

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,18 — VOL. XLII.

FRIDAY, SEPTEMBER 13, 1929

PRICE TWOPENCE

Invocation.

FOR LIGHT.

O God, our Heavenly Father! Wilt Thou send forth Thy light, and dispel from our minds the dark clouds of fear, ignorance, intolerance, pride, prejudice, and superstition. Brighten our pathway, O Lord, and guide our steps by Thy light of truth and knowledge into the realm of righteousness: make us realise that simple faith needs to be supplemented by good works; that to be, to do, to give, and to serve, will lead through spiritual unfoldment to true religion.

Help us to cultivate the divinity within each one of us, that we may become Master Builders, and ensure that the foundations of the Temple Beautiful are firmly and securely laid.

Implant in our hearts the germs of love, morality, purity, and wisdom; guide and direct us in all our undertakings with our fellow-men; grant that all industrial warfare may cease, and that by Thy Divine aid the Spirit of Brotherhood, concord, Goodwill, Happiness, and Universal Peace may be established throughout the civilised world.

We would also remember in our petitions the wives and dependents, the widows and orphans, the sick, the maimed, the bruised, the blind, the bereaved, and the broken. Wilt Thou grant them, and all who are in any way afflicted, full consolation in their hours of deepest sorrow, an compensation in their greatest need.

Not our will, but Thy will, O Lord, be done.—AMEN.



The Psychic Writings of Laura Fitton.

SOME fifteen years ago Mrs. Laura Fitton commenced her psychic writing under the nom de plume of "Aloysia Meredith," now no longer necessary. The work came unsought, and without any preparation, either of special training or of the reading of psychic literature. Her mediumship developed steadily and naturally.

The vehicle of expression in its earlier stages (chiefly poetry) was of but moderate literary merit. It was very evident, however, even in those early days, that the writings were under the guidance and organisation of one dominant personality whose difficulty in the choice and use of words would gradually disappear as the instrument became more responsive.

The poetry and prose alike improved at a rapid rate, and to strengthen the bridge of communication the stories of the earth lives of the leading members of the band of inspirers were given, just as an introduction between man and man in earth life makes more facile the flow of conversation.

Epigrams were, and still are, received quite fluently, sometimes singly, and sometimes in groups of as many as one hundred in one effort. In this respect the most marvellous feat was the receiving of ninety-six epigrams at the rate of one per minute, Mrs. Fitton dictating the epigrams to her husband's transcription, and in the process many were omitted through lack of power to write with sufficient speed. The total up to date is three thousand, which it is believed have been given by eighty different personalities from the after-life, and of which a record has been kept. These gems of thought are beautifully expressed, and in no single case is there any overlapping. One of the epigrams

is itself a definition of an epigram, i.e., "The contents of an ocean within the confines of a pool."

Longer and more beautiful poems were later regularly received, until the ever-present note-book became a recognised necessity many were the occasions upon which the country lanes traversed by husband and wife were hastily scoured for discarded lunch bags upon which to write the description of a singing lark, a tumbling brook, or chiming church bells.

Essays on current topics were next in order of reception, chiefly from the point of view of the spiritual outlook on certain modern problems, as, for example, the agitation for woman's suffrage provoked an essay on the interdependence of men and women; the "Idiotism of Youth" was the subject of another essay.

The power to speak inspirationally shortly became prominent, and very quickly it was necessary to erect a building for the accommodation of the Society which had gathered itself around Mrs. Fitton's efforts. Some hundreds of addresses were delivered, most of which were taken in shorthand and transferred to the permanent records.

About this time quite a number of poems were received in the Lancashire dialect, which are said to be certainly equal, if not superior to, others supplied by better known Lancashire pens.

By this time, too, there was another remarkable demonstration of psychic power—the faculty of hearing music, both vocal and instrumental. In the former case the words would sometimes be received first, sometimes the music, but more often the words and music would be heard together. These were sung by Mrs. Fitton to her husband, who copied them and placed them upon record to the number of well over one thousand. Besides songs there were hymns and glees.

Through the instrumentality of his wife Mr. Fitton received much valuable help in water colour painting from psychic sources, notably in the choice of scene and the mixing of colours in true proportion; indeed, the colour scheme was always unerring in its accuracy.

The quality of all the MSS. being now established, more ambitious efforts were forthcoming, and several literary contributions of book length were received, i.e., "The Life of the Soul," "Dead Ashes" (a novel), "The Hidden City" (a novel), etc.

Many, too, are the letters of condolence which have been received and sent to those bereaved. These also have been recorded.

The sum total of these MSS. is extremely large. There are at least two thousand poems, some of which are of book size; one thousand musical efforts; fifty letters of consolation; twenty-five essays; innumerable addresses; and many accounts of homely intercourse with the souls of the after-life, whether by the fireside or when on a country ramble. The consciousness of spirit presence is constant, very real, and a solid comfort in times of sickness or adversity. It is opportune to emphasise the fact that in no single instance have the writings of Mrs. Fitton been edited. They remain as they have been received, and are a most valuable collection. Below will be found examples of the type of epigrams Mrs. Fitton has been in the habit of receiving.

1.—Prostrate thyself in fetish worship before the world, and doubtless thou shalt have thine high place. But when the gods of the world rise in combat one against the other, it were better that thou wert seated among the lowly.

2.—The judgments of God are in accordance with righteousness, those of men with policy.

3.—I have seen a great star raising itself as it were from the depths of the waters, in its ascension dripping its radiance in silver sprays of light—a glory surely fitted to mate with the heaven of man's visions. And, musing, I have bethought myself that even so mine own planet, earth, might appear to one who looked out from that star of radiant light. Who then shall measure that which such radiance may cover, its balancement of light and darkness, its confusion and turmoil, and above all its refusal to take to itself that light internally which maketh of it externally a fitting mate for heaven?

4.—The dream of the mind universal is that earth may become a paradise for the flesh, as indeed thus it reads the first Eden. Was it to this end that God made of man a living soul?

5.—If thou wisheth to close the doors upon memory, see to it that thy present be filled with happier circumstance.

6.—Let no man hinder thy right hand in a good work, lest opportunity fill her basket from another source.

7.—When life ceaseth to become attractive, examine the capacity of thy soul.

8.—A jug of water oft becometh a saviour. Despise not, then, the common things in thy daily passage.

9.—If the wrath of heaven exercises itself in censuring the just equally with the unjust, where were the equity of God?

10.—The greater mercy were always to seek the good and pity the evil.

11.—The sum of circumstance may cast the shadow of to-day upon to-morrow. See to it, therefore, that thou stand uprightly in the light of to-day.

12.—Let no man hinder thee in that which the heart dictates, lest thou frustrate the task of angels.

13.—"Begotten of God!" That is a phrase which seldom goeth further than the mouths of men. And yet 'tis the most glorious truth of the universe, for it is elucidatory of the whole mystery of the survival of man.

14.—If a man hath reverence for an urn of ashes—that is good. But if he carry his thought no further than that which hath been of the earth, then indeed doth he deny his dead the wings of resurrection, and biddeth them cower with him in the charnel house of corruption.

15.—Man hath no secret from himself; how then can he hope to hold aught secret from God, Who is the very core of himself.

16.—He who covereth himself with the garments of piety that he may decorously approach the altar forgetteth that the sacred lamp sheedeth its light upon the heart—not upon the garments.

(TO BE CONTINUED.)

"MORE SPIRIT TEACHINGS," BY STAINTON MOSES.

WE understand this second compilation of "Spirit Teachings," written through the hand of Stainton Moses, is meeting with an excellent sale. The compiler is desirous that every church library should have a copy, and would be prepared to send a copy free to the Secretary of any church library who will apply for it immediately. Address a post card to "Compiler," M.S.T., c/o THE TWO WORLDS, 18, Corporation Street, Manchester.

THE series of articles entitled "Altar Lilies," which appeared in serial form in THE TWO WORLDS at the beginning of this year, is shortly to be published in book form. We had many appreciations of this series of articles, and we bespeak for the new volume a good sale.

ALL life in the profoundest sense is spiritual. *Spirit is the only ultimate reality, the only cause, the only Creator.* It is only when we regard matter as an end or power in itself that materialism triumphs. The flesh is not degraded in itself, it is put in right relations only when viewed in the light of the spirit, when we ask, "What is its divine place?" "How can we become a temple of the living God?"—W. H. DRESSER.

The Moral of "Sunrise."

By JAMES MCLBLAIN.

"When dawn just opes her lips of love to pour on earth the honeyed shower."

ON a recent afternoon, when I was tired, I dropped into a Brisbane theatre, and saw the wonderful picture entitled "Sunrise," which depicts the temptation of a young farmer and his awakening.

The story is, as stated on the screen, for all time and for all people. We are all tempted throughout our lives to leave our steady and patient ways, and follow the will of the wisps of pleasure. While being so tempted we are like the young farmer, most miserable, but, with the birth of a noble idea, we change, and to us all the world is bright. "Sunrise" is a picture of real life, holding truly "the mirror up to Nature." It is also a picture of the inner life of our being. The evils come in the night, as this city light of love came to the simple farmer; in darkness breeds disease, disease of the soul. But with the rising of the sun we experience the delights of a new day. Goodwill and peace then have scope for illumination. "How beautiful on the mountains" are the feet of the dawn, bringing tidings of great joy!

There is still a further meaning in this fine picture. In the nights of history, when the darkness of ignorance overshadows the minds of men, we know there is a dawn coming when knowledge and beauty will reign. It is said that the most thrilling time of night ("the witching hour") is just before the dawn—when "the womb of night" is about to give forth her mysteries. This is true universally, nationally, politically, and spiritually.

Sunrise! How beautiful are the sun-risings in Queensland! They are really magnificent and suggestive. What pictures they make. So much finer than anything the screen can show, although they too are frequently magnificent—"chariots and horsemen" in the skies, "castles in the air," hordes of white messengers flying across the firmament, golden ribbons of light streaming athwart the heavens. How suggestive of the wonders that arise in the heart of man. When a young man or woman senses the dawn of love, how it uplifts, enlarges. One is great in soul most when most in love. The dawn of a high ambition ennobles the youth and arms him for great deeds.

HISTORY'S SUNRISSES.

What wonderful sunrises there have been in history. Every nation has had its dawn, the rising of its sun of glory. Every human being has his and her sun-risings, like waves on the ocean that, "taken at the flood," lead on to fortune. Shall we ever forget that morn when there appeared the "heavenly host" declaring "peace and goodwill to men"? We read of an enchanting early hour, "when the morning stars sang together, and the sons of God shouted for joy." And what of that other morn, "when it was yet dark," and the beloved figure of the Gardener of Souls was seen radiant and smiling?

The sunrise of life is a constantly-recurring quantity. Every good thought is a sunrise, every good impulse is a dawn of glory. The coming of the King is not a solitary instance; there are secondary comings forever. We have all come from the dark, and will return to it, and arise again in the light and beauty of a more splendid realisation.

One of the oldest lessons we have learned is that the sun is always shining, and we experience darkness only momentarily. The night of life is short—for the time being only. Day is eternal. He who would aspire to greatness would succeed best by making the sun of hope, love, and beauty to shine in every heart.

The picture "Sunrise" contains a most valuable lesson pointing to all parts of all the atmospheres of existence. It is true of the universe visible, the clustering, sparkling stars, the atoms of creations that fly throughout infinitude, and it reaches, too, the invisible spheres of life—which we are conscious of as being more wonderful and mysterious than the visible. Around this earth, around every human heart, every thought, is a glowing sunrise awaiting the reverence

every observer. The open mind sees the sun rise behind the clouds of pain and want and inefficiency, and hears in the cool and perfumed breath of every dawn the whisper of the ever-listening Deity of Joy.

Behold, O man, the rising of thy sun, which but tarries thou upstandest in love and thankfulness to Him Who is the Sun of All Life, All Light, and love and beauty evermore.

Brotherhood.

By the late WALTER JONES, J.P.

We both hear and read a good deal about "Universal Brotherhood." There is no lack of preaching and writing on this very important subject; it has been adopted as an article of faith by many newly-formed societies, and while the words—Universal Brotherhood—slip glibly off the tongue, how many, or perhaps I should say how few, of those who advocate this doctrine have paused to reflect on the immensity of the subject, what it really means, and how it can best be brought to fruition.

I hope I shall not be misunderstood, or convey the impression that I am reflecting on any existing society, because I have no such intention. My object, like yours, is to further the cause, and spread the gospel of brotherhood, and in this, as in all other progressive efforts, there is a right and a wrong way. We must be careful to adopt the right way if we are to secure permanent results.

If a man love not the brother man whom he knows, how can he love men of all creeds and nations whom he does not know?

To know is one thing, to practise is another. Knowledge may seem important, but faithful service is much more important. We must learn to be, to do, to give, and to serve, if we are to achieve. First, be greatly in earnest, love your brother, feed and clothe him—then, if you feel you have the right to do so, you may advise him, but the reverse of this method is the one commonly adopted.

"Universal Brotherhood" is a goal for which we are all bound. It may take years, or it may take centuries, to arrive at the goal. To effect this we must put into practice "Individual or Personal Brotherhood," as the one and only means to ensure success.

Universal Brotherhood is a beautiful ideal; it is a good catch phrase, but if we preach it forever we shall never realise it until we put into daily practice the individual or personal effort, i.e., exercise charity, kindness, and magnanimity towards those with whom we come in daily contact, even when they disagree with us or oppose us we must cultivate the spirit of love and tolerance at all times to all men.

Universal Brotherhood is a sublime consummation. Individual Brotherhood is the means by which that consummation must be realised.

The gospel of love has been preached for nineteen hundred years, and yet, if we are to judge by the distrust, unrest, strife, conflict, and want of confidence of individuals and of nations, the realisation of our ideal is not yet in sight. We know quite well that the ideal is right, in which case it is the bounden duty of each individual to put into practice the one and only means by which Universal Brotherhood can and will eventually be realised. May I appeal to each and all to make the personal effort?

As to the nature of spirits and angels, this is neither unreachably nor morbid, but in great part level to the human mind on account of their affinity. The knowledge of their nature, power and illusions appears from scripture, reason and experience, to be no small part of spiritual wisdom.—FRANCIS BACON.

When I go down to the grave I can say like many others, "I have finished my day's work," but I cannot say, "I have finished my life." My day's work will begin next morning. The tomb is not a blind alley; it is a thoroughfare; it closes with the twilight, to open with the dawn.—VICTOR HUGO.

Spiritualism and Reincarnation.

By H. TIDDIMAN.

WHEN my article under the above heading appeared recently in *The Two Worlds* I was quite prepared for adverse criticism. This has materialised in the form of a reply by Mr. John Monger, in addition to private correspondence.

Mr. Monger apparently accuses me of ridicule. I beg to assure him most emphatically that such was never intended. If he chooses to construe my remarks as such, that is not my fault.

He says that I adduce no evidence to prove my opinion. May I point out that the onus is on him, or any others whose thoughts run in the same groove, to bring evidence in support of their affirmation, and that the writing of my article was due to the fact that they never do so, but make general statements unsupported by any tangible proofs.

As an example, I will quote him: "If we continue to exist after death, we must have existed before birth." This does not follow at all, and I ask Mr. Monger to verify the assertion. We have ample proofs of the life hereafter, because our friends who have passed over are daily sending messages to those whom they have left behind. But whoever heard of a medium giving to an expectant mother a message from the spirit of her unborn child?

Mr. Monger then says that "If we accept the one-life theory, we must reject the idea of a loving and just God." Why must we do so? The millions of orthodox Christians, Jews and Mohammedans, who accept the one-life theory, do not reject the idea of a loving and just God.

He further declares that "when Jesus commanded his disciples to become perfect, etc., . . . reincarnation was understood by them." How does Mr. Monger know that? Where are his proofs?

Of what value are random statements without any attempt at verification? They are essentially typical of the dogma which he advocates.

Another well-meaning but mistaken friend, with whom I have been in correspondence on the subject of reincarnation, after having read my article is very emphatic in asserting that, "All the 'attached guides' teach it," but is careful to add "when they have open-minded mediums." This proves nothing except that believers in reincarnation exist in the spirit land just as they do on earth, and that two or more entities, being in affinity, tend to come together, although on different planes.

In certain pamphlets with which he has kindly supplied me the predominant theory appears to be that a number of incarnations are necessary for the upward progress of the ego. This theory may be likened to a two-edged knife which cuts both ways, as it is just as logical—in fact, more so—to assume that if a radiant being from the other spheres was to become incarnate, and in contact with our gross and sordid conditions on earth, its spiritual progression would thereby be retarded, because one cannot touch anything unclean and remain undefiled.

I cannot claim to have read the whole of the Bible, but certainly I do not recollect having come across any passages in it wherein reincarnation is mentioned.

I can also say the same regarding the sacred book of Islam, with the exception of one short passage, which seems to constitute an emphatic denial of it. If anyone sufficiently interested will turn to the twenty-third chapter of the Koran (Sale's translation) he will find the following;—

"The gainsaying of the unbelievers ceaseth not until, when death overtaketh any of them, he saith, O Lord, suffer me to return to life, that I may do that which is right, in professing the true faith which I have neglected. By no means. Verily these are the words which he shall speak, but behind them there shall be a bar, until the day of resurrection."

So much for reincarnation! In conclusion, I venture to predict that if its teachings were to become definitely associated with Spiritualism, it would but repel the matter-of-fact and practical people to whom that great cause mostly appeals, and that as a natural sequel the said cause would suffer accordingly.

Tonic Talks.

By JAMES LEIGH.

LIFE'S INFINITE POSSIBILITIES.

THERE dawns a time in the life of every man when he feels inwardly compelled to draw aside from the material things of life in all their varied manifestations, to survey for the moment his own spiritual horizon, the achievements he may have accomplished in the past, his present stage of progression, and the chances of further spiritual evolution in the years that lie directly ahead.

During these brief periods of comparative solitude, man, if he is unprejudiced, and does not therefore permit either optimistic or pessimistic ideas to colour his thought, will get one fleeting glimpse of the great wheel of life. Looking into the past he will see there the still-remaining signs of bygone struggles that seemed futile in their day, but without which the present stage of evolution could not have been reached. Looking into the present he will wonder and inwardly marvel at the immensity which human achievement has formed. Looking into the future the very faculty of imagination loses its power and fails to forecast the size and design of those structures which may find the foundation upon what now appears to be barren land. Then, if he is of strong heart and good courage, he will take as his model the lives of those earlier human pioneers who unknowingly fought for what would be the natural inheritance of those who came after them.

There is no subject which man individually can follow with more beneficial results than that which implies the study of his own kind. The world, to the uninitiated, is a strange place, and the people who populate it stranger still. The majority of people living to-day misunderstand each other; whilst many, no doubt, misunderstand themselves. What is the solution to the great problem? We appear to be as yet only on the fringe of mental discovery. Those laws of life which we have unearthed and called "Nature" are few. How many, still undiscovered, go daily disregarded? The laws governing life are, we must remember, far reaching in their character and their frequent unconscious violation must play a great part in the determination of future human progress.

To those who have trained their faculties scientifically the well of life cannot fail to be inexhaustable. They are aware of that fact that each is a separate and distinct as well as indestructable and indispensable unit of the great universal whole, that their powers and faculties are illimitable, and that their work amongst each other is to effect mutual betterment. Everywhere they see the glow of life. They find it even in the solid rock where atoms move continually. And they will know inwardly that no God would create a world of eternal and ever-manifesting life, and design for man, its chief inhabitant, and His own foremost creation, a fate of—Death.

The possibilities of life are indeed infinite, and yet are dependent upon the individual. His desire for the spiritualisation of his self and his fellows, his attitude to love, service, duty and power, and his inherent ability to scientifically and methodically tap the hidden sources of eternal spiritual energy.

Be not deaf to the sound that warns.

HEAVEN and earth are threads of the same loom.

THE Spiritualist makes connection between the two worlds, and runs his trains of thought right through, indeed, the two worlds are but one for him. It is but one world, after all, with two aspects. The daylight part of it is but half revealed by day, and the dark side is but half concealed by night.—GERALD MASSEY.

BODY, Soul and Spirit are as the past, present and future. Body, as the past—flesh—above which the consciousness has risen. Soul, with its machinery—conscious mind—as the present, which is consciously alive in us. And Spirit, as the mysterious future, which has not yet been made conscious and personal.—A. J. BALFOUR.

The Great American Camp Meetings.

CANADIAN DAY AT LILY DALE, N.Y.

WE were fortunate in having good weather for this event on Aug. 16th, the first to be held under the auspices of the newly-formed Spiritualists' National Union of Canada. Three functions were held during the day. In the morning a symposium was held under the chairmanship of Mr. George Louth, of Hamilton, Ont., Canadian chairman of the day, whose duties were performed with dignity and efficiency.

The principal speaker was Rev. H. Batten, of Hamilton, Ont., who took as his subject, "The Future of Spiritualism in the World," in which he stressed the need for truth and righteousness in the work if we ever hope to make it the success it deserves. He was followed by Mrs. Eshelby of Calgary, Alberta, who gave several messages of an evidential character. Mrs. Amy Kershaw, of Hamilton, gave the invocation.

The afternoon meeting was honoured by the presence on the platform of Mr. Joseph P. Whitwell, President of the National Spiritualist Association of the U.S.A., Mr. Fred W. Constantine, President, Lily Dale Assembly, Mrs. M. E. Cadwallador, Editor of the "Progressive Thinker"; and Mr. John Slater, the well-known medium of America, all of whom made eloquent speeches of welcome to the Canadian visitors.

Mr. Jas. P. Skelton, General Secretary of the S.N.U. of Canada, gave an account of the early struggles in the formation of this Union of Churches in Canada, of the organisation tour by himself, and later by the President (Rev. M. S. McGuire), right out to far Victoria and Nanaimo, B.C., the difficulties met and the way they were overcome, the present position, and the intentions for the future, to place the movement in Canada on a higher and more utilitarian basis. He emphasised the importance of having secured a National Charter which gave them the right to prosecute their activities the same as any other church organisation, and to provide for the education and licence of fit and proper persons as authorised lecturers and demonstrators of the religion of Spiritualism, and for the ordination of pastors. He also declared that this was the only National representative charter in Canada secured by the churches for the churches.

Mrs. E. A. Eshelby, of Calgary, Alberta, followed with an earnest talk on the conditions in the West, and the place the Union had taken in the hearts of the people there, which she represented as a member of the Union's Board of Governors.

Rev. M. S. McGuire (President) then gave some wonderful messages to several in the audience, all being fully recognised in every detail, and the meeting was brought to a close by an inspiring invocation by Rev. H. Batten.

In the evening, in the Leolyn Hotel, the officers of the N.S.A. of America were the guests of the Union and Canadian visitors. The President of the Union was supported at the "Speakers'" table by the President of the N.S.A. of America, Mr. Joseph P. Whitwell; Mr. Fred W. Constantine, President of the Lily Dale Assembly, and Mr. Constantine; Mr. H. P. Strack, Secretary of the N.S.A. and Mrs. Strack; Dr. C. A. Burgess and Mrs. Burgess of Chicago; Mrs. M. E. Cadwallador, Editor of the "Progressive Thinker"; Mr. H. McGuire, President, Britten Memorial Church, Toronto; Rev. H. Batten, Mr. George Louth, and Mr. Jas. P. Skelton, the General Secretary.

The function passed off most harmoniously, the toast being "The N.S.A. of Canada," "The Lily Dale Assembly," "The Pioneers of Spiritualism," "The Spiritualist Press," "The S.N.U. of Canada."

Too much thanks could not be tendered to the soloist of the day, Dr. Gaved, of Toronto, who came specially to sing for us, and his accompanist, Mr. Fred Tilley, of Hamilton, Ont.

Everyone wore Canadian badges, and throughout the whole day kindly feelings and good fellowship were extended to the visitors.—JAS. P. SKELTON.

Evensong at Weston Church.

By THE REV. CHARLES L. TWEEDALE.

THE sun hangs low in a superbly clear sky over beautiful Wharfedale. On the far side of the valley the rocks and heights rising more than a thousand feet, stand clear-cut against the light. On this side the low-roofed Saxon-Norman Church of Weston nestles under the wood close to a stately Tudor mansion.

The old bells, cast hundreds of years ago, and bearing quaint inscriptions, ring out the call to prayer and worship. Passing the huge Saxon buttresses, one enters through the porch built in Sir Isaac Newton's time, and bearing the words; "I was glad when they said unto me, let us go into the house of the Lord."

Inside all speaks of days long past. Quaint pews, with the three-decker pulpit dating from the days of Queen Anne; Norman windows; Fifteenth Century windows; old stained-glass from Skipton Castle; tombs of the Vavasours, and of knights whose swords have long since turned to rust. Glancing upwards above the arches one reads;—

"Ye come to the city of the living God,
And to an innumerable company of angels;
To the general assembly and church of those who are enrolled in heaven;
To God, the Judge of all;
To Jesus, the Mediator of the New Covenant;
And to the spirits of just men who are made perfect."

The congregation gather silently, and the Vicar gives out the first hymn;—

"Lo, God is here, let us adore
And own His presence in this place;
Let all within us feel His power,
And silent bow before His face."

The prayers and versicles follow their regular course. The Vicar reads the first lesson, and the preacher for the evening—on this occasion the Rev. Charles Drayton Thomas—reads the second, the ninth chapter of St. Luke, describing the wondrous scene on the Mount, when Moses and Elias materialised and "appeared in glory," and when the face of Jesus became bright and shining and his garments "white as the light."

Now the Creed is recited, the Vicar emphasising by "resurrection of the SPIRITUAL body," the fact that it is not the mortal body which survives the change called death.

After the third Collect, another hymn;—

"Lo, in the golden sky
We angel forms descry,
Celestial hosts descend to-day;
The friends of early years,
From their exalted spheres,
Walk with us on our earthly way."

Sung to the grand old tune, "Ascalon"—the one used by the Crusaders when the City of Jerusalem first burst upon their view,—but meaning more to the worshippers gathered here than ever the crusading hymn meant to the knights of Old.

Then follow the prayers to the end of "the order for Evening Prayer."

And now, in anticipation of the preacher's discourse, another hymn;—

"Let saints on earth in concert sing
With those whose work is done;
For all the servants of our King
In heaven and earth are one.

"One army of the living God,
To his command we bow;
Part of the host have crossed the flood
And part are crossing now."

Taking as his text, Luke ix. 30; "Behold there talked with him two men, which were Moses and Elias," the preacher remarked that God had always used the ministry of angels for the guidance and instruction of mankind, and that those "two men," long dead, as we term it, were seen and heard by the Apostles to be talking with Jesus. "Two

men in white raiment," are likewise described as being seen in the tomb of Jesus (Luke xxiv. 4), and also immediately after the Ascension (Acts i. 10). God not only used exalted beings, such as the Archangels (Daniel x.) for giving messages to mankind, but also used HUMAN ANGELS (Matt. xxii, 30); and this took place to-day, just as in Bible times.

He was a Wesleyan minister, and had convinced himself by long study and by personal experience of the truth of the facts of human survival and communication with the departed. The Conference had given him permission to pursue these studies and to preach on them. These facts were now so thoroughly studied, investigated and well attested by scientists and responsible witnesses that only the ignorant ventured to deny them. No well-informed man, whose knowledge was abreast of the times, could do so. In this he was only following the teaching and example of John Wesley, who not only published a full account of the spiritual manifestations in his father's rectory at Epworth, but also many accounts of such things in his Journal, and also said in one of his sermons; "God has in all ages used the ministry of angels; they assist us in our search after truth, remove many doubts and difficulties, throw light on what was before dark and obscure, and confirm us in the truth that is after Godliness. With my latest breath will I bear my testimony against giving up to infidels one of the greatest proofs of the invisible world. I mean the appearances of the departed, confirmed by witnesses in all ages."

The congregation listened with rapt attention to the preacher as he testified to the consolation afforded by, and the strength received from, this precious knowledge and evidence of "the life of the world to come"; how it confirms the Scriptures, makes heaven and its anticipation real, and shows the way that Jesus has gone and which we in turn must go.

The sun shines through the west window and illuminates the interior of the church, the pulpit, and the preacher. Anon it is gone, and all the western sky is a glory of sunset, gold and rose. The hues fill the ancient edifice.

Vicar and preacher walk slowly up the long chancel through the evening light.

Then Vivian Parker on his violin plays Chopin's "Nocturne" with such exquisite expression, mastery and power that all is silence for a while. The twilight deepens. All present join in "Austria";—

"Glorious things of thee are spoken
Zion city of our God;
He whose word can not be broken
Formed thee for His own abode.
On the rock of ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayest smile at all thy foes."

Then the blessing; and all depart cheered and strengthened for the coming week.

TRANSITION OF MISS M. E. KITSON.

SIR,—Mrs. Kitson and I are deeply touched by the numerous expressions of sympathy received from friends and colleagues in all parts of the country. But we are now in declining years, and Nellie's sudden transition has so shaken us that I cannot carry out my wish of replying personally to ever one who has written. So I beg the hospitality of your columns to express my gratitude, and to ask my friends accept this as a personal reply.

Thanking you for the kindness you have already shown in our trouble.—Yours fraternally, ALFRED KITSON.

MR. W. G. GUSH.—We are sorry to announce that Mr. W. G. Gush, of Ruddersfield (Vice-President, S.N.U.), has been overtaken by serious illness, and on the 5th inst. had to be rushed off to a nursing home for an immediate operation to save his eyesight. The latest reports go to show that Mr. Gush is making good progress, but will be unable to undertake any duties for some weeks. Will Societies with whom he is engaged kindly note? We offer our sincere sympathies.

New Psychic Plays.

ARE THERE SPIRIT ORGANISERS?

By OUR PSYCHIC INVESTIGATOR.

THE question is often being asked, "What do people do when they pass over?" (writes our Psychic Investigator). Personally my researches into Spiritualism have convinced me that those on the other side find definite tasks to perform. Often the work they do is very materially connected with the subject they were particularly interested in during their earth's sojourn. The throwing off of the physical frame does not appear to interfere with their studies, and they repeatedly come back when they discover something new to impart to their still mortal friends.

Mr. Hodgson, the *Sunday Dispatch* dramatic critic, tells the story of the new psychic play to be performed shortly at the Apollo Theatre—a story worth repeating here chiefly because of its marked psychic atmosphere and relation to the above remarks. A friend of his was one morning attempting to get a number on the telephone when his line became crossed. He heard a girl's voice excitedly breaking the news to her mother that a play she had written had been accepted by Frank Gregory (of the Garrick), and would shortly be presented to a London audience. His first impulse was to put down the receiver, but as the conversation itself only lasted a minute, and as he was expecting to be "put through" any moment, he (to use a common expression) hung on. Eventually the girl rang off, and his friend forgot all about the conversation until he mentioned it to Hodgson primarily as a passing remark. Ewart Hodgson followed up the story, and in due course met Mrs. St. John Loe, the author of the play referred to. "Someone overheard that telephone conversation," she said to Hodgson. "I knew it the moment I put the receiver down. Yet I heard no one's voice except my mother's, but some instinct told me that a third person had been on the line."

Mrs. Loe's story is interesting. She is well known as a short story writer, but it is apparently more than coincidental that ever since the death of her husband she has worked more or less under inspiration, her plots being decidedly Spiritualistic, even although she was uninterested in the subject. Eventually she was persuaded to go to a seance, where she received a message to the effect that she should abandon short story writing and specialise in plays. She would shortly come into contact with some Chinese ivory figures in a wooden box, she was told. This would be the signal that a new plot for a play would be given to her. This message purported to come from Mrs. Loe's husband.

It subsequently transpired that one day at her club Mrs. Loe met a woman, who said, "I've got that box of Chinese idols. One day when I was having tea with your husband, I told him about them, but I remember now you happened to be out at the time." So the signal was given, Mrs. Loe sat down, after attending another seance where her former message was repeated, and "found herself urged to work there and then." In the course of a few hours the prologue of "Life" (which is the name of this new play) had been given to her. "Never, she told me," says Ewart Hodgson, "has she found writing easier than on that night."

There is another and similar story worth telling. Some months ago Sir Frank Benson, who needs no introduction to readers of this journal, announced that he was engaged in drawing up a film, the scenario of which was dictated to and automatically written through Miss Estelle Stead and a friend, by three people on the other side, one of whom purported to be none other than W. T. Stead himself. "The film deals with a story that can be verified by the incredulous, letter by letter, word by word, and incident by incident," Sir Frank told a *Daily News* reporter.

Here we have two instances of psychical activity and apparently spirit activity. It is not, however, my intention to discuss the merits or demerits of each case. They are merely mentioned here to show that there is somewhere, *someone* at work in the interests of this movement, and that there is a lesson to be learned from their activities.

PUBLICITY.

The point I should like to stress is, are spirits themselves responsible for these new methods of demanding public attention? Any investigation, however meagre, into recent publicity which has been given to Spiritualism cannot fail to convince the inquirer that the actual organismic movement is in itself irresponsible for these activities. Is it possible that in the other planes of existence mortal women still retain their connection with those things which they were devotedly attached while living their life periods on earth? I believe so, and the evidences for conviction are manifold.

Northcliffe, after death, still had the interests of his papers at heart. Crookes came back to tell of his continuing concern in psychic science. They all still live and, apparently still organise. *Were there no spiritual organisation there would be to-day no Spiritualism.*

So we can imagine the schools of thought on all subjects which are grouped together in the realms of space, for there are spirit organisers of Spiritualism there must also be spirit organisers of all the other great movements in the world. But they appear, fortunately, to adopt a broad and saner attitude to one another than they do here. They have there the understanding that there is some good in everything, and it may be their work in life to bring it out.—J.L.

Tragic Death of Mrs. Kate Lovejoy.

DEATH—following a motor car accident, in which she and her husband were involved whilst on a recent holiday tour—has robbed Spiritualism of one of its most active friends in the person of Mrs. Kate Lovejoy, wife of the Rev. Mr. Lovejoy, Vicar of St. Cuthbert's Church, Monkwearmouth, Sunderland.

Although advanced in years and of somewhat delicate health, Mrs. Lovejoy was untiring in her efforts to bring solace and comfort to bereaved parishioners. She had moreover, for many years acted as the lady bountiful to the less fortunate of St. Cuthbert's parishioners, visiting the sick, comforting and helping the poor, and doing all she possibly could to brighten the drab lives of those condemned to live in a densely populated district.

Possessed of marked mediumistic powers, she, in co-operation with her husband, held seances at their Roker residence, which, in some instances, yielded remarkable results. Spirit messages were committed to paper by the gifted lady in bold, legible handwriting, and she was never tired of showing the same to those genuinely interested in the subject of psychical research.

Some years ago when Spiritualism became a powerful factor in helping to assuage the grief of those who had lost sons, husbands and fathers in the Great War, the wife of the present notice, son of Mr. John Rutherford, of Roker-by-the-Sea, Sunderland, was acting as a leader writer on the staff of the *Daily Graphic*, London. Struck by the remarkable nature of the many communications received by the Rev. Mr. Lovejoy, he induced him to contribute an article to the *Graphic*, giving some of his experiences. This article was written in a very graphic and lucid style, and was the means of arousing keen interest and considerable comment amongst the large circle of readers the *Graphic* at that time enjoyed.

Indeed, it is not too much to say that its publication gave a marked impetus to the subject generally, and coming as it did from a prominent Anglican Churchman, did much to convince many sceptical people about the methods of genuine investigators.

It is needless to add that the reverend gentleman had received innumerable messages of condolence, not only from friends and prominent Spiritualists in the north of England, but also from many to whom he is only known by repute in the Metropolis and the south of England. Readers of THE TWO WORLDS will, I feel sure, not be lacking in showing their sympathy.—WILFORD RUTHERFORD.

BETTER leave undone than do by halves.—HAROLD

NEWSY NOTES.

CHRISTIANITY NON-SALEABLE.

The *Nineteenth Century* has thrown open its columns to discussion on "The Church and the Village," and its contributors are full of suggestions for making Christianity more attractive to the average rustic. It seems to be generally admitted that Christianity is actually losing power, especially in country districts, two of the principal reasons being the abundance of ritual and the substitution of the priest for the minister. One contributor stated that a man who never attends a place of worship may be a good man, but cannot possibly be a good Christian, once while carrying out his duty toward his neighbour, he neglecting his duty towards God. From this at least may draw at least two inferences: There is a difference, apparently, between a good man and a Christian (which, after all, is not unlikely). There seems also to be a difference between carrying out one's duty towards one's friends and one's duty towards God. This appears impossible, and while it may be in accordance with Christian teaching, which is now only potent amongst the spiritually uncurious, we hold that no man can serve his fellows and at the same time neglect God. Brotherhood and Fatherhood are actually inseparable, and a good deed for one's fellow-beings is the best form of worship we can offer Deity.

THE TRUE REASON.

The candid reason for Christianity's declining power has as yet not even been hinted, for while the explanations offered above have contributed in some part to the loss, there are more delicate truths still unrevealed. Frankly we believe that the layman has, due perhaps to his continually advancing education, discovered the tremendous fact that he can reach God without the assistance of either chapel or church, or, for that matter, priest or minister. He has also, perhaps, awakened to the mass of mysticism which has been woven round the old truths and hidden them almost fully from view. Many, too, have taken advantage of spiritual communion which their clerical mentors definitely insisted in ignoring. If Christianity desires to become more popular we should prefer to see it abstaining from the policy of continually looking for some new form of attraction by which the crowd may be temporarily captured; rather should it strip itself of those unhealthy garments that have been contracted in this way in the past, so that the old truths may once again be freely reflected, unvarnished, and in their original psychic form.

MEDIUMS AND THE LAW.

It is reported by the press that the U.S.A. police have decided to adopt a new idea by which they hope to bring more criminals to justice. In addition to the use of the questionable "Third Degree," they intend, it is stated, to drug suspects who may come under their notice in the hope that, during a state they refer to as "Twilight Sleep," their victims will make an open confession of their misdeeds. Quite recently that ever popular champion of an unpopular cause, Sir Arthur Conan Doyle, drew attention to the advantages which would be incurred by all, were every police station to possess a reliable clairvoyant. These advantages might be considerably augmented, we believe, were the psychometrists also scientifically trained in the use of hypnotic power, and we recommend the proposal to the American police as vastly superior to the system they now intend using. How long, we often wonder, will men use material means in order to achieve immaterial ends? We have the scientists who are wracking their brains in order to devise some rocket which will get them into touch with another world when the door of communication by a much more effective means already lies open.

SOMETHING NEEDS REMOVING.

Of course, were the hypnotic system followed, witnesses would have to be present in order to testify that during the period in which the suspect was under the hypnotist's influence no communication between them passed other than

the command given to the subject to relate his actions on a certain day at a certain hour. The possibilities of the correct use of psychometric and hypnotic power in ridding the world of its over-dose of crime are inestimable. Sir Arthur recently said: "Even now the police use clairvoyants surreptitiously in many places—in the intervals of prosecuting them." But this latter will have to stop before any medium of repute will place his powers at the disposal of the police, who more often than not express their thanks by subsequent injustice.

EDGAR WALLACE'S OPINIONS.

The *Sunday News* has become interested in Sir Arthur Conan Doyle's suggestion to instal a clairvoyant at each police station and has, strangely enough, invited Mr. Edgar Wallace, the well-known authority on horse-racing, to give his opinions. Mr. Wallace has suddenly discovered that we are all mediums, and does not hesitate to make his conviction known. His remarks, however, concerning the "aerial bloodhounds" are what we would expect from a horse-racing authority, and although he appears to find no evidence of the action of spirits, he also says, "We cannot turn on psychic power at will." We are pleased to note that Mr. Wallace has found some basis for believing in psychic power other than spirits, and should be glad to know what it is.

OUR SLEEPING THINKERS.

Professor Charles Richet states that he has "something of importance to say" in his most recent work, "Our Sixth Sense," which we hope to review in an early issue. "It is almost scandalous to hear what nonsense is spoken by journalists, by ordinary cultured people, even by scientists who have never given these matters their careful attention," he states when dealing with psychical research. "Lawyers, doctors, business men, even chemists, physicists and astronomers have no right whatsoever to solve the difficulties of metapsychics." We find it amusing to contrast the attitude of scientists to Spiritualism and psychical science to-day with that which they assumed during the earlier years of occult investigation. Then, when mediumship was, perhaps, at its highest level, and when the proofs of human survival were most evidential in their character, the scientific world looked on with contempt and apparent unconcern. Now we see them tumbling over one another in their efforts to get a glance at one partly materialised form or tiny piece of ectoplasm. We wonder what the spirit people think as they survey the changing viewpoints of our scientific thinkers.

AN INEVITABLE CLASH.

Some day, if Professor Richet succeeds in limiting psychical investigation to scientific ranks, there is going to be a mighty clash between his colleagues and the priests. Both would now apparently turn away the "common crowd," and adopt the view that they are each specially chosen for dealing with these matters. The clash would be, of course, inevitable, and while the scientific and religious worlds were engaged in heated exchanges, the journalists, chemists, lawyers "and ordinary cultured people would be forced to carry on their work. As far as we are personally concerned all the discoveries which might be made by either scientists or priests with regard to the after-life would leave us unmoved. Personal research by "ordinary cultured people" has been instrumental in bringing Spiritualism to the vantage point it holds to-day, and incidentally in opening the eyes of our sleeping thinkers to the phenomenal revelations of Spiritualism—revelations which they had hitherto ignored or declared "impossible." But for the "ordinary cultured people" the scientist would not know there were any phenomena to examine.

OBSERVER.

— We have already adequate evidence that telepathy does not operate between living and embodied minds alone, but operates also between the so-called dead and the living, between discarnate and incarnate souls.—PROF. F. W. MYERS.

IN MEMORIAM; Miss M. E. KITSON.



Earth's fleeting day, a hush, and then the dark ;
 We come and go, and none of us can say
 What is our common lot when we embark,
 A toiling lengthy span, or one brief day.

'Twas hers to toil amongst our budding youth,
 'Twas hers to counsel oft, and be the leaven,
 The seeds we'll sow that spell eternal truth
 Bloom with sweet fragrance in the fields of heaven.

Step gently by the grave where lies the clay,
 And bare your head with passing reverence kind ;
 The form you knew awhile shall pass away,
 The soul still loves the dear ones left behind.

—J. E. LAVERACK.

LONDON D.C. DISCUSSION GROUP.

A NEW SESSION will commence on Sept. 30th of the London District Council Discussion Group, which holds its meetings at Minerva Rooms, 144, High Holborn, on Mondays. A wide and comprehensive syllabus has been arranged for the ensuing term, and such subjects as Theosophy, Rationalism, New Thought, Mediumship and Hypnotism will be tackled during the year. Amongst the speakers with whom dates have been arranged are the Rev. George Cole, who will give a lecture and demonstration on hypnotism, Mr. G. F. Berry, and Messrs. Stewart, Whitmarsh and Barbanell, the latter being down for a debate on the contents of the book, "Spirit Teachings," by Stainton Moses.

"One or two new features will be noticed this season," writes Mr. R. B. Eyles, the hon. sec. "There will be an evening specially reserved for ladies only, and another for gentlemen, at which it is expected those present will get to closer grips with the points at issue. Miss Mary Mills will address the former meeting, which will take place on Feb. 10th, and Mr. Barbanell the latter, which is down for Jan. 27th. On the final night questions which have been left unsettled during the season will be dealt with, and in this way we anticipate making the programme really complete."

The enterprise of this branch of the London District Council is worthy of support, especially from an educative point of view, and all who care to join in the season's activities are assured of a hearty welcome.

TRANSITION.—On Tuesday, Aug. 27th, Mr. Charles John Smith, aged 77, received, after a long illness, promotion to the higher life. Mr. Smith has, we believe, been closely associated with Spiritualism for almost 28 years. He was at one time connected with the Spiritual Progressive Church at Stoke, and later at Goodmayes, Essex. Mr. J. W. Humphries, President of Kingston Spiritualist Church, conducted the funeral service, and the interment took place at East Moleses Cemetery on Saturday, August 31st.

FACTS AND BENEFITS OF SPIRITUALISM

THE West Riding of Yorkshire Psychical Society, which was formed about twelve months ago, still continues its activities in Bradford and district. The Society has now been formed with headquarters, library, etc. There are now nearly 100 members, and there is every indication that this number will be greatly increased in the near future.

The Rev. C. Drayton Thomas addressed a meeting of the Society on Monday evening, August 26th. His subject was "The Facts of Spiritualism," and he delivered a very inspiring lecture, which dealt to a great extent with the benefits derived from Spiritualism. Mr. Thomas said that when a man dies he is just the same invisible being he always had been, and gave an interesting analogy by likening the body to a motor car and the man himself to the driver. Spiritualism was not new, but rather the real Christianity which had been taught by Christ. Psychic manifestations, as they were termed in these days, were of exactly the same class as those happenings witnessed by the disciples, as recorded in the Bible. Using St. John as an illustration, he drew attention to his caution to try the spirits. He drew with great clearness the parallel between those gifted people who in biblical days and at the present time could discern spirits, hear voices, dream dreams, see visions, etc.

Three great benefits were derived from Spiritualism, continued Mr. Thomas. Firstly, consolation by the knowledge of the presence of those who have passed on, and who come again and again to see us, who are still human, and love us even more than they did on earth. Secondly, the proof of an after-life by personal demonstration, for our friends still come back to earth and are often able to give conclusive evidence of their personality. Thirdly, the knowledge of the life to which we are all bound, and he explained how everyone would feel, see, touch, hear and reason much more clearly than when on earth. Intelligence would be even keener.

The whole of the lecture was received with great enthusiasm by the audience, and among future speakers will be Revs. G. Vale Owen and C. L. Tweedale, Dr. Ballard, Mr. W. G. Hibbins, Mr. Percy Scholey and Mr. Wm. Hope.

HAVE ANIMALS A SOUL?

THE question of "Psychic Sense in Animals" was the topic for good discussion at the Forest Hill Spiritualist Study Group on Thursday evening, Aug. 29th. Mr. A. L. Payne (President) was in the chair, and a trenchant introduction to the discussion was given by the Rev. George Ward, who declared himself a convinced evolutionist. He traced the physical development of man from the lowest stages of animal life, and showed how closely related man was, in a physical sense, to his more humble fellow-creatures. Theology might still stand for a catastrophic act of creation, but biology (and especially embryology) proved that man had evolved from a lower form of animal life than was current to-day. Man was not yet the "finished article." He, the speaker, did not think it derogatory to the Creator to believe that in His mind there was "in the beginning" the conception of the higher man yet to be. Man, he said, evolved his psychic faculties, and as certain animals, such as the horse and dog especially, had come into contact with man, so they had evolved their soul-power, or psychic sense, and had become sensitive to the higher psychic qualities man had already possessed. He believed, and hoped the time would come when we should regard the "lower" animals not so much as conveniences, but as "consorts" and refrain from eating for sustenance those animals which still belonged to our family!

The President and others related instances from real life of psychic happenings in relation to domestic animals, and the speaker was thanked for a racy and thought-provoking address. The Study Class is open to the public, and questions and general enquiry are always heartily welcomed.—G.W.

SUPPORT OUR ADVERTISERS.

CORRESPONDENCE.

RESIDENT SPEAKERS, THE ONE-MAN CHURCH AND THE RESTRICTION OF PLATFORM WORKERS.

SIR,—Under the above heading Mr. W. H. Evans refers to some problems of long standing in Spiritualism, and tells us the story of the devil's interest in organisation. His Satanic Majesty, it seems, believes in organisation as a means whereby disorganisation may uproot or nullify the intended good. But nonetheless, as Mr. Evans admits, organisation is a necessity. Since "unity is strength," a combination of workers, of those interested in spreading definite truth, is more likely to succeed than the isolated endeavours of one or two individuals who may or may not be unknown to each other. It is perfectly true that our movement is not the only avenue of endeavour open to the spirit workers. It may be also true that at the moment it is the most definite means at hand.

There may be a good and sufficient reason for a church to be at one period unaffiliated, and we may be quite in order in serving them for a time, but can any experienced worker for the cause be in any manner of doubt as to the advisability of affiliation?

As regards one-man efforts, I can recall one strikingly successful case by which some really efficient workers were trained. That man did not disbelieve in organisation, but he preferred his own individual brand. Many others have been—and are—very questionable efforts, and good in some measure has been done, but why should an individual so desire an official position as to be willing, in order to gain his desires, to wreck the efforts of those very people who brought the light to himself?

If it should happen that people find themselves unable to work with certain others, that is no reason for their working against them.

Home circles are good, but there, as also in everyone of the ways and means adopted for spreading the truths of Spiritualism, whether official or unofficial, it is not only important that we should do certain things, but it is equally of importance that they are done from the right motives.

Not every church is prepared to engage a resident minister, and certainly not every worker would be in their right environment in such a position. For some the itinerant method is more suitable. They are adapted best at "stirring up to remembrance" the minds of various people, and of arousing vigour and enthusiasm around.

One method of propaganda that has been, and still is sadly neglected is that of touring speakers, and only to a very limited extent is it employed.

May I stress one point of importance. The S.N.U. is frequently criticised, receives indeed "more kicks than halfpence," but that body has been evolved to its present position as a result of years of strenuous endeavour on the part of hard-working, self-sacrificing men and women. Is there not a call upon us for loyalty and support rather than continual criticism and fault-finding? "Constructive minds" are wanted amongst the officials of the S.N.U., also church officers, members and platform workers. Our teaching demands that quality, also the solid realisation that we have in our charge the grandest revelation of God to His children.

JOHN G. WOOD, Dipl. S.N.U.

SIR,—In the issue of Aug. 30th Mr. W. H. Evans again returns to the subject of the wisdom of District Councils in framing bye-laws which restrict speakers to serve only affiliated churches, and in opening out, commences with the story of the devil, leaving the impression that the best way to kill a movement is to organise it.

As one who has served the organised movement of Spiritualism for a few years, I am surprised at Mr. Evans's attitude.

In the same issue there appears a letter from someone in Yorkshire who writes under the *nom-de-plume* of "Progress," and who refers to the changed personal of the E.C. of the Yorkshire District Council during recent years, and asks that something shall be done by the Executive and Council to remove that stumbling block to progress, i.e., the speakers' bye-law.

As a late vice-president and E.C. member of the Y.D.C., and one who fought strenuously for the inclusion of the bye-law, I have not deviated from my previous attitude, and only the pressure of other duties prevented me seeking re-election. If so-called friends are so fickle as to cease friendship because of disagreement over the operation of a bye-law, then I would consider myself well rid of such friends.

"Progress" also says that churches have withdrawn because of this. Whilst several churches have opposed on every possible occasion the inclusion of the bye-law, I have failed to notice their withdrawal from the D.C.

Is "Progress" afraid of something that he has to hide under a *non-de-plume*? Come out into the open, "Progress," and let us get to grips and see what the opinion of the Council (which, after all, is the churches) is on this matter. As a democrat I am always willing to abide by the majority vote. I am quite willing to engage in a discussion upon this at the Y.D.C. meetings or through the press, and if "Progress" is a friend of mine I will guarantee that though we disagree, no friendship will be severed by my consent.

In my opinion the bulk of the trouble caused by the operation of the bye-law has been caused by the fear of losing friends rather than by an adherence to principle.

As one who has had a lot of work to do in the organised movement, especially where "splits" have taken place, I am convinced that the greatest mistake that the churches made was not when they passed the bye-law, but when they modified it, and thus released a bundle of trouble for the officers of the Y.D.C. and the Groups.

In conclusion, may I suggest to "Progress" that the changed personal on the E.C. of the Y.D.C. is indicative of something altogether different from what he assumes, and if he has been a frequent attendant of the Conferences, he has not been very observant not to have noticed this.

WALTER RAWLINSON,

(Late Vice-President and late E.C. Member of the Y.D.C.)

SIR,—I quite agree with Mr. W. H. Evans that there is some good done in the one-man church, that light may shine and comfort be gained. The chief objection Mr. Evans claims is that those who run them exploit mediums for their own profit, etc. I consider the mediums themselves should resist such demands rather than submit to them. It is the congregations that are exploited for profit even more than the mediums. The statement is made that it is better to have a one-man church and harmony than the others and discord. Would Mr. Evans say that all the one-man churches are harmonious? It is not so in my experience. The problem is as stated. How can the one-man church be brought within the orbit of organised influence? In my city there are six churches, and in the adjoining town there is one—a bogus church. One church advertises itself as National, the other six as Spiritual Churches, which is neither legally nor spiritually true. One may ask, do those who comprise the congregations of the one-man churches know that those who run them can at any time it may serve their purpose close the doors against them and dispose of everything that has been bought and paid for from the silver entrance and other collections made for second services on Sundays and Mondays?

I submit a suggestion that the S.N.U. appoint someone in an official capacity to visit (in this district, for instance) such churches for the evening service and immediately the first service is ended invite the congregation to remain while he explains his mission. He might then request them, as a congregational meeting, to appoint a committee and also elect a president, secretary, treasurer and others, and advise them to become attached to the S.N.U., and to secure all the properties, purchased from the funds that they have contributed, for the church services and the cause of Spiritualism.

F. D. BRADLEY.

HOUNSLOW.—On Sunday, Aug. 25th, a naming service was held at Hounslow Spiritualists' Church, Whitton Road, when Kathleen Ivy Sullivan was given the spirit name of "Faith." The President, Mrs. N. Taylor, officiated, and also gave the address.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 15TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. RIDGWAY,
of Southport.

MONDAY, at 3, Mr. RIDGWAY.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, Mrs. THORNTON.
FRIDAY, at 8, WHIST DRIVE, 1s. each.
SUNDAY, SEPT. 22ND, Mrs. GERSHOB.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, SEPT. 15TH, at 10-30, LYCEUM.
At 3 and 6-30, HARVEST FESTIVAL.
Speaker: Mr. BELL, D.N.U.
MONDAY, at 7, FRUIT BANQUET, SOCIAL
and WHIST DRIVE, 6d.
TUESDAY, WHIST DRIVE, Admission 6d.
WEDNESDAY, at 3 and 8, SERVICE.
SUNDAY, SEPT. 22ND, Mrs. WORTHINGTON.

Manchester Central Spiritualist Church
5, PARSONAGE, BLACKFRIARS STREET

SUNDAY, SEPT. 15TH, at 11 and 6-30,
Mr. F. HEPWORTH.
At 3, PUBLIC OPEN CIRCLE.
MONDAY, at 8, Mr. F. HEPWORTH.
SUNDAY, SEPT. 22ND, HARVEST
SERVICES, Mr. MAYO.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, SEPT. 15TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8-15, LYCEUM OPEN
SESSION.
MONDAY, at 3 and 8, Mrs. WILLIAMS.
WEDNESDAY, 3 & 8, Mrs. WOLFENDEN.
SUNDAY, SEPT. 22ND, Mr. ARSTALL.

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

SUNDAY, SEPT. 15TH, at 2-30, LYCEUM.
At 6-45, HARVEST FESTIVAL,
Mrs. A. SPENCER.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, Mrs. FERGUSON.
THURSDAY, at 8, Miss RICHARDSON.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, SEPT. 22ND, Mr. J.
CHAMBERLAIN.

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

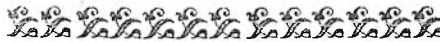
SUNDAY, SEPT. 15TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. ELY.
THURSDAY, 3 & 8, Mr. PILKINGTON.
SUNDAY, SEPT. 22ND, Mr. TINKER.

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

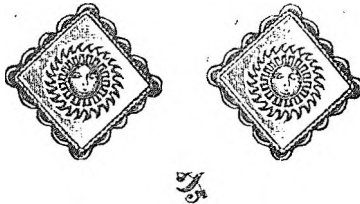
SUNDAY, SEPT. 15TH, at 2-30, LYCEUM.
At 6-30 and 8, HARVEST SERVICES.
Mrs. ROTHWELL.
MONDAY, at 2-30 and 7, FRUIT SALE
AND SOCIAL.
TUESDAY, at 8, MEMBERS ONLY.
WED. & SAT. at 8, PUBLIC CIRCLES.
THURSDAY, 3 and 8, Miss STANDRING.
SUNDAY, SEPT. 22ND, Mrs. SHEPHERD.

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

SUNDAY, SEPT. 15TH, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, Miss SANDIFORD.
MONDAY, at 3, Miss MILES.
At 8, OPEN CIRCLE.
TUESDAY, at 8, Mrs. BURNS.
WEDNESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 3 and 8, Mrs. HOLT.
SATURDAY, at 8, OPEN CIRCLE.



The International Spiritualists' Badge.



The Council of the International
Federation of Spiritualists have, in
accordance with the desire of the
Congress of 1925, adopted as its
official emblem

The Sunflower Badge.

This has been used in the United
States for many years and is worn
already by thousands of Spiritualists.

The SUNFLOWER (which always turns
its face towards the light) forms the
centre of the design, and is engraved
with a human face, and is super-
imposed on a white banner and sur-
rounded with a deckle border signifying
the human race.

The design may be obtained as a
screw-in Stud or as a Brooch, in
gilt and enamel at

1/6
post free.



1/6
post free.

NICELY BOXED.

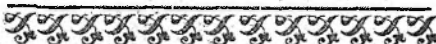
The Badge is also produced in larger
sizes and varying forms, of which
particulars will be published later.



OBTAINABLE FROM

"The Two Worlds" Office,

18, CORPORATION STREET,
MANCHESTER.



SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, SEPT. 15TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, Mr. A. POOLE.

WEDNESDAY, at 8, Miss RICHARDSON.

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

SUNDAY, SEPT. 15TH, at 2, LYCEUM
At 3-15, CIRCLE, Mr. BOLD.
At 6-30 and 8, Mrs. WORTHINGTON.

MONDAY, at 3 and 8, Mr. R. Moss.
TUESDAY, at 8, CIRCLE, Mr. MORRIS.
WEDNESDAY, at 3 and 8, Mrs. CROSS.
SUNDAY, SEPT. 22ND, Mr. A. POOLE.
Every SATURDAY, at 7-30, SOCIAL, 11.
Refreshments included.

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

SERVICES—SUNDAYS: LYCEUM at 9-30
and 1-45. SERVICE, 3 and 6-30.
SEPT. 15TH.—HARVEST FESTIVAL, Mr.
SIMS.
SEPT. 22ND.—Mr. TYRER.
SEPT. 29TH.—Mrs. GLOVER.
OCT. 6TH.—Mr. HARRISON.

Hamilton National Spiritualist Church
46, BRIDGE STREET, BIRKENHEAD.

SERVICES: SUNDAYS, 3 and 6-30 pm.
SEPT. 15.—Mrs. ELLEN GREEN, D.N.U.
SEPT. 22.—Mr. ELY.
SEPT. 29.—Mr. WAINWRIGHT.
OCT. 6.—Mr. CONNOR.
OCT. 13.—Mrs. F. TAYLOR.

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, WYLLIE
Street, Ryde.

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

Resident Minister: Mr. FRANK T. BLAIR.

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 7-30
CLAIRVOYANCE and SPIRIT MESSAGE.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant: Mrs. W. G. HAYTER.

Brighton Central Spiritualist Church
CENTRAL HALL, NORTH STREET
(Facing Ship Street).

SUNDAY, SEPT. 15TH, at 11-15 and 6-30,
Mrs. WILLIAMS;
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

SOCIETY ADVERTISEMENTS.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SATURDAY, SEPT. 15TH, at 11-15 and 7,
Mrs. E. CLEMENTS,
Address and Clairvoyance.
SUNDAY, at 7-15, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Dover Spiritualist Society,
LAWSON HALL (entrance MARKET ST.).

SATURDAY, SEPT. 14TH, at 7-30, and
SUNDAY, SEPT. 15TH, at 11 and 6-30.
Miss L. WHITE.
Address and Clairvoyance.
SUNDAY, SEPT. 22ND, HARVEST,
Mrs. CROWDER, S.N.U.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, SEPT. 15TH, at 3-30, OPEN
CIRCLE, Mrs. LUCAS.
At 6-30, Mrs. LUCAS.
After-circle at 8.
THURSDAY, at 8, OPEN CIRCLE.
Mediums present.

Mitcham Spiritualist Church,
MEOPHAM ROAD, nr. Streatham
Cemetery.

SUNDAY, SEPT. 15TH, at 6-30,
Mrs. E. A. C. RAYFIELD.
Address and Clairvoyance.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, SEPT. 14TH, at 7, and
SUNDAY, SEPT. 15TH, at 3 and 6-30,
Mr. G. SHARPE.

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

SUNDAY, SEPT. 15TH, at 7,
Mr. W. T. WYATT,
Address and Clairvoyance.
WEDNESDAY, at 7-30, Miss BARBER.
Address and Clairvoyance.

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

SUNDAY, SEPT. 15TH, at 11 and 6-30,
Mr. ARTHUR CLAYTON.
THURSDAY, at 8, Miss L. GEORGE.

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

SUNDAY, SEPT. 15TH, at 6-30,
Mrs. HOLLOWAY,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, SEPT. 15TH, at 11 and 6-30,
Mr. T. W. ELLA.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public Mrs. FILMORE.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST
BARKING.

SUNDAY, SEPT. 15TH, at 6-30,
Mrs. PRINCE.
Circle follows Service.
MONDAY, at 3, LADIES' OWN,
Miss L. GEORGE.
WEDNESDAY, at 8, ALD. D. J. DAVIS.

How to Train the Memory. By H.
ERNEST HUNT. 1/4, post free.

IMPORTANT RE-ISSUE.

THIRD EDITION.

Objections to Spiritualism Answered.

BY
H. A. DALLAS.

STIFF FANCY PAPER. 103pp.

PRICE 1/1½, POST FREE.

PRELIMINARY DIFFICULTIES.
IS SPIRITUALISM DANGEROUS ?
WHEREIN LIE THE DANGERS ?
DO THE DEAD KNOW OF
EARTH'S SORROWS ?
DO THEY TELL US ANYTHING
NEW ?
PURPOSELESS PHENOMENA.
THE METHODS EMPLOYED.
CAUSES OF CONFUSION.
WHAT THE COMMUNICATORS
THEMSELVES SAY.
IMPERSONATING SPIRITS AND
FRAUDS.
TELEPATHY.
MATERIALISATIONS.
THE RESPONSIBILITIES OF
SPIRITUALISTS.

A clear exposition covering many
phases and answering many ques-
tions which will arise to the investi-
gator. A concise treatise of the
subject at a popular price.

TWO WORLDS PUBLISHING CO.
LIMITED.
18, CORPORATION STREET,
MANCHESTER.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 15TH, at 7,
Mrs. HINES.
Address and Clairvoyance.
After Service, Open Circle.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, SEPT. 22ND, Mrs. CORNWELL

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

SUNDAY, SEPT. 15TH, at 11 and 6-30,
Miss L. THOMAS.
At 3, LYCEUM.
MONDAY, at 3, Mrs. B. STOCKS.
THURSDAY, at 8, Mrs. TREADGOLD,
Clairvoyance.

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

SUNDAY, SEPT. 15TH, at 11, CIRCLE.
At 6-30, Mrs. COLVAY,
Address and Clairvoyance.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, SEPT. 22ND, Mrs. STOCKWELL

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

SUNDAY, SEPT. 15TH, at 7,
Mrs. GRACE COOKE.
MUSIC BY ORCHESTRA.

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

SUNDAY, SEPT. 15TH, at 11,
Mr. GLOVER BOTHAM.
At 7, To Be Arranged.
WEDNESDAY, at 8, Miss JOAN PROUD,
at Shottesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

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

SUNDAY, SEPT. 15TH, at 11-15 and 7
HARVEST THANKSGIVING
SERVICES.
Mrs. MAUNDER, Address and
Clairvoyance.
At 3, LYCEUM.
MONDAY, at 7-30, LADIES' PUBLIC CIR.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 8, Miss L. THOMAS.
SUNDAY, SEPT. 22ND, Mrs. H. PRIOR.

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

SUNDAY, SEPT. 15TH, at 7,
Mr. H. WRIGHT.
At 8-15, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, Mrs. F. SUTTON.

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

FRIDAY, SEPT. 13TH, at 7-30,
AS ARRANGED.
SUNDAY, SEPT. 15TH, at 7,
Mrs. M. LINES.
FRIDAY, SEPT. 20TH, Mrs. CHESTERMAN
(Floral Readings.)
SUNDAY, SEP. 22ND, Mrs. EDEY.

Mrs. ROBERTS JOHNSON visiting
Manchester and district on Sept. 21st,
22nd and 23rd. Letters c/o TWO
WORLDS Office, Manchester.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 15TH, at 11 and 6-45,
BRO. JOHN & MRS. J. HAMMERTON
WEDNESDAY, at 8, MRS. J. HAMMER-
TON.

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

SUNDAY, SEPT. 15TH, at 11, OPEN
CIRCLE. At 3, LYCEUM.
At 6-45 for 7, MR. J. G. POLLARD,
Address and Clairvoyance.
FRIDAY, at 8, MRS. ELLIOTT,
Psychometry.
SUNDAY, SEPT. 22ND, MRS. REDFERN.

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

SUNDAY, SEPT. 15TH, at 6-30,
MR. E. MORRIS,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8,
CLAIRVOYANCE.

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

SUNDAY, SEPT. 15TH, at 3, LYCEUM
At 6-30, MADAME A. DE BEAURE-
PAIRE.
WEDNESDAY, at 7-45, REV. G. COLE.
SUNDAY, SEPT. 22ND, REV. G. COLE
of Gateshead.

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

SUNDAY, SEPT. 15TH, at 11-15, MR.
LEONARD. At 3, LYCEUM.
At 7, MR. PERCY SCHOLEY.
WEDNESDAY, at 8, MISS DARBY and
COUNT HAMILTON.
SUNDAY, SEPT. 22ND, HARVEST
FESTIVAL, MISS LILY THOMAS.

The Spiritualist Fellowship,
(KENTISH TOWN),
"THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD.
Cars 7, 15, 25, Gordon House Stop.

SUNDAY, SEPT. 15TH, at 7,
MR. R. R. THORNTON.
THURSDAY, at 3 and 8, MRS. L. KING.
SUNDAY, SEPT. 22ND, "THE TEACHER."

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

SUNDAY, SEPT. 15TH, at 7,
HARVEST THANKSGIVING SERVICE.
MR. MURRAY NASH.
THURSDAY, at 8, THIRD ANNIVERSARY
SERVICE, MR. H. ERNEST HUNT.

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

SUNDAY, SEPT. 15TH, at 6-30,
MR. W. G. GILES and MRS. H. SELF.
SUNDAY, SEPT. 22ND, MRS. M. GOODE.
HARVEST THANKSGIVING SERVICE.
SUNDAY, SEPT. 29TH, REV. J. J. WELCH

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

SUNDAY, SEPT. 15TH, at 3, LYCEUM.
At 7, MRS. G. ELLIOTT.
MONDAY, at 3, MRS. M. GOODE.
At 7, MR. A. RADLEY.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN CIRCLE.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, SEPT. 22ND, MRS. A. DE
BEAUREPAIRE.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 15TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MR. H. J. OSBORN.
TUESDAY, at 3, MRS. F. LANE.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, SEPT. 15TH, at 7,
DR. W. J. VANSTONE.
CIRCLE at 11-30, LYCEUM at 3.
THURSDAY, at 8, MR. R. BRAILEY.
SUNDAY, SEPT. 22ND, REV. G. NASH.

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

SUNDAY, SEPT. 15TH, at 3, LYCEUM.
At 6-30, MISS RUTH GOLDSMITH.
Address and Clairvoyance.
OPEN CIRCLE after Service.
WEDNESDAY, at 8, Usual Open-air
Meeting on Hackney Downs. Speakers
invited.

THURSDAY, at 8, DISCUSSION.
At 9-15, HEALING CIRCLE. Free to all.
SUNDAY, SEPT. 22ND, MR. G. MANION.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, SEPT. 15TH, at 3, LYCEUM.
At 7, MRS. BLANCHE PETZ.
WEDNESDAY, at 3 and 8, MRS. CROX-
FORD.
THURSDAY, at 8, MR. LEONARD.
FRIDAY, at 8, FREE HEALING CIRCLE

**Harringay Christian Spiritualists
Mission,**
1, SALISBURY PARADE, ST. ANN'S RD.,
HARRINGAY (Side Door, Boot Shop).

SUNDAY, SEPT. 15TH, at 11, SERVICE.
At 7, MISS EVA CLARKE.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MISS BRADBPEAR.

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

SUNDAY, SEPT. 15TH, at 6-30,
MISS ESTELLE STEAD,
Address.
WEDNESDAY, at 8, MRS. MAUNDER,
Flower Readings.
SUNDAY, SEPT. 22ND, MRS. CLEMENTS.

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

SUNDAY, SEPT. 15TH, at 6-45,
MR. RONALD BRAILEY,
Address and Clairvoyance.
At 8, HEALING CIRCLE.

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

SUNDAY, SEPT. 15TH, at 6-45,
MR. WILDE.
WEDNESDAY, at 3, LADIES' GUILD,
MISS FALLOWS At 8, SERVICE.
LYCEUM every SUNDAY at 3.

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

SUNDAY, SEPT. 15TH, at 6-30,
MR. STEPHEN FOSTER.
MONDAY, at 8, in Small Hall,
MRS. C. BRUCE.

SOCIETY ADVERTISEMENTS.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, SEPT. 15TH, ANNIVERSARY
AND HARVEST FESTIVAL
At 11 and 6-30, MRS. RUTH DARBY
Address and Clairvoyance.
At 3, MISS L. GEORGE, Clairvoyance
MONDAY, at 7-30, MRS. RUTH DARBY
WEDNESDAY, at 7-30, MRS. NIPTON
FRIDAY, at 7-45, MEMBERS' CIRCLE and
FREE HEALING

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

SUNDAY, SEPT. 15TH, at 6-45,
MR. KAHN, Address.
MRS. DONALDSON, Clairvoyance.
THURSDAY, SEPT. 19TH, at 8,
REV. GEORGE COLE, of Newcastle
Spiritual Healing, with Demonstrations
Silver Collection,
SUNDAY, SEPT. 22ND, MR. OSBORN.

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

SUNDAY, SEPT. 15TH, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, MRS. ESTELLE ROBERTS,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN,
To be arranged.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY GROUP.
WEDNESDAY, at 8, W. G. HIBBINS, Esq.
B.C., B.Eng., A.M.I.C.E. (Sheffield)
Lecture.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, SEPT. 15TH, at 7,
MR. & MRS. PULHAM.
THURSDAY, at 3, LADIES' MEETING,
MRS. EBBY.
FRIDAY, at 8, MISS V. THORNDICK
SUNDAY, SEPT. 22ND, MRS. ELLIOT.

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

SUNDAY, SEPT. 15TH, at 7,
MRS. NUTLAND.
MONDAY, at 3, MRS. CLEGHORN.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, MRS. EBBY.
THURSDAY, at 3-30, INVESTIGATORS'
CIRCLE.
SATURDAY, at 8, WHIST SOCIAL, 18.
SUNDAY, SEPT. 22ND, HARVEST
FESTIVAL.
THURSDAY, OCT. 10TH, DR. VANSTONE.
SATURDAY, OCT. 19TH, HOUSEHOLD
SALE.

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

SUNDAY, SEPT. 15TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MRS. TIMS.
THURSDAY, at 3, SERVICE. At 8,
MISS R. S. GOLDSMITH.
SUNDAY, SEPT. 22ND, MR. REYNOLDS.

Streatham Christian Spiritualist Church
TUDOR HALL, Adjoining Streatham
Library.

SUNDAY, SEPT. 15TH, at 11, SERVICE
and CIRCLE.
At 6-30, MR. EDWARD KEITH,
Address and Clairvoyance.
WEDNESDAY, at 3, LADIES' MEETING.
At 8, MRS. REDFERN, Address and
Psychometry.
Note New Address. All are welcome.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 15TH, at 11,
OPEN CIRCLE.
At 6-30, Mr. C. ANTEN,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, SEPT. 15TH, at 11-15, LYCEUM.
At 3, Address and Psychometry.
At 6-30, Mr. MILLS TANNER,
Address.
WEDNESDAY, at 3, PSYCHOMETRY.
At 7-30, Mrs. STOKK, Address and
Clairvoyance.

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

SUNDAY, SEP. 15 TH, at 11-30, CIRCLE.
At 7, Mrs. A. TUFFNALL,
Address and Clairvoyance.
THURSDAY, at 8-15, Mr. T. W. ELLA,
Address.
SUNDAY, SEPT. 22ND, Mrs. B. PETZ.
Address and Clairvoyance.
LYCEUM every SUNDAY at 3.
HEALING CIRCLE, TUESDAYS at 8.

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

SUNDAY, SEPT. 15TH, at 11,
Mr. ALAN WELLS.
At 3, LYCEUM.
At 6-30, Mr. MARESCO MARISINI.
SUNDAY, at 7-30, COMMITTEE MEETING
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' TEA and
SOCIAL.
THURSDAY, at 8, PUBLIC CIRCLE,
Mrs. PRINCE.
SUNDAY, SEPT. 22ND, Mr. T. W. ELLA.

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

SUNDAY, SEPT. 15TH, at 11,
Mr. PERCY O. SCHOLEY.
At 6-30, Miss L. BAZETT.
WEDNESDAY, at 8, Mrs. S. PODMORE,
Address and Clairvoyance.

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

SUNDAY, SEPT. 15TH, at 7,
Miss L. GEORGE.
Address and Clairvoyance.
Lyceum Sunday School at 3.
WEDNESDAY, at 3, LADIES' MEETING
THURSDAY, 7 to 8, HEALING.
At 9-30, DEVELOPING CIRCLE.
SUNDAY, SEPT. 22ND, Miss MADDISON,
Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, SEPT. 15TH, at 6-45,
Mr. KAHL, Address.
WEDNESDAY, at 7-45, Mr. F. H. WALL,
Address.

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

SUNDAY, SEPT. 15TH, at 11-15, SERVICE
At 7, Miss JOAN PROUD.
WEDNESDAY, at 8, Miss EVA CLARK.
LYCEUM every SUNDAY at 3.

SOCIETY ADVERTISEMENTS.



SUNDAY, SEPT. 15TH, at 7,
Mrs. A. GOLDS.
WEDNESDAY, SEPT. 18TH, at 7-30,
Miss F. FALLOWS.
After Circles at close of services.
HEALING & DEVELOPING CLASSES.
SATURDAY EVENING—
HOME CIRCLES at 7-45 p.m.
Ask for Monthly Programme.

Miscellaneous Advertisements.

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

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

MARGARET MACE, The House of
Healing, 38, Hartington Grove, Hills
Road, Cambridge. (Registered Nurs-
ing Home.) Healer. Receives patients
for treatment. Also Clairvoyant, In-
spirational Speaker and Writer.

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

MISS MARIAN MORETON, Clairvoyant
Psychometrist. Daily 11 to 5. Week-
end excepted. Open Circle, Tuesday, 3.
64, Newman Street, Oxford Street, W1

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

Mrs. LILLY, East End Healer, has
removed to 19, Stourcliffe Street, Edg-
ware Road, W.2. (near Marble Arch).
Receives patients daily for treatment.
Miraculous cures effected. Trance diag-
nosis by spirit doctor. Many successful
absent treatment cases. Write for
appointment. Fees very moderate.

Mrs. MOSS, Mondays, at 8, Develop-
ing Circle. Thursdays at 7-30, Readings.
38, Tytherton Road, Tuffnell Park,
N.19. Phone: Archway 3394.

Mrs. WILLIAM EDWARDS, Trance
Speaker, Clairvoyant, Psychometrist.
"At Home," Tuesdays and Fridays, 3
to 5. Open Developing Circle, Fridays
at 8.—15, Champion Grove, Denmark
Hill, S.E.5.

Mrs. PIKE holds Developing Classes,
Monday, 3-15 and 8. Service, Wednes-
day evenings, at 8. First Sunday every
month, evening service at 7.—18, Line
Grove, Shepherd's Bush, W.12 (side
entrance).

NURSE DINNING, Magnetic Healer
visits or receives patients by appoint-
ment. Moderate fees. Write 63, Rane-
lagn Road, near Victoria S.W.1.

RONALD BRAILEY, Clairvoyant. Daily
11 to 6. Circles. Tuesdays and Fridays
at 8. 90, Sunny Gardens. Bus 695 Gol-
ders Green. Phone: Hendon 1888.

SPIRITUAL HEALING.—The Kenton
Healing Centre, 61, Crofts Road, open
7-30 to 9-30, Saturdays and Sundays
excepted. Voluntary contributions.

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.

MR. A. DEARNLEY SERJEANT,
Speaker and Clairvoyant, is now on the
telephone: 6037 Ealing. Secretaries
please note.

SPEAKERS' OPEN DATES.

T. E. AUSTIN, Clairvoyant and Psy-
chometrist, 23, Upper Addison Gar-
dens, Kensington, W.14.

C. A. BEARE, Speaker and Clairvoy-
ant, has open dates for 1929. Booking
for 1930.—202, Cator Street, Peckham,
S.E.15.

J. W. WALSH, D.C., now booking for
1930. Speaker, Clairvoyant, Healer,
A few vacant 1929.—21, York Street,
Clithero, Lancs.

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.

TUNSTALL NATIONAL SPIRITUALIST
CHURCH.—Mediums please note the
above Church have vacant dates for
1930. Terms, 4s. per service, plus
train fare. Mediums requiring higher
fees cannot be entertained. Early ap-
plications desired.—C. L. SMITH, Sec.-
19, Trubshawe Street, Longport, Stoke-
on-Trent.

**THE TWO WORLDS
SEANCE TRUMPET.**

POLISHED ALUMINIUM, BRITISH MADE
STRONG AND LIGHT.

Boxed with Instructions.

PRICE 7/6 POST FREE.

**SINGLE PIECE, 24inch
ALUMINIUM TRUMPET.**

Boxed with Instructions.

PRICE 10/-, POST FREE.

Special Manufacture.

TWO WORLDS OFFICE, MANCHESTER

MESSAGES FROM BEYOND.

**THE TWO WORLDS PERFECTED
PLANCHETTE**

With Ouija Adaptor Complete.

Which can be used either as
Planchette or Ouija Board.

The simplest method of obtaining
Spirit Messages. Well finished, with
ball bearings, which eliminate friction.

Complete with Chart and Accessories,
8/6 post paid.

The cheap line at 6/6 now sold out.

TWO WORLDS OFFICE, MANCHESTER

The National Spiritualist.
The Official Organ of the
SPIRITUALISTS' NATIONAL UNION LTD.

A Monthly Journal devoted to the
claims of Organised Spiritualism.
SINGLE COPIES, 2d.
Annual Subscription, 2/6 post free.

Office: S.N.U. LTD., BROADWAY
CHAMBERS, 162, LONDON ROAD,
MANCHESTER.

HOUSE DECORATING, PAINTING.—
Alterations, Roof work, drain work,
plastering, painting, pointing. Any-
thing in the building trade. Low prices.
R. WIGMORE, 58, Camberwell New
Road, S.E.5. Phone: Reliance 2411.

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

PENDLETON SPIRITUALIST CHURCH & LYCEUM, Highfield Chambers, 94, Broad St.

SUNDAY, SEPT. 15TH, at 6-30 and 8-15, **HARVEST FESTIVAL**, Mr. G. LEE.
 MONDAY, at 3, **OPEN CIRCLE**. At 8, **FRUIT BANQUET**. WEDNESDAY, at 3, Mrs. KNOWLES.
 At 7-30, Mr. C. H. ROACH. THURSDAY, at 8, Mrs. GIBSON. FRIDAY, at 8, **OPEN CIRCLE**.
 LYCEUM EVERY SUNDAY AT 2-30.
 WEDNESDAY, SEPT. 25TH, at 8, **TRANSFIGURATION SEANCE**. ADMISSION BY TICKET, 1/- EACH.

THE DOME, BRIGHTON.

SATURDAY, SEPT. 21ST, at 8, **GREAT SPIRITUALIST RALLY. THE GREATEST ADVENTURE IN LIFE—DEATH**
 Come and hear what the following Speakers have to say:—
Miss ESTELLE STEAD (Daughter of the late W. T. STEAD), **Rev. G. VALE OWEN**, **Vice-Admiral J. G. ARMSTRONG**
 and others. **Councillor Mrs. BARKEL** (Beckenham) will give **Psychic Demonstrations**.
 CHAIRMAN: ALFRED MORRIS, Esq. ORGAN RECITAL by Mr. NORMAN RICHARDS from 7-30 to 8.
 Doors OPEN at 7-15. SILVER COLLECTION.

GOLDEN DAWN SPIRITUAL FELLOWSHIP, Argos Hall, Stanley Road, Bootle.

Will MEMBERS and FRIENDS please note the Officers of the above-named Church have no connection with any other Spiritualist Church, or "Room."

J. FIDAL, PRESIDENT.

M. L. CHALMERS, VICE-PRESIDENT.

M. T. M. FIDAL, HON. SECRETARY & TREASURER.

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

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

SATURDAY, SEPT. 14TH, at 8, Mrs. WILLIAM EDWARDS, Psychometry.
 SUNDAY, SEPT. 15TH, at 7, Mr. & Mrs. W. F. BILLETTE, Address and Clairvoyance. At 8-15, **AFTER CIRCLE**.
 SATURDAY, SEPT. 21ST, Mr. C. BURTENSHAW. SUNDAY, SEPT. 22ND, Mr. M. MARISINI and Mrs. F. BUTLER.
 MONDAYS, at 8, **DEVELOPING CIRCLE**. THURSDAYS, at 8, **OPEN CIRCLE**.
 All Meetings, except Mondays, open to Non-Members.

OCCULT RESEARCH SOCIETY AND SPIRITUALIST CHURCH,

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

SUNDAY, SEPT. 15TH, at 3-30 and 6-30, Madame BISHOP ANDERSON.
 SUNDAY, SEPT. 22ND, at 2-30 and 6-30, **ANNIVERSARY and HARVEST THANKSGIVING SERVICES**,
 Mr. P. S. MILLS-TANNER.
 MONDAYS, at 8 p.m., **HEALING and STUDY CLASSES**.
 FREE. ALL ARE WELCOME.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE,

14, HAND COURT (NEAR FIRST AVENUE HOTEL), HIGH HOLBORN, LONDON, W.C. Subs. 2/6 yearly. 2d. per week per vol.

MONDAY, SEPT. 16TH, at 3 and 7, Mrs. BROWNJOHN.
 TUESDAY, at 3, Mr. STEABEN. 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.
 FRIDAY, at 3 and 6, Mrs. BETTS. At 7, Study Group, Mr. ANTEN.
 Hours: 12 to 7 (Closed Saturdays and Sundays). VISITORS WELCOME. ETHEL A. KNOTT.

TEMPLES OF LIGHT.



SPIRIT PRESIDENT:
JOHANNES.

LIFE PRESIDENT
IN THE BODY:
W. HAROLD SPEER.

THE HEAD TEMPLE, 58, Southwark Bridge Road, S.E.1. (Hop. 1272). SUNDAY, SEPT. 15TH, at 7, Rev. J. J. WELCH. MONDAY, at 3, Psychometry, Mr. WELCH. THURSDAY, at 8, Mrs. CLARKE. SATURDAY, at 8, Miss COLLYNS. **DEVELOPING CIRCLES**:—
 SUNDAY, at 11; TUESDAY, at 7; WEDNESDAY, at 4; THURSDAY, at 6. SATURDAY, at 8.
 Mediums attend WEDNESDAY and THURSDAY from 11 till 1 and 2 to 6. "The Wonderful Story of the Temple of Light," 1/6. "Edie," 3/6. "How to Lift the Veil," 3d.

For particulars of **MIDDLESBROUGH TEMPLE**, see "Temples of Light Gazette." 2d. monthly.

BRIGHTON TEMPLE, 1, Clarendon Ter., Kemp Town. SUNDAY SEPT. 15TH, at 7, Mr. C. BEARE.

SPIRITUALISTS' GUEST HOUSE, 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 Autumn and onwards. (No. 7 bus from the Station to Chesham Place. Last house on left.)

HYPNOTISM.

By J. MILNE BRAMWELL, M.D.

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

Price 7/-, post paid.

THE TWO WORLDS OFFICE, MANCHESTER.

Au Revoir, Not Good Bye

By W. APPLEYARD, J.P.

WITH A FOREWORD BY

THE REV. DR. FRANK BALLARD, M.A., B.Sc.

Mr. Appleyard is well known throughout the Spiritualistic movements in Great Britain and America. This book contains revelations and statements of a remarkable nature, and it is interesting, not only by reason of the style in which it is written, but because its contents add considerably to our knowledge of those who have passed over.

PRICE 3/9 POST PAID.

THE TWO WORLDS OFFICE, MANCHESTER.