

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

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

No. 2182—VOL. XLII.

FRIDAY, SEPT. 20, 1929.

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# The Two Worlds

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No. 2,182—VOL. XLII.

FRIDAY, SEPTEMBER 20, 1929

PRICE TWOPENCE

## Invocation.

### FOR SPIRITUAL UNFOLDMENT.

O God, our Father! We yearn for the time when all doubt, fear and distrust will be utterly dispelled; when arrogance, pride, and sordid selfishness will no longer be tolerated; and we pray that the sacred spirit of altruism and goodwill may become universal.

Grant us Thine aid, O Lord, in our efforts to abolish selfish materialism, and enable us to increase our own powers for spiritual unfoldment.

Help us, we beseech Thee, to co-operate in the Divine plan, to emerge from error, to stimulate each other, and by exercising the infinite possibilities with which we are endowed, rise onward and upward to glorious achievement.

We pray that we may be animated by lofty ideals, and that by purity of thought and self-control we may utilise the Divinity within each one of us, and so develop noble characters that will prove a blessing to ourselves and an inspiration to others.

Grant, O God, our Father, that by Thy Divine aid justice, morality, and truth may be recognised as the ruling principles of government by all nations throughout the civilised world.—AMEN.

## Is God Love?

By A. L. WAREHAM.

### I.

A SAVAGE's idea of God is not often that of a God of Love; the spirits and gods he worships are more frequently of an evil disposition; and he is in fear of the harm that they might do him. If he has any idea of well-disposed spirits, he takes little notice of them, as he has no fear of them hurting him.

Many of the ancient gods were terrible beings, who required awful sacrifices from their worshippers. There was the god Moloch, who swallowed hundreds and thousands of human beings, to be consumed by fire. Then there was the Juggernaut of India, who crushed men, women and children remorselessly to death as they threw themselves beneath the wheels of his car. The gods of our own forefathers were of severe character, and possessed some of the hardest traits of man, together with awful powers of relentless nature. The god of the early Hebrews was a jealous and vengeful god, requiring the blood sacrifice of animals. And the god of the Christians required the sacrifice on the cross of His only begotten son as an atonement for the sins of the world.

And yet the Bible tells us that "God is Love," and since Christians usually claim the Bible to be the "Word of God," they believe that He is Love; or at least they profess to do so. As a matter of fact, the Bible gives God one character in one place and a different character in another. Children, if reflective, are often puzzled about such inconsistencies. The general idea they get of God, from the earlier books of the Old Testament, is of a powerful being, very much to be feared, who punishes very severely, and fights against and destroys the enemies of His obedient followers. He sometimes tells these followers to do cruel acts, and threatens punishment if they are not done. He is a "God of War"; and if we wish children to grow up peacefully

inclined, such ideas of God should not be instilled into their minds. Such parts of the Bible are not profitable for the very young, especially when they are told that the Bible is "The Word of God," and that it is infallible.

The world will never be right so long as this goes on, and the churches blindly inflict this terrible bondage on mankind. There is much in the Bible that is of great moral and spiritual worth, for people of all ages; and it is on such portions that we should concentrate; although the whole collection of writings is good and useful if we treat it as we should treat any other ancient documents, so-called sacred or profane.

"God is Love," and yet children and adults are still told to fear Him. Perfect love casteth out fear. The Psalmist said, "Though He slay me, yet will I put my trust in Him." Whatever may be the character of the Supreme Being, we must accept Him as He is; we must submit completely to His will. Job's friends advised him to curse God, and die. But he could not die. Spiritualism is proving this to-day. Job knew it, for he says, "Although worms destroy this body, yet in my spirit body shall I see God." Spirit body has been wrongly translated flesh. There is no resurrection of the fleshly body, but a simple freeing of the spirit body. And so we cannot get rid of our responsibilities by committing suicide; that would be only to make matters worse, such is the information that we have from the spirit side of life. Plainly, then, if we be wise, we shall strive our utmost to harmonise our wills with the will of God.

But how can we know the will of God? We are ourselves the outcome of that will, and are, to some extent, in harmony with it. We inherit instincts and instinctive beliefs, that assist us in right living. We benefit by the experience and instruction of our parents, teachers and associates; though also we suffer from their ignorance and mistakes. We benefit by the good traditions and best thoughts of the human race, including those of the great religious leaders. But we need to strive individually for a knowledge of God's will by experience of the outside world and with the interior; with the objective, and with the subjective; with the material and with the spiritual, always aspiring to the highest and choosing the best spiritually and morally. *The will of God is for us His children ever to be rising.* We cannot remain stationary, and it is sinful to sink back.

The history of life on this planet is shown by geology to have been progressively from the lower and simpler forms to the higher and more complex forms. This is true of the physical, the mental and the moral. The lower forms enjoy little and suffer little; those a little higher are capable of greater enjoyment and of greater suffering. And so it goes on, up to mankind, capable of the greatest enjoyment and of the greatest suffering. Even with humanity, there are degrees of capacity for doing, suffering and enjoying. All this capacity has been produced by the experiences of long lines of ancestors, each of whom has assisted in producing, by feeling, thought and action the present generation of human beings. Our faculties have been acquired for us by the efforts, sufferings and enjoyments of our ancestors, near and remote. Everything has to be paid for. If we be ready to pay the price, to live the right life, and do the right and necessary things, we shall without doubt find, in the long run, that "God is Love." If we fail, we must be prepared to suffer. And if others fail, we may also have to suffer; for we are closely related and interdependent.

A little boy had the misfortune to break his leg. His poor mother was intensely fond of him, but in her ignorance refused to have the aid of a doctor, fearing to give additional pain to the child which the setting of the bone would entail.



The result was that the child was badly crippled for the rest of his life. Now, the love of God is not of this character. Nature, we know, is very stern and relentless in visiting certain conduct with certain results. We cannot expect to play with fire and remain unhurt. Many people have great difficulty in believing in the love of God when considering the many tremendous tragedies related in our histories. Disease, pestilence, famine, tyranny, war seem to have been ever present. Why does a loving God send earthquakes, volcanic eruptions, tidal waves, floods, and so on? If God be Almighty, why did He not order things otherwise? The whole animal world seems to exist by devouring other animals, or to be devoured by them. If God *planned* all this, how can He be said to be just and good? Cancer and other diseases cause terrible suffering to people who apparently have done nothing to deserve it. Disease is transmitted from parents to children, who have to suffer the consequence, though they are innocent. If God made man, then He is responsible for all. If we are imperfect, it is because He has made us so. These are a few of the thoughts that puzzle many thinking people. They feel that there is something wrong with the world, and cannot reconcile the condition of affairs with the doctrine of an Almighty, All-loving Creator.

What is *actually* wrong is our lack of knowledge and our misunderstanding of things. There are false conceptions of God. He has been represented to us as a person, a sort of wonderful superman. We think so highly of ourselves that we make God in the likeness of man, and credit Him with the same kind of mentality, though much greater. Some have claimed that He planned and designed everyone and everything, every act, event and sequence of events. Others have claimed that He made the universe and the laws to govern it, and then let it run its course, intervening occasionally in answer to prayer or to help put things right that were not going satisfactorily.

Buddha did not teach of a personal God, who planned and designed all things; he taught of the supremacy of law. The moral law, or Karma, was to the effect that "as we sow, so shall we reap." All feelings, thoughts and actions have their consequences; these do not terminate, but continue from one effect to another eternally. Things will not right themselves, but we must atone for evil by doing good. The reincarnation theory had been prevalent for thousands of years before Buddha; and although we cannot be certain as to what Buddha exactly taught on the subject, we know that it is a cardinal doctrine of Buddhism. It is, however, inconsistent with the revelations of modern biological science. With Buddha law was supreme, and individual life was a thing to be extinguished by so living as to rid one's self of all its imperfections, thus qualifying for absorption into the essence of all, and attaining to the state of Nirvana.

Confucius, too, taught of no Supreme Personal God, but of the need for right conduct, as necessary for bringing about a better condition of society and general welfare.

Spiritualism teaches that "God is Spirit," not a spirit, not a finite, limited person, but universal spirit, infinite and eternal; primal living substance, self-existent law, divine mind; the one and only power, Almighty; source of all, immanent in all, transcending all. The universe is a manifestation of universal spirit. There is nothing but spirit, unmanifested and manifested. We are all children of God. Mankind, animals, plants, minerals—all spirits, all derived spirit, and all matter are manifestations of God. There is not only a spark of the divine in each one, but we are in every way of divine origin, substance and life, for there is nothing outside of or apart from God, Universal Spirit.

God did not *make* His laws; they have always existed; they are eternal and self-existent, an aspect of God, divine mind. These eternal laws are unalterable. Everything has been produced by these eternal laws, divine mind; and nothing could possibly have been different from what it has been or is or will be; although we appear to have freedom of will as finite beings. We *have* the power of choice. All things have a power of choice, from the electron to the archangel, and they are continuously choosing and acting on choice. But in doing so, everything is conforming to eternal law, is obeying the Divine Will.

## In America.

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

I ARRIVED at New York City on August 19th, after a pleasant sea voyage. My cabin companion was an active member of a little known Christian sect, very severe in his asceticism, and inclined, I thought, to make his earthly life rather drab in the hope of receiving a suitable recompense in the next world.

There is something wrong about a religion which refuses to allow its devotees to join in innocent social pleasures, especially on a sea voyage, when time is so likely to hang upon one's hands, and during which the busy man might well forget carking care and reap mental and physical benefit from the ozone. However, my companion did not attempt to convert me to his dismal faith, and I grew so to admire his sincerity that I hope his anticipations of the hereafter will be fulfilled.

It is a principle of mine never to obtrude my beliefs on unwilling ears, and seldom speak of Spiritualism and psychic science outside of public and private meetings, unless the subject is called for. When such a call is made it is surprising how many people are sympathetic to it and believe in it. This is often true of the religious of any faith. I have known Buddhists, Hindus, Parsees, Mohammedans and Christians, and even the members of unnamable faiths (because of their peculiar individualism) to express unqualified belief in spirit return as taught by Spiritualists. True, this has involved the confessors in all kinds of contradictions, but religious people do not mind that. It is in keeping with the state of mind that can accept unreasonable theologies as the product of God Himself, to carry their confidence a step further even when it means marked contradictions.

Among the passengers was a most interesting young graduate from Cambridge University, an American of the finest type. His father had been enormously wealthy, but was ruined a few years ago through dishonesty of his secretary. Suddenly thrown on the world without means of continuing his quest for knowledge, this young man worked eleven months before the mast on tramp steamers, finally obtaining admission to the University through a small legacy left him by a deceased relative. A poet by nature, and a perfect genius for deep thinking, this gentleman revealed to me something of the tendency developing among the modern student regarding the nature and meaning of existence.

On the whole it is a pessimistic outlook, but not without its justifications. There is a fearlessness about this sort of person which promises well for the future. With this fearlessness there grows a tolerance which cannot fail to help the spread of truth, even if it is also partial to what to older minds appears to be doubtful food. There is a sincere desire to know whether there is a God, and if so, what His will concerning man is. But should it be decided there is no God, the fact is to be regarded as equally important and not denied. The value of Spiritualism to such a mental attitude is too obvious to be denied, and we may have every confidence that in due course this courageous spirit of enquiry will lead to a realisation of the spirit world, and its significance to life in general.

On arriving at New York I found Mr. Francis R. Foster, Dr. John Heiss, President of the organised Spiritualists of New York State, and Mrs. Lola Powell-Mainzer awaiting me. Since my departure for England, last November, one very important development has taken place in the State laws of New York towards Spiritualism and mediumship. Whereas hitherto mediums could exercise their gift only by breaking the law, they may now use them to the fullest capacity so long as it is done under the auspices of a recognised church. Even foretelling may be included if it comes as the result of a sincere effort to receive communications from the spirit world and not for personal gain. This may be regarded as one of the first steps forward since New York State has thrown off certain powerful religious influences politically. The Roman Catholic Church has always been a dominating influence, and the late Governor



Smith was a devoted member of that faith. He refused any concessions to Spiritualists, who have, in consequence, been more or less ostracised until the new Governor came into power. Every effort will be made by Spiritualists to take full advantage of this greater freedom which should lead to greater power and spiritual influence.

I stayed only a few days in New York City, as I had an important engagement to carry out at the Lily Dale Assembly. It is from there that I write these lines. Lily Dale is the most important and greatest of the Spiritualist Camp meetings, one of the peculiarities of American religious life. These camps were organised many years ago by various Christian denominations for the purpose of rallying their followers. At that time they took the form of revival meetings, and some great evangelists developed from them.

A Spiritualist Camp Meeting is one of the most interesting and natural affairs in the world. In future articles I shall describe the special features of Lily Dale.

The most outstanding personality here is the President, Mr. F. W. Constantine, who has been for more than fifty years an active Spiritualist, and must rank as one of the best-informed in the world. As an executive officer he has no superior, and it has been largely owing to his skill that Lily Dale has attained its present efficiency and fame.

I had a long talk with him about Spiritualistic phenomena and mediumship, and found his opinions so illuminating that I pass them on to whoever cares to read them.

He remembers mediumship over a period of sixty years, and considers that time has been favourable to it except in one respect, namely, that telekinetic mediumship was more powerful in the early days than at present. There are, he says, better materialising mediums now than at the beginning. This will come as a surprise to many who think that the golden age of this phenomenon lies back in the early seventies and eighties of last century. It must be remembered, however, that the famous mediums who lived in the past extended over a long period and large area. In the earlier days materialised forms could seldom speak, but they do so now with comparative ease. This is, of course, the kind of effect that we should expect if mediumship is experimental on the spirit side.

Mental mediumship, especially for public test purposes, has improved immensely. I commented on the remarkable ability of the best American mediums to obtain full Christian and surnames of the departed. This, said Mr. Constantine, is the result of public demand. Americans will hardly believe in clairvoyance or clairaudience unless they can get the names of the deceased, and the outcome is that almost any public gathering a capable clairaudient can obtain numerous evidences of this kind.

Any observant student will have noticed that desire has much to do with mediumistic results, and it seems likely that if a demand for names grew in any country they could in time be obtained consistently. Mediums here certainly utilize themselves on their ability to get names. There is, believes Mr. Constantine, another important factor, and that is the atmospheric conditions. Spirits admit that there is something about the American climate which lends itself to clairaudience. Nevertheless, the wish and will of the medium has a good deal to do with it.

Although clairvoyance is seldom demonstrated from the public platform, it is common among the rank and file. Steps are taken to strengthen it by many church leaders, Mr. Constantine especially encouraging it in the church of which he is President.

A particularly interesting observation by Mr. Constantine is the fact that there appears to be a kind of "polarity" in mediumship which has a distinct sex relation. Male mediums can, as a rule, obtain better results with female sitters, and *vice versa*. I observed the same fact years ago. It seems as if the idea prevalent among Spiritualists that females are psychically "negative," and males "positive," is, in the main, true. There are exceptions, but they are comparatively few.

Speaking of the difficulties of investigators, Mr. Constantine has noticed the important part the individual's mental attitude plays in results. This is well known, but it is not so generally recognised that when an inhibition breaks down and communications come through to a hitherto

disappointed investigator, that thereafter he may experience a plethora of tests. It seems as if the spirit operators responsible for the phenomena have learned how to overcome the difficulties, and can then communicate more freely. Mr. Constantine believed that much of the good results arise from the changed mental condition of the individual himself—"he becomes mellowed."

I can speak from experience of the importance of this "mellow" state of mind of sitters. Nothing is more conducive to good mediumistic results, and if results constitute the aim of the person, then this mellowed state is correct and not unscientific.

Mediums are nearly always ready to admit that there is something strange about them, and the public take it for granted that such sensitiveness as that which gives rise to psychic gifts must have unusual psychological reactions on their possessor. I asked Mr. Constantine for his opinion on this matter, and he admitted that all mediums have foibles, many of which are purely personal. Irritability is general, however. One of the most remarkable clairaudients in America feels as if he could "bite anyone's head off" just before he is about to commence his demonstrations. Some of these mediumistic foibles are, believes Mr. Constantine, the outcome of habit, and might be overcome with proper effort. "I have known a medium to fail simply because someone rose to close a window; while another will be unaffected by considerable commotion."

The reason why I believe with Mr. Constantine that habit is a tremendous factor in these mediumistic peculiarities is because I have known mediums to drop them when the necessity has been imperative. They usually revert to them when the peculiar situation has passed, but the fact that they succeeded once in the face of fancied difficulties shows that they might easily continue to do so if they tried.

According to Mr. Constantine, New York State has produced more famous mediums than any other American State, perhaps than any other part of the world. From New York came Slade and the Davenport Brothers. Mr. Constantine knew them all, and believed in their supernatural powers.

THE LATE MISS M. E. KITSON.

AT the Sheffield District Council's monthly meeting on Sept. 1st a vote of sympathy with Mr. and Mrs. A. Kitson, in regard to the promotion of Miss M. E. Kitson, the well-known Lyceumist, was passed. The members expressed their appreciation of the valuable work accomplished by Miss Kitson while still in the body, and their confidence in her continued activity beyond the veil. A similar vote of sympathy and confidence was passed at the quarterly conference of the Northern District Council.

SIR ARTHUR CONAN DOYLE'S NEW BOOK.

MR. JOHN MURRAY announces the forthcoming publication of Sir Arthur Conan Doyle's new book, "Our African Winter," which will recount the story of his tour of last year. The price will be 7s. 6d., and our many readers will doubtless look forward to its publication. It should be on the market at the end of the month.

REINCARNATION.—Herr Bruno, during the International Congress, 1928, asked his English interpreter at the Kensington Hotel to be present at a seance with an American medium. The medium at once asked the English lady if she knew a spirit named "Marie—she is your mother." "No," replied the English lady, "My mother's name was Helen." After some thought, she added; "But I have often received automatic script myself from Marie de Maumarron, and my own relatives in the spirit world tell me that this Marie was my mother in my last incarnation. I lived at Nevens, in the reign of Louis XII."—AMELIE DE BEZIERS

## The Psychic Writings of Laura Fitton.

CONTINUED FROM LAST WEEK.

17.—Render thine account to the world and thou art rejoiced if the world acquit thee honourably, e'en though thou knowest that the world sitteth not upon the seat of equity.

18.—The tale of life is writ upon the countenance when relaxed in slumber.

19.—The eyes of a babe and the eyes of age each hold the shadow of the whence and where.

20.—Only he who hath been tortured by the pricks knoweth to the full the fragrance of the flower.

21.—Love breaketh down barriers and wideneth the field of its labours.

22.—He who stringeth the beads of life upon the strings of time twisteth the threads of eternity in readiness to frustrate the severing sickle of death.

23.—Death is in perfect accord with life in that it is a natural sequence. The converse also obtains, even as night following upon day beareth upon his dark wings the first bright plumes of a coming dawn.

24.—Who dreadeth the tomb hath no yearning for the life bringer—spring.

25.—Let thy mind become as plastic mud for the imprint of all men's opinions, and thou becomest a composite personality whose ego lieth buried in the muds of thine own begetting.

26.—The loud clash of the cymbals commandeth the attention of the senses; but the faint, vibrant note of a stringed instrument awaketh the sleeping soul.

27.—'Tis the day weaveth the star blossoms of the night or covereth the field of the sky with the barren dark.

28.—Create love and gratitude in the mind of a child, and you are sowing for yourself rich growths in the fields of Paradise.

29.—The divine impulse in man, though it fetter the flesh full oft, ever releaseth the wings of the soul.

30.—The gauge of adversity is best ascertained by a balancement of its effect upon the character.

31.—The life of a single individual is but as a drop in the tide of the ocean of humanity.

32.—Necessitousness full oft corrupteth morals, but to whom shall be ascribed the sin?

33.—The back is shaped to the burden, so runs the world. But in how far do those who stand by and quote thus themselves become whips to drive a man from his human status to that of a beast?

34.—Even a vessel wrecked upon the rocks outside the harbour may yet find its days of usefulness are not brought to a finish. For the wreckage of its timbers cast by the subsiding waters upon the patient shores may yet be gathered to form a beacon on the cliff that other vessels may be warned and saved from the peril of the rocks of destruction.

35.—The passage of life through the corridors of time leaves but small impress, since generations of men crowd themselves one upon the heels of another.

36.—When the day dawneth and the sun gloweth from a cloudless sky, how quickly is the storm of yestere'en forgotten! And how speedily doth nature cover the bones of the victims of her destroying agents! So doth man 'neath the sunshine of to-day forget the perilous passages of his night, covering his skeletons with the wind-blown sands of his new prosperities.

37.—Examine not the texture of the mantle, neither its adornment for the evidence of nobility.

38.—The crown is but a symbol, and cannot transform the nature of its wearer.

39.—The seed rotteth when the grain springeth. So the body of man that his soul may spring in further fields.

40.—Cast thy net upon the waters of the eternal and thou shalt draw according to the measure of thy faith.

41.—The hawks of the world will ever be to the fore so long as the doves betray themselves by the purity of their plumage.

42.—Let the bells jangle and the sirens shriek, and the multitudes will speedily gather. For the harsh voice of

alarm has ever a greater power over the minds of men than the soft whisper of peace.

43.—When the field lies barren to the eye few think of the stirrings beneath the sod.

44.—Lest ye should look in vain for a sign in the heavens, look ye into the marvels of nature that ye may find the sign of the hand of God.

45.—Let thy brother draw water at thy wells until his own shall be dug. Thereby thou art fulfilling the whole law of equity.

46.—When evening descendeth thou lightest thy lamp. So when thy days come to their eventide light thou the lamp of thy soul lest the shadows shall engulf thee.

47.—Why should man exaggerate or seek to embellish truth? For hath not God seen fit to set the tree of truth in the garden of paradise? Wherefore then shall man seek to denude it of its branches that he may set in their place the outragings of his own creation?

48.—If thou lie in the shadow of evil be thou still and wait; for the shadow is but cast by the wing of the bird of doubt which passeth between thee and the light of thy God.

49.—Let the spirit of thy day go forth well garlanded with hope that thine eventide may hold the echo of a song.

50.—The days of adversity are held in the hand of memory like a torch, that the rugged stones of time be not forgotten in the crowning of the edifice of life's successes.

51.—One wonders which is the more apparent to the winging bird, the earth below or the heavens above?

52.—If one beg of thee a cup of water withhold it not lest one day thy spirit shall crave the same boon.

53.—I have seen men drunk with the lust of their own ambitions, and yet drain the dregs of their own unbalancement.

(To be Concluded.)

## PRIESTS' WEIRD EXPERIENCE.

WHAT he describes as an "uncanny" experience is related by Canon M'Kenna, at St. Helen's Catholic Church, Westcliffe, in his church magazine.

At a very late hour, the canon states, two men "who looked and spoke as if they had been oppressed by criminal conscience," called at the presbytery. They had been to a spiritual seance. One of the men stated that they consulted the spirit of his dead brother, asking which form of Christianity to adopt. The answer was: "Go and consult Father Bellini."

The canon consulted a clerical directory for Great Britain, but could not find the name.

"Then," the canon adds, "a wooden door of a small opening between the kitchen and the dining room in which we were seated received such a resounding blow from some unseen agent that the pictures on the walls and the furniture were shaken. There was not a living soul in the kitchen at the time. I admit I was scared. I advised my nocturnal visitors to give up Spiritualism. Afterwards I sprinkled the house with holy water, and tried hard for several hours to compose myself to sleep."

We wonder where the holy water fell! Did the canon unwittingly baptise the interfering spirit?

LONELINESS.—It is astonishing—to me, at any rate—to hear people constantly saying they feel so lonely! There are few people so utterly alone as I have been, more or less all my life, especially lately, as deafness has been increasing, but I have never felt lonely, and do not know the meaning of the word. In fact, I am never less alone than when I am alone, physically. I feel much more lonely when in company with my fellow-beings. A writer I have just been reading says: "The worst thing in the world is to be alone, nothing else is so unbearable." It just shows what Spiritualism can do for people on earth—change the whole dull of life! I fully believe that my life experience has all been guided by my true friends and guardians over there, who have been such good companions to me.—A. K. VENNING, Los Angeles, Cal., U.S.A.



## Spiritualism in India.

A CORRESPONDENT sends us an interesting account of Spiritualistic investigations in India. He says: "We heard from some of our friends of their success with the planchette, but had little interest in the matter, as we imagined that only evil spirits may be attending, and that something untoward may happen. This idea, however, was effectually removed from our minds, when on a certain night, while half-a-dozen of us were out upon a moonlight walk, one of the group told us of his experience with the planchette, and said that in their seances some very high spirits were giving them useful advice. Our interest being aroused, we made up our minds to try for ourselves, and accordingly a seance was arranged under the guidance of our informant.

The circle consisted of nine persons, all males, and with one exception they were all new to the subject. We secured a small tripod table (planchette), and a couple of our members sat at the table at a time. A long period was spent in unsuccessful endeavour, and it was then suggested that we try automatic writing. This, however, was also a failure, and we adjourned the meeting.

The next day, however, the same persons met in the same place, and two or three of our number successively tried for automatic writing, but in vain. Another of the circle was asked to try, and after about five minutes his hand began to slowly move and wrote something quite illegible. He said that his arm felt as heavy as if a lead weight was hung to it. We then asked for the spirit of a deceased friend, but without response. After consultation with one another, we called upon the name of one of our great Indian teachers, and in the course of a few minutes the medium's hand began to move slowly, and wrote down the name of the person we had called upon. Desiring to test the identity of the spirit, we asked for an extract from one of the devotional songs composed by him when on earth. This was complied with. The piece, however, was not known to the medium, but was subsequently verified.

We then decided to continue our sittings every night, and arranged accordingly. The third night one of the three persons who had been unsuccessful previously, tried again as a medium, and the result was somewhat astounding. Hardly had he sat at the table before his hand began to move, and the spirit above mentioned gave us some advice which was identical with his writings when on earth.

Our sittings were continued for some time, and at one of them we secured the name of one of the great "Indian incarnations," who gave us instructions as to the procedure we should follow before commencing our sittings. These included instructions for prayer, meditation, the burning of incense, and that the medium should give up eating meat. From this moment onward we began to get excellent advice from a very high spirit, who came to us regularly, and he appointed a female spirit as the guide of the circle. As a result of continual sittings, our faith in spirit communication has become firm. We have had some very conclusive proofs, which were both evidential and useful for our guidance. Later, however, we had to change the place of our seance, and the result has been somewhat unsatisfactory, as all types of spirits attend the table, and it is difficult for us to get into direct contact with our guide. This is somewhat discouraging. It was decided, therefore, to approach the Editor of THE TWO WORLDS for help. We find that when the persons forming the circle are changed, the results differ. We have been promised the power of healing, and are very anxious to get our circle upon an orderly basis, in order to take up useful work. Several patients have been treated, and in every case great relief has been given, and none of the patients were in any way related or connected with us.

### EDITORIAL NOTE.

It often happens that the changing of the sitters and the change of a seance means loss of contact with those who have been regular communicators, but we believe that concentration for a few moments before each sitting upon the intelligences who have been accustomed to guide the circle will draw them, so that their protective influence may continue to be exerted.

Mr. V. D. Rishi, who represented India at the late International Congress, also writes, telling us of an excellent social gathering held on the 3rd August, at Bombay, at which over a hundred persons were present, and at which several speakers related their experiences in spirit communication. He sends us an interesting photograph of the gathering, and we are sorry that it is not possible to reproduce it.

We are pleased to note the progress which is being made in India, for we believe that when modern scientific methods of investigation are allied with the traditional faith of the Hindu people in the spirit world, nothing but good can result.

## Spiritualism at a Holiday Camp.

At the large and popular holiday camp, situated near Caister-on-Sea, and about four miles from Gt. Yarmouth, the proprietor of the camp, Mr. J. Fletcher Dodd, invited the President of the Gt. Yarmouth Spiritualist Society, Mr. G. T. Brown, to give an address on Spiritualism to as many of his company as would care to listen.

There were between 700 and 800 people staying there, and upon Mr. Brown's arrival at 6-45, he found about 200 of the campers seated on the lawn waiting to hear him.

Mr. Dodd introduced Mr. Brown, telling the audience that he, Mr. Dodd, was, and had for a long time been, interested in Spiritualism and its phenomena, and had read many of the books which had been written about the subject, recently one by M. Flammarion, the great French astronomer, and bearing in mind that men like Sir Wm. Crooks, Alfred Russel Wallace (with whom and Wallace's sister—who was a great medium—his parents had been acquainted), Sir Oliver Lodge, Sir Arthur Conan Doyle, Robert Blatchford and many men of outstanding education and ability, had after examination declared their belief in its phenomena, he felt sure they would give Mr. Brown their serious attention in his endeavour to lay before them his views, which were based on fifty years' experience and investigation.

Mr. Brown, after thanking Mr. Dodd for the opportunity he had given him to address such a large number of people, to whom the subject had at least the attraction of novelty, traced his introduction to Spiritualism fifty years ago, and told them that when it was first introduced to him he was as sceptical and as doubtful as anyone present could be, but when he expressed his unbelief he was challenged to investigate, and as he felt the subject was important, if true, he felt bound to investigate, and the result was that after nearly eight years' reading and investigation, he received undubitable proofs of spirit return.

He quoted many instances that brought conviction to his mind. He directed the attention of his hearers to the appalling dogmas and doctrines taught by the religious teachers of fifty years ago, and traced the gradual change in theological thought, quoting statements made by Bishop Barnes, Dean Inge, and a number of other clergymen in proof of his contention, and stated that the information that had been given by many spiritual teachers from the spirit world as to the life after death had, in his opinion, been the main factor in bringing about this great change.

He then passed in swift review the many forms of mediumship; Tilting of tables, raps, automatic writing, clairvoyance, clairaudience, direct voice and materialisations, giving numerous experiences which in his investigations had come under his notice, and finished by saying that he had tried in the compass of one address to say enough that would set them thinking, and he would welcome any questions they cared to put to him, and would do his best to answer them.

At once he was the recipient of numerous questions, many of a really intelligent character, and he was occupied in replying to them till just 10 o'clock.

Mr. Dodd then said that seeing that Mr. Brown was in his 74th year, and that he had to get back to Gt. Yarmouth, he must ask them to let Mr. Brown off any further questions, and gave some details of his own experiences at materialisation seances at Mr. Brown's house, where amongst other

things, he stated, with Mr. L'Estrange as the medium, a little girl of about five years of age had materialised, climbed on his knee and fondled him.

Mr. Dodd then moved a hearty vote of thanks to Mr. Brown for his very interesting address. This was seconded and enthusiastically carried, and Mr. Brown was driven to Yarmouth by Mr. Dodd's son, reaching home just before eleven, very tired, but greatly pleased with the result of his effort.

Mr. Dodd informed Mr. Brown two or three days afterwards that the next day impromptu seances were being held all over the camp.

## NEWSY NOTES.

### NOAH'S ARK.

A writer in that popular journal which blushes under the embarrassing title of *Truth*, having failed to account for the phenomenon of Spiritualism which does exist, has invented a new type, and exposes the movement on the basis of "If they can't do *this*, then they're no good." "The great obstacle to belief in intrusive spirits," he submits, "is their inability to do anything on a grand scale." Mr. J. B. S. Haldane once observed that they could materialise small animals, but the world was still waiting for them to produce an elephant. An elephant, you see, is not easily smuggled into a seance. That is a fair criticism, and it is one which the Spiritualists have never answered." We do not think the inference a fair one, and anyone with the least knowledge of the subject would understand that psychic power is not utilised with the object of producing things that are "big." No purpose would be served, and, anyway, we would remind the writer that a seance is not a place for materialising a modern Noah's Ark.

### THE NATURE OF GOD.

While we cannot reconcile ourselves to many of the views expressed therein, we wish we were in a position to quote the excellent article on "God," which appeared under the name of Mr. J. E. Boodwin, Professor of Philosophy in the University of California, in the last issue of the *Hibbert Journal*, as an admirable example of the slow but confident progress which this science is making. "We must abandon our parochial point of view," exclaims the Professor. "We must think God in terms that we know. He is order, He is life, He is intelligence, He is goodness, He is love. We must think Him peculiarly in terms of the highest order we know—personality, creative intelligence, creative goodness, creative beauty, creative love. And love delights in variety and novelty. But we must think the highest that we know in the cosmic scale—a scale of infinite space and infinite time is the theatre of God's activity. He is the perfect organisation to which our creative reason strives to adjust itself as the eye adjusts itself to light."

### THE OUTCRY FROM ROME.

Press cuttings to hand indicate that the Rev. George Nicholson, O.S.S.R., the Roman Catholic priest who publicly attacked Spiritualism at a recent Westcliff meeting, is not having the matter all his own way. The Southend Society of Spiritualists has taken the challenge up, and at a special Sunday evening service, at which Mr. Arthur Nickels, of Luton, was the speaker, had no difficulty in disposing of Father Nicholson's silly statements. The address was well reported by the press, and numerous correspondence has been published from impartial observers, who have expressed themselves disgusted with the attitude of the Roman Church. The *Southend Standard* reporting the Spiritualists' meeting, says: "I have no feeling against Father Nicholson at all," stated the speaker, glancing at a press cutting, "but he makes one statement here—he asks the question if it is necessary for a man to become a spirit to become a 'doddering' idiot. My reply to that is, 'No, I have evidence in this paper that it can happen before he dies.'"

### IT PAYS TO ADVERTISE.

Just now, when the question of Publicity seems foremost in the air, a few words on the above may be valuable.

Spiritualism is undoubtedly a movement for serious thinking people. Such people would not, of course, be attracted by the overtures of any Roman Catholic priest, when one breaks out into the eloquence of, for instance, Father Nicholson, they are sure to desire to investigate Spiritualism for themselves; to condemn it if it is a scandal or, if a truth, to give it a "lift" on. Viewed from this standpoint, we may consider Father Nicholson's most recent outburst one of the best local publicity campaigns we have had, especially when so well reported by the press. Our readers recently expressed their conviction that Spiritualists, as a movement, were not devoting enough attention to the question of Publicity. We think they should be ashamed to permit a competitor to undertake their propaganda work for them, even although done so thoroughly. It would appear in issuing orders to its priests to attack Spiritualism on every possible occasion, the Romish Church is actually defeating its own ends, and is out to give us the Publicity possible. We record our thanks to Father Nicholson and his colleagues for the good work they have effectively accomplished.

### TWO KINGDOMS WITHIN.

One of the most important facts which a knowledge of Spiritualism, however incomplete, should not fail to bring home to the new investigator is his inherent power to mould life into a very good copy of the inner conception of either heaven or hell. Recent research along mental lines had led to the formation of a new theory that there lies in every man two reservoirs upon which he is continually drawing: there is a kingdom of good and a kingdom of evil. The idea that a man is not responsible for his life owing to being "influenced" by the actions of his fellows is rapidly sinking into oblivion with the dawn of this new and true conception. No hypnotist, for example, can bring his influence to bear upon a subject unwilling to be controlled. Similarly, no influence, however strong, can prompt a man to actions contrary to his own nature. He must be a willing recipient, whether subconsciously or otherwise, of an outer influence in order to feel it so strongly that he succumbs. Therefore, good or base actions on the part of any individual must arise originally in himself. He cannot lay the blame upon any outside influence; he must admit the origin in himself and his own responsibility for them.

### A PERSONAL DEVIL.

The new theory must reject the ancient idea of a personal devil and a personal saviour. Humanity is its own devil and saviour, and no amount of supplication to be "saved" on the part of a human being will buy him a ticket of admission to heaven. Such passports are not gained without some effort on the part of intending purchasers. Once it is realised that a happy or unhappy life is largely a matter for the individual to decide by virtue of his own possession of powers which can either lead to achievement or destruction, the first step has been taken along the road of self-betterment. The realisation that good and evil reservoirs which lie in man himself and not the outcome of outside influence, once fully understood should mean a more peaceful and harmonious "waves," and, incidentally, the return of those who have gone onwards.

### WHAT SPIRITUALISM DENIES.

We sometimes wonder how "convincing" an argument can be made by mixing truth and falsehood. In a pamphlet, "Modern Spiritualism Tested by Scripture," which has just been forwarded by a correspondent, we are interested in reading the following: "Modern Spiritualism denies (1) The inspiration of the Bible. (2) The fall of man. (3) The deity of the Lord Jesus. (4) The atoning value of His death. (5) The existence of a personal devil. (6) The existence of demons. (7) The existence of angels. (8) The existence of heaven. (9) The existence of hell. A footnote tells us that Spiritualism is a Satanic system of deception, a conclusion evidently reached on Biblical authority. By a curious coincidence there has also come into our hands



series of pamphlets issued by another Protestant organisation denouncing Roman Catholicism. "We take no notice of either. Churches which accept every passage in the Bible even after they have been manipulated by translators, as the absolute word of God, are impossible to argue with. At the same time we think it a suspicious policy for a church organisation to endeavour to hold its adherents by condemning its competitors. Pamphlets such as we have received provoke disgust and give a very good insight into the rottenness credalism has assumed. One inevitably thinks of religion as a "trade" rather than a virtue.

VACCINATION CURSE.

Yet another death has been attributed to vaccination, and E. Roffie Thompson, writing in *Pearson's Weekly*, says: "If the officials of the Ministry of Health had behaved like human beings instead of like bundles of red tape, some scores of children who have died dreadful deaths would to-day have been alive." This statement is straight to the point. On numerous occasions deaths and diseases following vaccination have been investigated by specially appointed committees, and their reports either suppressed or ignored. The recent outbreak of the fatal disease known as post-vaccinal encephalitis following the injection of the vaccinal poison has evidently brought matters to a climax, and some big changes in the rules governing vaccination will be made as from October 1st. The public generally, however, will not, we believe, be satisfied until the evil is legitimately investigated, and then if it appears as deadly as is now apparent, done away with altogether.

WORLD PROGRESS.

Reports on the progress of Spiritualism in its world wide sense continue to be very encouraging and convincing. From Canada Mr. James Skelton writes to tell us of the rapid strides with which the movement there is proceeding. Mr. Skelton is himself touring Canada in the interests of the local National Union. Although the churches are situated in some cases as many as 1,000 miles apart, and co-operation of any nature is therefore difficult, progress of a very considerable nature is well indicated. In America the time draws near for the 37th Annual Convention of the National Spiritualist Association, which will be held at Boston, Mass., on October 15th to 19th. A tribute to Spiritualism in its universal sense has been evidenced by the selection of Mr. Horace Leaf as delegate for the English, Danish and Swedish associations, and is a striking example of brotherhood put into practice. The symposiums include a thorough discussion on the method of organisation, and many of the most noted speakers in the American movement will address evening propaganda services.

OBSERVER.

TRANSITION OF MR. W. KENDAL (BRADFORD).

THERE has passed on to the Higher Life, in the person of Mr. William Kendal, of Bradford, one of the oldest Spiritualists in the district. Mr. Kendal passed away at the advanced age of 87, having done much good work in the furtherance of the cause. He is survived by his wife, who is well known in the movement, and to whom our sympathies are extended.

HARVEST FESTIVAL AT CAERAU.

THE Spiritualist Church at Caeran celebrated their harvest thanksgiving service on Sunday and Monday, Sept. 8th and 9th, when Mrs. Mary Pickles, of Blackpool, conducted the services. On Sunday evening Mrs. Pickles spoke to a crowded church on the text, "Give us our daily bread," and quickly gained the sympathies of her congregation by her clear and forceful address. Solos were subsequently rendered by Misses Mary James and Stella Rees and Messrs. Price and Irwin. Winning numbers in the recent competition are announced as follows: 1440, 1208,

SHEFFIELD DISTRICT COUNCIL.

THE monthly meeting was held on Sunday, Sept. 1st, in the National Spiritualist Church, Thurnscoe, 19 churches being represented. Matters dealt with during the day were decided as follows: Mrs. McGreevy to serve Arnthorpe on behalf of the D.C. Mr. Rawlinson to attend the tea and rally and presentation to Mr. and Mrs. Williamson by the Bradford D.C. Mrs. Briggs and Mr. Webster to take a meeting at Sunnyside on behalf of the Demonstration Fund. That the question of having a tea and church secretaries meeting be referred back to churches. Information is to be sought for the use of wayside pulpits. That the question of delegates pooling scheme be referred back to churches. A propaganda meeting was held in the evening, when Messrs. Markham, Johnson, Le Noury, and Rawlinson gave short addresses.

LLAY MAISS, DENBIGHSHIRE.

ON August 28th the new Spiritualists' Church was opened by Mrs. Finney, who deputised in the absence of the President, owing to illness. The opening remarks were made by Mr. E. Martin, of Carngrwle. Mrs. Bradbury, of St. Helens, presided. The "Temple of Light" was dedicated by Mrs. Leighton, of Liverpool, who delivered a most inspiring address. Mrs. Lea, of Chester, also gave an inspiring address. Mr. Martin, explaining the two first principles of Spiritualism, appealed to all present for their co-operation and loyal support, so that this little outpost of our national movement may be brought to a successful issue. Other speakers were Mrs. Downham (Birkenhead), Mr. J. Roberts (Llay), Mr. Bryant (Chester), and Mr. Evans (Gresford). There was a large attendance. Tea was provided, being followed by a concert, when several very attractive items were rendered. The accompanist was Miss Ivy Hughes. The committee wish to thank all friends for their gifts, and those who helped to bring the day to a successful end.

NORTHERN DISTRICT COUNCIL.

THE quarterly conference of the Northern District Council was held at Halloden Hall, West Hartlepool, on Sunday, Sept. 8th. Owing to the difficulties in travelling a decrease in the attendance was noticed, there being 42 delegates representing 34 churches, 1 associate church, 1 Tyneside Lyceum Union. Thirty-eight associates were also present. Mr. J. Slimin, A.S.N.C., presided. The General Secretary reported that during the past quarter several rallies had taken place, and in spite of difficulties two E.C., two speakers' and one propaganda committee meetings had been held. It was decided that no speaker's name be printed on future plans unless endorsed by the church of which they are members, and the E.C. A propaganda meeting was arranged to be held at Seaham Harbour on Sept. 14th and at Bishop Auckland on Sept. 21st. With regard to the system by which some of the churches kept their books, the General Secretary strongly recommended all to purchase the accounts book published by the National Union. The General Secretary also gave a lengthy report summarising the procedure at the A.G.M. in Salford Town Hall. The Treasurer reported that the financial state was rather unsteady, and they would have to face a deficit balance at the end of the year unless churches contributed more support. The E.C. was instructed to prepare a scheme to put the financial position on a surer basis. It was unanimously decided to invite the 1930 A.G.M. to meet at Newcastle. A successful propaganda meeting was held in the evening, at which Mr. J. Gills spoke enthusiastically and Miss Potts gave valuable clairvoyant readings.

FANCY!—From *Piccadilly*, the humorous weekly: Niece: "Auntie, you remember old Mr. Pottinger who is ill?" Aunt (Christian Scientist): "You mean he fancied he was ill!" Niece: "Oh, well, now he fancies he's dead."

FOUNDED NOVEMBER 18th, 1887.

# THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.  
PRICE TWOPENCE. POSTAGE ONE HALFPENNY.

ISSUED EVERY WEEK BY  
THE TWO WORLDS PUBLISHING COMPANY, LIMITED,  
AT ITS REGISTERED OFFICE,  
18, CORPORATION STREET, MANCHESTER,  
Where all Business Communications should be addressed.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.  
One Year, 10/10; Six Months, 5/5; Three Months, 2/9 post free.

Editor and Secretary: ERNEST W. OATEN,  
To whom all communications should be addressed.  
Cheques and Drafts should be crossed "— & Co." and made payable  
to THE TWO WORLDS Publishing Company, Limited.  
Bankers: Williams Deacon's Bank (Corn Exchange Branch)

"The Two Worlds" can be obtained of all Newsagents.

The Editor will not undertake to be responsible for any rejected MS., nor to  
return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, SEPTEMBER 20, 1929.

## The Lessons of Earth.

AS WE have frequently said, all our knowledge is comparative. All we know is the result of our ability to make comparisons. We know of the tall man because of the short; of the night because of the day; of colours because there are many of them that can be compared. We know of good by comparison with bad.

We well remember the consternation caused in a discussion class when a speaker of the Evangelical type insisted that all men were bad. "There is none good—no, not one," he said, when it was pointed out to him that it was only because some people were better than others that we were able to come to the conclusion that some at least were bad. Since our knowledge arises from perception, whether physical or mental, and is obtained by comparisons, it obviously follows that we can know nothing absolutely. We can only relatively know that which filters into our consciousness through comparisons.

We think, therefore, the Spiritualist is better able to determine the value and purpose of life on earth than any other person, for he is able to compare life here with life in other planes of being, and by the comparison he may hope to draw deductions which should guide him in the determination of life's purpose. It does not strike the average man that in this mortal life we have privileges and opportunities which will be hard to come at in the further states of life to which we shall pass.

This earthly life of ours is composed of men and women of all grades, from the spiritually high to the bestially low. We have the pious ignoramus and the intellectual black-guard, just as we have the intellectual saint and the ignorant scamp, for this world is peopled in very truth by all "sorts and conditions of men," or so it would seem.

When, however, we compare this life with the state of existence which awaits us in the beyond, we find a very different story. All the men and women of history have passed into that greater life. They have comprised the men of the low types as well as the intellectual and the saintly, and all the testimony concerning that life goes to show that progress seems to be the normal order of development over there. The testimony of those who dwell in the invisible world is to the effect that the higher spirits have gravitated very largely out of the range of earth because they have developed beyond the longings of earth. On the other side of life men seem to be graded according to their spiritual development rather than according to their intellectual ability or social position. Those who come to us speak of the "harmony" of the spheres; of the serenity of the life they live; and of the harmonious association which exists between those who dwell in the spirit planes.

It does not seem to be realised that that harmony is obtained in consequence of a kind of segregation. Indi-

viduals pass to the plane for which they are fitted, and associate only with those of like development to themselves, and hence the dwellers in the lower planes may be oblivious, save in an intuitional sort of way, of the existence of the vast band of saintly souls who dwell in the higher planes of spirit life. It is not perhaps so difficult for those in the higher planes to become aware of those who dwell in the grey and lowly spheres of life below them, but it must not be forgotten that their consciousness of the happenings in the lower spheres is due very largely to another law—the law of ministry, which enables the high to minister to the needs of the lower, just in the same way as the one Life Divine stoops down from its ineffable heights to brood o'er and inform the lives of all of us. That there are missionary spirits who sacrifice the peace and serenity of the spiritual worlds in order to minister, as the agents of God, to those who need their ministry, is undoubtedly true, but it is questionable whether this is not the function and duty of those only who are specially fitted for the work, and does not generally come within the normal activity of the ordinary soul. As a general rule it is true that like spirits are attracted together in the spirit planes of life, with the result that harmonious associations of men and women are the common experience of all spirits of decent development.

It is when we compare the characteristics of spirits with the form of life lived upon earth that we begin to realise that this physical world has features which are probably unique within the universe. They enable us to meet men of every type, class and degree of development, and thus to learn the nature of our own personality by comparison, for no man can even know himself until he compares himself in some way with others. Probably it is true, then, that the chief lesson which this life can teach is that of *personality*. Every man has somewhere, sometime to learn that he is unique within himself. That there is no other man like him. That no one can do his work as well as he. That he has a niche to fill in the universe which no other can fill so adequately as himself. When he learns this lesson, then he must further learn that the fullness of his life is only reached when his unique self is so blended with all other selves as to add to the well-being and efficiency of all. As in the military band each player must learn to master his own instrument (even though he attracts his neighbours by his individual practice), so must we each learn to use our own personality to its highest point of efficiency, but even so, the cornet player can only be a successful cornet player if in addition to becoming the master of his own particular instrument, he learns so to blend his cornet tones with all the other instruments in the band. This earth is the practising ground in which we learn the uniqueness of the instrument of our own life, while in the higher reaches of a larger life opportunity will be afforded us to co-operate with others in the production of harmony. Our last thought is that the way to establish Heaven on this earth is to so utilise one's own personality as to blend with the greatest number of our fellows in harmonious association, and thus strive to establish Heaven even on this earth.

DUNDEE.—The Rev. William Heald has just concluded a very successful month's work on behalf of the Dundee Society of Spiritualists, where he has been speaking on Sundays and Thursdays to large and continually increasing audiences. So successful was Mr. Heald's mission that it was decided to conclude it with a social evening, at which there was a large and happy attendance. All look forward to Mr. Heald's return visit on Sept. 29th.

FARROW-IN-FURNESS.—The members of the National Spiritualist Church held their harvest thanksgiving in the Preston Street Rooms on Sunday, Sept. 15th, when two naming ceremonies were conducted by the President of the Society, Mrs. H. Butterworth, D.N.U. The choir rendered "I Will Give Thanks," under the conductorship of Mrs. Hackett. Mr. Roy Brown was in the chair, assisted by Mr. Howbrook, and all services for the week-end were taken by Mrs. H. Butterworth. After a short meeting on the Monday night Mr. Howbrook disposed of the fruit and vegetable tables.



CURRENT TOPICS.

SOUTHEND  
RESENTS THE  
ATTACK.

WE are pleased to see that the Southend and Westcliff Spiritualists have not been content to sit down under the attack made by Father Nicholson, to which we referred in our last issue. The *Southend*

*Standard*, which reported Father Nicholson's address, reports a reply lecture by Mr. Nickels, of Luton, which is straight and to the point, while it further publishes an interesting letter from Mr. Maurice Barbanell, who finishes his communication by a challenge to Father Nicholson to debate the question in public. We are pretty sure that the reverend gentleman will not accept the challenge, particularly as his original lecture shows that he is not too familiar with the movement. Mr. Barbanell challenges Father Nicholson to verify his statements concerning the opinions of the Society for Psychical Research, and also his statements concerning the dangers of lunacy, which supposedly arise from the study of the subject. Of one thing we are sure, of all the religious denominations in the country, there is none which produces less mental instability than Spiritualism, and since the various denominations are providing on an average 52 clergy and ministers per week as inmates of lunatic asylums (to say nothing of their followers), it ill behoves sectarians to talk of the dangers of lunacy. Religious mania is one of the chief causes of lunacy, and there is certainly less of it amongst Spiritualists, who are trained to base their opinions upon an analysis of evidences, than amongst those who are merely asked to accept all sorts of ideas on the very questionable authority of contradictory scripture texts.

WILD  
STATEMENTS  
SHOULD BE  
CHALLENGED.

It is a safe rule for Spiritualists, when listening to the attacks of sectarians, to challenge them to verify their quotations and establish the accuracy of the anecdotes they relate. It is becoming quite a common thing for our traducers to make

wild statements concerning the terrible consequences which befall those who pay their attention to Spiritualistic investigation. In a little booklet before us, issued by the Central Bible Truth Depot, E.C.4, there are quite a number of apocryphal, and, as we think, quite imaginary statements, which the compilers of the pamphlet would find it, we are sure, difficult to verify. We are told of a "Dr. ———, once a noted medium, who was afterwards converted," who supposedly testifies to the fact that during his eight years of mediumship, Spiritualism deprived him of his reason, and that during this time "a terrible madness overtook him." The author of the pamphlet dare not tell us who the Doctor was, or verify the statement made. Further, a quotation is made from Dr. Forbes Winslow, who once stated that the prevalence of lunacy owing to Spiritualism was on the increase, but the compiler carefully refrains from mentioning that when Dr. Forbes Winslow was requested to verify his statements he made a special study of the matter, and *handsomely apologised* and withdrew his statement. It is a strange thing that religious enthusiasm too often involves in its professors a tendency to exaggerate, even to the point of lying, in order to make good their claims.

LYING TO THE  
GLORY OF GOD.

THE Spiritualist, however, need not be downcast, since the same pamphlet tells us that "religion was never so abundant as now. Many people are Christians by

profession, and their religion consists of formalism and outward observances, and they, alas! religiously are going to hell." The individual who writes sensational stuff of this abominable type carries his own refutation with him. We have repeatedly written to writers of pamphlets of this type asking for verification of the facts stated. In no single case have we been able to obtain such verification. It has always been a case of "I had it from Mr. B., who learned it from Mr. C., who was told by Mr. D." Individuals who lay themselves out to criticise others should at least not resent criticism themselves. The worst lies are those which are told to bolster up a religious creed.

ACTIVITIES IN  
SOUTH AFRICA.

WE are pleased to note that the tour of Sir Arthur Conan Doyle through Rhodesia and British East Africa is being followed up by the local Spiritualists, and the *Livingstone Mail* gives excellent reports of lectures and clairvoyance by Professor and Mrs. Graham. A meeting was held at Bwana, which was well attended, and at the close of the meeting a large number of questions were asked, to which we are told "the lecturer gave very convincing and satisfactory replies." Mrs. Graham gave a number of clairvoyant descriptions, all of which seem to be recognised, while the messages appear to have been both sensible and useful. The *Butawayo Chronicle* also reports very successful meetings. We are pleased to note the spread of the movement in these outposts of the Empire.

HEALING.

A VERY interesting ceremony took place at the Cardiff (First) National Spiritualist Church, Park Grove, on Sunday evening, Sept. 1st, when Mr. Geo. Harris (the resident speaker) presented to Mrs. L. M. Hare (the church's healing medium) the S.N.U. Diploma. The speaker in appropriate terms expressed the pleasure and honour it gave him and the members to know that the first certificate of the kind to be issued by the S.N.U. should have come to the Cardiff (First) Church.

Referring to the wide range of powers possessed by the medium, and the remarkable cures effected, which produced a splendid phase of religious work, there was, he stated, another aspect of value to the church. He referred to the financial side. The Society had courageously undertaken big liabilities in purchasing the adjoining property and erecting this fine church. It was especially gratifying then that the proceeds of Mrs. Hare's work, which up to date in small charges and gifts from grateful patients, apart from meetings held in the church, had realised over £70, and this money had been handed over to the church. He, and he felt sure the membership too, would join in wishing our worker a continuance of her good health and success in this beneficent form of service.—J. E. R.

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WARDEN: DION FORTUNE.

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IMPORTANT.

All Advertisements must be in our hands by FIRST POST on SATURDAY. For proofs ONE WEEK EARLIER.

## Book Review.

"HOPE." By Arthur W. Hopkinson. London: Constable & Co. 226pp. 3s. 6d. net.

Besides being, as its author sub-titles it, the "Reflections of an Optimist," "Hope" could well be alluded to as a text book which could be perused with profit by both Christian and Spiritualist. "Hope" is the title, and "Hope" the dominating note. The book comes as a contradiction to the blind theory that true health and happiness can be attained without spiritual evolution and understanding. The author lays no claim to specialised knowledge, "but whose very freedom from such knowledge, perhaps," as the preface states, "helps him to maintain a sense of proportion," a quality which, if the truth be stated, is sadly lacking in the majority of modern publications. The author contends that "Modern Thought" lacks fundamental surety, but that there is now a dawning realisation in men's minds of the truth underlying the theory that the body is the chosen vehicle of the spirit. Four chapters are devoted to the ills to which man is subject, and to methods which might be successfully followed in effecting their removal. The final chapter is exclusively devoted to prayer. While some of the conceptions may not be acceptable to the majority of Spiritualists, nevertheless a perusal of "Hope" must at least inspire.—J.L.R.

"SANE OCCULTISM." By Dion Fortune. London: Rider & Co. 192pp. 5s. net.

The author pleads with investigators of occult subjects to retain an attitude of common sense and sanity in their studies. The following paragraph amply denotes the tone of the book: "Occultism is a mine of rich ore which well repays the working, and the fact that much of it requires smelting and refining should not deter us from the task. It is no pursuit, however, for the unstable-minded, the ignorant and the credulous. Three things are necessary for its safe pursuit—a live spiritual faith, a level head, and a sound knowledge of the psychology of the subconscious mind." Some curious notions are expounded by the author. As a commentary the volume is written with impressive vigour and can well be recommended to the painstaking inquirer.—J.L.R.

"LIBERATION." By Dr. S. A. Mellor. London: Constable & Co. Ltd. 335pp. 10s. net.

A collection of various sermons on widely different subjects, "Liberation" is written in a very clear and readable style. Apart from its theological conceptions, the book might be welcomed by the Spiritualist. Some passages show surprisingly clear reasoning, yet the ecclesiastical element runs freely throughout the book.—J.L.R.

"ALLOQUIA." By D. Marinus. London: C. W. Daniel Co. 151pp. 6s. net.

The story of some experiences and reflections of a medical practitioner, this book presents the life of a doctor from early learning to accomplishment. It opens with a foreword by Sir Arthur Conan Doyle, who states therein his inability to agree with the author concerning the withholding of the teachings and truths of Spiritualism from any individual. "How has my acceptance of Spiritualism effected my general religious belief?" asks the author. His reply is interesting: "Certainly it has led to a great modification of my agnostic standpoint. From believing practically nothing at all, I have come to believe a good deal; no doubt some would say too much, and others not enough. I have not gone back to the belief of my early days. I no longer accept the Bible as an inspired book, but believe, as Mrs. Stobart has so clearly shown in 'Ancient Lights,' that it is a book about a large number of more or less inspired people. I no longer think that we must adapt all our scientific and other knowledge to accord with its teachings." As a miscellany "Alloquia" is especially interesting.—J.L.R.

"SPIRITUAL DEVELOPMENT." By F. H. Haines, F.C.I.B. Herts.: Pure Thought Press. 158pp. 4s. net.

The newcomer into the Spiritualist movement who is anxious to know some of the elementary facts of mediumship and its development can be introduced to this book with

confidence. Besides setting out in clear and forceful language the fundamental qualifications and means for development, it gives the reader a very good grasp of what the word "mediumship" implies. The first portion of the volume is devoted to automatic scripts and trance addresses on the subject. Later the author gives some information which the student will find helpful on the various aspects of mediumship and the first steps for their development. We only wish that every potential psychic entered upon the development of his faculties with the same groundwork and view this volume encourages. The methods of the East, which have been instrumental in producing many remarkable mediums, receive a brief reference occasionally; and the communicators, who are almost wholly responsible for the volume, display a broad vision in their respective arguments. While we do not believe that this volume will be able to produce full mediums, it should do much effective work in clearing away some of the mysteries and misconceptions which, by the passing of years, have been woven around the subject with which it deals.—J.L.

"THE SCIENCE OF SEERSHIP." By Geoffrey Hodson. London: Rider & Co. 224pp. 7s. 6d. net.

The author of this work makes the claim that every individual possesses inherently the mediumistic faculty, and that eventually the psychic force will be developed by all. He deals in turn with mediumistic development, psychometry, discarnate life, clairvoyance in its relation to scientific research, and to the diagnosis of disease. A valuable portion of the book is also devoted to the psychic-sense organs in man, and their respective functions. His theory of the astral body is that it acts as a protective sheath for the lines of force travelling between the ego and brain. The remarks concerning discarnate life are interesting. Briefly he divides psychic investigators into two groups—the occult student and the Spiritualistic inquirer. The former, he says, bases his conviction or non-conviction on actual personal experience. To be an occult student one must necessarily also be a medium. The convinced Spiritualist, he asserts, arrives at his conclusions as a result of "second-hand, and even third-hand, experiences." By "second-hand" we understand he refers to the use of a medium; by "third-hand" the reading of books advocating the Spiritualistic principles and convictions. Some of the statements are scientifically challengable; some certainly worthy of investigation, and some for which a whole weight of evidence can already be procured. Generally speaking the book is very commendable. The method for psychic development advocated is the "meditative" form. In psychometric mediumship he believes that instrument able to attune his consciousness to that portion of divine mind of which the object psychometrised is the physical manifestation; to reproduce in his own vehicles the Akashic vibrations surrounding and impregnating the object; to convey the vibrations to his brain and from thence to the consciousness; to receive back into the brain the reply of the consciousness in the form of pictures and ideas; to express the result in words; whilst still watching the decoded vibrational effects, to change the focus of consciousness from the picture introduced to step in consciousness into the picture and to maintain full control and always use of the physical senses. If the mental, emotional, etheric and physical bodies are permitted to give full and true expression to all the human faculties, the author believes man will attain to as perfect physical health as is possible; that he will pass through the suggestive stages of his evolution with a minimum of suffering and decay, and so be free to turn his attention more exclusively towards the unfolding of the higher and more spiritual consciousness, which is his ultimate right.—J.L.

### BOOKS RECEIVED.

"OUR SIXTH SENSE." By Professor Charles Richet. Rider 7s. 6d.

"THE NEW DIVINITY." A Symposium. Kegan Paul. 10s. 6d.

"TEKA." By Patience Worth. Kegan Paul. 10s. 6d.

All books reviewed in THE TWO WORLDS can be obtained from the offices, 18, Corporation Street, Manchester, at the published price, plus postage.



CORRESPONDENCE.

THE S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in reporting the following income for August: Mrs. H. Ford, Hanley, proceeds from circle, 10s.; W. P., 2s.; Mrs. White, Ulverston, home circle, 10s.; Wombwell National Church, 2s. 6d.; H. Andrews, First National Church, Cardiff, 5s. Total, £1 4s. 6d.

The Committee are truly grateful for these special efforts this month, and feel sure others would help if they could only realise the needs of the old folks. Several of them are just able to keep out of the workhouse because of the small grant they receive monthly. The time for the Annual Appeal is close at hand. Please arrange some special effort to help us to carry on. All donations will be gratefully received by

MARY L. STAIR.

32B, North Street, Keighley, Yorks.

SUMMER LAND.

SIR,—The great Oxford Dictionary gives a newspaper reference of 1896 as the earliest use of this term to mean our heavenly home. But Andrew Jackson Davis used it in his "Herald of Progress" in 1861, and perhaps earlier. The term goes back to a poem entitled "The Summer-Land" in Dickens's "Household Words" for April 18th, 1857. Perhaps even earlier!

A. J. EDMUNDS.

Cheltenham, Pennsylvania.

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

SIR,—Having read the pertinent and thought-provoking article by Mr. W. H. Evans on the organisation of Spiritualism in South Wales, and the policy of the South Wales District Council, I am constrained to take up my pen in support of his attitude. I had the honour of presiding at the two inaugural meetings which established the South Wales Union, now known as the South Wales District Council. The Union was established to endeavour to co-ordinate the activities of mediums and churches in South Wales. A previous organisation, the South Wales Spiritualist Alliance, with which also I had been connected, became defunct, strangled by a similar attempt to dictate to mediums and churches as to what they should and should not do. I am sure nothing was further from the thoughts of those who established the South Wales Union than the dictatorial policy now being pursued. I have strongly protested by correspondence and conversation with officials and E.C. members, and pointed out the fallible nature of their intended policy, which past experience has shown is dangerous to the unity of the movement and, in my humble opinion, likely to be disastrous.

It is common religious history that priestly autocracy has proved a destructive boomerang, killing or crippling the "spirit" and "principle" of movements, and recoiling injuriously upon its wielders. As Mr. Evans rightly says, the movement is but a vehicle for the expression of Spiritualism, and when leaders of such a movement as ours take upon themselves the authority to decide where and under what conditions the spirit must use the medium, then it is time that all thoughtful and earnest Spiritualists should ask themselves whether they are the servants and co-operators of the arisen departed, or the tools of prejudiced leaders?

In conversation I have pointed out weaknesses, inconsistencies and impracticabilities of the suggested policy to E.C. members, whose strongest argument in support of their policy is, "What else can we do? We must do something!" In correspondence on this matter I have stated that I could not allow myself to be used to coerce unaffiliated Societies into affiliation. This brought a reply from the President of the S.W.D.C. that they did not wish to coerce unaffiliated Societies into affiliation. That being so, I am forced to the conclusion that their policy of boycotting unaffiliated Societies is with the object of extinguishing them, which is not much, if any, less reprehensible.

It is well known that there are unaffiliated churches whose usefulness, intelligence and spirituality, and the manner in which they are conducted, makes them worthy of ranking with the best of the affiliated churches. While,

on the other hand, there are affiliated churches the conducting of which makes them undesirable.

If the leaders of the S.W.D.C. are keen to "do something," let them get on with improving the status of their movement by demanding and providing, through education, efficient platform workers, whose ability as exponents and whose character and conduct will place them above reproach.

A. J. EDMUNDS,

Ex-Dipl., S.N.U. (Honoris Causa).

DEFINITIONS.

SIR,—Is it not about time for Spiritualists to settle once for all the meaning of the words they use, if their grand truth is to keep its promise and become world-wide? There is so much confusion in terms which should be fixed in a precise and definite manner universally. Man consists of body, soul and spirit—the physical body of flesh, the finer ethereal body or soul, and the spirit, the ego, the immortal divine self. People are constantly mixing up these terms and using them indiscriminately.

The Rev. Dorthea C. Dencer, for instance, begins her address, as published in your issue of July 25th, with "The philosophers of the materialistic and Spiritualistic schools admit man has a body, mind and soul." This is incorrect. It should be body, soul and spirit—spirit and mind are probably one. Science now thinks that the universal basic substance is mind.

Further on she says "man is a soul," and that "the soul of man reflects the attributes of God," and then "we are spirits here," and so on, using these terms interchangeably. Others are constantly doing the same thing, which must cause much perplexity to new comers.

This laxity and disorder should cease!

The fine article dictated to V. May Cottrell in the same paper uses correct terms, and is good reading. As quoted lately in your paper of June 28th, A. J. Davis stated it plainly and poetically; "The human soul is an organised 'silver lining' to the entire form, which at death serves as a beautiful body for the clothing of the 'golden spirit,' which is still more interior and divine—the dweller in the temple."

A. K. VENNING.

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

INFLUX FROM MEMORIES OF SPIRITS.

SIR,—Swedenborg accounts for the illusion of pre-existence by influx from the memories of our invisible companions ("Heaven and Hell," London, 1758, paragraph 256). Another explanation is the Myers-Lodge doctrine that our souls are fractional, and that a section of us dips down hither at one time, and another section at another. Julia held this doctrine after her death, and taught it to Stead in 1908. His daughter printed it in the 1914 edition of the famous other-world letters from the Maid of Illinois.

The question can also be approached from the more prosaic standpoint of heredity. Each of us has two parents, and they had two, until three hundred years back we find a thousand ancestors (provided no cousins have married). Now, these ancestors must necessarily influence us, not merely by blood and transmission of character, but by active association with their descendants from their present homes.

I wish to thank Mr. Tiddiman for his clear-headed article on the subject in the issue for August 16th, 1929.

A. J. EDMUNDS.

"THOU SHALT NOT"—There is a certain type of theft which is steadily growing in London, and to which no one has any objection, relates the *Sunday Dispatch*. It is the purloining of Bibles from hotels. An official of a society which provides the Bibles stated yesterday that supplies are having to be renewed more and more often. "But the quicker they vanish," she said, "the better we are pleased. That is precisely our aim in leaving them there. When a Bible disappears from an hotel room it means that someone has been interested in it." It also means that someone has become disinterested in the eight commandment. We wonder whether the interest in these Bibles is spiritual, intellectual or practical. We know what happened to most those which were distributed amongst troops during the war.

## SOCIETY ADVERTISEMENTS.

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

SUNDAY, SEPT. 22ND, at 2-30, LYCEUM.  
At 6-30 and 8-15, Mrs. GERSHON.  
MONDAY, at 3, Mrs. BUCHAN. At 8,  
MEMBERS' CLASS.

TUESDAY, at 8, OPEN CIRCLE.  
WEDNESDAY, at 3, Service on Colours  
by Mrs. PITT.

THURSDAY, at 3 and 8, Mrs. LANGFORD  
FRIDAY, WHIST DRIVE, at 8, 1/- each.  
SUNDAY, SEPT. 29TH, HARVEST FESTIVAL,  
MR. MAYO, of Liverpool.

**Manchester Society of Spiritualists.**  
38, MASKELL STREET.

SUNDAY, SEPT. 22ND, at 10-30, LYCEUM  
At 3 and 6-30, Mrs. WORTHINGTON  
MONDAY, at 8, Mr. R. MORGAN.  
TUESDAY, WHIST DRIVE. Admission 6d.  
WEDNESDAY, 3 & 8, Mrs. ARMSTRONG.  
SUNDAY, SEPT. 29TH, Mrs. YATES.

**Manchester Central Spiritualist Church**  
5, PARSONAGE, BLACKFRIARS STREET

SUNDAY, SEPT. 22ND, at 11 and 6-30,  
HARVEST SERVICES.

MR. E. S. G. MAYO (Liverpool).  
At 3, OPEN PUBLIC CIRCLE.

MONDAY, at 7-30, SALE OF FRUIT AND  
SOCIAL.

SUNDAY, SEPT. 29TH, Mrs. A. C. OATEN.

**Collyhurst National Spiritualist Church**  
COLLYHURST ST., MANCHESTER.

SUNDAY, SEPT. 22ND, at 10-30, LYCEUM  
At 3, OPEN CIRCLE.

At 6-30 and 8-15, Mr. ARSTALL.  
MONDAY, at 3 and 8, Mrs. RYDER.

WEDNESDAY, at 3 and 8, SERVICES.  
SUNDAY, SEPT. 29TH, HARVEST  
FESTIVAL.

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

SUNDAY, SEPT. 22ND, at 2-30, LYCEUM.  
At 6-45 and 8, Mr. J. CHAMBERLAIN

MONDAY, at 8, OPEN CIRCLE FOR  
HEALING and CLAIRVOYANCE.

TUESDAY, at 8, Mr. C. WHITTAKER.  
THURSDAY, at 8, Mrs. L. E. BOOTH

SATURDAY, at 8, OPEN CIRCLE.  
SUNDAY, SEPT. 29TH, Mrs. HOLT.

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

SUNDAY, SEPT. 22ND, at 2-30, LYCEUM.  
At 6-30 and 8-15, Mr. TINKER.

THURSDAY, at 3 and 8, Miss RENTON.  
SUNDAY, SEPT. 29TH, Mr. T. CONNOR.

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

SUNDAY, SEPT. 22ND, at 2-30, LYCEUM.  
At 6-30 and 8, Mrs. SHEPHERD.

MONDAY, at 3, SERVICE.  
At 8, Mr. OGDEN.

WED. & SAT. at 8, PUBLIC CIRCLES.  
THURSDAY, at 3 and 8, Mr. MUDD.

SUNDAY, SEPT. 29TH, Mr. R. LANE.

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

SUNDAY, SEPT. 22ND, at 10-30 and 2-30,  
LYCEUM.

At 6-30 and 8, Mrs. SMITH.  
MONDAY, at 3, Mrs. BRIDGE.

At 8, OPEN CIRCLE.  
TUESDAY, at 8, Mrs. KELLY.

WEDNESDAY, at 8, MANIFESTATION  
SEANCE by Mr. ARSTALL.

Silver Collection.  
THURSDAY, at 3 and 8, Mrs. HOLT.

SATURDAY, at 8, FLOWER SEANCE by  
MISS CADDICK.

## SOCIETY ADVERTISEMENTS.

**Boston Spiritualist Church and Lyceum**  
CHURCH LANE, BOSTON.

SUNDAY, SEPT. 22ND, at 10-30, LYCEUM  
[At 3, OPEN CIRCLE.

At 6-30, Mrs. COOKSON.

WEDNESDAY, at 8, OPEN CIRCLE.

**Pendleton Spiritualist Church.**  
New Address:

44, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, SEPT. 22ND, at 6-30,

Mr. G. F. KNOTT, B.S.L.U.

MONDAY, at 3, OPEN CIRCLE.

At 8, Mrs. DAVIES.

WEDNESDAY, at 3, Mrs. PITT.

THURSDAY, at 8, Mrs. CLEGG.

FRIDAY, at 8, OPEN CIRCLE,  
Mrs. WOLFENDEN.

WEDNESDAY, SEPT. 25TH, at 8,  
SPECIAL SEANCE.

Mediums: Mr. CORBYN and Miss

WILKINSON.

Admission by ticket, 1s. each.

LYCEUM every SUNDAY at 2-30.

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

SUNDAY, SEPT. 22ND, at 2, LYCEUM.  
At 3-15, CIRCLE, Mr. BOLD.

At 6-30 and 8, Mr. A. POOLE.

MONDAY, at 3 and 8, Mrs. SAVAGE.

TUESDAY, at 8, CIRCLE, Mrs. MORRIS.

WEDNESDAY, at 3 and 8, Mrs. PITT.

SUNDAY, SEPT. 29TH, Mrs. BENSON,  
HARVEST FESTIVAL.

Every SATURDAY, at 7-30, SOCIAL, 1s.  
Refreshments included.

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

SERVICES—SUNDAYS: LYCEUM at 9-30  
and 1-15. SERVICE, 3 and 6-30.

SEPT. 22ND.—MR. TYRER.

SEPT. 29TH.—MRS. GLOVER.

OCT. 6TH.—MR. HARRISON.

OCT. 13TH.—ANNIVERSARY, MADAME  
TICKELL.

**Hamilton National Spiritualist Church,**  
46, BRIDGE STREET, BIRKENHEAD.

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

SEPT. 22.—MR. ELY.

SEPT. 29.—MR. WAINWRIGHT.

OCT. 6.—MR. CONNOR.

OCT. 13.—Mrs. F. TAYLOR.

OCT. 20.—MR. A. WHYMAN.

Isle of Wight.

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

SERVICES EVERY SUNDAY AT 6-30.

At 3, LYCEUM.

THURSDAY, at 7.

Hon. Sec., Mrs. D. PERKIS, 78, Well  
Street, Ryde.

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

Resident Minister: Mr. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.

TUESDAY, at 8, PHENOMENA.

THURSDAY, at 3, PHENOMENA.

At 8, EDUCATIVE LECTURE and  
DISCUSSION.

FRIDAY, at 6, HEALING. Guild in at-  
tendance to give treatment to sufferers

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

## SOCIETY ADVERTISEMENTS.

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

SUNDAYS, at 11 and 6-30,  
ADDRESS and CLAIRVOYANCE.

TUESDAYS at 7-30 & THURSDAYS at  
CLAIRVOYANCE and SPIRIT MESSAGES.

THURSDAYS, at 7-30, ADDRESS and  
CLAIRVOYANCE.

Local Clairvoyant: Mrs. W. G. HAY

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

SUNDAY, SEPT. 22ND, at 11-15 and  
Mrs. PODMORE,

Address and Clairvoyance.

MONDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

**Brighton Spiritualist Church,**  
MIGHELL STREET HALL.

SUNDAY, SEPT. 22ND, at 11-15 and  
Mrs. CANNOCK,

Address and Clairvoyance.

MONDAY, at 7-45, PUBLIC HEALING  
CIRCLE.

WEDNESDAY, at 8, PUBLIC MEETING.

**Dover Spiritualist Society,**  
CANNON HALL (entrance MARKET ST.)

SATURDAY, SEPT. 21ST, at 7-30, and  
SUNDAY, SEPT. 22ND, at 11 and 6-30,  
HARVEST. Mrs. CROWDER, S.N.U.

Address and Clairvoyance.

SUNDAY, SEPT. 29TH, Mrs. S. D. KEET

**Eastbourne Spiritualist Society,**  
DICKENS FELLOWSHIP HALL,  
UPPERTON ROAD.

SUNDAY, SEPT. 22ND, at 3-30,  
MADAME MORRELL.

At 6-30, PROFESSOR BRANZLE.  
After-circle at 8.

THURSDAY, at 8, OPEN CIRCLE  
Mediums present.

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

SUNDAY, SEPT. 22ND, at 6-30,  
Mr. F. WHITMARSH, President of  
L.D.C.

ALL ARE WELCOME.

**Ramsgate National Spiritualist Church**  
CHATHAM STREET, RAMSGATE.

SATURDAY, SEPT. 21ST, at 7, and  
SUNDAY, SEPT. 22ND, at 3 and 6-30.

Mrs. GOODE.

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

SUNDAY, SEPT. 22ND, at 7,  
Mr. PUNTER,

Address and Clairvoyance.

WEDNESDAY, at 7-30, Mrs. NUTLANDS.  
Address and Clairvoyance.

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

SUNDAY, SEPT. 22ND, at 11 and 6-30,  
Mr. W. G. HIBBINS.

THURSDAY, at 8, Mrs. S. PODMORE.

**Sutton Spiritualist Society,**  
10-OPERATIVE HALL, BENEHILL STREET

SUNDAY, SEPT. 22ND, at 6-30,  
Mr. ERIC SISSONS,

Address and Clairvoyance.



**SOCIETY ADVERTISEMENTS.**

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, SEPT. 22ND, at 11 and 6-30,  
MRS. FILLMORE.

THURSDAY, at 3, MEMBERS ONLY.  
At 6-30, for Public, Mrs. MAUNDER.

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

SUNDAY, SEPT. 22ND, at 6-30,  
SERVICE.

Circle follows Service.  
MONDAY, at 3, LADIES' OWN,  
SERVICE.

WEDNESDAY, at 8, SERVICE.

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

SUNDAY, SEPT. 22ND, at 7,  
MRS. L. CORNWELL.

Address and Clairvoyance.  
After Service, Open Circle.

WEDNESDAY, at 8, OPEN DEVELOPING  
CIRCLE.

SUNDAY, SEPT. 29TH, Mr. J. WAITE.

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

SUNDAY, SEPT. 22ND, at 11,  
MR. WHITE and Mrs. TREADGOLD.

At 6-30, ALDERMAN D. J. DAVIS,  
At 3, LYCEUM.

MONDAY, at 3, Miss BARBER.

THURSDAY, at 8, Mrs. E. EDEY,  
Clairvoyance.

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

SUNDAY, SEPT. 22ND, at 11, CIRCLE.  
At 6-30, Mrs. STOCKWELL, Address  
and Clairvoyance.

At 7-30, HEALING CIRCLE  
and PSYCHOMETRY.

SUNDAY, SEPT. 29TH, Mrs. F. LANE.

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

SUNDAY, SEPT. 22ND, at 7,  
MR. MURRAY NASH.  
MUSIC BY ORCHESTRA.

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

SUNDAY, SEPT. 22ND, at 11,  
MISS MARION MORETON.

At 7, Mrs. NUTLAND.

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

LYCEUM every SUNDAY at 3.

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

FRIDAY, SEPT. 20TH, at 7-30,

Mrs. CHESTERMAN, Floral Readings

SUNDAY, SEPT. 22ND, at 7, Mrs. EDEY.

FRIDAY, SEPT. 27TH, Miss THORNDICK.

SUNDAY, SEPT. 29TH, Mrs. M. MORRIS.

**Central London Spiritualist Society.**

**SOCIAL EVENING,**

SATURDAY, SEPT. 28TH, at 6-30, at  
PRIEST'S COURT, FOSTER LANE,  
CHEAPSIDE, E.C.

Admission, 6d.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, SEPT. 22ND, at 11-15, MORN-  
ING SERVICE.  
At 3, LYCEUM.

At 7, Mrs. H. PRIOR, Address and  
Clairvoyance.

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

TUESDAY, at 8, Members' Circle.

THURSDAY, at 8-15, Public Circle.

SUNDAY, SEPT. 29TH, Miss L. THOMAS.

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

SUNDAY, SEPT. 22ND, at 11.

MR. MURRAY NASH.

At 6-45, Miss A. E. WHITE and  
Mrs. J. HAMMERTON.

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

SUNDAY, SEPT. 22ND, at 11, OPEN  
CIRCLE. At 3, LYCEUM.

At 6-45 for 7, Mrs. REDFERN,  
Address and Clairvoyance.

SUNDAY, SEPT. 29TH, Mrs. CALWAY,  
Clairvoyance and

LONDON LYCEUM DISTRICT COUNCIL.

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

SUNDAY, SEPT. 22ND, at 6-30.

MISS JOAN PROUD,

Address and Clairvoyance

WEDNESDAY, at 3, CIRCLE. At 8,  
REV. G. NASH.

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

SUNDAY, SEPT. 22ND, at 7.

MR. F. J. VERNON and Mrs. DUNN.

At 8-45, OPEN DEVELOPING CIRCLE.

THURSDAY, at 8, Miss M. MORETON.

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

SUNDAY, SEPT. 22ND, at 3, LYCEUM.  
At 6-30, REV. GEO. COLE.

WEDNESDAY, at 7-45, REV. GEO. COLE.

SUNDAY, SEPT. 29TH, MR. W. E. JONES.

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

SUNDAY, SEPT. 22ND, at 11-15, Mrs.  
REDGRAVE. At 3, LYCEUM.

At 7, HARVEST FESTIVAL,  
Miss LILY THOMAS.

WEDNESDAY, at 8, Mrs. G. KENT.

SUNDAY, SEPT. 29TH, DR. W. J.  
VANSTONE.

**The Spiritualist Fellowship,**  
(KENTISH TOWN),  
"THIRTEEN," MORTIMER TERRACE,  
HIGHGATE ROAD.

Cars 7, 15, 25, Gordon House Stop.

SUNDAY, SEPT. 22ND, at 7,

"THE TEACHER."

THURSDAY, at 3 and 8, Mrs. GEORGE.

SUNDAY, SEPT. 29TH, Mrs. Y. STOTT.

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

SUNDAY, SEPT. 22ND, at 7,

MISS CECIL PRESTON,

Impressions of Spiritualism in America  
THURSDAY, at 8, Miss EVA CLARK,  
Address and Clairvoyance.

SUPPORT OUR ADVERTISERS.

**SOCIETY ADVERTISEMENTS.**

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

SUNDAY, SEPT. 22ND, at 11-15, PUBLIC  
CIRCLE. At 3, LYCEUM.

At 7, Miss EVA CLARK.

TUESDAY, at 3, Mrs. MELLOY.

At 7-30, HEALING CIRCLE.

THURSDAY, at 8, DISCUSSION GROUP.

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

SUNDAY, SEPT. 22ND, at 11-30, CIRCLE.  
At 3, LYCEUM.

At 7, Rev. G. NASH.

THURSDAY, at 8, Mrs. C. YOUNG.

SUNDAY, SEPT. 29TH, HARVEST  
FESTIVAL. MR. DIMSDALE STOCKER.

**Hackney Spiritualist Church,**  
240A, AMBURST ROAD, N.

SUNDAY, SEPT. 22ND, at 3, LYCEUM.  
At 7, Mrs. A. DE BEAUREPAIRE.

MONDAY, at 3, CLAIRVOYANCE.  
At 8, Mr. DUNN.

TUESDAY, at 8, MEMBERS ONLY.

THURSDAY, at 8, OPEN CIRCLE.

FRIDAY, at 8, LYCEUM MEETING

SUNDAY, SEPT. 29TH, Mrs. MADDISON.

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

SUNDAY, SEPT. 22ND, at 3, LYCEUM.  
At 6-30, MR. GILBERT MANION,  
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. 29TH, Mrs. E. BAPITRO

**Hanwell Spiritualist Church**  
120, UXBRIDGE ROAD.

SUNDAY, SEPT. 22ND, at 3, LYCEUM.  
At 7, SERVICE.

WEDNESDAY, at 3, PSYCHOMETRY.

THURSDAY, at 8, SERVICE AS USUAL.

FRIDAY, at 8, FREE HEALING CIRCLE.

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

SUNDAY, SEPT. 22ND, at 11, SERVICE.  
At 7, MR. GEORGE BARKER.

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

WEDNESDAY, at 8, Mrs. BARKER.

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

SUNDAY, SEPT. 22ND, at 6-30,  
Mrs. CLEMENT,

Address and Clairvoyance.

WEDNESDAY, at 7-30, SOCIAL.

SUNDAY, SEPT. 29TH, MR. E. SPENCER

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

SUNDAY, SEPT. 22ND, at 6-45,  
Mrs. BALMER,

Address and Clairvoyance.

At 8, HEALING CIRCLE.

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

SUNDAY, SEPT. 22ND, at 6-45,  
Mrs. BROWN JOHN.

WEDNESDAY, at 3, LADIES' GUILD.

Mrs. FILLMORE. At 8, SERVICE.

LYCEUM every SUNDAY, at 3.

## SOCIETY ADVERTISEMENTS.

**Ilford Psychical Research Society,**  
CLEMENTS ROAD, ILFORD.

SUNDAY, SEPT. 22ND, at 7,  
HARVEST FESTIVAL.

Mrs. G. ELLIOTT,

Address and Clairvoyance.

THURSDAY, at 3, LADIES' MEETING,  
Mrs. A. TOFFNELL.

FRIDAY, at 8, Miss L. GEORGE.

SUNDAY, SEPT. 29TH, Mr. C. G. BOTHAM

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

SUNDAY, SEPT. 22ND, at 6-30,  
Mr. G. W. COLMAN.

MONDAY, at 8, in Small Hall,  
Mrs. E. EDEY.

**Kingston Spiritualist Church,**  
VILLIERS ROAD, KINGSTON.

SUNDAY, SEPT. 22ND, at 11, Mr. & Mrs.  
KIRBY. At 3, LYCEUM.

At 6-30, Mr. & Mrs. HUMPHRIES.

WEDNESDAY, at 7-30, Miss L. GEORGE.

FRIDAY, at 8, MEMBERS' CIRCLE and  
FREE HEALING.

SUNDAY, SEPT. 29TH, Mr. H. VANSTONE

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

SUNDAY, SEPT. 22ND, at 6-45,

Mr. OSBORN, Address & Clairvoyance

THURSDAY, at 7-45, Mrs. DONALDSON.

SUNDAY, SEPT. 29TH, at 6-45, Address  
and Clairvoyance.

THURSDAY, OCT. 3RD, Mr. E. KEITH.

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

SUNDAY, SEPT. 22ND, at 11-15, CIRCLE.  
At 2-45, LYCEUM.

At 6-30, Mrs. REDFERN,

Address and Clairvoyance.

MONDAY, at 3, LADIES' OWN,

Mr. EDMUND SPENCER,

At 8, PUBLIC HEALING CIRCLE.

TUESDAY, at 8, STUDY GROUP.

WEDNESDAY, at 8, Mrs. G. COOKE,  
Address and Clairvoyance.

**Little Ilford Christian Spiritualist  
Church,**

THIRD AVENUE, MANOR PARK, E.

SATURDAY, SEPT. 21ST, at 8, WHIST  
DRIVE. 1/-.

SUNDAY, SEPT. 22ND, at 11, THANKS-  
GIVING SERVICE, Mr. WATSON.

At 3, LYCEUM.

At 7, Mr. KAHL and Miss BARBER.

MONDAY, at 3, LADIES' MEETING, Mrs.  
ELLIOTT.

TUESDAY, at 8, HEALING SERVICE.

WEDNESDAY, at 8, Mr. G. T. GWINN.

THURSDAY, at 3-30, INVESTIGATORS'  
CIRCLE.

SATURDAY, SEPT. 28TH, WHIST DRIVE.

THURSDAY, OCT. 10TH, DR. VANSTONE.

SATURDAY, OCT. 19TH, HOUSEHOLD  
SALE.

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

SUNDAY, SEPT. 22ND, at 11, HEALING  
CIRCLE. At 3, LYCEUM.

At 6-30, Mr. K. REYNOLDS.

THURSDAY, at 3, SERVICE.

At 8, Miss L. THOMAS.

SUNDAY, SEPT. 29TH, Mrs. E. CLEMENT.

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

SUNDAY, SEPT. 22ND, at 11,

OPEN CIRCLE.

At 6-30, MADAME STELLA FORD,  
Address and Clairvoyance.

THURSDAY, at 8, OPEN CIRCLE.

## SOCIETY ADVERTISEMENTS.

**Streatham Christian Spiritualist Church**  
TUDOR HALL, Adjoining Streatham  
Library.

SUNDAY, SEPT. 22ND, SERVICE AND  
CIRCLE.

At 3, HEALING CIRCLE.

At 6-30, Mrs. PIKE, Address and  
Clairvoyance.

WEDNESDAY, at 3, LADIES' MEETING,  
Mrs. REDFERN.

At 8, Mrs. REDFERN.

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

SUNDAY, SEPT. 22ND, at 11-30, CIRCLE.  
At 7, Mrs. B. PETZ,

Clairvoyant Artist.

THURSDAY, at 8-15, Mrs. T. TING,  
Address and Clairvoyance.

SATURDAY, at 7-30, SOCIAL EVENING

SUNDAY, SEPT. 29TH, and MONDAY,  
SEPT. 30TH, Mrs. W. L. TULLETT.

LYCEUM every SUNDAY at 3.

HEALING CIRCLE, TUESDAYS at 8.

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

SUNDAY, SEPT. 22ND, at 11,  
Mr. HEIGHTON.

At 3, LYCEUM.

At 6-30, Mr. T. W. ELLA.

TUESDAY, at 8, HEALING CIRCLE.

WEDNESDAY, at 3, LADIES' MEETING.

THURSDAY, at 8, AN EVENING OF  
CLAIRVOYANCE.

SUNDAY, SEPT. 29TH, HARVEST  
FESTIVAL, Mrs. MARY CROWDER.

**Surbiton Christian Spiritualist Church**  
MAPLE ROAD, SURBITON.

SUNDAY, SEPT. 22ND, at 11-15, LYCEUM  
At 3, Address by a Member and  
Psychometry.

At 6-30, Mrs. BEAUMONT SIGALL,  
Address and Clairvoyance.

WEDNESDAY, at 3, PSYCHOMETRY.

At 7-30, Rev. DOMINIC MILLS, Address.  
Mrs. BETTS, Psychometry.

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

SUNDAY, SEPT. 22ND, at 11,

Mrs. JULIE SCHOLEY.

At 6-30, Mr. G. LLOYD WILLIAMS

WEDNESDAY, at 8, Mr. P. O. SCHOLEY,  
Address and Clairvoyance.

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

SUNDAY, SEPT. 22ND, at 7,

MISS MADDISON,  
Address and Clairvoyance.

Lyceum Sunday School at 3.

WEDNESDAY, at 3, LADIES' MEETING.

THURSDAY, 7 to 8, HEALING.

8 to 9-30, DEVELOPING CIRCLE.

SUNDAY, SEPT. 29TH, Mrs. YORKE,  
Address and Clairvoyance.

**West Ealing Spiritualist Church,**  
HESSEL ROAD.

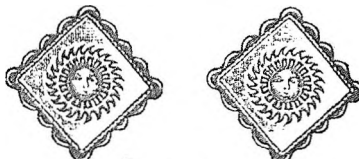
SUNDAY, SEPT. 22ND, at 6-45,

Mrs. CALWAY,  
Address and Clairvoyance.

WEDNESDAY, at 7-45, Mr. WHITE,  
(Address) and Mrs. TREADGOLD.

**How to Train the Memory.** By H.  
ERNEST HUNT. 1/1<sup>1</sup>/<sub>2</sub>, post free.

## The International Spiritualists' Badge.



The Council of the International  
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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 deekle border signifying  
the human race.

The design may be obtained as a  
screw-in Stud or as a Brooch, in  
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**COLLYHURST NATIONAL SPIRITUALIST CHURCH, Collyhurst Street, Manchester**

**Special Harvest Festival Services, Sunday, Sept. 29th, at 3 & 6-30.**

Speaker: Mr. J. TINKER. All are Welcome.

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**THURSDAY, 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.**

**SOCIETY ADVERTISEMENTS.**



**SUNDAY, SEPT. 22ND, at 7, \*  
Mr. & Mrs. BILLETTE. \*\*  
WEDNESDAY, SEPT. 25TH, at 7-30, \*  
Miss JOAN PROUD. \*\*  
After Circles at close of services. \*\*  
HEALING & DEVELOPING CLASSES. \*\*  
SATURDAY EVENING—  
HOME CIRCLES at 7-45 p.m. \*\*  
Ask for Monthly Programme. \*\*  
\*\*\*\*\***

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

**SUNDAY, SEPT. 22ND, at 11-15, SERVICE  
At 7, Rev. J. J. WELCH.  
WEDNESDAY, at 8, Mrs. CORNWELL  
LYCEUM every SUNDAY at 3.**

**BIRTHS, MARRIAGES AND TRANSITIONS.**

**BIRTH.**  
**BOWMER.**—On Monday, Sept. 9th, at Felstead Gardens, Ilford, Essex, Maud, wife of Reg. Bowmer (nee Robinson), the gift of a daughter.

**TRANSITION.**  
**KENDAL.**—Passed to the higher life at the age of 87, William Kendal, on Sept. 28th, and was interred at Idle Cemetery from the residence of his daughter, Mrs. Bolton, Whetley Street, Bradford. Thanking friends for floral tributes.—E. BOLTON.

**THE BLUE ROOM.**

Being the Absorbing Story of the Development of Voice Communication in broad daylight with Souls who have passed into the Great Beyond.

By **OLIVE CHAPMAN** and His Journalist Friend, G.A.W.

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**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.

**LILIAN KAY**, Massage and Healing. Diagnosis by control. Visits or receives patients by appointment. Write 40, Mountfield Road, Finchley, N.3.

**MISS B. D. MANSFIELD** holds a Circle every Wednesday and Friday at 8. Clairvoyance and Spirit Messages.—4, Westmoreland Street, Victoria, S.W.1

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

**MISS MARIAN MORETON**, Clairvoyant Psychometrist. Daily 11 to 5. Week-end excepted. Open Circle, Tuesday, 3. 64, Newman Street, Oxford Street, W.1.

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

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

**MR. WATSON**, the Healer (Control, "YARA"), receives patients daily by appointment at 140, Regents Park Rd. N.W.1. Phone: Primrose Hill 0772. Healing Circle every Wednesday at 7-30

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

**Mrs. Moss**, Mondays, at 8, Developing 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.

**RONALD BRAILEY**, Clairvoyant. Daily 11 to 6. Circles. Tuesdays and Fridays at 8. 90, Sunny Gardens. Bus 605 Golders 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.

**VERA MERVYN**, Renowned Trance Medium. Sunday, 7 p.m., Psychometry. Thursday, 3-30, "At Home." Tuesday and Friday, Developing Classes, 8 p.m. 52, Pennard Road, Shepherd's Bush, London, W.22.

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**SPEAKERS' OPEN DATES.**

**Mrs. MAUD EVANS** has a few vacant dates for week-days for 1929-30. Speaker, Clairvoyant, and Psychometrist.—26, Beckway Road, Norbury, S.W.16.

**SKIPTON CHRISTIAN SPIRITUAL FELLOWSHIP.**—Will Speakers wishing to book for week-ends with the above Church for 1930 please communicate with the Secretary, G. SMITH, 73, Brougham Street, Skipton, stating terms.

**WORTHING.**—**WALTER THOMPSON** desires to state he has resigned his Secretaryship of the Spiritualist Church.

**INTERESTING Business** for sale, or take partner. Good opportunity for those fond of antiques, etc. London Box S.G.E.; **TWO WORLDS OFFICE.**

**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.

## LONDON DISTRICT COUNCIL DISCUSSION GROUP.

Meetings held at MINERVA ROOMS, 144, HIGH HOLBORN (Near British Museum Station).  
 Commencing MONDAY, SEPT. 30TH, Rev. GEO. COLE (Dipl. S.N.U.). "Hypnotism," and Demonstrations.  
 OCTOBER 7TH and 21ST, BOOK DISCUSSION. "Spirit Teachings," by Stainton Moses (M.A. Oxon.).  
 OCTOBER 14TH, Rev. GEO. WARD. "Where Does Personal Responsibility Commence and Finish?"  
 OCTOBER 28TH, Mr. G. F. BERRY (Sec., S.N.U.). "The Influence of Spiritualism on Modern Science, Philosophy and Religion."  
 EVERYONE WELCOME. See Weekly Announcement in this paper.

## COSMOS CENTRE.

A GARDEN FETE will be held at "KENMORE" 58, BEULAH HILL, UPPER NORWOOD, on SATURDAY, Sept. 28th, 1928.

Patrons: THE DUCHESS OF HAMILTON, VISCOUNTESS MOLESWORTH, ETC.

The Fete will be opened by PRINCESS ASTAFIEVA, who will be supported by her noted Troupe of Dancers.

Several Well-known Clairvoyants, Palmists and Astrologers have offered their services.

ADMISSION BY PROGRAMME, 1/-.

## WALTHAMSTOW SPIRITUALIST CHURCH AND INSTITUTE, Vestry Road.

HARVEST FESTIVAL, Sunday, Sept. 22nd. Services at 3 and 7.

Mrs. FLORENCE KINGSTONE, Address and Clairvoyance.

Week-day Meetings: OPEN CIRCLE, Monday at 8. LADIES' MEETING, Wednesday at 8. FREE HEALING SERVICE, Thursday at 8. SOCIAL and DANCE, Friday at 8. WHIST DRIVE, Saturday, at 8.

## Spiritualism for a New District.

The light and truths of Spiritualism will shortly be carried to NEW SOUTHGATE, for on SUNDAY, SEPT. 29TH, at 7 p.m., an OPENING SERVICE is to be held at the ADULT SCHOOL, PALMERS ROAD. Mrs. ARNOLD will be the speaker and clairvoyant. Further particulars will be given in the advertisement columns of the next issue of this paper.

## 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 volume.

MONDAY, SEPT. 23RD, at 3 and 7, Mrs. LINES.

TUESDAYS at 3, Rev. J. J. WELCH. 6 to 8, Miss DAUNTON. At 7, Mr. E. KEITH.

WEDNESDAYS at 3-15, Mrs. BETTS (also Fridays, 3 to 6). At 7, Mr. E. KEITH.

THURSDAYS, Mrs. GABRIEL, 3 to 6. Mrs. MIDDLETON, 6 to 8.

FRIDAYS at 3, Mr. E. KEITH. At 7, STUDY GROUP, Mr. ANTEN.

Hours: 12 to 7 (Closed Saturdays and Sundays). VISITORS WELCOME. ETHEL A. KNOTT.

## TEMPLES OF LIGHT.



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THE HEAD TEMPLE, 58, Southwark Bridge Road, S.E.1. (Hop. 1272). SUNDAY, SEPT. 22ND, at 7, HARVEST FESTIVAL, Mrs. ARNOLD. MONDAY, at 3, Psychometry, Mrs. C. SMITH. THURSDAY, at 8, Miss HEARNS. SATURDAY, at 8, Mr. WELCH. DEVELOPING CIRCLES SUNDAY, at 11; TUESDAY, at 7; WEDNESDAY, at 4; THURSDAY, at 6. SATURDAY, at 11. 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. 22ND, at 7, Miss Moreton.

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

## THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

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

SATURDAY, SEPT. 21ST, at 8, Mr. C. BURTENSHAW, Psychometry.

SUNDAY, SEPT. 22ND, at 7, Mons. M. MARISINI, Address; Mrs. BUTLER, Clairvoyance. At 8-45, AFTER CIRCLE.

SATURDAY, SEPT. 28TH, Mr. R. THORNTON, Floral Psychometry.

SUNDAY, SEPT. 29TH, Mrs. E. A. RAYFIELD.

MONDAYS, at 8, DEVELOPING CIRCLE. THURSDAYS, at 8, OPEN CIRCLE.

All Meetings, except Mondays, open to Non-Members.

## OCCULT RESEARCH SOCIETY AND SPIRITUALIST CHURCH,

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SUNDAY, SEPT. 22ND, at 3-30, CHILD-NAMING SERVICE by Spirit Guide, "Dr. Truman."

At 6-30, ANNIVERSARY and HARVEST THANKSGIVING SERVICE, MR. P. S. MILLS-TANNER.

SEPT. 29TH, at 3-30, Mrs. HAMMERTON. At 6-30, SNOWDEN HALL, Esq., J.P.

MONDAYS, at 8 p.m., HEALING and STUDY CLASSES.

FREE. ALL ARE WELCOME.