, if decided, might greatly help many bereaved parents who are still, perhaps, asking "What about our children?"

OCCULTISM A RELIGION?

"Is occultism a religion?" asks the *Occult Digest*. Occultism, being a study of the mind and its discoveries, can hardly be classed as such. "The occult field embraces all of the unknown," states the journal. "To be a master occultist you must have transformed the unknown to the known in your particular field of endeavour." Spiritualism, however, goes a little further, and, in establishing itself as a religion, can be truly said to embrace all religions. Occultism might be defined as that science which seeks to bring to light that which has up to the present been surrounded with misapprehension and termed mysticism. It deals rather with supernormal (so-called) phenomena, and in that field of research is doing valuable work. The "naturalness" of life and the proving of continuous evolutionary states of existence fall to the lot of Spiritualism, whose establishment as such keeps it quite separate and distinct.

OBSERVER.

BOOKS RECEIVED.

"Hope." By Rev. Arthur Hopkinson. (Constable, 3/6.)

"The Seekers." Edited by R. A. Barrett. (Daniel, 6/-.)

"Le Conception Spiritualiste et la Sociologie Criminelle." Translated from the Italian by O. Vesme. (Ficker, Paris, 25 francs.)

"Pourquoi Je Crois a L'Immortalite Personelle." By Sir Oliver Lodge. (Meyer, 10 francs.)

Any book received in our columns may be obtained from *The Two Worlds* Office at published price, plus postage.

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS.THE PEOPLE'S POPULAR SPIRITUAL PAPER.
PRICE TWOPENCE. POSTAGE ONE HALFPENNY.ISSUED EVERY WEEK BY
THE TWO WORLDS PUBLISHING COMPANY, LIMITED,
AT ITS REGISTERED OFFICE,
18, CORPORATION STREET, MANCHESTER,
Where all Business Communications should be addressed.SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD:
One Year, 10/10; Six Months, 5/5; Three Months, 2/9 post free.Editor and Secretary: **ERNEST W. OATEN,**

To whom all communications should be addressed.

Cheques and Drafts should be crossed "— & Co." and made payable
to THE TWO WORLDS Publishing Company, Limited.

Bankers: Williams Deacon's Bank (Corn Exchange Branch)

*"The Two Worlds" can be obtained of all Newsagents.*The Editor will not undertake to be responsible for any rejected MS., nor to
return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, AUGUST 9, 1929.

Professor Eddington on the Soul.

PROFESSOR EDDINGTON, in his Swathmore Lecture, "Science and the Unseen World" (paper 1s. 6d.), trenchantly says: "We want an assurance that the soul, in reaching out to the unseen world, is not following an illusion. We want security that faith and worship, and, above all, love, directed towards the environment of the spirit, are not spent in vain. It is not sufficient to be told that it is good for us to believe this. That it will make better men and women of us. We do not want a religion that deceives us for our own good. There is a crucial question here, but before we can answer it, we must frame it," and he further adds: "It is probably true that the recent changes of scientific thought remove some of the obstacles to reconciliation of science without religion, but this must be carefully distinguished from any proposal to base religion on scientific discovery. For my own part, I am wholly opposed to any such attempt." And again, "Rejection of creed is not inconsistent with being possessed by a living belief. We have no creed in science, but we are not lukewarm in our beliefs. The belief is not that all the knowledge of the universe that we hold so enthusiastically will survive in the letter, but a sureness that we are on the road."

There is much in Professor Eddington's argument which would appeal to the man who can "feel" as well as think, for while it is true that the intellectual faculties can dissect and analyse the deductions from facts, yet it is perfectly certain that when intellect has done its best, and words have fulfilled their mission, it is impossible to fully explain the ravishing beauty of a musical composition or of an Autumn sunset, or even a great poem. There is a something other than thought hidden in the recesses of a man's nature, which responds to beauty. A cool, calculating thinker may be clever, a mathematical formula may be exact, but without his emotional output man would be something less than human. Let men feel their way to God by all means, but—and here it seems to us the Spiritualist and psychical researcher are on the right lines—the universe is one interblended whole, and whatever is true in one direction must and can be confirmed in another, for the universe must ever be true to itself. Of course, it is true that all the real or assumed knowledge we possess is due to the reactions of our consciousness, and we are in the difficult position of having to assess the value of consciousness by the use of consciousness. It is not a case of investigating facts with extraneous tools, but of self-investigation by means of the very process which is to be investigated, and here we tumble up against the eternal and apparently irremovable difficulty.

It will be generally admitted that our consciousness, of which our sense perceptions form no mean part, is our only

means of knowing anything of the universe in which we find ourselves, and it is being generally admitted to-day that only a tiny fragment of the universal whole can be by the means revealed to us. That which comes within the range of our consciousness we look upon as real, but there may well be, and probably are, worlds upon worlds of active life which we know nothing of, simply because we do not react to them by the recognised processes. For the Spiritualist, at any rate, there are vast ranges of human life which are unknown to the majority of men. Physical eyes, and ears, and hands cannot contact us with them, and consequently they do not appear to exist.

The various aids to our senses which invention has offered us, such as the microscope and telescope, bring within our range realms of life and activity which a few centuries ago no one dreamed of, while the modern science of electricity has brought revelations to the physicist which would have appalled his predecessor of only a century ago. If the extension of our ordinary physical senses can open such new worlds, what would be the possibilities brought home to us if a new range of senses could be opened within us? That is the problem which Spiritualism is applying itself to, and we believe that such senses do exist, hidden within the recesses of man. We believe further that they can and will be developed in the ordinary course of evolution, and that by their development new ranges of life's activity will be brought within our ken.

If the development of such sense-perceptions can add to our knowledge of the universe, and extend our range of usefulness, then the individual who merely denies them, or even opposes their orderly unfoldment, is taking up the same position as did King Canute to the rising tide, or as the Roman Church did to the discovery of Galileo.

The question then arises: Should we allow evolution to force the race along lines of development which will subsequently lead to a better understanding of the relationship existing between man and the universal whole? Fortunately, there has always existed the desire for exploration and adventure. By the study of the laws of growth and development men have assisted in evolving the dessert apple from the crab apple, the modern rose from the briar, the steam turbine from a boiling kettle, and investigation and research into the realm of hitherto hidden faculty will, we believe, presently bring within the range of our normal knowledge not only the existence of a soul within man, but the existence of a law-ordered and sensible world which responds thereto.

CURRENT TOPICS.**A JEWISH
SPIRITUALIST
SOCIETY.**

WE are pleased to hear of the latest attempt to establish the Jewish Society of Psychical Research, whose first meeting is reported elsewhere in our columns.

We wish the venture every success, but must not be forgotten that the Jewish nation gave us our Old Testament, and has moulded the public opinion of the Anglo-Saxon races concerning the possibilities and work of the Prophets. If these ancient records mean anything, they contain an inference that the Jewish people in times gone by produced a number of wonderful psychics, whose activities are scattered throughout the Old Testament, and hints which give rise to the opinion that the psychic powers of its people were specially and intensively trained, for there are many references to "Schools of the Prophets." We are of the opinion that these ancient peoples knew of definite methods for the systematic training of psychic faculty, and we find ourselves wondering whether some of our Jewish friends who are historians can help to bring to the light of day some records of the forms of training which were in operation in these early times. Hebrew literature must contain some references of such a kind, which would be maningless to any but those who had a knowledge of psychic powers. We suggest that there is a field for historical research by Jews who have an actual knowledge of psychical phenomena and Hebrew literature.

OUR DEBT
TO THE JEWS.

OF COURSE, it is true that the quiet pastoral life of these ancient peoples, in addition to the dry climate in which they dwelt, would be powerful aids to psychic development, but, even so, experience shows that unless psychic faculty is intelligently guided in the same way as musical and other artistic talents, it leads nowhere. In the Hebrew Schools of the Prophets, and amongst such orders as the Essenes, there must have been definite methods for training the psychic faculty, and it must not be forgotten that He who has been acclaimed as the greatest of all mediums was himself a Jew, and was absent from public life from the age of twelve until approximately thirty. Since the whole of the great Christian religion is based upon the traditions and training of the ancient Jews, the world owes them a debt which it will find hard to repay, and though the break-up of the national life during many centuries probably meant lack of continuity amongst this ancient people, we hail the advent of the Jewish Society for Psychical Research as containing great possibilities.

CONCERNING
MEDIUMSHIP
AND ITS
DEVELOPMENT.

IT CANNOT be denied that the psychic faculty is the basis upon which the whole of Modern Spiritualism has rested, for it is the gateway through which come all those messages and evidences from the unseen world which have built up the conviction of the existence of a spiritual realm, but the development of mediumship has never been systematised. Generally, the potential medium sits in a circle, and very often sits for many years and hatches nothing, despite the fact that his possession of a psychic faculty is often in evidence. The fact appears to be that a very large number of people do not develop in a developing circle. It is questionable whether the circle does not sometimes stultify the natural faculties possessed by some sensitives. We have come across many cases where individuals were accustomed to see visions, hear voices, and receive premonitions, until they started a systematic attempt to develop the faculty, when the gift gradually faded away. It is, of course, true in other cases that the developing circle has helped to produce mediumship of high quality. No one has yet definitely been able to say why systems which help one medium appear to hinder another. In the training of the musical faculty there is a definite course laid down: a system of practice and study which produces a steady average of results. Some such methods should be capable of being laid down for psychic development. Let us suppose that a school of prophets were founded, with sufficient resources to enable potential psychics to be maintained and trained for a course of several years. Is there any curriculum of training which could definitely be laid down? And since the methods which are successful with one medium have been shown to be injurious with others, are there any means of so classifying mediums and mediumship as to adjust the system of training to the potentialities of the individual to be trained? If the Spiritualist movement grows and develops, there must some day be an attempt to train mediums along scientific lines, but the fact appears to be that up to now no one has postulated a curriculum which would ensure success even in the majority of cases.

THERE is another question which arises. The evidential results which are sometimes obtained through the exercise of mediumship are really astonishing. Tests which cannot be contravened or questioned seem to come through from time to time with extraordinary accuracy, and yet at other times with the same psychic aid in conditions which appear to be eminently favourable, nothing but failure results. Cannot some means be devised to establish mediumship upon some basis of comparative security, wherein a mean standard of efficiency could be relied upon? We cannot expect superlative results to be constant, but we ought to be able to expect a higher average than is attained to-day, and if any of our readers have suggestions of means and methods along which development can be pursued, we should be glad to give them space for the expression of their opinions. We shall

probably be told that there are occult methods of psychic training, advocated by what may be called the positive school of thinkers, but the same remarks apply to these as to others. They appear to be far more dangerous than the methods of simple mediumship, while the certainty of obtaining results appear to us to be no greater than those produced by the spiritistic methods.

A SPLENDID TRIBUTE is being prepared for SIR F. BENSON. Sir Frank Benson, the well-known Shakesperian and Spiritualist, who at the end of this month sets out on his farewell tour. On August 25th all old Bensonians, or as many as can be traced, are meeting at dinner to honour the veteran Shakesperian standard bearer, who, I should say, is still the provinces' favourite actor. As the old Bensonians include in their ranks such celebrities as Matheson Lang, Lilian Braithwaite, Oscar Asche, and Henry Ainley, to name only a few, the gathering will be a memorable one.

Remarkable Healing at Salford.

SPECIAL INVESTIGATION.

OUR attention has been drawn to a remarkable case of spiritual healing which has been achieved in Salford through the instrumentality of Mr. C. H. Roach, a local medium. The case was specially investigated by a Two WORLDS representative, who obtained interviews with all those directly concerned in the incident.

A graphic diagnosis of the case was given by Mr. Roach in the course of an interview last week. "The story of the case should offer some encouragement to healing mediums throughout the country, who may some day be placed in a similar predicament to that in which I found myself," he said.

"Mr. Kinsey's mother came to me one evening almost broken hearted, because she feared her son, aged 23, was nearing the end of a long and painful illness, which he had endured from early childhood. 'I don't want to lose him, but it would seem a blessing if the Lord called him, he is suffering so much pain,' she said. As she was speaking a skeleton of a human form built up quite quickly beside her, and one of my spirit helpers pointed out to me the weaknesses and deformities of the sufferer. I felt impressed to tell her that he would recover, and I inwardly knew, at the same time, that if I took up the case it would be one of the hardest I had ever tackled. I was able to give a diagnosis of the case, which his mother later said was quite opposite to that made by the doctors who had attended him. Even as a child he had been prohibited from attending school, the medical opinion being that he was a hopeless case of tuberculosis. He had been a patient of various sanatoriums, some eight times, and his case had been given up as hopeless by every doctor in the district. His last period of confinement to bed had lasted about 19 weeks, and it was thought by the doctor who was then attending him that he would never be able to rise again. He complained of severe and continuous headaches, which practically drove him mad. Every morning his cough made him shout out with pain, and he had the sensation of having no stomach. At times he was temporarily blind, and his spine was arched, six of the vertebrae protruding, each about three-quarters of an inch. Sometimes he lost control of his legs, and often suffered from severe choking fits. I thought that it was hopeless for me to attempt to commence the case, but the impression which I had received that the boy would be cured was so strong that at last I consented to take up the case. I subsequently, at the next sitting of our home circle, received instructions from some of my guides regarding the treatment of the case. I worked with vigour, for I now had confidence that I would conquer. My first day's treatment removed the headaches. In three days I was able to stop the cough. In two weeks my patient said that all pain had been completely removed. It was about this time, whilst I was at work on my patient, that a spirit form, with which I had not before come in contact, appeared. I described

her, and she proved to be the boy's grandmother. She gave us both encouragement, and my patient offered me splendid conditions in which to work. Subsequently, at my home circle (I took him there on this one occasion), he was told about a job he was going to get. The following Thursday he obtained it, and thus worked for the first time in his life, doing heavy manual labour. We continued together, and in a short time his spine became straighter and he gathered more flesh. In three weeks we had removed all pain from it; in two months the disjointed spine yielded to treatment."

Such is the story of the healing process. Mr. Roach is not a professional healer, but only occasionally takes on healing cases which come under his notice.

The patient expressed his confidence of the cure as being complete. "I have suffered for 23 years," he said. "It is only now that I have come to enjoy life at all." He looked quite healthy and strong. Mrs. Kinsey, the patient's mother, was almost moved to tears in her expressions of thanks. "My boy is working for the first time in his life," she said. "It all seems marvellous." Mrs. Kinsey is a convinced Spiritualist, and her faith in the movement has now become very strong. She realises the power of the spirit world in this particular branch of research, which, though still only in its infancy, promises to become one of the greatest blessings to humanity.

Personal Testimony.

By P. S. RICHARDSON.

AS A WITNESS to the truth of Modern Spiritualism, I submit the following, and hope that it may help others who are still groping in the uncertainties of superstition.

I used to preach (as I imagined) God's word, and fire and enthusiasm were by no means then lacking. The fact stands, however, when I thought I was bringing help and cheer, I was only misleading others as I, previously, had been misled myself.

No doubt the point of view from which we observe men and things largely forms our opinions regarding the after-life, and it is probably due to our early training that this modern antagonism to Spiritualism is so difficult, at first, to overcome. Yet, since the truth has been revealed to me, I have heard the voice of my wife, now passed over. I have been taken into her arms and embraced. I did not imagine, but felt her arms about me prior to her being described to me by a medium, as she was, before the sitting in question was over.

To all my pleadings and heartbroken appeals for an answer to the seeming eternal question, "Where are my dead?" the church and its teachers could only offer some vague promise of a bodily resurrection. No wonder I grew despairing and lost hope. In this state of mind it seemed so perfectly natural to begin to doubt creeds and dogmas, more especially when Spiritualism brought such a flood of light where all had been dark, revealing to me that she for whom I mourned was not separated from me, but was with me even more than ever she could have been if she were still in the flesh.

Consolation having come to me that my loved one still lived, I naturally shouted the glad tidings to all and sundry. My spiritual mentor, the Salvation Army officer, tried to persuade me that I was being deceived by some evil spirits. Her influence remained, he assured me, but she herself had gone to a place set apart somewhere, there to await the call to arise on the great Judgment Morn.

I might have faltered and turned from Spiritualism but for one of those so-called evil spirits, who came to me again in my bedroom, and in a clear beautiful voice repeated the following four times: "Put your whole trust in God." Anyone in the room could have heard the voice and the message. How little of evil there is about a message like that I leave you to judge.

Personally, I stand firmer for having received it. God bless that spirit. So as a Spiritualist I not only believe in the accompanying host of ministering spirits, but I know,

as the result of my investigation, that they do communicate with me.

Good and Evil.

By EVA DEAN.

TO DEFINE "good" or "goodness," we have to think of many qualities—qualities which are described by such words as virtue (or virtuous), pious, proper, fit, reasonable, excellent, sound, wholesome, palatable, beneficial, useful, competent, pleasant, honourable, unblemished, cheerful, polite, serious, companionable, brave, and friendly.

And to define evil we must think of the exact opposite to these words. The qualities of evil are physical or moral; they are bad in themselves, being ill and injurious, and productive of mischief.

Here, then, we have the positive and negative. A comparison is necessary to knowledge, and the power to overcome necessary to spiritual strength, it would appear that Good may be an aid to Evil, and Evil an aid to Good. It is when they are unevenly balanced that we get a disorderly condition.

If we remember that God does not send us anything that we are not able to bear, and so, when what appears to be evil comes our way, we set our back against it, and though struggling against odds, win, we prove that we can overcome evil and are masters of our fate.

We may be having a very easy life, taking everything for granted, getting into a rut, and not bothering to exert ourselves in developing gifts which we know are lying dormant within us; for so long as we get along, we think that that is not worth while. Then suddenly some trouble comes—something which is as though evil had come through another person to act upon us—and we are brought to a standstill, and begin to think; and, thinking, we realise if we allow God to dominate, that it was necessary for us to receive a lesson, and then, beginning to amend our ways, we find that the evil has been a blessing in disguise. The next steps we have taken have brought more before us the needs of others, and in striving to meet those needs we obtain a happiness that we had never experienced when gratifying our material desires. This is an example of good overcoming evil.

But what would be the result if, instead of struggling against odds, we weakly allowed misfortune to drag us down? First of all, we should lose self-respect, and begin to stoop to things that we had decried before; and we might end by bringing misery to ourselves and to those who loved us, and when the forces of good begin again to operate, long and tedious work is necessary to bring us back. Indeed, it may not be possible to accomplish it on this earth, and we are thankful, therefore, that there is a future life in which the work can be continued.

When the potter moulds his pottery he puts it to the test by placing it in a certain heat. It is necessary for our character to be moulded, and if we remember that evil is a testing time, and we withstand the test, we shall come forth purified and strengthened.

BEQUESTS TO SPIRITUALISM.

GIFTS of £500 each to the Marylebone Spiritualist Association, the Royal Medical Benevolent Fund Guild, and the Boy Scouts' Association, were among the bequests of Dame Edith Florence Waterhouse, of Wimpole Street, London, who died on June 20th, leaving £119,500.

MEDIUMSHIP is an inherent quality of our nature. By it we are brought into contact with realms beyond the range of our ordinary sense perception. It has attended those ever since man questioned the hereafter. And surely if there is a future life we should expect that in the divine economy there would be some provision made for proving it. —W. H. EVANS.

CORRESPONDENCE.

CAERAU SPIRITUALIST CHURCH DRAWING.

SIR,—The Committee of the above have been forced to postpone the prize drawing which was to have taken place on August 5th, until September 7th, the cause being that the whole returns have not yet come to hand, and they are making a special appeal to all Societies to make a special effort to return same as soon as possible, so as to finish same.

WM. GRIFFITHS, Gen. Sec.

CONCENTRATION NEEDED.

SIR,—The desirability of raising the Spiritualist movement to a denominational status during the regime of the present Government is the most urgent problem before us. Let us fearlessly face the facts. Before this or any Government can give immunity from police interference, Spiritualists must set their house in order. Without a doubt the old Vagrant Act fulfils a useful purpose in keeping in check unscrupulous people who are willing to stoop to deceive under the guise of Spiritualism. Are these to be allowed to flourish and bring the movement to the level of sheer charlatanism? We must realise that the first thing that will be demanded of us is that all churches must be affiliated and recognised by the S.N.U. It is possible that assurances will have to be given that all mediums shall also be registered and bona fide members of churches, and be regarded in the same position as the local preachers in the Methodist churches. There must be a central control and authority, and a clear-cut exposition of religious teaching and belief. Who knows the particular Spiritualist conception of God, Christ, and the Bible (to mention these only) of any of our churches? The publication of a handbook by the S.N.U. Council, containing our conception and beliefs relating to burial, naming, and form of marriage service, together with the conducting of circles within the church, and legitimate methods of spiritual development on proper lines, and any other matter, might be included which is urgently required. The issue of an official tune book would give additional prestige and dignity to the movement. We have got to prove that Spiritualism is essentially religious, drawing its fundamental teachings from Christian principles, and that it has no part or lot with palmistry, astrology, or Eastern mysticism. On these lines the movement is sure of immunity from persecution, but no Government dare give a loose rein to all and sundry by the wholesale withdrawal of the Witchcraft Act.

ALFRED E. STOTE.

"SPIRITUALISM THE SOCIAL SAVIOUR."

SIR,—Mr. A. Dearnley Serjeant's article in your issue of July 5th, "Spiritualism the Social Saviour," dealing with mediumship and the craze of many so-called Spiritualists to get a reading from as many mediums as they possibly can, is a timely and serious admonition to both adherents and mediums, but so long as the public crave for and are prepared to pay, whether they get the evidence or not, so long will there be found mediums, genuine or otherwise, who will consider it worth while to give their services to alleviate a genuine case of distress (or a seeming one), and others who are prepared to satisfy their clientele by working upon their credulity from experience and practice. As the writer of the article aptly puts it, it is expected to get from the medium the whole family history, past, present, and future, as easily as getting a cup of tea at a teashop. I have often thought when listening to conversations upon this topic, whether Spiritualism is considered by many who even take an active part in its propaganda, to be a serious and sacred religious ideal.

I have only been associated with the movement a few years, but I notice the difficulty of most Churches, chiefly run by a few earnest men and women, in attracting an audience sufficiently interested in learning anything appertaining to that ideal, without clairvoyant descriptions. Many Churches would possibly fail. Mr. Whitmarsh, speaking at the Aeolian Hall a few Sundays ago, illustrated this point by saying he had known people turn away when

it was understood there was no clairvoyance to be given, though an able speaker was to give the address.

The spiritual side of the subject is not popular with many people attending Spiritualist Churches, and it seems to me very little attention is given in an endeavour to understand or assimilate its teachings.

The question confronting Spiritualists is how to preserve an atmosphere of reverence without some kind of regulations governing the circle and seance room, absolutely free from hypocrisy,

WALTER J. COOKE.

THE PARALLEL BETWEEN MIND AND MATTER.

MATHEMATICS demonstrates a parallelism between states of mind, when clearly defined, and real existence in the outer world. It does so by exploring the relation of quantities ideally with the aid of algebraic symbols—a purely mental process; and putting this to the test of experiment, it has been able to discover the existence of the atom and more or less also its constitution.

Mind, when it reasons clearly, discovers truth in the quantitative world of matter. Why may it not do the same in the qualitative world—the innermost realms of its own states, namely, in morals, art and religion. In both cases it is really verification by observation and experiment of what the mind reasons to be true. A physical or chemical experiment is just that. The test of a moral truth, of beauty, and of faith is that also. In all cases it is just a question of clearly thinking or of feeling by inward perception, truly a state of real being.

It was this principle that Spinoza built on as the philosophy of his ethics. It was to him the discovery of excellence in nature—his intellectual knowledge of God. It was in the ecstasy of this emotion that he exclaimed, "He that loves God does not wish that God should love him."—GEO. COLE, D.N.U.

ALL truth is safe, and nothing else is safe; and he who keeps back the truth or withholds it from men, from motives of expediency, is either a coward or a criminal, or both.—MAX MÜLLER.

LIFE, as we know it, despite its allurements and its pains, is but the shadow of our real and ultimate existence. Before us lies a vast territory of knowledge, the outskirts of which we have barely fringed.—H. D. BRADLEY.

THE function of religion is not only to give comfort, but to awaken the conscience, even if it causes pain by so doing, and to direct the energies of life in accordance with the moral law, that the life of service may be the natural expression of the soul.—W. H. EVANS.

"TEST the spirits and love one another. What has that to do with Spiritualism? It is the greatest protection from harm, from deceit, from being obsessed, that those who sit in a circle should love one another. Do they in your modern circles? Some of them do not even know one another. I see spirits of envy and of uncharitableness gathering, waiting their opportunity. Things are in a pretty pass to-day; the danger signal is out. People should never sit without loving one another. When you have found your real spirit friend, don't go seeking others. Take the help of the one you have tested, and make sure that he is of God. Those who sit where there is uncharitableness and develop gifts without testing the spirits to see if they are of God without love, bring terrible trouble on themselves. You can't play the fool; you can't sit at a table and ask whom you will marry; ask for a fortune. Test those who call themselves clairvoyants. Judge them by their works. If they are of God they must be here for some purpose. Give them some work, and see how they do it. We don't come down from these higher planes just for the sake of communicating; it is not easy to penetrate the earth-fog. We don't do it because we like it, but because we have work to do. Ask those spirits what their work is; prove them. Then you will know that they are of God."—DR. LASCELLES "THE SEEKERS."

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.

JEWISH SOCIETY INAUGURATED.

THE first general meeting of the Jewish Society for Psychic Research was held on July 17th at Caxton Hall, Westminster, with a large audience in attendance.

Miss Bloch, who presided, opened the proceedings by reading a message received from Sir Arthur Conan Doyle, who wrote: "I am delighted to hear that a people who once had such direct spiritual relations as the Jews should again turn their attention from the past to the present, and make religion a living thing."

The Secretary having read other letters of congratulation, Miss Bloch proceeded to address the assembly. Points from her remarks were: The Society shall be a Jewish association for the purpose of psychic research generally, and its Jewish aspect in particular. Its object shall be (a) To seek knowledge of states or conditions existing in the after-life, by means of study, logical evidence, and psychic demonstration. (b) To enquire into and adjust any misconception that may surround the objects of this society and the beliefs of its members as being opposed to Judaism. (c) To offer opportunities for the development of spiritual powers by the formation of groups, e.g., philosophical, experimental or psychic, healing, spiritual development, etc., subject to the sanction of the Council, who must earnestly endeavour to exclude quackery and worthless demonstrations. Judaism as a living religion teemed with mysticism. In caring for the materialistic side of life the Jew had lost traditions which were once his. We seem afraid to enquire into Spiritualism, but, Miss Bloch asked, who were the Jewish seers, and proceeded to give examples of psychic interest in Jewish history. She referred to the colleagues who had helped to bring about this meeting—Mrs. Blumenthal, who had generously donated £25, Mr. E. Bosman, and Mr. and Mrs. A. Victor, and offered a ready welcome to all present.

Mr. Leonard Bosman moved the following resolution: "That this meeting approves the formation of The Jewish Society for Psychic Research, as outlined by the mover of this resolution, and hereby pledges its support by active membership." Mr. Bosman did not want dogmas. There were helpers behind the scenes wanting to bring us back from our materialistic age. We should develop ourselves so that we can link up with those whom the world called dead.

Mr. Alexander Victor, the Hon. Sec., in seconding the resolution referred to the correspondence that had appeared in the Jewish press on the subject, and said the formation of the society would be welcomed, and its purpose would be well served if only it succeeded in removing the misconceptions that existed, as was shown by many of the letters that were published. He dealt with two aspects, and asserted that there was nothing un-Jewish in the society's aims. The spiritual influence they hoped to exert would not be proselytising in the sense that they were establishing another religion and wanted converts; rather would they help the individual in understanding much that some teachers would have us accept with unconvincing explanations or even without question.

Mr. Hannen Swaffer, in supporting the resolution, spoke of his pleasure at

IMPORTANT RE-ISSUE.

THIRD EDITION.

Objections to Spiritualism Answered.

BY

H. A. DALLAS.

STIFF FANCY PAPER. 103pp.

PRICE 1/1½, POST FREE.

PRELIMINARY DIFFICULTIES.

IS SPIRITUALISM DANGEROUS?

WHEREIN LIE THE DANGERS?

DO THE DEAD KNOW OF EARTH'S SORROWS?

DO THEY TELL US ANYTHING NEW?

PURPOSELESS PHENOMENA.

THE METHODS EMPLOYED.

CAUSES OF CONFUSION.

WHAT THE COMMUNICATORS THEMSELVES SAY.

IMPERSONATING SPIRITS AND FRAUDS.

TELEPATHY.

MATERIALISATIONS.

THE RESPONSIBILITIES OF SPIRITUALISTS.

A clear exposition covering many phases and answering many questions which will arise to the investigator. A concise treatise of the subject at a popular price.

TWO WORLDS PUBLISHING CO. LIMITED.

18, CORPORATION STREET, MANCHESTER.

being present, as he had long been an admirer of the Jewish people. He found the Jew in the forefront of every artistic and uplifting movement. Such a society as was proposed would help to break down religious barriers, Jews and Gentiles could sit in perfect harmony in development circles. He gave an account of phenomena he had witnessed, and illustrations of proof, declaring he stood for proved proof. He did not know where the society might lead, but suggested that we always follow the light, and he would be willing to help at all times.

The chairman suitably thanked Mr. Swaffer and others for their remarks.

After Mrs. Platnauer, and Messrs. Zerdin and Blaustein had spoken, questions were put and answered, one speaker suggesting that the 10s. 6d. contribution proposed by the founders should be increased to £1 1s. when the society's programme was in full operation. Whereupon the resolution was put and carried.

Miss J. Berman proposed and Mrs. Platnauer seconded, and it was unanimously carried, that the founders be elected the first honorary officers, i.e., Chairman, Miss R. M. Bloch; treasurer, Mrs. D. E. Blumenthal; director of research, Mr. L. Bosman; social secretary, Mrs. A. Victor; hon. secretary, Mr. A. Victor; with the following co-opted members of the council, Mrs. K. Coen, Miss S. Amidah, Messrs. J. M. Rubens, H. L. Solomon, and N. Zerdin.

The chairman thanked the assembly for its attendance, appealed for support, and asked all present to join in declaring the Great Unity of God, and the meeting closed with the recital of the first verse of the "Shema."

A CANADIAN ORDINATION.

THE first ordination service under the auspices of the Spiritualists' National Union of Canada was held in the Britten Memorial Church, Doyerscourt Road, Toronto, on Saturday, July 13th, when Mrs. M. Stier McGuire (pastor of the church), Mr. George Watson (of Stratford), and Mr. Harry Batten, Dipl. S.N.U. of Eng. (of Hamilton, Ontario) were ordained to the ministry of the Union by Mr. Jas. P. Skelton, Dipl. S.N.U. Eng., Gen. Sec. The service throughout was dignified and impressive, and the nature of the questions put to the candidates left no room for doubt that the intention of the Union is to raise the whole standard of Spiritualism in Canada. The Board of Governors recognise this need, and intend to press forward to this end with all the energy at their disposal, so as to demonstrate to the world what Spiritualism is capable of doing when properly organised, in helping and blessing the world and bringing to the surface all the latent qualities inherent in mankind, thereby making stronger personalities and more useful citizens. The co-operation of those on the other side of life is sure, but the making of our co-operation more intelligent is the aim and object of this union of churches in Canada. Large contingents from Hamilton (Ontario), London, Stratford, and Toronto Churches were present, and they all realised the fact that Spiritualism was gradually coming into its own rightful place in the world of religious thought. The music was in the capable hands of Dr. Gaved, who rendered two solos. Mrs. McGuire was presented with a ministerial gown from the members of the church, and a pair of gloves and a bouquet of flowers from one of her classes. Mr. Watson made the presentation from the members of his church in Stratford. The following morning Mr. Batten was presented with an International Badge as a token

of respect and esteem. Cables of congratulation were received from England also from Mrs. M. E. Cadwallader, Mr. John Slater, Mr. F. W. Constantine, Dr. Burgess, Mr. Endos, and others.

BIRMINGHAM.

Mrs. ANNIE BODDINGTON, of London, conducted the week-end services on July 28th, at the Central Church, 248, Corporation Street. Mrs. Boddington's addresses were exceedingly interesting. Monday evening's address on "Sleep state in relation to death" was listened to with profound attention. Mrs. Boddington also gave convincing clairvoyance. The President (Mr. Albert Cook) presided at each service.

MARGATE.

On the week-end of July 27th we had with us Mrs. Stephens, President of the Striton Church, and a very spiritual time was spent. On Monday a very successful flower service was given by Mrs. Stephens, which has done much to help our church financially. We wish our late founders, Mr. and Mrs. Gommersall, God's richest blessing in their new surroundings, and cannot thank them enough for starting our church in Margate, which has been a blessing to many. We have also opened a Lyceum, and shall be grateful to any workers who will help us.

WOOLWICH AND PLUMSTEAD.

On Saturday, July 27th, the combined Lyceums of Woolwich and Eltham Churches held their annual outing to Petersham Park, Richmond. The two parties met at Waterloo Station and proceeded by train to Richmond. The weather was ideal, and there was plenty to interest both old and young, including boating, fishing, the beautiful surroundings, and the deer in the park. Games were indulged in during the afternoon. Sixty-four sat down to tea, and everyone had their fill of the good things that were provided. After a most enjoyable day the parties arrived home about 10-30 pm., tired, but very happy.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 11TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. RUTTER.
MONDAY, at 3, Mrs. SHAW. At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Miss BARTON.
FRIDAY, at 8, WHIST DRIVE. 1/- each.
SUNDAY, AUG. 18TH, Mr. C. E. TIMMS.
WEDNESDAY, AUG. 21ST, at 8, TRANSFIGURATION SEANCE by Miss WILKINSON and Mr. CORBYN.
Admission by Ticket, 1/- each.

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

SUNDAY, AUG. 11TH, at 2-30, LYCEUM.
At 6-45 and 8, Mr. W. H. WOOD.
MONDAY, at 8, OPEN CIRCLE for HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mrs. GIBSON.
THURSDAY, at 8, Mrs. SAVAGE.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, AUG. 18TH, Mrs. M. BRIGGS.

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

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET

PUBLIC CIRCLE every SUNDAY, at 3.

SUNDAY, AUG. 11TH, at 6-30,
MADAME TICKELL.
SUNDAY, AUG. 18TH, MR. MUSGROVE.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, AUG. 11TH, at 10-30, LYCEUM.
At 3 and 6-30, MR. WAINWRIGHT.
MONDAY, at 8, Miss WALLWORK.
TUESDAY, WHIST DRIVE, Admission 6d.
WEDNESDAY, at 3 and 8, Mrs. KELLY.
SUNDAY, AUG. 18TH, MR. R. LANE.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, AUG. 11TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8-15, Mrs. SHAW.
MONDAY, at 3 and 8, Miss LOMAS.
WEDNESDAY, 3 & 8, Miss WALLWORK.
SUNDAY, AUG. 18TH, Mrs. HIBBERT.

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

SUNDAY, AUG. 11TH, at 2-30, LYCEUM.
At 6-30 and 8, Mrs. SAVAGE.
MONDAY, at 3 and 8, Mrs. EDWARDS.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, and SATURDAY, at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, Mrs. LEACH.
SUNDAY, AUG. 18TH, MR. MINNERY.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, AUG. 11TH, at 10-30, LYCEUM.
At 3, Mr. ALLURED.
At 6-30, Mr. ERIC COTT.
WEDNESDAY, at 8, OPEN CIRCLE,
Mrs. SHAW.

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

SUNDAY, AUG. 11TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. KELLY.
THURSDAY, at 3 & 8, Mrs. CROMPTON.
SUNDAY, AUG. 18TH, Mrs. BENSON.

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

SUNDAY, AUG. 11TH, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, Mrs. WHALLEY.
MONDAY, at 3, Miss SANDIFORD. At 8, OPEN CIRCLE.
TUESDAY, at 8, Mrs. FELLOWS.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, Mrs. A. SHAW.
SATURDAY, at 8, OPEN CIRCLE.

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

SUNDAY, AUG. 11TH, at 6-30,
Mrs. GRANGE.
MONDAY, at 3 and 8, OPEN CIRCLE.
WEDNESDAY, at 3, Miss SANDIFORD.
THURSDAY, at 8, Mrs. WOLFENDALE.
FRIDAY, at 8, OPEN CIRCLE.
LYCEUM every SUNDAY at 2-30.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, AUG. 11TH, at 11, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, Mr. TEAL.
MONDAY, at 3 and 8, Mr. MOSS.
TUESDAY, at 7-30, Mr. REED.
WEDNESDAY, at 3 and 8, Mrs. BENSON.
SATURDAY, at 8, OPEN CIRCLE.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 11TH, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, LYCEUM SESSIONS.

MONDAY, at 3 and 8, Mrs. PEAKE.
TUESDAY, at 8, CIRCLE, Mrs. MORRIS.
WEDNESDAY, at 3 & 8, Mrs. GERSHON.
FRIDAY, AUG. 16TH, at 7-30,
Mr. J. TINKER, Lecture and Questions
on Mediumship.
SUNDAY, AUG. 18TH, Mr. J. E. HART.
A. Inst. Com. A., M.T.P.S.
Every SATURDAY at 7-30. SOCIAL, 1/-.
Refreshments included.

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

SERVICES—SUNDAYS: LYCEUM at 9-30
and 1-45. SERVICE, 3 and 6-30.
AUG. 11TH.—LYCEUM, Mr. BATTE.
AUG. 18TH.—Mrs. GEORGE WILD.
AUG. 25TH.—Mrs. PICKLES.
SEPT. 1ST.—Miss SUNDERLAND.

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

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

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. 11TH, at 11-15 and 7,
Mr. PERCY SCHOLEY, Address.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church.
MIGHELL STREET HALL.

SUNDAY, AUG. 11TH, at 11-15 and 7,
Miss M. BARBER,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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

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.

JEWISH SOCIETY INAUGURATED.

The first general meeting of the Jewish Society for Psychic Research was held on July 17th at Caxton Hall, Westminster, with a large audience in attendance.

Miss Bloch, who presided, opened the proceedings by reading a message received from Sir Arthur Conan Doyle, who wrote: "I am delighted to hear that a people who once had such direct spiritual relations as the Jews should again turn their attention from the past to the present, and make religion a living thing."

The Secretary having read other letters of congratulation, Miss Bloch proceeded to address the assembly. Points from her remarks were: The Society shall be a Jewish association for the purpose of psychic research generally, and its Jewish aspect in particular. Its object shall be (a) To seek knowledge of states or conditions existing in the after-life, by means of study, logical evidence, and psychic demonstration. (b) To enquire into and adjust any misconception that may surround the objects of this society and the beliefs of its members as being opposed to Judaism. (c) To offer opportunities for the development of spiritual powers by the formation of groups, e.g., philosophical, experimental or psychic, healing, spiritual development, etc., subject to the sanction of the Council, who must earnestly endeavour to exclude quackery and worthless demonstrations. Judaism as a living religion teemed with mysticism. In caring for the materialistic side of life the Jew had lost traditions which were once his. We seem afraid to enquire into Spiritualism, but, Miss Bloch asked, who were the Jewish seers, and proceeded to give examples of psychic interest in Jewish history. She referred to the colleagues who had helped to bring about this meeting—Mrs. Blumenthal, who had generously donated £25, Mr. E. Bosman, and Mr. and Mrs. A. Victor, and offered a ready welcome to all present.

Mr. Leonard Bosman moved the following resolution: "That this meeting approves the formation of The Jewish Society for Psychic Research, as outlined by the mover of this resolution, and hereby pledges its support by active membership." Mr. Bosman did not want dogmas. There were helpers behind the scenes wanting to bring us back from our materialistic age. We should develop ourselves so that we can link up with those whom the world called dead.

Mr. Alexander Victor, the Hon. Sec., in seconding the resolution referred to the correspondence that had appeared in the Jewish press on the subject, and said the formation of the society would be welcomed, and its purpose would be well served if only it succeeded in removing the misconceptions that existed, as was shown by many of the letters that were published. He dealt with two aspects, and asserted that there was nothing un-Jewish in the society's aims. The spiritual influence they hoped to exert would not be proselytising in the sense that they were establishing another religion and wanted converts; rather would they help the individual in understanding much that some teachers would have us accept with unconvincing explanations or even without question.

Mr. Hannen Swaffer, in supporting the resolution, spoke of his pleasure at

IMPORTANT RE-ISSUE.

THIRD EDITION.

Objections to Spiritualism Answered.

BY

H. A. DALLAS.

STIFF FANCY PAPER. 103pp.

PRICE 1/1½, POST FREE.

PRELIMINARY DIFFICULTIES.

IS SPIRITUALISM DANGEROUS?

WHEREIN LIE THE DANGERS?

DO THE DEAD KNOW OF EARTH'S SORROWS?

DO THEY TELL US ANYTHING NEW?

PURPOSELESS PHENOMENA.

THE METHODS EMPLOYED.

CAUSES OF CONFUSION.

WHAT THE COMMUNICATORS THEMSELVES SAY.

IMPERSONATING SPIRITS AND FRAUDS.

TELEPATHY.

MATERIALIZATIONS.

THE RESPONSIBILITIES OF SPIRITUALISTS.

A clear exposition covering many phases and answering many questions which will arise to the investigator. A concise treatise of the subject at a popular price.

TWO WORLDS PUBLISHING CO. LIMITED.

18, CORPORATION STREET, MANCHESTER.

being present, as he had long been an admirer of the Jewish people. He found the Jew in the forefront of every artistic and uplifting movement. Such a society as was proposed would help to break down religious barriers, so Jews and Gentiles could sit in perfect harmony in development circles. He gave an account of phenomena he had witnessed, and illustrations of proof, declaring he stood for proved proof. He did not know where the society might lead, but suggested that we always follow the light, and he would be willing to help at all times.

The chairman suitably thanked Mr. Swaffer and others for their remarks.

After Mrs. Platnauer, and Messrs. Zerdin and Blaustein had spoken, questions were put and answered, one speaker suggesting that the 10s. 6d. contribution proposed by the founders should be increased to £1 1s. when the society's programme was in full operation. Whereupon the resolution was put and carried.

Miss J. Berman proposed and Mrs. Platnauer seconded, and it was unanimously carried, that the founders be elected the first honorary officers, i.e., Chairman, Miss R. M. Bloch; treasurer, Mrs. D. E. Blumenthal; director of research, Mr. L. Bosman; social secretary, Mrs. A. Victor; hon. secretary, Mr. A. Victor; with the following co-opted members of the council, Mrs. K. Coen, Miss S. Anidjah, Messrs. J. M. Rubens, H. L. Solomons, and N. Zerdin.

The chairman thanked the assembly for its attendance, appealed for support, and asked all present to join in declaring the Great Unity of God, and the meeting closed with the recital of the first verse of the "Shema."

A CANADIAN ORDINATION.

The first ordination service under the auspices of the Spiritualists' National Union of Canada was held in the Britten Memorial Church, Dovercourt Road, Toronto, on Saturday, July 13th, when Mrs. M. Stier McGuire (pastor of the church), Mr. George Watson (of Stratford), and Mr. Harry Batten, Dipl. S.N.U. of Eng. (of Hamilton, Ontario) were ordained to the ministry of the Union by Mr. Jas. P. Skelton, Dipl. S.N.U. Eng., Gen. Sec. The service throughout was dignified and impressive, and the nature of the questions put to the candidates left no room for doubt that the intention of the Union is to raise the whole standard of Spiritualism in Canada. The Board of Governors recognise this need, and intend to press forward to this end with all the energy at their disposal, so as to demonstrate to the world what Spiritualism is capable of doing when properly organised, in helping and blessing the world and bringing to the surface all the latent qualities inherent in mankind, thereby making stronger personalities and more useful citizens. The co-operation of those on the other side of life is sure, but the making of our co-operation more intelligent is the aim and object of this union of churches in Canada. Large contingents from Hamilton (Ontario), London, Stratford, and Toronto Churches were present, and they all realised the fact that Spiritualism was gradually coming into its own rightful place in the world of religious thought. The music was in the capable hands of Dr. Gayed, who rendered two solos. Mrs. McGuire was presented with a ministerial gown from the members of the church, and a pair of gloves and a bouquet of flowers from one of her classes. Mr. Watson made the presentation from the members of his church in Stratford. The following morning Mr. Batten was presented with an International Badge as a token

of respect and esteem. Cables of congratulation were received from England, also from Mrs. M. E. Cadwallader, Mrs. John Slater, Mr. F. W. Constantine, Dr. Burgess, Mr. Endos, and others.

BIRMINGHAM.

Mrs. ANNIE BODDINGTON, of London, conducted the week-end services on July 28th, at the Central Church, 248, Corporation Street. Mrs. Boddington's addresses were exceedingly interesting. Monday evening's address on "Sleep state in relation to death" was listened to with profound attention. Mrs. Boddington also gave convincing clairvoyance. The President (Mr. Albert Cook) presided at each service.

MARGATE.

On the week-end of July 27th we had with us Mrs. Stephens, President of the Brighton Church, and a very spiritual time was spent. On Monday a very successful flower service was given by Mrs. Stephens, which has done much to help our church financially.

We wish our late founders, Mr. and Mrs. Gommersall, God's richest blessing in their new surroundings, and cannot thank them enough for starting our church in Margate, which has been a blessing to many. We have also opened a Lyceum, and shall be grateful to any workers who will help us.

WOOLWICH AND PLUMSTEAD.

On Saturday, July 27th, the combined Lyceums of Woolwich and Plumstead Churches held their annual outing to Petersham Park, Richmond. The two parties met at Waterloo Station and proceeded by train to Richmond. The weather was ideal, and there was plenty to interest both old and young, including boating, fishing, the beautiful surroundings, and the deer in the park. Games were indulged in during the afternoon. Sixty-four sat down to tea, and everyone had their fill of the good things that were provided. After a most enjoyable day the parties arrived home about 10-30 p.m., tired, but very happy.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 11TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. RUTTER.
MONDAY, at 3, Mrs. SHAW. At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MISS BARTON.
FRIDAY, at 8, WHIST DRIVE. 1/- each.
SUNDAY, AUG. 18TH, Mr. C. E. TIMMS.
WEDNESDAY, AUG. 21ST, at 8, TRANSFIGURATION SEANCE by MISS WILKINSON and MR. CORBYN.
Admission by Ticket, 1/- each.

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

SUNDAY, AUG. 11TH, at 2-30, LYCEUM.
At 6-45 and 8, Mr. W. H. WOOD.
MONDAY, at 8, OPEN CIRCLE for HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mrs. GIBSON.
THURSDAY, at 8, Mrs. SAVAGE.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, AUG. 18TH, Mrs. M. BRIGGS.

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

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET

PUBLIC CIRCLE every SUNDAY, at 3.

SUNDAY, AUG. 11TH, at 6-30,
MADAME TICKELL.
SUNDAY, AUG. 18TH, Mr. MUSGROVE.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, AUG. 11TH, at 10-30, LYCEUM.
At 3 and 6-30, Mr. WAINWRIGHT.
MONDAY, at 8, Miss WALLWORK.
TUESDAY, WHIST DRIVE, Admission 6d.
WEDNESDAY, at 3 and 8, Mrs. KELLY.
SUNDAY, AUG. 18TH, Mr. R. LANE.

Jollyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, AUG. 11TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8-15, Mrs. SHAW.
MONDAY, at 3 and 8, Miss LOMAS.
WEDNESDAY, 3 & 8, Miss WALLWORK.
SUNDAY, AUG. 18TH, Mrs. HIBBERT.

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

SUNDAY, AUG. 11TH, at 2-30, LYCEUM.
At 6-30 and 8, Mrs. SAVAGE.
MONDAY, at 3 and 8, Mrs. EDWARDS.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, and SATURDAY, at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, Mrs. LEACH.
SUNDAY, AUG. 18TH, Mr. MINNERY.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, AUG. 11TH, at 10-30, LYCEUM.
At 3, Mr. ALLURED.
At 6-30, Mr. ERIC COTT.
WEDNESDAY, at 8, OPEN CIRCLE,
Mrs. SHAW.

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

SUNDAY, AUG. 11TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mrs. KELLY.
THURSDAY, at 3 & 8, Mrs. CROMPTON.
SUNDAY, AUG. 18TH, Mrs. BENSON.

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

SUNDAY, AUG. 11TH, at 10-30 and 2-30, LYCEUM.
At 6-30 and 8, Mrs. WHALLEY.
MONDAY, at 3, Miss SANDIFORD. At 8, OPEN CIRCLE.
TUESDAY, at 8, Mrs. FELLOWS.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, Mrs. A. SHAW.
SATURDAY, at 8, OPEN CIRCLE.

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

SUNDAY, AUG. 11TH, at 6-30,
Mrs. GRANGE.
MONDAY, at 3 and 8, OPEN CIRCLE.
WEDNESDAY, at 3, Miss SANDIFORD.
THURSDAY, at 8, Mrs. WOLFENDALE.
FRIDAY, at 8, OPEN CIRCLE.
LYCEUM every SUNDAY at 2-30.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, AUG. 11TH, at 11, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, Mr. TEAL.
MONDAY, at 3 and 8, Mr. MOSS.
TUESDAY, at 7-30, Mr. REED.
WEDNESDAY, at 3 and 8, Mrs. BENSON.
SATURDAY, at 8, OPEN CIRCLE.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 11TH, at 2, LYCEUM.
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, LYCEUM SESSIONS.

MONDAY, at 3 and 8, Mrs. PEARE.
TUESDAY, at 8, CIRCLE, Mrs. MORRIS.
WEDNESDAY, at 3 & 8, Mrs. GERSON.
FRIDAY, AUG. 16TH, at 7-30,
Mr. J. TINKER, Lecture and Questions
on Mediumship.
SUNDAY, AUG. 18TH, Mr. J. E. HART,
A. Inst. Com. A. M.T.P.S.
Every SATURDAY at 7-30, SOCIAL, 1/-.
Refreshments included.

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

SERVICES—SUNDAYS: LYCEUM at 9-30
and 1-45. SERVICE, 3 and 6-30.
AUG. 11TH.—LYCEUM, Mr. BATTY.
AUG. 18TH.—Mrs. GEORGE WILD.
AUG. 25TH.—Mrs. PICKLES.
SEPT. 1ST.—Miss SUNDERLAND.

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

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

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. 11TH, at 11-15 and 7,
Mr. PERCY SCHOLEY, Address
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, AUG. 11TH, at 11-15 and 7,
Miss M. BARBER,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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

SOCIETY ADVERTISEMENTS.

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

SATURDAY, AUG. 10TH, at 8, and
SUNDAY, AUG. 11TH, at 11 and 6-30,
Mrs. FLORENCE STEPHENS,
Address and Clairvoyance.
SUNDAY, AUG. 18TH, Mrs. B. STOCK.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, AUG. 11TH, at 3-30 and 6-30,
Mrs. CROXFORD.
After-circle at 8.
THURSDAY, at 8, OPEN CIRCLE.
Mediums present.

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

SATURDAY, AUG. 10TH, at 7-30,
SUNDAY, AUG. 11TH, at 3 and 7,
and MONDAY, AUG. 12TH, at 3,
Mrs. REDFERN.

Ramsgate National Spiritualist Church
CHAPMAN STREET, RAMSGATE.

SATURDAY, AUG. 10TH, at 7, and
SUNDAY, AUG. 11TH, at 3 and 6-30,
Mrs. STANDAGE.

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

SUNDAY, AUG. 11TH, at 7,
"CRUSADER," Trance Address.
Miss HERBERT, Clairvoyance.
WEDNESDAY, at 7-30, Mrs. G. KENT,
Address and Clairvoyance.

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

SUNDAY, AUG. 11TH, at 11 and 6-30,
ALDERMAN D. J. DAVIS.
THURSDAY, at 8, Mrs. V. CROXFORD.

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

SUNDAY, AUG. 11TH, at 6-30,
Mrs. MEURIG MORRIS,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, AUG. 11TH, at 11 and 6-30,
Mrs. QUINEY.

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

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST
BARKING.

SUNDAY, AUG. 11TH, at 6-30,
Mrs. M. THORNTON.
Circle Follows Service.
MONDAY, at 3, LADIES' OWN,
Mrs. CLARKE.
WEDNESDAY, at 8, Mrs. GEORGE.

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

SUNDAY, AUG. 11TH, at 7,
Mrs. FLORA MOTE,
Address and Clairvoyance.
After service, Open Circle.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, AUG. 18TH, at 7, Mrs. G.
BYCROFT.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 11TH, at 11 and 6-30,
Mrs. FRANCES TYLER.
At 3, LYCEUM.
MONDAY, at 3, Mrs. EDEY.
THURSDAY, at 8, Mrs. EDEY, Clair-
voyance.

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

SUNDAY, AUG. 11TH, at 11, CIRCLE.
At 6-30, Mr. GITTLESON, Address.
Mrs. LILLY, Clairvoyance.
SATURDAY, at 7-30, Healing Circle and
Psychometry.
SUNDAY, AUG. 18TH, Mrs. F. MOTE.

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

SUNDAY, AUG. 11TH, at 7,
Mrs. REDFERN, Address.
MUSIC BY ORCHESTRA.

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

SUNDAY, AUG. 11TH, at 11,
Mr. CHAS. ANTEN.
At 7, Miss MARION MORETON.
WEDNESDAY, at 8, Miss JOAN PROUD,
at Shaftesbury Hall, adjoining Bowes
Park Station.

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

SUNDAY, AUG. 11TH, at 11-15, Service.
At 3, LYCEUM.
At 7, Mrs. S. PODMORE,
Address and Clairvoyance.
MONDAY, 7-30, LADIES' PUBLIC CIRCLE
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, AUG. 18TH, Mrs. E. EDEY.

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

SUNDAY, AUG. 11TH, at 11, SERVICE.
At 6-30, Mrs. H. V. PRIOR.

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

FRIDAY, AUG. 9TH, at 7-30, As arranged
SUNDAY, AUG. 11TH, at 7, Mrs. M. A.
MAUNDER.
FRIDAY, AUG. 16TH, Mrs. BERNARD.
SUNDAY, AUG. 18TH, Mrs. CHESTER-
MAN.

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

SUNDAY, AUG. 11TH, at 11, SERVICE.
At 6-45, Mr. MARESCO MARISINI.
WEDNESDAY, Service.

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

SUNDAY, AUG. 11TH, at 11, OPEN
CIRCLE.
At 6-45 for 7, Rev. G. NASH, Address
and Clairvoyance.
FRIDAY, at 8, Meeting for Clairvoyance
SUNDAY, AUG. 18TH, Mrs. S. D. KENT.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Crickewood Christian Spiritualist, 80,
ASHFORD HALL, 41, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.

SUNDAY, AUG. 11TH, at 6-30,
Mr. E. KEITH, Address and Clair-
voyance.
WEDNESDAY, at 3, CIRCLE. At 8, Mrs.
ETHEL SMITH.

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

SUNDAY, AUG. 11TH, at 7,
Mrs. LUCAS (Brighton).
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, Mrs. CLEGHORN.

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

SUNDAY, AUG. 11TH, at 3, LYCEUM.
At 6-30, Mrs. K. JARMAN,
Address and Clairvoyance.
SUNDAY, AUG. 18TH, Mrs. J. WESLEY
ADAMS.

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

SUNDAY, AUG. 11TH, at 11-15,
Mrs. GOLDEN. At 3, LYCEUM.
At 7, Mr. TAYLER GWINN.
WEDNESDAY, at 8, Mrs. G. ELLIOTT.
SUNDAY, AUG. 18TH, Dr. VANSTONE.

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

SUNDAY, AUG. 11TH, at 7,
Miss EVA CLARK,
Address and Clairvoyance.
THURSDAY, at 8, Mrs. V. REDFERN,
Flower Psychometry.

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

SUNDAY, AUG. 11TH, at 7,
Mrs. F. LANE.
Circle at 11-30. No Lyceum during
August.

THURSDAY, at 8, Mrs. M. MAUNDER.
SUNDAY, AUG. 18TH, Mr. G. GWINN.

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

SUNDAY, AUG. 11TH, at 7,
Mr. AND Mrs. BILLETTE.
THURSDAY, at 3 and 8, Mr. SERJEANT.
SUNDAY, AUG. 18TH, at 7, Mr. ANTIN.

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

SUNDAY, AUG. 11TH, at 3, LYCEUM.
At 7, Mrs. S. D. KENT.
MONDAY, at 3, Mrs. PRINCE.
At 8, Mrs. DUNN.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN MEETING.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, AUG. 18TH, Mrs. E. CLEMENTS.

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

SUNDAY, AUG. 11TH, at 3, LYCEUM.
At 6-30, Mr. & Mrs. BAIN,
Address and Clairvoyance.
WEDNESDAY, at 8, Usual Open-Air
Meeting on Hackney Downs. Speakers
invited.
THURSDAY, at 8, DISCUSSION. At 9-15,
HEALING CIRCLE.

Companions Still! By W. HAROLD
SPEER (Author of "Edie"). Cloth.
3/9, post free.

SOCIETY ADVERTISEMENTS.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

MONDAY, AUG. 11TH, at 3, LYCEUM.
At 7, MISS L. WHITE.
WEDNESDAY, at 3, PSYCHOMETRY.
THURSDAY, at 8, MISS MADDISON.
FRIDAY, at 8, FREE HEALING CIRCLE.

Harringay Christian Spiritualists Mission,

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

SUNDAY, AUG. 11TH, at 11, SERVICE.
At 7, MISS CANON.

TUESDAY, at 8, FREE HEALING CIRCLE,
MR. CUMMINGS in attendance.

WEDNESDAY, at 8, MISS MORETON.

Harrow Spiritualist Society,

GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, AUG. 11TH, at 6-30,
MISS MOYES (ZODIAC), Address.

WEDNESDAY, at 8, MRS. B. STOCK,
Clairvoyance.

SUNDAY, AUG. 18TH, MRS. COOKE.

Hendon Spiritualist Fellowship,

(Please Note New Address)
THE LIBERAL ROOM, 1, BELL TERRACE
HENDON.

(Opposite "The Bell" Bus Stop).

SUNDAY, AUG. 11TH, at 6-45,

MR. STEPHEN FOSTER,
Address and Clairvoyance.
At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,

68, STAINES ROAD, HOUNSLOW
(opposite the Hospital).

SUNDAY, AUG. 11TH, at 6-45,

MR. WILDE.
WEDNESDAY, at 3, LADIES' GUILD,
Mrs. S. D. KENT. At 8, SERVICE.

LYCEUM every SUNDAY at 3.

Kingston Spiritualist Church,

VILLIERS ROAD, KINGSTON.

SUNDAY, AUG. 11TH, at 11, MRS.
STEPHENS.

At 3, LYCEUM.
At 6-30, Mr. P. SMYTH.

WEDNESDAY, at 7-30, MISS D. MOORE.

FRIDAY, at 7-45, MEMBERS' CIRCLE
AND HEALING.

SUNDAY, AUG. 18TH, MR. T. W. ELLA.

Independent Spiritualist Church,

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

SUNDAY, AUG. 11TH, at 6-45,

Mrs. W. EDWARDS,
Address and Clairvoyance.

THURSDAY, at 8, MRS. MATTHEWS,
Address and Clairvoyance.

FRIDAY, AUG. 18TH, MR. THORNTON.

Kensington Spiritualist Church,

WINDSOR HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, AUG. 11TH, at 6-30,

MRS. ALICE GREGG.
MONDAY, at 8, in SMALL HALL,
REV. J. J. WELCH.

Lewisham Spiritualist Church,

LINES HALL, LIMES GROVE, LEWISHAM
(Opposite Prince of Wales Playhouse.)

SUNDAY, AUG. 11TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.

At 6-30, Mrs. BEATRICE STOCK,
Address and Clairvoyance.

MONDAY, at 3, LADIES' OWN,
To be arranged.

At 8, PUBLIC HEALING CIRCLE.

TUESDAY, at 8, STUDY GROUP.

WEDNESDAY, at 8, MRS. CLEMENTS,
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, AUG. 11TH, at 7,

MR. R. SNOWDON HALL.

THURSDAY, at 3, LADIES' MEETING,
MRS. M. LINES.

FRIDAY, at 8, MR. J. POLLARD.

SUNDAY, AUG. 18TH, at 7, MRS. L.
CAMPBELL.

Little Ilford Christian Spiritualist Church,

THIRD AVENUE, MANOR PARK, E

SATURDAY, AUG. 10TH, at 8, WHIST
SOCIAL. 1½.

SUNDAY, AUG. 11TH, at 7, Address and
Clairvoyance.

MONDAY, at 3, Ladies' Meeting, Mrs.
MAUNDER.

TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, at 8, MR. W. WILDE,
Psychometry.

Manor Park Spiritualist Church,

CORNER OF SHREWSBURY ROAD and
STRONG ROAD.

SUNDAY, AUG. 11TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.

At 6-30, MR. G. POLLARD.

THURSDAY, at 3, SERVICE. At 8,
MRS. TUFFNELL.

SUNDAY, AUG. 18TH, MR. PRIOR.

Shepherd's Bush Spiritualist Society,

73, BECKLOW RD., ASKEW RD., W.

SUNDAY, AUG. 11TH, at 11,

OPEN CIRCLE.

At 6-30, MISS A. ROTHERHAM,

Address and Clairvoyance.

THURSDAY, at 8, OPEN CIRCLE.

Streatham Christian Spiritualist Church

MADEIRA HALL, MADEIRA ROAD,
STREATHAM (opp. Streatham Station).

SUNDAY, AUG. 11TH, at 11, SERVICE
and CIRCLE. At 3, HEALING CIRCLE.

At 6-30, MR. G. PRIOR.

MONDAY, at 3, LADIES' MEETING,
MISS DAUNTON.

WEDNESDAY, at 8, MRS. CROXFORD.

SUNDAY, AUG. 18TH, MRS. REDFERN.

South London Spiritualist Mission,

LAUSANNE HALL, LAUSANNE ROAD,
PECKHAM, S.E.15.

SUNDAY, AUG. 11TH, at 11-30, CIRCLE.
At 3, LYCEUM.

At 7, MR. H. BOLTON, Address and
Clairvoyance.

THURSDAY, MRS. MAUNDER, Address
and Clairvoyance.

SUNDAY, AUG. 18TH, at 7, MRS. POD-
MORE, Address and Clairvoyance.

HEALING CIRCLE on TUESDAYS at 8.

Stratford Spiritualist Church,

ADMISTON ROAD (Sixth Turning down
Forest Lane, going from Maryland
Point Station).

SUNDAY, AUG. 11TH, at 11, MR. McFIE
At 3, LYCEUM.

At 6-30, MRS. BLANCHE PETZ.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, Ladies' Meeting,
MISS R. WARD.

THURSDAY, at 8, MR. SOONES.

SUNDAY, AUG. 18TH, A SPEAKER.

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

SOCIETY ADVERTISEMENTS.



SUNDAY, AUG. 11TH, at 7,
Mrs. A. GEORGIE.
WEDNESDAY, AUG. 14TH, at 7-30,
Mrs. L. CORNWELL.
After Circles at close of services.
HEALING & DEVELOPING CLASSES.
SATURDAY EVENING—
HOME CIRCLES at 7-45 p.m.
Ask for Monthly Programme.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, AUG. 11TH, at 3 and 6-30,
Mrs. FILLMORE.

Address and Clairvoyance.

WEDNESDAY, at 3 and 7-30, Mrs. M. A.
MAUNDER, Address and Clairvoyance.

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

SUNDAY, AUG. 11TH, at 11,
Mrs. FRANCES LEVITT.

At 6-30, Mrs. JULIE SCHOLE.

WEDNESDAY, at 8, Miss L. THOMAS,
Address and Clairvoyance.

Walthamstow Spiritualist Lyceum Church,

THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, AUG. 11TH, at 7,
CAPTAIN FROST, Address.

Lyceum Sunday School at 3.

WEDNESDAY, at 3, LADIES' MEETING.

THURSDAY, 7 to 8, HEALING.
8 to 9-30, DEVELOPING CIRCLE.

SUNDAY, AUG. 18TH, MRS. CALWAY,
Address.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, AUG. 11TH, at 6-45,
MR. WHITE, Address.

Mrs. TREADGOLD, Clairvoyance.

WEDNESDAY, at 7-45, Mrs. CALWAY,
Address and Clairvoyance.

Wood Green Christian Spiritualist Church,

BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, AUG. 11TH, at 11-15, SERVICE.
At 7, MR. O. G. TURPIN.

WEDNESDAY, at 8, MR. J. WAITE.
LYCEUM every SUNDAY at 3.

Jewish Spiritualist Centre,

75, HANBURY ST., COMMERCIAL ST., E1.

Monday - August 12th - at 8-30,

Open Discussion on Spiritualism.

Thursday - August 15th - at 8-30,

Open Circle.

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

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

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

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

SATURDAY, AUGUST 10TH, at 8, Miss FRANCIS DAUNTON, Psychometry.
SUNDAY, AUG. 11TH, at 7, Mr. R. R. THORNTON, Address and Clairvoyance. At 8-15, TRANCE CIRCLE.
SATURDAY, AUG. 17TH, Mrs. L. CORNWALL. SUNDAY, AUG. 18TH, Mr. C. BURTONSHAW.
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 11TH, at 3-30 and 6-30, Mr. T. W. ELLA.
SUNDAY, AUGUST 18TH, at 3-30, Mrs. GREGG. At 6-30, Mr. B. FRANCIS.
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 12TH, at 3 and 7, Miss MADDISON.
TUESDAY, at 3, Miss MANSFIELD. At 7, Mr. STEPHEN 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.

TEMPLES OF LIGHT.



SPIRIT PRESIDENT:
JOHANNES.

LIFE PRESIDENT
IN THE BODY:
W. HAROLD SPEER.

THE HEAD TEMPLE, 58, Southwark Bridge Road, S.E.1. (Hop. 1272). SUNDAY, AUG. 11TH, at 7, Mr. C. A. BEARE. MONDAY, at 3, Psychometry, Miss COLLYNS. THURSDAY, at 7, Miss MORETON. SATURDAY, at 8, Mrs. CLARKE. DEVELOPING CIRCLES: SUNDAY, 11; TUESDAY, at 7; WEDNESDAY, at 4; THURSDAY, at 6; SATURDAY, at 6. Medium attend WEDNESDAY and THURSDAY from 11 till 1 and 2 to 6. "The Wonderful Story of the Temple of Light," 1/6.

For particulars of **GOLDERS GREEN TEMPLE** and **MIDDLESBROUGH TEMPLE**, see "Temple of Light Gazette." 2d. monthly.

BRIGHTON TEMPLE, 1, Clarendon Ter., Kemp Town. SUNDAY, AUG. 11, at 7, Rev. J. WELCH.

SPIRITUALISTS' REST HOME, Nightingale House, 1, Clarendon Terrace, Marine Parade, Brighton (on Sea Front). Every comfort. Good Table. Late Dinner. Expert Chef. Central Heating. Inclusive terms, 2½ to 5 guineas weekly. Book now for the Summer. (No. 75) from the Station to Chesham Place. Last house on left.)

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 B. D. MANSFIELD, Trance Medium, holds a Public Circle every Wednesday and Friday at 8 p.m., also open open dates for 1929-30.—4, Westmoreland Street, Ebury Bridge, Victoria, S.W.1.

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.

MR. ROBERT DAVIES, D.N.U., holds an "At Home" every Tuesday at 8 p.m. Wednesdays, 3 and 8 p.m.—Beech House, 83, Cleveland Road, off Delaunay's Road, Higher Crumpsall, Manchester.

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

NURSE DINNING, Magnetic Healer, visits or receives patients by appointment. Moderate fees. Write 63, Ranagh Road, near Victoria, S.W.1.

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

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.

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

SPEAKERS' OPEN DATES.

MRS. BROWN, Speaker and Clairvoyant, is booking dates for 1930.—5, Ash Street, Harpurhey, Manchester.

MRS. MARSON, Inspirational Speaker and Exponent of the Philosophy of Spiritualism, has open dates for London and district.—62, Millon Park, Highgate, N.6.

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.

Dogs for Sale and Wanted. Small dogs boarded, washed and trimmed, from 5/—MISS BUCKINGHAM, Dog Bureau, 3a, Southside, Clapham Common. Tel. Brixton 0253.

THE LYCEUM BANNER

Monthly 2d.

Official Organ of the Lyceum Union.

Special Items for Children in Poetry and Prose. Education Articles. Our Lyceum Guild. Contributions by Prominent Spiritualists. Reports of Lyceum Progress from all the Districts at home and abroad.

Secretary and Editor:

G. F. Knott, 20, Toad Lane, Rochdale

Health and Self-Mastery

THROUGH PSYCHO-ANALYSIS AND
AUTO-SUGGESTION.

By WILLIAM J. FIELDING.

224 pp., Cloth Gilt.
Published at 7/6.

CONTENTS:

The Value of Psycho-Analysis.
Our Unconscious Mind
The Significance of Dreams.
The Unconscious Basis of Wit.
Repressions and the Neuroses.
Why We Love.
Common Unconscious Manifestations.
Social Tendencies and the Unconscious Urge.
Physical Bases of the Emotions.
Childhood Problems.

"The great preponderance of human ills and ailments is due to a lack of harmony between the energetic forces of the personality. This lack of harmony spells conflict with all its disturbing or even disastrous consequences. It is the purpose of this book to explain the causes and nature of these conflicts so that they may be overcome—or better, avoided in the first case."

REDUCED PRICE
2/9
Post paid.

TWO WORLDS OFFICE, MANCHESTER