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

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No. 2,178—Vol. XLII.

FRIDAY, AUGUST 23, 1929

PRICE TWOPENCE

Original Poetry.

AUTUMN DAYS.

Why do you sit alone to mourn?
For your past youth?
Surely, you know this truth:
Old age must come to all.
And after every Summer comes
The fall.

Come, smile! the skies are still of blue,
Although the Autumn days have come to you,
All sere and brown,
You must not wear a frown.

Know that old age is really but a mask,
This earth is not your goal.
Know that each trial is sent you as a task
So needed by your soul.

And when your day is o'er,
Folded your hands upon your breast,
Those tired hands—at rest;
Your winged soul,
Knowing not age nor time,
Rising, will soar unto some fairer clime.

—LETHE KING.

Forward Naturally Follows the Doffing of the "Fool's Cap."

SPIRITUAL LIFE TO HAVE "RICHNESS OF CONTENT."

WITHOUT THIS, IMPOSSIBLE FOR SOULS—LIKE ST. PAUL—
TO BE CAUGHT UP TO THE THIRD HEAVEN," OR EVEN
THE FIRST.

COMPREHENSION OF THE SCIENTIFIC LAW OF IMMORTALITY
LIFTS THE MORBID WONDER "COMPLEX."

WHAT I SAW AS I WALKED RESTLESS AND DESPONDENT
THROUGH THE GLOOMY CITY."

By JOHN RUTHERFORD (Roker-by-the-Sea).

I affirm, what by observation I have long been familiar
with; that a very large proportion of discordant and repulsive
false experiences in Spiritualism is to be explained by
admitting into your hypothesis a fact, namely, that the Diakka
continually victimising sensitive persons, making sport of
them; and having a jolly laughing time at the expense of really
sincere people, including mediums, whom they
really take delight in psychologising and dispossessing of
the use of will. The remedy consists in knowledge."—A. J.
RIVER, "The Diakka and Their Victims."

Religion is force of belief cleansing the inward parts;
this reason the primary religious virtue is sincerity, a pene-
trating sincerity."—A. N. WHITEHEAD, Professor of Phil-
osophy, Harvard University.

There are many ways into that land of reality, of life
of spirit, of beauty and holiness and truth: but your guide
must always be a prophet and an artist. And even if you
are artist, or even prophet, you need the guiding hand:
no man is sufficient to himself. We have suffered too much

and long from men who have shut themselves within their
barns to guard empty sacks, while the harvest in the world
awaited them in vain.—WM. SCOTT PALMER.

I thought, as I walked in the woods and mused on my
friends, why should I play with them this game of Idolatry: I
know and see too well, when not voluntarily blind, the speedy
limits of persons called high and worthy. Rich, noble, and
great they are by the liberality of our speech, but truth is sad.
O Blessed Spirit, whom I forsake for these, they are not thou!
Every personal consideration that we allow costs us heavenly
state. We sell the thrones of angels for a short and turbulent
pleasure.—RALPH WALDO EMERSON.

THE view of life has a deep and lasting influence on our
internal state both here and in the world beyond. "If the
dead rise not," exclaimed the worthy Paul, "let us eat and
drink, for to-morrow we die." One of our poets, however,
has wisely said if there is indeed another life, it is important
to "pitch this one high." The Greeks believed that indi-
viduals are not bodies alone, but souls, qualifying, through
the discipline of life's experiences, for that infinite career
which opens through the gateway of death. Plato taught
that "virtue is a kind of health and beauty, while vice is
disease." Greece's most critical thinkers—Euripides and
Plato—fully and keenly developed the religious faculty;
and the latter condemned their mendicant talkers who
promised the rich men "atonement" for their sins; this
even by sacrifices and charms. Plato exposed this as a
delusion, as "Salvation" was only secured by the develop-
ment of all our powers, thus attaining harmony with the
Supreme and His infinite universe.

All are agreed there is much culture to be desired in
our spiritistic churches. Valueless is the continual talk
about mediums, "controls," and external phenomena. The
major portion of our speakers radiate no wise or
bracing influences. They, in fact, offer a stone for bread.
We should start a campaign against "Rip Van Winkleism"
or morbid wonder. "Spiritual life," says the inspired Dean
Inge, "must have a richness of content, and this enhance-
ment of life is not only in extension, but in intensity.
Eternal life is no diffusion or dilution of personality;
in the spiritual state of existence individuality must be main-
tained. The soul is not in time; time is rather in the soul.
Values are eternal and indestructible. Plotinus affirmed that
'nothing that really is can ever perish.'"

Our great seer, A. J. Davis, endeavoured to stem the
undue love for external phenomena, and veneration for
trances, etc., while believing that the conscientious medium
serves humanity by "clinching the faith of internal values
with positive illustrations." All good things may be
abused, and a "complex" is too often formed which be-
comes difficult to cure or throw off. Therefore, the seer
tried to place "survival" above mere medium manifesta-
tions and clairvoyant "tips" by presenting the "scientific
law of immortality." Briefly, this law he puts as follows:

"First: Marriage of the two brains in man is an ulti-
mation of all organic laws.

"Second: Man's mind is the final end of organisation;
the perfect fruit of the tree of all life.

"Third: The mind's internal affinities are inter-
cohesive, and stronger than all extrinsic attractions."

"The interior deductive philosophy," he proceeds,
teaches that the spirit, as an entity, begin to exist here;
that the whole use of organic nature, through her vital
forces, is to manufacture and shape the spirit's body, by
means of the physical organisation, and that the spirit's
individuality or soul-covering need not cease to exist, as

is evidenced from this: the elements, forces, and principles, of which the soul or the spiritual body is composed, are indestructible. The horse, the ox, etc., are not immortal, because they have not the Wisdom department. It is the archlike form of the human head that imparts the eternal fixedness to its individualism. Not alone that the *essence* is immortal, not alone that the inherent principles are divine and immutable; but the whole human (including the psychic brain) form is the *ultimate of all formation*—the spiritual faculties constituting the permanent key-stone to the eternal arch. Take as an illustration: Build the two sides of an arch, of unimproval materials, which cannot decompose, then put in an indestructible key-stone, and, architecturally, your fabric would be eternal in its duration. Thus, that which had a beginning in form need not necessarily come to an end. It is the *form of man's mental structure* which renders it scientifically steadfast and eternal. Man's interior cerebral organism is a perfect arch, and being compounded of principles which cannot be decompose or change, the scientific structure makes it forever indestructible."

The majority of our "churches," as already hinted, need reforming. Assembled Sunday after Sunday are the toilers who should be supplied with some form of wisdom. Many of them unhappily have no adequate conception of what life means; they are oppressed with care and labour, having in too many cases no idea of the possibilities within themselves, or the possibilities of the great universe tingling with life that blazes and rolls upon them. People whose lives are low and mean have, it is needless to say, a hereafter that is low and mean. One can have no conception of a future that is not grounded on and coloured by the moods and persuasions that exist in the present. As men are, such will be their divinities. It is simply impossible that a vacant mind, or an abject will, should be receptive of pure ideas. The spiritistic "churches" should therefore deal, not with clairvoyant "tips," but with elevating and profound ideas. If Spiritualists call their assemblies "churches," they must act up to the dignity of the case. The genius of true religion is to build people up, and teach them to build themselves up. Diffuse knowledge, and obtain more knowledge to diffuse. I am astounded to find what little good literature our speakers peruse; the yd not often even read *THE TWO WORLDS*, and thus miss the Editor's excellent efforts to put mediumship on its proper rational basis. All our "disciples" are, I believe, capable of becoming "supermen," that is men capable of receiving God and making Him known, not in words only, nor in deeds only, but in the life and radiation of elevating influences as they live.

Real wisdom consists in the knowledge of how to live. Wisdom is not mere learning, or skill in any special art, or familiarity with any particular science. It is simply the insight which results in right and harmonious life. The small world implies the small wisdom; the large world the large wisdom. We may suppose a narrow cramped world—a world of dull care and business, with no upward look towards things ideal. A colossal selfish life on this earth will clearly not fit the soul for high "societies" in the Beyond. Cause and effect are indissolubly united. Real Spiritualism teaches that wisdom dwells in truthfulness, sincerity, earnestness, and generosity. The noble conduct is the sensible.

The late John Stuart Mill, I may mention, arraigned Nature for cruelty; declared that it revealed neither wisdom nor goodness; that as far as it taught any lessons they are lessons of recklessness, which could not be imitated by rational beings, and could not be adopted as regulative principles of society without reducing it to barbarism. But this learned Agnostic forgot he was dealing with *incomplete Nature*—Nature unorganised and undeveloped. Man is part of Nature, and when God gains something like fair expression through him, the earth will become a paradise. Tennyson wisely wrote: "I believe that God reveals Himself in every individual soul; my idea of Heaven is the perpetual ministry of one soul to another." That wisdom or God's magnetism will justify itself cannot be doubted.

In past times there was perhaps greater misery among labouring people than—bad as it is—at the present day;

for in those times it was idle even to wish; the very power of wishing was paralysed; misery was voiceless; poverty dumb. The narrow lot was accepted without remonstrance as the appointment of Heaven. I remember the time when the miners were veritable slaves; when light shone on them now and then in the form of charity from their "superiors"; when their wretched hovels were gladdened occasionally by the visit of a Sister of Charity or a kindly priest.

The "organ" that asks the "why"—in Phenomena—"Causality"—the angels seem to have vitalised in the hearts of the poor miners, for they began to put the question, why their state should be so abnormally low and demoralised, and made the discovery that by united action they could successfully resist selfishness and actually raise themselves in the scale of humanity.

Swedenborg enlightened the world that when one opposite love acted upon another opposite love pain was the result. Especially was this visible, he said, in the Spiritual World. Immediate "salvation" cannot, he affirmed, be accomplished by pouring celestial magnetism into a soul as a fireman pours water on a burning house. To profit by the influence of high spheres of wisdom there must be adequate reception. Self-love and acquisitiveness in earth cannot be reversed as easily as the engineer reverses a locomotive to avoid a collision. "The world," said the Swedish seer, "should endeavour to comprehend that Heaven is a communication of all goods, because heavenly love wills that what is its own shall be another's, consequently no one in Heaven regards the good in himself as good unless it be also in others. This is the supreme cause of happiness in Heaven; it is the quality of divine love. The major part of those entering the first stage of the new life from the Christian world believe that they are forthwith 'saved' by immediate mercy, imagining that mere admission into heaven would enable them to remain there."

We may, therefore, infer that to gain heaven the soul and its memories must be purified, and the spiritual, intellectual and love centres balanced, and adequately unfolded. My readers may recollect that the seer found the old Roman ecclesiastics not in Heaven, but "dwellers on the threshold." Among them doubtless were those who had acted in the Inquisition, and who had sent poor mortals to be burned at the stake. No doubt "Peter, the reader," who inflicted the fatal blow on Hypatia, the charming teacher of Plato and of spiritual philosophy, was there. The memory of crimes cannot at once be uprooted and "Repentment" is all dementia and fudge. A crust, it is affirmed, forms over ecclesiastical minds and spirits, and this becomes so thick and hard that the trickling waters of life cannot be heard rippling around them. The "crust" may come to be so hard and thick, it is said, that no effort can for ages break through to find the life-giving spring.

Even spirits, who are not so bad as the ecclesiastical criminals—having unhappily developed their self-love, unduly—suffer terribly in the next life. In a little volume entitled "An Artist in the Great Beyond," through the mediumship of Violet Barton, some truths of the Inner Life are ably and simply revealed. "To merely occupy your hands while your mind is going off to some self-pleasing desire, is to live the half-life; if it is made a habit, it ends in I find in spirit-life in unhappiness. There is no crime done, no seeming duty left undone, yet here they are in darkness. The darkness is caused by the great neglect of soul qualities. The way of earth-mindedness means earth shadows. Only a few men who work in banks, lawyer's offices, agencies, etc., are really in soul life alive. All who are filled with the details of sordid business become actually half-dead in spirit life, and for a period lose their primal soul qualities. They are, as it were, buried. . . . If men knew God was actually their vital force and looked to that Power in all circumstances, their faces would give out light, and all they did would be joyful. But no words can make this godless earth change, until Christianity, as now taught, is forgotten, and the real Christ life is lived in the quiet chamber of the heart."

We must consequently aim at the complete life—the spiritual element balanced with the material, and shining

commonplace sensationalism.

"How good is man's life, the mere living! How fit to employ

the heart and the soul and the senses forever in joy."

There are moral and spiritual sentiments and aspirations—the sense of duty, of moral obligation and accountability; the longing of the soul for the infinite good; the loyalty of the affections to an invisible Supreme; faith, devotion, hope. These demand a Spiritual World and everlasting life. Let, therefore, our Spiritualism be dignified, free from baubles, and animated by wisdom. Complete work is done only by complete men. A great transformation, I believe, is coming. The evils of the world ultimately will receive the magic touch and vanish. A modern prophet—the late Edward Carpenter—puts the coming reform and salvation into eloquent words:—

As I walked restless and despondent through the gloomy city,

And saw the eager unresting to and fro—as of ghosts in some sulphurous Hades;

And saw the crowds of tall chimneys going up, and the pall of smoke covering the sun, covering the earth, lying heavy against the very ground;

And saw the huge refuse-heaps writhing with children picking them over,

And the ghastly half-roofless, smoke-blackened houses, and the black river flowing below;

As I saw these, and as I saw again far away the Capitalist quarter,

With its villa residences and its high-walled gardens, and its well-appointed carriages, and its face turned away from the wriggling poverty which made it rich;

As I saw and remembered its drawing-room airs and affectations, and its wheezy, puffy Church-going and its gas-reeking, heavy-furnished rooms and its scent bottles and other abominations—

I shuddered:

For I felt stifled, like one who lies half-conscious—knowing not clearly the shape of the evil—in the grasp of some heavy nightmare.

Then out of the crowd descending towards me came a little ragged boy:

Came from the background of dirt, disengaging itself—an innocent, wistful child-face, begrimed like the rest, but strangely pale, and pensive before its time.

And in an instant (it was as if a trumpet had been blown in that place) I saw it all clearly, the lie I saw and the truth, the false dream and the awakening.

For the smoke-blackened walls and the tall chimneys, and the dreary habitations of the poor, and the drearier habitations of the rich, crumbled and conveyed themselves away as if by magic;

And instead, in the backward vista of that face, I saw the joy of the free open life under the sun:

The green sun-delighting earth and rolling sea I saw,

The free-sufficing life—sweet comradeship, few needs

and common pleasures—the needless, endless burdens all cast aside,

Not as a sentimental vision, but as a fact and a necessity existing. I saw

In the backward vista of that face

Stronger than all combinations of Capital, wiser than

all the Committees representative of Labour, the

simple need and hunger of the human heart.

Nothing more is needed.

All the books of political economy ever written, all the

improved impossibilities, are of no account.

The smoke-blackened walls and tall chimneys duly

crumble and convey themselves away;

The feshood of a gorged and satiated society curls and

shrivels together like a withered leaf

Before the forces which lie dormant in the pale and

wistful face of a little child."

Put love into the world, and heaven with all its beau-

ties and glories becomes a reality.—TRINE.

More Experiences of a Psychic.

By MADAME DE VANE.

ONE glorious afternoon in June in the year 19— I was on my way to visit a dear friend of mine who lived in a quaint old house fully a century old. After about an hour's walk I came to the drive which led to the house. When about half-way I stopped to gaze at the wonderful scenery, there being a view for miles around.

I was about to again make my way along, when someone on the opposite side attracted my attention. I found it was a woman who looked to be in her thirties, but what struck me most was the dress she wore, which was of a gauzy material and of quaint design. But the next glance told me plainly she was no earthly being, for I saw the landscape clearly through her.

I was about to speak to her when she uttered some strange words which I did not understand, owing to the hollow sound of her voice. At the same time she pointed down the drive as far as I could see, but I noticed nothing but the trees and the winding road.

I looked again towards the strange apparition, at the same time taking a step towards her. She seemed in great distress, as she wrung her hands while still speaking in what sounded to me to be a strange tongue. Then from a distance came the sound of an unearthly scream, and then a crash that seemed to come from the bottom of the drive. I ran down the drive, and soon reached the main road, there to find an overturned motor car. The occupants had been a lady and gentleman, who had been thrown out and lay in the roadway. They appeared badly hurt, and a passing motorist soon conveyed them to the nearest hospital, the damaged car being removed to a garage to await repairs.

Twenty minutes later I was shown into my friend's house, where several ladies were present. After I had been introduced to them, I related what had taken place on my way. One of the ladies turned very pale, for she said her son and his wife had promised to motor over to see her that afternoon.

This lady telephoned at once to the hospital, and found the patients there to be her son and his wife. She motored over at once and found them in a serious condition. After many weeks the injured couple were removed to their own home, and it was months before they were able to get about again.

Some time afterwards I received a letter from this lady, who said her son and his wife had gone to the Continent, and asked me if I would like to visit her for a few days. On the following day I reached her house about four in the afternoon. As we sat at tea our conversation drifted to the accident. Afterwards I went upstairs to unpack a few things; I noticed above the mantelpiece an oil painting of a lady, who looked to be in her thirtieth year, and she was no other than the lady I had seen standing in the drive some months ago, and who tried to warn me of the approaching accident.

Later that evening I asked my friend whom the lady portrayed in the oil painting was. "That portrait is one of my ancestors," she replied, "who passed on at the age of thirty-two." She had met with an accident that proved fatal, through a runaway horse. I then realised why she had appeared to me; she had foreseen the accident, and thought I would be able to do something to prevent it from taking place.

One night in November a mist had settled over the town of D—. I made my way along in the direction of a seance, where I was engaged as medium.

The service being over, I left the seance and walked along with some friends; and one of these invited me to supper. I felt very sorry for her, as she had just lost her mother, who was very dear to her.

Whilst at supper I mentioned some spirit photographs which had been sent to me from London by a medium—a great friend of mine—and these she wished to see. She arranged to call at my home the following day. She did so, and after tea we looked at the spirit photographs.

My friend then told me she had a camera, and would

like me to take hers. This I did, several being taken of her in my sitting-room. After they were developed my friend and I were delighted to find two spirit forms on them. I did not recognise either, but my friend knew them at once. One was her mother, who had passed away but a short time before. The other was her sister, who had died in her early teens. Many people who have seen these photographs have also recognised them as good portraits of my friend's mother and sister. They are now in the hands of a well-known Spiritualist.

LOST PAPERS.

Some years ago I became acquainted with a lady who resides in Scotland, and invited her to spend a few days at my home in the summer months. Another friend who had returned from abroad came to stay with the at the same time. We were seated in the drawing-room after tea, when an unexpected visitor, whom we were delighted to see, also arrived. He was a well-known Spiritualist, who had called with the intention of keeping a promise to see me at the first opportunity.

As the evening wore on a seance was held, and the lady from abroad was told she would make a great change, and there would be a considerable amount of money for her.

She went on to describe the lady's father and mother and also the dining-room in my friend's home, and a pair of oil paintings of both parents, who are now dead.

My friend was told on her return home to examine the one of her father, and at the back she would find some important documents.

On her return home the painting was taken down and examined, and documents were found which revealed the truth of the statement made by the medium. They had been sought for many years and could not be found, and it was these that brought about the great change and the large amount of money. This lady carries on Spiritualistic work in Wales, and has since given large sums of money to the cause.

On another occasion I went by appointment to visit a lady who lives on a farm down in the South of England. She had heard about me through some of her friends, and was anxious to make my acquaintance.

The farmhouse had the reputation of being haunted, and the farm hands stated that they had seen some queer things. This I learnt after my arrival. My friend told me she had seen nothing, but had heard knocks for some time past. I found this lady to be very interested in Spiritualism, and was invited to stay a few days.

On the second night of my visit I had gone to bed, and soon fell asleep, but shortly afterwards I was awakened by an awful noise which seemed to come from the bedroom window.

Quietly I got out of bed and looked out, and to my surprise I saw a man of medium build, who was standing looking on the ground, and in the full moon I had a good view of him. He did not see me, so I let the window down and looked out, addressing the figure who was on the ground. He vanished almost immediately.

On the following morning I related my experience to my friend, and took her to the spot where I had seen the figure. We both looked on the ground, but saw nothing to attract our attention. My friend fetched a spade and dug for some time, and to our surprise she came across a small box that contained some papers. They belonged to some people my friend knew, and were at once dispatched to them. After a lapse of some months they brought to the owners many thousands of pounds. The missing documents belonged to their ancestors, who had been dead some years, and had once occupied the farm.

SOME PREMONITIONS.

Some years ago I made the acquaintance of an old lady who lived alone in a cottage on the outskirts of a small village. She had only one son, and he was away at sea. On one of my visits to see this old lady we were having tea in the cosy little kitchen, and as we chatted together she told me her son was expected home in a fortnight, and taking a letter from a small box that stood on a table, she read it to me. It was from her boy, of whom she was very proud, and she was looking forward to seeing him once again.

Scarcely had she put the letter back in the box, when the sound of footsteps caught our ears, and, getting up from my seat, I opened the door and looked out, but saw no one.

We both thought it very strange. When I sat down again we both heard footsteps once more. This time the old lady went to see who the visitor could be, but she saw no one, and as she closed the door remarked "That seems queer; I wonder what it can mean?" I felt worried about the footsteps, but I just told the old lady it must have been imagination, although she seemed to think different.

After I left the cottage I was soon on my way home, and that night after I retired to bed I again heard those footsteps, but this time they were in my bedroom. I heard them quite clearly after I had put out the light, and I had an uncanny feeling someone was in the room. I fumbled for the matches, and lit the candle, and to my amazement someone was standing near the dressing-table. It was the figure of a man, who appeared to be no other than the old lady's son. I called him by his name, but he vanished in an instant. After this I did not put out the light, and taking a book from a small table near the bed, commenced to read, then finally I fell asleep.

Three days later news came that the vessel on which the old lady's son was had gone down, and exactly at the time I had seen him in my bedroom.

One time I went to stay with some friends in London and looked forward to a holiday in the city. My bedroom was next to an invalid's, and each night I would have a chat with her before I went to bed. I had been with my friends about a week when I visited my invalid friend as usual. On this occasion I found her asleep, and as I did not wish to disturb her I left the room and quietly entered my own. I was about to close the door when I noticed a figure kneeling at my bedside. It was a man dressed as a clergyman. I was startled for a moment, and then crossed the room towards the apparition, which vanished in an instant.

Next morning I related to my friends what I had seen, but nothing of this was mentioned to the invalid.

On the morning of my departure for home I went to say good-bye to the invalid, whom I found in distress, news having come to her about her only brother's death in India. On the bed was a photograph, which she handed to me, portraying her brother in clergyman's attire. I was surprised to find it was none other than the man I had seen kneeling at my bedside. I learnt he was a missionary in India for some years. The photograph of this missionary now hangs upon the wall in the home of the friends with whom I stayed. It was given to them by the invalid lady just before her death.

AND is there care in heaven? and is there love?

There is: else much more wretched were the case
Of men than beasts: but oh! the exceeding grace
Of highest God that loves His creatures so,
And all His works with mercy doth embrace,
That blessed angels He sends to and fro,
To serve to wicked man, to serve his wicked foe.

—SPENSER.

THE power of every life, the very life itself, is determined by what it relates itself to.—TRINE.

It is well to find our centre early, and if not early, then late; but, late or early, the thing to do is to find it.—TRINE.

THE moment we come to love a thing, it no longer carries harm for us.—TRINE.

To be one's self is the only worthy, and by all means the only satisfactory, thing to be.—TRINE.

THE greatest service we can do for another is to help him to help himself.—TRINE.

LIFE is so much more interesting than boards and bricks, than lands and business blocks, and even bank accounts.—TRINE.

IF you are angry with anybody, pray for power to overcome, and to be friends with all men.—THROUGH M. AND H. D.

Rescued from the Mists.

AN EPISODE IN MEDIUMSHIP BY F. H. WOOD, MUS. DOC.

THE following further incident is taken from the records of the "Rosemary Script." It happened as recently as June 22nd last, but we were not told, nor did we ask, who the rescued soul was in earth life. Let me explain who the actors in this little drama were.

First, there was "Rosemary" herself, a culture lady medium who does not practise her psychic gifts publicly. Her power as a writing and trance medium is developing rapidly. Secondly, there was her chief guide, "Nona," whose wisdom and goodness we have learned to trust implicitly. Next, there was the "lost soul" who was rescued from the mists that evening. Lastly, there was present the recorder of the incident, who is also the writer of this article.

Opening the sitting with the usual prayer, "Rosemary" and I waited for the coming of the Lady Nona. Passing under control, "Rosemary" took the pencil and began to write, not, as we expected, a message from one of our guides, but the startling question:—

"Where am I?" I replied at once, "In my study, friend." Nona then signed her name, and wrote: "*Please will you fill your heart with love towards one who is in great need of help?*" I at once gave both prayer and sympathy to the "unknown." Once more the strange hand wrote, "*Where am I? I feel lost. How did I get here?*" By this time I had realised the position, and explained to the writer that he was "dead." Rosemary's hand at once became eager. "*But I am not dead. I am more alive than ever I have been.*" I then explained further, and after I had finished, the poor soul wrote once more, "*Thank you. May I come again?*" I replied, "Yes, friend, if our guides permit it."

At this point Nona ceased to write, and spoke, in her low, sweet fashion, through the lips of the medium. "*Tell him to pray to God to send his own friends on our side to meet him. He will progress now you have told him what has happened to him. I brought him to you, but he does not know that, nor can he see me. I found him wandering and unhappy, in a dark grey mist, feeling very lonely and miserable. He could see nothing at all at first, nothing but this medium's hand, writing, apparently by itself. I then controlled the hand myself, and wrote his question for him, also his comments on what you said to him. He has only recently passed over, after a final illness aggravated by intense suffering. In life he was a great scoffer, not only at this subject, but at all religion. You have helped him more than you know. He is too overcome with relief to say much just now; relief on finding that he still lives, and that he is now free from pain. He keeps saying 'Then there is a God, after all.' He also asks, 'Why doesn't everyone on earth know about this?' Now his friends have come to him, and he is gone. Thank you both very much.*"

Such was the rescue of one more lost soul "from the mists." He will progress rapidly now, especially if we all pray for him and all such wanderers. But however far he climbs, I do not think he will ever forget that kindly "hand, writing, apparently by itself," which opened for him the door of spiritual understanding. That Nona should have sought our assistance is one more proof that sometimes those of us who are still in the body are better able to help such a lost soul than the spirit people themselves. At least, our co-operation is necessary. But I would not like to be one of the ignorant crowd of clerics, sceptical scientists and shallow scoffers who have opposed the teaching of Spiritualism. I would not like to die, and pass over, after such a record as theirs, and have to face and answer that question of this poor lost soul, "*Why doesn't everyone on earth know about this?*"



ALL things that a man most fondly dreams of are his, or may become so if he is truly in earnest.

PEACE lies not in the external world. It lies within one's own soul.

A Big Powder-in-the-Jam Tale.

A STORY FOR ALL.

By IVAN COOKE.

I AM ASHAMED, ashamed! Tears are in my eyes and tears are in my heart.

For when I had passed onward through death into life, I found myself walking in the lands of the Spirit. Immortality arched above; Infinity lay around; I walked upon Eternity.

And I was lonely, lonely. He whom I had thought was waiting for me came not, though I had loved and served Him, though I had proclaimed Him King above all the princedom of the earth, did not seem to be present. Nought could I do but wait for Him. Lonely, I walked amid a pathless land without either goal or end in sight. Thus all was still and silent, until suddenly I heard a voice hail me. I turned, to see a man wave his hand in welcome. I ran to him with joy in my heart, and found that he was one whom I had known on earth—one who was antagonistic, one whom I had despised and denounced.

Bitter was my discomfort and great my surprise to see him in that height of the spirit to which I ventured. And in his eyes I read that same discomfort and surprise he seemed to experience at recognising me.

"So you, too, have passed?" said he. "You also have reached serenity and peace. Surely to dwell here you must have shed all your old prejudice and error; you have confessed your mistakes. I doubt not, and no longer term yourself a Christian Spiritualist?"

"I hold, as I have always held, to truth," I answered. "I see you are unchanged, though you have now risen above the grey places of the astral, the depths of tears and sorrow. I feel that soon now you will drop all your dignity, all your intolerance, and, no longer denying Christ, will accept Him as your Saviour. Then you will no longer call yourself a plain Spiritualist, but will humbly and gladly add His glorious name to your belief. I know well that you, friend Smith, have given your life to the propagation of Spiritualism. I know that you have suffered by the oppression brought to bear upon Spiritualists by the Church. But why, yourself, be intolerant in this matter of Christ?"

"I have never been intolerant—a Spiritualist must never be that," he returned. "It is you, who call yourself a Christian Spiritualist, who are intolerant. Yes! You—you start, you get angered, you don't realise—but bitterly have you denounced me, bitterly have you written against me, calling me materialistic; saying that my Spiritualism is a thing of phenomena, combined with self-seeking, by which I shall never really get near to the Spirit. You have proclaimed your way is the only way to salvation. Others as great, if not greater, than the medium Jesus have pointed out the way. What of Buddha, Mahomet, and all the others—have there not been saints and sages of all ages and climes to lead as a friend; even our own dear spirit guides strive with us to-day."

"And I say that it is false," I cried, angered at the fellow's bigotry. "Christ only is the Height, the Path, the Way—"

"Show me His light, then," he defied. "Where is your path? Which way are you going? Here is no light, no path to follow, and I go not your way, my friend."

"And where are your dear spirits?" I asked him. "What of your guides, so faithful and true—are they in your service? No! . . . How is that? . . . Ah! you have followed a false path? Where were your friends then? The only Spiritualism is the flocking to Christ!"

Lost so much in my fury, I would have run at him and thrust his taunts down his lying throat, but a hand on my shoulder stilled me. I turned to see two eyes look deeply into mine, to see a man poorly clad, his hands stained by toil. I would have spoken to this man but could not; my anger dropped from me—why, I can't say—but I saw the fire die out of Smith's eyes too.

"How came you here so suddenly?" he ventured.

For a reply he took our hands and placed one in the other. "Have you forgotten so soon?" he asked us. "Thus must a man stand if he would see the light gleam along the path which leads over rocks and cliffs, through valleys and by mountains, always onward towards Light. Fear not, for I too am a toiler, a worker with men. Mine is the Way. Labouring, brave, patient and true hearts are all my wayfarers. For I am but a link to join heart with hand and hand with heart along this pathway of Life."

And as we looked we saw a drop of blood, as if flowing from an old wound, stain slowly through his robe. Then Smith with a sob fell on his knees, and I, very full of shame for him, put my arm about his shoulder.

"And you, brother," said he who was so strange to us, "thought to see me crowned with power and majesty. Truly, I wear my crown."

And as I raised my eyes I saw it; saw now the thorns about his brow.

"Intolerance has crowned me," he said. "Intolerance has placed this crown upon my head. Look, you brother of mine."

And as I wept I felt Smith's strength support me; I felt his shaking body against mine. Then—How I loved him. How beautiful his love was then to me.

Love has set its arms around us, has kissed us and called us "Brother," but in our hearts we know we have been unfaithful and untrue. We are ashamed, ashamed!



The Loosening of Soul Fetters.

By VIOLET HOLLOWAY.

A PERSON who has reached manhood or womanhood before being confronted by a great movement which afterwards stirs them to the depths, possesses one undoubted advantage over those born and bred in that particular atmosphere. To the adult mind the entire newness of the principles embodied in the teaching come with full force and vividness. By their strangeness, and the contrast they afford to notions hitherto taken for granted, they arrest the mentality, rouse it from its complacency, and force one to "think things out." So it was with myself when the beauties of Spiritualism became even but dimly apparent to me. I was shaken out of my former lazy acquiescence in many orthodox beliefs, and brought face to face with various issues for my soul's welfare. What first attracted me to this wonderful religion was its undeniable sense of justice. No longer must I school myself to believe the impossible—that mankind is exactly divisible into two groups, one fitted at death for a perfect heaven, the other for an everlasting hell. How often had I pondered over the ultimate fate of us poor mortals unable to reach, because of inevitable human weaknesses, the Elysium of the soul. But what did Spiritualism tell me? The eminently sane, reasonable truth that our lives here determine our precise *starting place* in the next world, and that in God's house are indeed many mansions, admirably adapted to the state of each struggling soul arriving there. Nay, more. Each person is consciously or unconsciously preparing his own mansion by his life here. As I say, this sublime justice appealed to me all the more strongly because of my previous ignorance of its inspiration to a better life.

Further study of the tenets of Spiritualism only serves to reveal deeper beauties, and (glorious thought) shows us unflinchingly the distinction between the necessary and unnecessary while on life's journey. Do we ever, in our whirl of modern life, consider the amount of useless baggage, impedimenta, as the Latin so aptly describes it, that we carry in our mental and spiritual equipment? Think, for instance, of the many arguments so earnestly indulged in, on such subjects as the infallibility of the Bible, the Divine or human origin of Jesus, the Darwinian theory of evolution, versus the story of creation in Genesis. Do such debates lead one anywhere? Can they throw any light on the problem of how to live? I think not. Turning to Spiritualism, I find in this soul-satisfying religion a cleans-

ing current which sweeps to one side as useless all those made controversies that harass one's soul. Why should Christ's religion have become so priest-ridden, so buried in formulas and doctrines, that the Divine germ in man instead of being encouraged to grow to God-like perfection is almost strangled at birth? Is it not a crying shame to the followers of Him who preached the gospel of love in its simplicity, that the civilised world to-day should adhere in religious sects all at bitter variance with each other, all professing to hold the key to the one problem of salvation?

Most of these sects emphasise as vital some dogma, often ignored by the others or treated as unimportant. The necessity for infant baptism, as preached by the Church of England, caused me untold agonies of spirit when a young girl, because of the unbaptised state of my brothers and sisters. Similarly, the need for confession of personal sin, emphasised by another religious body tortured me beyond measure, because I felt sure that all the best principled people I knew would never dream of talking in such a fashion; and yet very doubtful characters, by the simple method of saying they had given themselves to God had to be regarded as ready for that haven of the immortals. The whole thing seemed morally topsy-turvy. Thank God such mental torture is impossible to me now. Not until we grasp the kernel of truth so beautifully told from the spirit world, that what matters is the fight we put up here, and the help we give to those weaker than ourselves, are we on the way to "that peace which passeth understanding."

Yet another sect, the Unitarians, have severed themselves from the other denominations because of their belief in a triune God. The trinity of Father, Son and Holy Ghost exists not for them. Yet look at the sublime explanation of the mystery as given by the Spiritualist Church, and see if it does not show the pettiness of quarrelling over such an issue.

Man, says the Spiritualist teaching, is himself a trinity in unity: body, soul, and spirit. The soul is the indestructible, immortal portion of our nature, which is never seen. Its manifestations are shown, on earth, through the body, the earthly temple of the soul, and in the next world through the spirit, and ethereal substance connecting the body to the soul, and becoming the body of the soul in spirit life.

Could anything be more logical when applied to Jesus? His soul, like ours, was derived at birth from the Godhead. In fact, it was in essence the Godhead Himself. It was God the Father. His body, in which that perfect soul had its earthly home, was God the Son, and his spirit, which at death became the heavenly house of his soul, was God the Holy Ghost. That same spirit is still our highest ideal in the spirit world. This beautiful conception of the trinity of God is naturally arrived at as a logical sequel to the revealing description of man given above. Is it not a further inspiration to us who also have a Godlike soul, to "follow the Christ"? Once more does Spiritualism nobly confute the futility of dogma.



TRANSITION.—The funeral took place on Thursday, Aug. 15th, of Ronald Percy Ashworth, 92, Lawrence Avenue, London, E12, a Lyceumist of Little Ilford, who passed into the Higher Life aged only seven years. M. Lund conducted the service, which was well attended by the members of both Church and Lyceum. The relatives of the little Lyceumist desire to convey their thanks to the officers and members for the floral tokens of love and sympathy, and for the continued help given their son during his brief earthly sojourn.



THOUGHTS of strength both build strength from within and attract it from without. Courage begets strength, fear begets weakness. And so courage begets success, fear begets failure.

THE men and women who are truly awake to the real powers within are the men and women who seem to be doing so little, yet who in reality are doing so much.

NEWSY NOTES.

"VAGRANCY" AGAIN.

The *Daily Mail* reports the prosecution of Joseph Isherwood for "professing to tell fortunes" in South Kensington, London. A fine of £50 and 5 guineas costs was imposed. The usual procedure led up to the prosecution. It was openly stated by the prosecuting counsel that two police-men called at the flat occupied by Isherwood, and had their "fortunes told." Whether or not Isherwood was guilty is not the most serious point of the case: that which concerns us most directly is the public admission of aiding and abetting on the part of the police themselves. Laws which permit such a scandal are surely no credit to a British administration. The case, at least, points to the desirability of thorough investigation of the Witchcraft and Vagrancy Acts in regard to their function in the present day, to the end that the Spiritualists and psychic investigators, as well as the general public, may be reasonably protected from charlatans. That this request comes from the Spiritualists themselves must be astonishing to the general public, and is surely sufficient reason for the organisation of an impartial tribunal, that the matter may be settled once and for all.

CONDITIONS.

It appears to be too often the habit of sitters in home circles to account for seemingly unconvincing seances by a lack of response from the spirit side. Does not the fault more often lie with ourselves? Much has been said upon the subject of "conditions," but I have yet to come across any definite or decisive rules whereby successful phenomena may be assured. Briefly, the matter of conditions seems to vary with the individual: a state which might be conducive to the production of psychical activity around one sitter is often found to suppress such activity with another. Few minds are tuned to the same pitch, and it is probably here that the explanation of the matter lies. But when we direct our mechanism to a state of unity, friendship and peace, no matter which particular physical process we may feel inclined, individually, at the moment to follow, we have at least opened the channel for the flow of the psychic energy, which is bound eventually to result in that spiritual discourse that every soul cannot fail to enjoy.

CONTROLLING CONDITIONS.

Few of us to-day possess any substantial control over either mind or body. Often it happens, when we desire to induce that state or level which encourages spiritual communion, we utterly fail. The very fact that we *desire* the upliftment is evidence of the fact that our egos are not in full control of the physical and mental mechanism. This is not as it should be: the ego is really the captain of the ship, physically and psychically, and everyone knows that should a captain fail in a critical moment he loses the confidence of, and is ignored by, his men in future periods of comparative peace. The minds of the majority of mankind to-day work either according to system or principle. They vibrate irregularly and in relation to neither method nor plan. Hence, any orderly system of psychical or mental unfoldment is to be welcomed: few of us know *how* to live for our own betterment; though the old truth, "By living for the betterment of others," seems still fundamentally sound. "Conditions" appear to be a matter best decided upon by the individual, but practical psychical training is sure also to have some bearing upon their effective construction.

INSPIRATIONAL POETRY.

I was particularly struck, while listening to the service at Manchester Central Church last Sunday, by the new use to which the few minutes usually devoted to clairvoyance, following the address, were put. Mr. T. H. Musgrave, who was the speaker, asked his audience for subjects around which he immediately dictated very good examples of inspirational poetry. All who have any knowledge of this particular art can well recognise the time usually spent by poets, after the actual nucleus of the passages are writ-

ten, on revising and correcting. Mr. Musgrave's efforts, of course, lacked this facility. Some of his lines, however, were particularly fine and characteristic of the vigour with which he spoke.

CHURCH MEMBERSHIP BASIS.

A new scheme in connection with the society's membership and financial basis was lately instituted by the Belfast Spiritualists' Alliance, a rough outline of which I append here for the benefit of those local organisations who are at the moment unsatisfied with their present membership position. It was found by the officers of this particular society that the members who, in addition to collections, etc., were paying membership fees, were receiving no better advantages than the ordinary casual unattached investigator. A large portion of the audience on special occasions was also found to be composed of the well-known "phenomena hunters," whose early rush to the church often barred the paying members admission, in consequence of the limitations of space. Negotiations were eventually taken up between the committee and the members, with the result that it was ultimately decided to convert the society into a more exclusive "psychic centre," which, although offering every facility to *bona fide* investigators, catered more especially for the paying member. Membership now excludes the paying of collections, etc., and subscriptions are arranged on a voluntary basis. The result must point to an augmentation not only in regard to the number of members annually enrolled, but of the church finance, which also has the advantage of becoming more stable. It will be interesting to note the progress of the scheme, which might, I believe, be studied with advantage by other Spiritualist churches.

PSYCHIC SIMILARITY.

One is often struck, in investigating psychical phenomena, by the apparent similarity which marks the laws governing the different phases of mediumship. In materialisations, for instance, we form the theory that the seeming physical bodies produced are in part concentrated forms of the medium's and sitters' psychic force welded into an apparently human mechanism. In levitations an almost similar theory holds sway—we say that the table, for instance, is moved by similarly tangible (to the spirit helpers) psychic matter, shaped into rods of various lengths and thicknesses. "Extras" appearing on photographs in photographic mediumship are often draped. This is similar, and appears to act similarly, to the cabinet used in materialisations, the object in all probability being to conserve the psychic energy utilised in this particular type of manifestation. We are as yet only on the fringe of the mediumistic domain, and who can prophesy the revelations which future specialised investigation may bring to light?

"THE REFLECTOGRAPH."

The *Skegness Standard* devotes half-a-column of publicity to an account of a new invention by a Mr. Basil K. Kirby, by which it is claimed communication may be effectively established with the spirit world. As a result of recent experiments made by the inventor, Sir Arthur Conan Doyle invited him to come to London to give a demonstration. Among those present were Sir Arthur, Lady and Miss Doyle, Mr. T. W. Peerce (of the Psychical Research Society, New York), Mr. Horace Leaf, Mr. George Craze, and other equally well known names in the movement. In the course of an interview later, Mr. Kirby stated that the results obtained were both satisfying and gratifying. To quote Sir Arthur's own words: "I feel that to-day we have witnessed the birth of one of the greatest inventions that has ever come to this world of ours." While I would have been better pleased had our informant paid more attention to the device rather than to persons connected therewith, the publicity accorded is valuable. Any new invention by which inter-communication between the two worlds may be effected is, of course, welcome, although there are still a large number of people who place the harmonious gathering known as "the home circle" as the best of all instruments for spiritual discourse.

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To whom all communications should be addressed.
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FRIDAY, AUGUST 23, 1929.

Sir E. Ray Lankester.

A HISTORIC CASE RECALLED.

THE passing of Sir Edwin Ray Lankester, the eminent scientist, who died in London on the 15th inst., recalls events of over fifty years ago. Sir Ray, who was 82 years of age, had had a distinguished career, and was certainly one of the giants of the scientific circles of his age. By the publication of his famous book, "Science from an Arm Chair," he has stimulated many a young man to engage in scientific experiment.

For many years he was the Director of the Natural History Department at South Kensington. So keen was his interest in scientific experiment that on one occasion he sat all night on the top of Vesuvius during an eruption, a feat which demanded the highest type of British pluck.

Persistent in his search for truth, his rigid scientific mind could not always make room for new phenomena. In 1876 the whole country was agog with interest concerning his prosecution of the medium Henry Slade, who was then giving a series of seances in London for slate writing phenomena. Professor Lankester had two sittings with Slade, on the second of which he was accompanied by a friend, Dr. Donkin. Slade sat at a table and obtained messages by holding a framed slate against the under-surface of the table, with a crumb of pencil lying on the slate. Lankester was of the opinion that the message was written on the bottom surface of the slate with another crumb of pencil inserted under the finger nail of Slade's hand. On the strength of these observations Slade was prosecuted at the Bow Street Police Court in 1876 under the Vagrancy Act of "using subtle crafts and devices by palmistry or otherwise" to deceive Professor Lankester and certain others, and was sentenced by Mr. Flowers (the magistrate) to three months' imprisonment with hard labour.

Slade appealed to the Middlesex Sessions, and the conviction was quashed owing to a formal error in the conviction as returned to the court. A number of witnesses were called by the prosecution, and with the exception of Professor Lankester and Dr. Donkin, not one of them professed to have detected trickery, though many of them seemed to suspect it. A large number of witnesses were called for Slade's defence, but only four were allowed to give evidence, one of them being Dr. Alfred Russel Wallace. The effect of the evidence for the defence was described by the magistrate from the bench as being "overwhelming," but in giving judgment he appeared to base his decision upon inferences to be drawn from "the known course of nature." An attempt was made, with the assistance of Mr. J. N. Maskelyne, the professional conjurer, to show that the table used by Slade (which was produced in court) was a trick table, but the attempt utterly broke down. Professor Lankester, in his evidence, had described the

table (before it was produced in court) as without a frame, but an examination showed that it had a frame of great depth than usual. We believe the table is still in the session of the London Spiritualist Alliance.

It may be noted that before the Slade case Professor Lankester had already shown his distaste of Spiritualist phenomena by a letter in *The Times*, in which he asserted that the proceedings of the British Association had been "degraded" by the introduction of the subject of Spiritualism, on which Professor Barrett had read a paper.

Immediately before the appeal case was heard, Slade had a slight attack of brain fever, as was certified by his physicians, and during the time the case was before the appeal court he was delirious. With difficulty he dragged himself to the court, but appeared apathetic during the proceedings, and immediately afterwards he left England with his niece and a friend.

Professor Lankester applied for and obtained a writ of summons against Slade, but he was then out of the country. From The Hague, after a rest of a few months, he addressed an offer to his accuser, stating his willingness to return to London for the express and sole purpose of demonstrating that the slate writing occurring in his presence was in no way produced by any trickery. He expressed his willingness to come to Lankester's own house unaccompanied, and to sit at his own table, using his own slate and pencil. As he could never guarantee results, he suggested as many as six sittings, and more if deemed advisable, and the expense whatever should be incurred. If these terms were accepted he asked that Professor Lankester should undertake that during the period of the sittings, and for one week afterwards, no proceedings should be taken against him, that if in the end he was satisfied that the slate writing was produced otherwise than by trickery, he should abstain from further prosecution, and suffer Slade to remain peacefully in England. If, on the other hand, Lankester was not so satisfied, he should be at liberty to proceed against him after the expiration of one week from the conclusion of the six or more experiments. No answer was ever returned to that letter.

After a long rest on the continent Slade gave a series of wonderful seances before Professor Zollner and others in Germany, which are recorded in Zollner's "Transcendental Physics," the German edition of which contains a full report of the Lankester prosecutions, thus showing that Zollner was quite familiar with the whole of the charges levelled against Slade. These experiments were conclusive evidence of the genuineness of Slade's mediumship and were observed by over twenty scientific men. "The Slade prosecution was designed to deal a blow at Spiritualism or at the serious investigation of the facts which were included in that term will hardly be doubted," says G. O. Massey.

Well, it may be that Slade and Lankester will meet again, and doubtless honest men will always make allowances for one another's errors.

CURRENT TOPICS.

ANOTHER DEATH from vaccination was the subject of an inquest conducted by Mr. Ingleby Oddie (the Westminster coroner) on Harold Edwin Cook (14) of Battersea.

"This is another of those disturbing cases," the Coroner said, "of death following vaccination, and, as in other cases, this vaccination was done late in life." The boy was vaccinated on July 30th, and a week later he complained of headache, and became drowsy. On August 12th he got worse, and lost his speech. Dr. Dowdell said the boy was "vaccinated in four places with Government lymph." Recording a verdict of death by misadventure, the Coroner expressed the hope that the Government were "giving serious consideration to the question of the advisability of, at any rate, experimentally, reducing the strength of lymph, and of reducing the number of insertions." It was just possible that if that were done these disastrous results would not occur. At the meetings of the British Medical

Association a plea was put forward by Dr. Gordon for the use of Government lymph exclusively. The case of young Cook suggests that it is not the nature or the strength of the lymph which needs examination, but the whole procedure. From Keighley comes a report of the death from vaccination of John Flanagan, aged ten years, who was not allowed to go to a seaside camp unless he was vaccinated. He died of meningitis a fortnight later. The fact is that there are today far more deaths from vaccination than from small-pox; and it is time an end was put to this form of professional quackery.

CLAIRVOYANTS
AS
DETECTIVES.

SIR ARTHUR CONAN DOYLE recently discussed with a newspaper reporter the possibility of the use of a psychometrist in the solution of crimes. In a letter to the press Sir Arthur says: "I think that in the well-equipped police station of the future the trained clairvoyant will be part of the detective department." "I do not think," said Sir Arthur, "that anyone could ever be convicted on the knowledge and evidence of a clairvoyant, but I do think they could find clues where the police cannot. The proper term really is a psychometrist. The work has nothing whatever to do with spirits. It is entirely connected with the medium's own latent powers." There is much to be said for the idea. There are plenty of psychic phenomena which have nothing to do with the spirit world, but which depend purely upon the psychic powers of individuals. We even venture to suggest that those mediums who are most successful in communicating with the spirit world would be the greatest failures in undertaking such work. In order that success may be secured, it would be advisable that the range of the psychic faculty should be limited to a purely physical plane, and the psychics who develop such power need not necessarily come into contact with the spirit world at all. We believe that forms of development could be laid down by means of which speedy results could be secured with a great degree of accuracy.

NO NEED TO
APPEAL TO
SPIRIT PEOPLE.

To the Spiritualist who wrongly associates all psychic activity with the spirit world, the idea may seem degrading, but there is, in our opinion, no need whatever to appeal to spirit people in the matter.

Along association with them convinces us that in the main they would refuse to be used by us in the degrading task of tracing criminals, if only because of their detestation of our prison system and methods of punishment. After all, we perpetuate conditions which breed a race of criminals, it is surely our own business to deal with our own failures, but since psychic faculty is a part of our own equipment, we see no reason whatever why it should not be used for the purpose of protecting the public against crime. The psychic powers of men may be directed along purely physical lines without rising to the level where they touch the spirit world at all. On the other hand, such powers may be developed for the express purpose of contacting the spirit world, and in such cases they would fail when directed to physical ends.

IGNORANCE OF
FACTS.

IGNORANCE of these facts is responsible for many absurd challenges. "If your mediums are real clairvoyants," says the critic, "let them read the contents of a sealed letter, or determine the nature of an article contained in a locked box." The feat may well be within the possibility of a hypnotic subject whose clairvoyant power has been stimulated by a hypnotist, but the powers of the average medium range over a different field.

CONAN DOYLE'S
COUNTRY HOME
DESTROYED
BY FIRE.

THEIR many friends and admirers will sympathise with Sir Arthur and Lady Conan Doyle on the loss by fire of their country home at Bignell Wood in the New Forest. The cottage was Sir Arthur's present to his wife some four years ago, and consisted of a thatched cottage some 200 years old, to which extensions were made. It is presumed that sparks from the kitchen fire ignited the thatch. Sir Arthur and his son were walking in the forest, and on their return found the roof well alight. The family were quickly engaged in

fire fighting, and in efforts to save the valuable manuscripts. The majority of the house was destroyed, and Mr. Dennis Doyle lost a valuable collection of photographs, negatives, and curios collected during the tours which have been taken on Spiritualistic propaganda. A valuable collection of silver was also destroyed. The damage will amount to several thousand pounds, but many of the things destroyed had a sentimental value which makes them irreplaceable. Sir Arthur and Lady Doyle have faced the matter with their usual philosophic calm, and are to be at least congratulated on their escape from personal injury.

S.N.U. Summer School.

THE second of the three weeks Summer School of the S.N.U. can be voted a great success.

On the morning of Sunday, the 11th, Mr. Barbanell gave an interesting paper on "Conceptions of God," which evoked fine discussion. The afternoon saw the students scatter for an exploration of the beauties of the district, whilst Sunday evening was devoted to a service, short addresses being given by Messrs. J. M. Stewart, A. G. Newton, and E. A. Keeling (chairman). A number of demonstrations followed. During the ensuing week three papers were given by Mr. E. W. Oaten upon "Mediumship: (1) Its Basis in Man; (2) Psychic Phenomena v. Mediumship; (3) Methods of Development"; whilst on Thursday and Friday the veteran Alfred Kitson presented two excellent papers on the value of the Spiritualistic contribution to religion. Excellent discussions followed.

Monday afternoon was spent in a chara drive, tea being taken in the Via Gellia amidst beautiful surroundings. Tuesday afternoon was free, and the whole of Wednesday was spent in a visit to Dovedale, certainly one of the beauty spots of England. Giant cliffs, wooded banks, and fish-habited streams, combined with the song of bird and glowing sunshine, presented a feast of beauty such as one seldom sees in a single day. On the return home the evening was spent in charades and an entertainment, "Nonsense on the Stage," the fun waxing fast and furious. The proceedings wound up with a dance.

The Matlock Modern School, which is the headquarters, is splendidly equipped with gardens, tennis courts, gymnasium, artificial sunlight treatment, and every modern convenience, while the proprietors, Mr. and Mrs. Law, spared no pains to make the company happy and harmonious. Certain it is that those who have visited the Summer School have recorded their intention to make it an annual event.

"FOUR MILES FROM——"

I understand that Mr. David Gow's recent publication, "Four Miles from Any Town," is receiving a very cordial welcome in both literary and psychic circles. Up till some short time ago many of Mr. Gow's admirers were unaware of his possession of such poetical talent, but this new volume of poems has very quickly removed the omission. Already the *Bookman* has made arrangements for a special review, which will be published in an early number, and should certainly add to the volume's success.

No matter what is your subject for prayer, be in earnest.—THROUGH M. AND H. D.

PERHAPS it will be given you to know more of the great purpose in the things of life when you leave the earth sphere, but that will be according to your understanding.—THROUGH M. AND H. D.

YOUR receptivity is very often at fault, so that you cannot hear the divine message.—THROUGH M. AND H. D.

TAKE nothing on its looks. Take everything on evidence. There's no better rule.—THROUGH M. AND H. D.

CENTRAL LONDON.

ON Sunday, Aug. 15th, a presentation, which consisted of a morocco leather handbag and "Carols of Spiritual Life," musical edition, and hymn book, was made to Miss Goodwin, who is leaving for Australia at the end of this month. She has been a most enthusiastic worker, and we shall miss her very much indeed. The gifts were from the officers and some of the members of the church, and were handed to Miss Goodwin at the close of the service by the President (Mrs. Windsor), who spoke a few kindly and appropriate words. Afterwards the congregation joined in singing "God Be With You."—M.A.W.

KINGSTON.

THE Kingston Spiritualist Church reaped a substantial sum on Saturday, July 27th, from a garden party held at the home of our good friends Mr. and Mrs. Sedgewick and family. A stall of useful gifts was well filled by the members and friends of the church. We also had the help of our friends Mrs. Prior, Mrs. Green, Mr. Ella and Mr. Francis, who gave readings, palmistry and phrenology. Our sincere thanks are extended to them for their services. The refreshment stall was a great attraction, the ice cream vendors doing a splendid trade. There was also a stall of home-made cakes and sweets, which found willing clients. During the afternoon recitations were given by Miss Ella and Mrs. Spruce, and community singing which followed was much enjoyed. The party was brought to a close with a musical evening, and a hearty vote of thanks was passed to Mr. and Mrs. Sedgewick and friends also to all those members who had worked so hard to make the garden party a success.—M. H.

RUNCORN.

TWENTY-ONE years ago the Runcorn Spiritualists purchased the Ashridge Street Church from the Primitive Methodists. They recently commemorated the occasion by special services and a birthday party, when many of Runcorn's original Spiritualists met together and gave a few of their reminiscences, under the chairmanship of Mr. T. J. Foster, the present President.

It was very fitting that the very first Secretary, Miss Houghton, was called upon to cut the birthday cake, being assisted by the present secretary, Miss Sidley.

The three chief officers of twenty-one years ago, Mr. Bostock (President), Capt. Waring (Treasurer), and Mr. G. A. Mack (Secretary), were called upon to speak.

Many of the visitors from neighbouring societies offered fraternal greetings, and referred to their previous associations with the church.

The whole of the speeches, although short, requested that there be an urge for that unity between all local Spiritualists which could then command sympathetic congregations equal to any of the churches in the town.

The glorious week-end finished with games and a sing-song, there being only two regrets: one that many who had passed away to the Higher Life could not be with us in the physical, although present in the spirit, and the other that twenty-first birthdays only come once in a life-time.

Mr. William Prichard ably officiated at the organ, which is one of the finest in any Spiritualist church in the country.—G.A.M.

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IMPORTANT RE-ISSUE.

THIRD EDITION.

Objections to Spiritualism Answered.

BY

H. A. DALLAS.

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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.

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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.

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HOUSLOW.

A PARTY consisting of about 20 children and adults attached to the above church greatly enjoyed excursion to Littlehampton, which took place on Thursday, Aug. 12th. Sports were held in the afternoon, the prizes were subsequently presented by Mrs. N. Taylor (President). A happy day was enjoyed by all.

SHEFFIELD DISTRICT COMMITTEE.

THE monthly meeting was held at Rotherham on Sunday, Aug. 11th. Churches were represented; 1 fraternal delegate, 8 associates, and 5 E.C. Webb presided. After the usual opening exercises, during which spiritualists manifested, Mr. Hossell gave a hearty welcome, and Mr. Webb ably replied. The minutes were read and confirmed.

Arising out of correspondence it was decided that our next conference should be at Thurnscoe instead of Edlington. That Mrs. Thickett be granted honorary associate membership of the D.C. in recognition of her service. That the E.C. investigate Bramley Church, and report to the next conference.

The following reports were given: Financial, Church, S.D.L.C., Y.D.C. Executive, and Demonstration. Arising out of the latter, the Secretary was instructed to write all churches who have not responded to the appeal for financial assistance to the Demonstration Fund. Speakers are asked to meet at the only affiliated churches at Barnsley are North Pavement, One Street, and Hindle Street.

Mr. Webb gave a report of the church dedication services at Rossington.

An open session was held in the afternoon, Mr. Smith being invited to conduct it. The officers and delegates also took part, and during the session Mr. Rawlinson performed the ceremony of naming a child, to which a Lyceum badge was presented on behalf of the Rotherham Lyceum.

In the evening a propaganda meeting was held, at which Mrs. Metcalf, Messrs. Smith, Oates, and Webb gave brief addresses. Mr. Rawlinson tendered a vote of thanks for the excellent catering arrangements for the day.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 25TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. PUNTER, Luton.

Monday, at 3, MRS. WORTHINGTON
At 8, MEMBERS' CLASS.

TUESDAY, at 8, OPEN CIRCLE.

WEDNESDAY, at 3, FLOWER SEEDS
by MISS OATES.

THURSDAY, at 3 and 8, MRS. WHALLEY.

FRIDAY, WHIST DRIVE, at 8, 17, and 18.

SUNDAY SEPT. 1ST, MR. W. JAMES.

PRELIMINARY NOTICE.—NOV. 14, 15, 16, A SALE OF WORK will be held. Any gifts or donations will be thankfully received. Particulars later.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET.

PUBLIC CIRCLE every SUNDAY.

SUNDAY, AUG. 25TH, at 6-30,

MISS G. C. BUTCHER.

SUNDAY, SEPT. 1ST, MRS. CANNON.

SOCIETY ADVERTISEMENTS.

Manchester Society of Spiritualists
38, MASKELL STREET

SUNDAY, AUG. 25TH, at 10-30, Lyceum.
At 3 and 6-30, LYCEUM OPEN SESSION.
MONDAY, at 8, SERVICE.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, 3 & 8, MISS P. GOODWIN.
THURSDAY, SEPT. 1ST, Service as usual.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, AUG. 25TH, at 10-30, Lyceum.
At 3, OPEN CIRCLE.
At 6-30 and 8-15, Mrs. LYNCH.
MONDAY at 3 and 8, MR. W. J. KIRK.
WEDNESDAY, 3 & 8, Mrs. JACKSON.
THURSDAY, SEPT. 1ST, Mrs. GIBSON.

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

SUNDAY, AUG. 25TH, at 2-30, LYCEUM.
At 6-15 and 8, MR. GRAYSON.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mrs. SKEER.
THURSDAY, at 8, Mrs. LANGFORD.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, SEPT. 1ST, MR. ELY.

Miles Platting Progressive Spiritualist Church
OGGLAN STREET, LODGE STREET.

SUNDAY, AUG. 25TH, at 2-30, LYCEUM.
At 6-30 and 8, MR. F. MUDD.
MONDAY, 3 & 8, Mrs. BUTTERWORTH.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.
THURSDAY, at 3 & 8, Mrs. WILMOTT.
SUNDAY, SEPT. 1ST, MR. ROACH.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, AUG. 25TH, at 10-30, Lyceum.
At 3, Mrs. MAYHEW.
At 6-30, MR. MINNERY.
WEDNESDAY, at 8, OPEN CIRCLE,
MR. RULEY.

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

SUNDAY, AUG. 25TH, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, Mrs. SAVAGE.
MONDAY, at 3, Miss GOODWIN. At 8,
OPEN CIRCLE.
TUESDAY, at 8, MR. DRONSFIELD.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, Mrs. FER-
GUSON.
SATURDAY, at 8, Special Meeting in aid
of Church Funds, Mrs. SMITH.

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

SUNDAY, AUG. 25TH, at 2-30, Lyceum.
At 6-30 and 8-15, MR. R. DAVIES.
THURSDAY, 3 & 8, MR. R. DAVIES.
SUNDAY, SEPT. 1ST, Mrs. MEAKIN.

Hyde Spiritualist Church
GEORGE STREET.

SATURDAY, AUG. 24TH, at 7-15, and
SUNDAY, AUG. 25TH, at 2-45 and 6-30.
MR. R. P. BOSTOCK, Clairvoyant, of
Warrington.

MONDAY, SEPT. 1ST, RED LETTER
DAY.
Services to be conducted by Male
Members.

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

SUNDAY, AUG. 25TH, at 6-30,
MR. CHAMBERLAIN.
MONDAY, at 3 and 8, OPEN CIRCLE.
WEDNESDAY, at 3, Mrs. PEAKE.
THURSDAY, at 8, Mrs. EDWARDS.
FRIDAY, at 8, OPEN CIRCLE.
LYCEUM—every SUNDAY at 2-30.

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

SUNDAY, AUG. 25TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, Mrs. BUNTON.

MONDAY, at 3 and 8, Mrs. SHAW.
TUESDAY, at 8, CIRCLE, Mrs. MORRIS.
WEDNESDAY, at 3 and 8, SERVICE.
SUNDAY, SEPT. 1ST, Mrs. FERGUSON.
Every SATURDAY at 7-30, Social, 1/-.
Refreshments included.
SATURDAY, SEPT. 7TH, GENT'S EFFORT.
Tea at 5 p.m. Admission 1/3. Chil-
dren 9d. After Tea, 1/-

Hamilton National Spiritualist Church
46, BRIDGE STREET, BIRKENHEAD.

SERVICES: SUNDAYS, 3 and 6-30 p.m.

SEPT. 1.—MR. TYRER, D.N.U.
SEPT. 8.—MR. PILKINGTON.
SEPT. 15.—MRS. ELLEN GREEN, D.N.U.
SEPT. 22.—MR. ELY.
SEPT. 29.—MR. WAINWRIGHT.

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

SERVICES—SUNDAYS: LYCEUM at 9-30
and 1-45. SERVICE, 3 and 6-30.
AUG. 25TH.—MRS. PICKLES.
SEPT. 1ST.—MISS SUNDERLAND.
SEPT. 8TH.—MR. AARON WILKINSON.
SEPT. 15TH.—HARVEST FESTIVAL, MR.
SIMS.

Bournemouth Spiritualist Church
(Affiliated to the S.N.U.),
16, BATH ROAD.

Resident Minister: MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.
FRIDAY, at 6, HEALING. Guild in at-
tendance to give treatment to sufferers

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.

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

SUNDAY, AUG. 25TH, at 11-15 and 7,
MME. DE BEAUREPAIRE, Address.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

SOCIETY ADVERTISEMENTS.

Brighton Spiritualist Church.
MIGHELL STREET HALL.

SUNDAY, AUG. 25TH, at 11-15, Public
Circle, Mrs. KERRUISH.
At 7, Miss M. BAZETT.
Address and Clairvoyance.
MONDAY, at 7-15, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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

SATURDAY, AUG. 24TH, at 8, and
SUNDAY, AUG. 25TH, at 11 and 6-30,
MRS. F. LEVITT.
Address and Clairvoyance.
SUNDAY, SEPT. 1ST, Mrs. E. EDEY.

Eastbourne Spiritualist Society
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, AUG. 25TH, at 3-30,
OPEN CIRCLE.
At 6-30, Miss SCORGINS.
After-circle at 8.
THURSDAY, at 8, OPEN CIRCLE.
Mediums present.

Margate Spiritualist Church
CAVENDISH HALL, 186, HIGH STREET.

SATURDAY, AUG. 31ST, at 7-30,
SUNDAY, SEPT. 1ST, at 3 and 7,
and MONDAY, SEPT. 2ND, at 3,
Service as usual.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE

SATURDAY, AUG. 24TH, at 7, and
SUNDAY, AUG. 25TH, at 3 and 6-30,
Mrs. STOCKWELL.

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

SUNDAY, AUG. 25TH, at 7,
Miss MOYES ("Zodiac"), Trance
Address.
WEDNESDAY, at 7-30, Mrs. C. Irwin,
Psychometry.

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

SUNDAY, AUG. 25TH, at 11 and 6-30,
Mrs. NEVILLE.
THURSDAY, at 8, Miss BARBER.

Sutton Spiritualist Society
OO-OPERATIVE HALL, BENHILL STREET,

SUNDAY, AUG. 25TH, at 6-30,
Mrs. V. CROXFORD,
Address and Clairvoyance.

Worthing Spiritualist Church
GRAFTON ROAD.

SUNDAY, AUG. 25TH, at 11 and 6-30,
Mrs. B. STOCK.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, Mrs. E. THOMPSON.

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

SUNDAY, AUG. 25TH, at 6-30,
Mrs. MOTE.
Circle follows Service.
MONDAY, at 3, Ladies' Own, Mrs.
LAWS.
WEDNESDAY, at 8, Mrs. TUFFNELL.

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

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 25TH, at 7,

MRS. ROGERS.

Address and Clairvoyance.
After Service, Open Circle.

WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.

SUNDAY, SEPT. 1ST, MR. BERT BEARE.

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

SUNDAY, AUG. 25TH, at 11, MISS D.
MOORE.

At 6-30, MR. WHITMARSH, Pres. of
L.D.C. of S.N.U.

At 3, LYCEUM.

MONDAY, at 3, MISS BARBER.

THURSDAY, at 8, MISS JOAN PROUD,
Clairvoyance.

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

SUNDAY, AUG. 25TH, at 11, CIRCLE.
At 6-30, MRS. ROBINSON, Address
and Spirit Messages.

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

SUNDAY, SEPT. 1ST, REV. F. GIFFORD.

**Bounds Green Christian Spiritualist
Church,**

CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, AUG. 25TH, at 7,

MRS. YORKE, Address.

MUSIC BY ORCHESTRA.

**Bowes Park and Palmer's Green
Spiritualist Church,**

PRINCE'S HALL, GREEN LANES,
PALMER'S GREEN.

SUNDAY, AUG. 25TH, at 11,

MRS. QUINEY.

At 7, MR. RONALD BRAILEY.

WEDNESDAY, at 8, MRS. M. MAUNDER.
at Shaftesbury Hall, adjoining Bowes
Park Station.

LYCEUM every SUNDAY at 3.

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

SUNDAY, AUG. 25TH, at 11-15,

MORNING SERVICE.

At 8, LYCEUM.

At 7, MRS. REDFERN, Address and
Clairvoyance.

MONDAY, at 7-30, Ladies' Public Circle.

TUESDAY, at 8, Members.

THURSDAY, at 8-15, Public Circle.

SUNDAY, SEPT. 1ST, MRS. CAMPBELL.

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

FRIDAY, AUG. 23RD, at 7-30,

MRS. CLEMENTS.

SUNDAY, AUG. 25TH, at 7,

MR. T. W. ELLA.

FRIDAY, AUG. 30TH, at 7-30, AS
ARRANGED.

SUNDAY, SEPT. 1ST, at 7, MRS. HOLLO-
WAY.

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

SUNDAY, AUG. 25TH, at 11, OPEN
CIRCLE. At 3, LYCEUM.

At 6-45 for 7, MR. C. G. BOTHAM,
Address and Clairvoyance.

FRIDAY, at 8, CLAIRVOYANCE.

SUNDAY, SEPT. 1ST, MRS. MAUNDER.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 25TH, at 11,

MISS A. WHITE, Address. Mrs.
HAMMERTON, Clairvoyance.

At 6-45, MR. M. NASH, Address.
Mrs. HAMMERTON, Clairvoyance.

WEDNESDAY, MRS. HAMMERTON, Psy-
chometry.

SUNDAY, SEPT. 1ST, at 11, Service.

At 6-45, MR. SAMUELS & MR. LLOYD.

WEDNESDAY, SEPT. 4TH, MRS. HOLLO-
WAY, Psychometry.

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

SUNDAY, AUG. 25TH, at 6-30,

MR. COSTER, Address & Clairvoyance

WEDNESDAY, at 3, CIRCLE. At 8, MISS
L. GEORGE.

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

SUNDAY, AUG. 25TH, at 7,

MISS JOAN PROUD.

At 8-45, OPEN DEVELOPING CIRCLE.

THURSDAY, at 8, MRS. M. A. MAUNDER.

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

SUNDAY, AUG. 25TH, at 3, LYCEUM.

At 6-30, MR. R. SNODWEN HALL,
Address and Clairvoyance.

SUNDAY, SEPT. 1ST, MME. E. CASSEL.

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

SUNDAY, AUG. 25TH, at 11-15, Service
At 3, LYCEUM.

At 7, MRS. GEO. PRIOR.

WEDNESDAY, at 8, MRS. CROXFORD.

SUNDAY, SEPT. 1ST, MRS. F. LEVITT.

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

SUNDAY, AUG. 25TH, at 7,

MADAME BISHOP ANDERSON,
Address and Clairvoyance.

THURSDAY, at 8, MRS. RAYFIELD,
Psychometry.

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

SUNDAY, AUG. 25TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.

At 7, London Lyceum District Council.

TUESDAY, at 3, MRS. REDFERN. At
7-30, HEALING CIRCLE.

THURSDAY, at 8, Discussion Group.

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

SUNDAY, AUG. 25TH, at 6-30,

MISS EVA CLARK.

At 8, PUBLIC CIRCLE.

SUNDAY, SEPT. 1ST, MR. M. MARISINI.

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

SUNDAY, AUG. 25TH, at 7,

MR. OSBORNE.

CIRCLE at 11-30.

THURSDAY, AUG. 29TH, MRS. CROXFORD

SUNDAY, SEPT. 1ST, MR. G. PRIOR.

The Fellowship of Spiritualists,
AT "THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD, N.W.5.

(Cars 7, 15, 25, Gordon House Stop.)

SUNDAY, AUG. 25TH, at 7,

"THE TEACHER."

THURSDAY, at 3 & 8, "The Teacher."

SUNDAY, SEPT. 1ST, MR. & MRS. BAIN.

SOCIETY ADVERTISEMENTS.

Hackney Spiritualist Church
240A, AMHURST ROAD, N.

SUNDAY, AUG. 25TH, at 3, LYCEUM
At 7, MISS D. MOORE.

MONDAY, at 3, MRS. M. A. MAUNDER
At 8, MRS. DUNN.

TUESDAY, at 8, MEMBERS ONLY.

THURSDAY, at 8, OPEN MEETING.

FRIDAY, at 8, LYCEUM MEETING.

SUNDAY, SEPT. 1ST, at 3, LYCEUM
At 7, MRS. B. STOCKWELL.

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

SUNDAY, AUG. 25TH, at 3, LYCEUM
At 6-30, MRS. HINES.

Address and Clairvoyance.

THURSDAY, at 8, DISCUSSION. Open
to all. At 9-15, HEALING. Free to all.

Usual Open-air Meeting on Hackney
Downs. Speakers invited.

SUNDAY, SEPT. 1ST, MR. G. BARKER.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, AUG. 25TH, at 3, LYCEUM
At 7, MR. G. BARKER.

WEDNESDAY, at 3, PSYCHOMETRY.

THURSDAY, at 8, MISS C. WALL.

FRIDAY, at 8, FREE HEALING CIRCLE.

**Harringay Christian Spiritualist
Mission,**

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

SUNDAY, AUG. 25TH, at 11, SERVICE
At 7, MRS. BAXTER.

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

WEDNESDAY, at 8, MR. MOORE.

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

SUNDAY, AUG. 25TH, at 6-30,

MR. G. TAYLER GWINN, Address

WEDNESDAY, at 8, MR. A. CLAXTON

Clairvoyance.

SUNDAY, SEPT. 1ST, MRS. A. NUTTALL.

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

SUNDAY, AUG. 25TH, at 6-45,

MRS. M. STEBBING.

Address and Clairvoyance.

At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,

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

SUNDAY, AUG. 25TH, at 6-45,

MRS. PYNE.

WEDNESDAY, at 3, LADIES' GUILD.

MRS. TREADGOLD. At 8, SERVICE.

LYCEUM every SUNDAY at 3.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, AUG. 25TH, at 11 and 6-30.
MR. A. NICHOLLS, the Medium, will
give a Message.

At 3, LYCEUM.

WEDNESDAY, at 7-30, MRS. EDEN
Address and Clairvoyance.

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

SUNDAY, SEPT. 1ST, MR. WHITMAN.

Life and Destiny. By LEON DENIS.
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free.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, AUG. 25TH, at 6-45,
Mrs. ETHEL SMITH,
Address and Clairvoyance.
THURSDAY, at 7-45, Madame R. HOLT.
SUNDAY, SEPT. 1ST, Mr. CORKHILL.

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

SUNDAY, AUG. 25TH, at 6-30,
MR. AND MRS. HARTWELL BAIN.
MONDAY, at 8, in SMALL HALL,
MISS GRACE COLLYNS.

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

SUNDAY, AUG. 25TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, Mrs. H. J. KING,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN,
MRS. REDFERN, Address & Clairvoyance
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY GROUP.
WEDNESDAY, at 8, Mrs. FILLMORE,
Address and Clairvoyance.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, AUG. 25TH, at 7, Miss RHY
DARBY & COUNT R. HAMILTON.
THURSDAY, at 3, Ladies' Meeting, Miss
HELEN WRIGHT.
FRIDAY, at 8, Mr. H. S. TYLER.
SUNDAY, SEPT. 1ST, at 7, Mr. H. J.
STEABEN.

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

SATURDAY, AUG. 24TH, at 8, WHIST
DRIVE. 1/-.
SUNDAY, AUG. 25TH, at 7,
MR. KENNEDY,
Address and Clairvoyance.
MONDAY, at 3, Mrs. ROBERTSON.
TUESDAY, at 8, HEALING SERVICE.
No Meeting on Wednesday, Aug. 28th
owing to flooring alterations.
SATURDAY, AUG. 31ST, at 8, WHIST
DRIVE. 1/-.
SUNDAY, AUG. 25TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, Mrs. A. NUTLAND.
THURSDAY, at 3, SERVICE. At 8,
REV. GEO. NASH.
SUNDAY, SEPT. 1ST, Mr. G. T. GWINN.

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

SUNDAY, AUG. 25TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, Mrs. A. NUTLAND.
THURSDAY, at 3, SERVICE. At 8,
REV. GEO. NASH.
SUNDAY, SEPT. 1ST, Mr. G. T. GWINN.

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

SUNDAY, AUG. 25TH, at 11,
OPEN CIRCLE.
At 6-30, MR. E. JONES,
Address and Clairvoyance.
THURSDAY, at 8, Mrs. HOLLOWAY.

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

SUNDAY, AUG. 25TH, at 11, SERVICE &
CIRCLE.
At 3, HEALING CIRCLE.
At 6-30, Mrs. S. D. KENT.
MONDAY, at 3, Ladies' Meeting, Mrs.
BYCROFT.
WEDNESDAY, at 8, Service as usual.
SUNDAY, SEPT. 1ST, Mr. T. W. ELLA.
On and after Sunday, Sept. 1st, our
Services will be held at Tudor Hall,
 adjoining Streatham Library, High
Road, Streatham.

SOCIETY ADVERTISEMENTS.

**Opening of New Spiritualist Church at
Meopham Road, near Streatham Vale
Cemetery.**

SUNDAY, SEPT. 1ST, at 6-30,
MISS ESTELLE STEAD.

ALL ARE WELCOME.

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

SUNDAY, AUG. 25TH, at 11-30, CIRCLE.
At 7, Mrs. M. CROWDER,
Address and Clairvoyance.
THURSDAY, at 8-15, Mrs. B. STOCK,
Address and Clairvoyance.
SUNDAY, SEPT. 1ST, at 7, Mr. KETTL.
LYCEUM every SUNDAY at 3.
HEALING CIRCLE, TUESDAYS at 8.

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

SUNDAY, AUG. 25TH, at 11.
MR. ALAN WELLS.
At 3, LYCEUM.
At 6-30, Mrs. B. CLARKE.
MONDAY, Special Visit of Mr. ARTHUR
CLAYTON, the Blind Clairvoyant, at 8.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, Ladies' Meeting,
Mrs. STOKES.
THURSDAY, at 8, Mrs. STEBBING.
SUNDAY, SEPT. 1ST, Mr. A. WELLS.



* SUNDAY, AUG. 25TH, at 7, *
* MR. AND MRS. COLEMAN. *
* WEDNESDAY, AUG. 28TH, at 7-30, *
* MISS JOAN PROUD. *
* 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. 25TH, at 3 and 6-30,
Mrs. PRIOR,
Address and Clairvoyance.
WEDNESDAY, at 3, Mrs. LAURA LEWIS,
Psychometry.
At 7-30, Mrs. BODDINGTON, Address
and Clairvoyance.

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

SUNDAY, AUG. 25TH, at 11,
MR. HAROLD VERNON.
At 6-30, MR. P. J. HITCHCOCK.
WEDNESDAY, at 8, Mrs. F. LEVITT,
Address and Clairvoyance.

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

SUNDAY, AUG. 25TH, at 7,
MR. JOHN WAITE,
Address and Clairvoyance.
Lyceum Sunday School at 3.
WEDNESDAY, at 3, LADIES' MEETING.
THURSDAY, 7 to 8, HEALING.
8 to 9-30, DEVELOPING CIRCLE.
SUNDAY, SEPT. 1ST, MISS H. WRIGHT.

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

Monday - August 26th - at 8-30,
Clairvoyance - Mr. SPEER.

Thursday - August 29th, - at 8-30,
Open Circle.

SOCIETY ADVERTISEMENTS.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, AUG. 25TH, at 6-45,
MADAME STELLA FORD, Address.
Mr. FORD, Clairvoyance.
WEDNESDAY, at 7-45, Mr. BURTON-
SHAW,
Address and Clairvoyance.

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

SUNDAY, AUG. 25TH, at 11-15, Service,
At 7, Mrs. A. TUFFNELL.
WEDNESDAY, at 8, Mrs. J. R. YORKE.
LYCEUM every SUNDAY at 3.

SPEAKERS' OPEN DATES.

Mr. R. P. COOK, 139, Cunliffe Road,
Blackpool, Inspirational Speaker and
Clairvoyant, has open dates for 1929
and 1930. Distance no object.

Mrs. E. E. EVANS, Clairvoyant,
Psychometrist and Clairaudient, has
open dates locally for 1929-30. "At
Home," 9-30 to 6. — 49, Lansdowne
Road, Croydon, Surrey.

SECRETARIES please note change of
address of Mrs. Madge Gardiner, 16,
Tomlin Street, Shildon Durham, now
Mrs. GARDINER GRAHAM, 13, Railway
Terrace, Wear Valley Junction, How-
den-le-Wear, Durham. A few open
dates for 1930. Distance no object.

Miss MOLLY COLE, Exponent, De-
monstrator, Psychometrist, Healer,
after an extensive and successful tour
of Australia, New Zealand, South
Africa, will arrive in England August,
1930. Booking Societies for 1930-1931.
Poste Restante, Durban, South Africa.

Mrs. WILLIAM EDWARDS, 15, Cham-
pion Grove, Demark Hill, S.E.5, will
be absent from home from Aug. 24 to
Sept. 7 inclusive.

Miss B. D. MANSFIELD, Trance Me-
dium, holds an Open Circle every Wed-
nesday and Friday at 8. Also open
dates for 1930.—4, Westmoreland St.,
Ebury Bridge, Victoria, S.W.1.

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THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

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

SATURDAY, AUGUST 24TH, at 8, Mrs. P. REDFERN, Psychometry.
 SUNDAY, AUGUST 25TH, at 7, Mr. W. F. BILLETTE, Address. Mrs. BILLETTE, Clairvoyance, 8-15, AFTER CIRCLE.
 SATURDAY, AUGUST 31ST, Mr. R. R. THORNTON, Floral Psychometry.
 SUNDAY, SEPTEMBER 1ST, Mrs. MOTE.
 MONDAYS, at 8, DEVELOPING CIRCLE. THURSDAYS, at 8, OPEN CIRCLE.
 All Meetings, except Mondays, open to Non-Members.

OCCULT RESEARCH SOCIETY AND SPIRITUALIST CHURCH,

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SUNDAY, AUGUST 25TH, at 3-30, Mr. L. BANCROFT. At 6-30, Dr. VANSTONE.
 SUNDAY, SEPT. 1ST, at 3-30, Mr. R. L. THORNTON. At 6-30, THE STRANGER.
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MONDAY, AUGUST 26TH, at 3 and 7, Mr. WM. MELTON.
 TUESDAY, at 3, Mrs. WIRDNAM. 6 to 8, Miss DAUNTON. 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.



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JOHANNES.

LIFE PRESIDENT
IN THE BODY:
W. HAROLD SPEER

THE HEAD TEMPLE, 58, Southwark Bridge Road, S.E.1. (Hop. 1272). SUNDAY, AUG. 25TH, at 7, Miss M. MORETON. MONDAY, at 3, Psychometry. Mrs. MOTE. THURSDAY, at 8, Mr. THIERAUF. SATURDAY, at 8, Mrs. MOTE. DEVELOPING CIRCLES: SUNDAY, at 11; TUESDAY, at 7; WEDNESDAY, at 1; THURSDAY, at 6. SATURDAY, at 6. Mediums 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 MIDDLESBROUGH TEMPLE, see "Temples of Light Gazette." 2d. monthly.

BRIGHTON TEMPLE, 1, Clarendon Ter., Kemp Town, SUNDAY, AUG. 25, at 7, Miss HEARNS.

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 September and onwards. (No. 7 bus from the Station to Chesham Place. Last house on left.)

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LADY, earnest Spiritualist, widow, middle-aged, independent means, requires Board-Residence with lady living in flat, Kensington, Holland Park, or Shepherd's Bush. Permanency. Good terms for comfortable home. Usual attendance. Particulars by letter to Mrs. M. c/o Mrs. PORTER, 12, Stanley Street, Bedford.

A LADY MEDIUM is anxious to meet other Spiritualists, and would like to form a Circle. Reply by letter only to Mrs. MAY ELLIS, Baroda, Coppnir Road, Clacton-on-Sea.

WANTED. Rooms on ground floor by Medium and wife, where Circles, etc., could be held. Rent moderate.—Write C.A.B., 202, Cator Street, Peckham, London, S.E.15.

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

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.

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