

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. 2217—Vol. XLIII.

FRIDAY, MAY 23, 1930.

PRICE TWOPENCE.

MARYLEBONE SPIRITUALIST ASSOCIATION, LTD.,
ÆOLIAN HALL, New Bond Street, W.
PUBLIC WORSHIP: SUNDAYS AT 6-30.

SUNDAY, May 25th, at 6-30,

REV. DRAYTON THOMAS, ADDRESS.

Mrs. E. M. NEVILLE, CLAIRVOYANCE.

Silver Collection on entrance.

PLEASE NOTE CHANGE OF ADDRESS

At Headquarters:

MARYLEBONE HOUSE, 42, RUSSELL SQUARE, W.C.1.

Tel.: Museum 0676.

Participation in the following activities is confined to
Members and Associates.**MEETINGS for PSYCHOMETRY and CLAIRVOYANCE.**

Monday, May 26th, at 3, Psychometry, Mrs. CANNOCK
Tuesday, May 27th, at 7-30, Clairv'ce, Miss L. THOMAS
Thursday, May 29th, at 7-30, Clairv'ce, Mrs. E. NEVILLE
Friday, May 30th, at 7-30.

Group Seances for Trance and Normal Clairvoyance.

Tuesday, May 27th, at 7-30 .. Mr. VOUT PETERS
Wednesday, May 28th, at 3 .. Mrs. E. M. NEVILLE

SEANCES for DIRECT VOICE.

Monday at 8, Wednesday at 3, and Friday at 8 ..
Mrs. HENDERSON

Lecture, Monday, May 26th, at 7-30 by Mr. HAROLD
CARPENTER on "Psycho Sensitives."

HEALING.

Every Wednesday, at 2-30 and 7, "MEDICINE MAN,"
the Control of Mr. JONES, will Diagnose and give Treatment.
No charge is made, but a Silver Collection will be taken to
defray expenses.

PRIVATE SITTINGS can be arranged with the following
Mediums:—

Mrs. ESTELLE ROBERTS Mrs. CANNOCK Mr. G. BOTHAM
Mr. VOUT PETERS Mrs. MORRELL Miss L. THOMAS

LIBRARY.

Nearly 2,000 volumes. Open daily except Saturdays.

YEARLY SUBSCRIPTION: Members, 10/-, Associates, 1/6.
All correspondence to the Secretary, FRANK HAWKEN.

North London Spiritualist Association,

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SUNDAY, MAY 25TH, at 11, Miss MARIAN MORETON.
At 7, Captain JACK FROST.

WEDNESDAY, MAY 28TH, at 8, Mrs. MARY CROWDER.

SUNDAY, JUNE 1ST, at 11, Mr. ERNEST MEADS.
At 7, Mrs. ANNIE PATTERSON.

After-Circle at the close of the Sunday Evening Service.

FREE HEALING every FRIDAY at 7.

LYCEUM every SUNDAY, at 3.

LONDON SPIRITUAL MISSION,

13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, MAY 25TH, at 11, Miss LILY FORD.

At 6-30, Mr. ERNEST BEARD.

WEDNESDAY, MAY 29TH, at 7-30, Mrs. A. PATTERSON,

Rochester Square Spiritualist Temple,

CAMDEN ROAD, CAMDEN TOWN, N.W.

SUNDAY, MAY 25TH, at 11, Mr. BOLTON, Sec., L.D.C.

At 3, LYCEUM. At 6-45, Mr. R. R. THORNTON.

MONDAY, at 8, WOMEN'S GUILD. At 8, CIRCLE.

THURSDAY, at 8, Mrs. YORK.

SATURDAY, at 3 and 8, SEANCES conducted by Mr. & Mrs.
WHYMAN, of Hanley.SUNDAY, JUNE 1ST, Mr. & Mrs. WHYMAN, who will also
be present each day during the week.

FREE HEALING: SUNDAYS at 3, TUESDAYS at 7.

WIMBLEDON SPIRITUALIST CHURCH,

Accepting the Leadership of Jesus Christ.

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

SUNDAY, MAY 25TH, at 11 and 6-30, Mr. & Mrs. WHYMAN,
Address, Spirit Descriptions and Messages.Also on WEDNESDAY, THURSDAY and FRIDAY, at 7-30,
Mr. & Mrs. WHYMAN.

Addresses, Spirit Descriptions and Messages.

HEALING (No Charge): Mondays, Tuesdays and Thursdays,
10 a.m. to 8 p.m. Wednesdays, 3 to 6 p.m.**THE BRITAIN CORRESPONDENCE COURSE OF
PSYCHIC TUITION.**

THE WORLD'S BEST.

PSYCHOSENSICS

CLAIRVOYANCE
CLAIRAUDIENCE
PSYCHOMETRY
HEALING

PERSONAL MAGNETISM
MIND POWERS
HEALTH
SUCCESS

Send 1 stamp for Pamphlets.

SECRETARY, PSYCHOSENSIC INSTITUTE,

28, St. Stephen's Road, London, W.2.

A BOOK ALL PSYCHIC STUDENTS SHOULD BUY.

"SYMBOLS AND THEIR INTERPRETATION."

By F. BRITAIN.

Post free, 1/8, or 1/6 from your bookseller.

**HUMAN PERSONALITY AND ITS
SURVIVAL OF BODILY DEATH.**

By F. W. H. MYERS.

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

PRICE 3/6, post paid 3/10.

STANDARD WORK by an eminent Scholar and close
Student, whose many years of research work have made
this a TEXT BOOK.One of the leading works on this subject, and should
be read by every investigator.

THE TWO WORLDS OFFICE, MANCHESTER.

BRITISH COLLEGE OF PSYCHIC SCIENCE, LTD.
15, QUEEN'S GATE, LONDON, S.W.7. Tel.: Western 3981.
HON. PRINCIPAL: MRS. CHAMPION DE CRESPIGNY.

Syllabus on Application.

Best Equipped Centre for the Study and Demonstration
of Psychic Science in Britain.
For Membership and Experiments apply to the Hon. Sec.

"PSYCHIC SCIENCE."

VOL. IX. No. 4. APRIL, 1930.

Article by ARTHUR J. HILL, with Portrait.
MADAME LOTTE PLAAT, a Fine Psychometrist, with Portrait.
Teleplasmic Thumb Prints. Finely Illustrated.
Remarkable Recent Experiences with "Margery."
Also other valuable articles.

EDITOR: STANLEY DE BRATH, M.I.C.E.

Can be obtained from the College, 2/9 post free; 11/- yearly.
Sample Copy Free.

THE "W. T. STEAD" BORDERLAND LIBRARY, 5, Smith Square, Westminster, S.W.1.

(Four minutes from the Houses of Parliament).

Telephone: VICTORIA 0587

Hon. Secretary MISS ESTELLE STEAD

The Lending Library contains hundreds of books on Psychic
subjects. Fully Classified Catalogue, 2s. 7d.

Open daily, 11 to 1—2-30 to 6. (Closed Saturdays & Sundays)

PRIVATE APPOINTMENTS.

Psychic Photography MRS. DEANE
Trance Mediumship ... MRS. BARKER, MRS. G. P. SHARPLIN

MRS. GARRETT, MRS. CANTLON

Clairvoyance or Trance ... MRS. ROUS, MRS. LIVINGSTONE
MISS CAMPBELL

Ouija Board and Automatic Writing ... MRS. HESTER DOWDEN

CLASSES.

TUESDAYS, at 3, Class for Psychical Development, MRS.
SHARPLIN

WEDNESDAYS, at 3, Circle for Clairvoyance, May 28th, MRS.
LIVINGSTONE

THURSDAYS, at 3, Class for Development, MISS EARLE and
MRS. LIVINGSTONE

THURSDAYS, at 5-30, Devotional Group ... MISS STEAD

FRIDAYS, Class for Development ... MRS. CAMPBELL

SPECIAL NOTICE.

FRIDAY, May 30th, "At Home," 3-30 to 5-30. MR. KIRKBY
and MR. JOHNSON (through MRS. SINGLETON) on "The Origin
of the Reflectograph." Followed by discussion. Members
Free. Non-Members, 1/- Tea, 9d.

THE PHAINO

REGISTERED No. 7241602.

A NEW INSTRUMENT FOR PSYCHICAL INVESTIGATION.

Long experience has shown that intelligent com-
munications can be obtained by many people by the
aid of an alphabet and pointer, or other suitable
instrument.

"THE PHAINO" is a scientifically constructed
instrument in which friction has been reduced to a
minimum. It will enable one or two persons to con-
duct private experiments in their own homes without
outside assistance, and the communications received
are thereby prevented from becoming public property.
It enables you to be your own medium, and to check
or confirm messages received in other ways.

5/- post paid.

WHOLESALE AGENTS AND MANUFACTURERS:
"THE TWO WORLDS" PUBLISHING CO.,
18, CORPORATION STREET, MANCHESTER.

BOOKS ON SPIRITUALISM.

All Books in print dealing with Spiritualism and allied
subjects can be had from THE TWO WORLDS PUBLISHING CO.,
MANCHESTER, on receipt of the published price, plus postage.

THE TWO WORLDS possess the Largest Stock of Spiritu-
alistic and Occult Books in the United Kingdom.

Fourth Annual Spiritualists' Summer School.

THREE WEEKS.

July 26th to August 16th, 1930,

WILL MEET AT

The College, Walliscote Road,
Weston-super-Mare.

LECTURERS:

FIRST WEEK .. ERNEST W. OATEN, D.N.U.

SECOND WEEK .. JAMES WOODLAND, D.N.U.

THIRD WEEK .. GEORGE COLE, D.N.U.

Terms: Three Guineas per Week per Person.

LECTURES, SOCIALS AND EXCURSIONS.

Forms of Application and Particulars from
GENERAL SECRETARY OF S.N.U.,
162, LONDON ROAD, MANCHESTER.

THE HARMONIAL PHILOSOPHY OF ANDREW JACKSON DAVIS.

By W. H. EVANS.

A NEW TREATISE ON THE LIFE AND WORK OF
THE SEER OF POUGHKEEPSIE.

PRICE 3/9, POST FREE.

THE TWO WORLDS OFFICE, MANCHESTER.

Books for Your Library at a Big Discount.

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

The Earthen Vessel. By PAMELA GLENCONNER.

Stead the Man. By EDITH K. HARPER.

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

Modern Saints and Seers. By JEAN FINOT.

The Soul of Jack London. By EDWARD BIRON PAYNE.

Critics of the Christ. By I. TOYE-WARNER STAPLES, F.R.S.

Letters on Life. By W. ROBERTSON NICOLL.

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

Parcel No. 130. NINE BOOKS. New. Bound Cloth.
Published Price, 52/6.

Clearing Price, ONE GUINEA. Carriage paid overseas, 22/6.

THE TWO WORLDS OFFICE, MANCHESTER.

THE SWEDENBORG SOCIETY (Inc.), 20, Hart
Street, London, W.C.1., offers free of cost to applicants
mentioning THE TWO WORLDS a copy of "NEW LIGHT
ON THE HEREAFTER," a paper back book of about
150 pages, showing the teaching of SWEDENBORG about the
Future Life.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,217—VOL. XLIII.

FRIDAY, MAY 23, 1930.

PRICE TWOPENCE

THE ASPIRATION TO FACE THE SUNRISE.

THIS ATTITUDE ATTAINED—NOT BY CHURCH GOING,
BUT BY SPIRITUAL CULTURE.

INTUITIONS OF THE SPIRIT KNOWN BY THE FACT THAT
THEY DO NOT SEPARATE BUT UNITE MANKIND.

300,000 DEATHS AT THE STAKE IN SPAIN, WHILE THE
RHINE RAN RED WITH THE BLOOD OF JEWISH MARTYRS.

THE CHURCH RESPONSIBLE FOR THIS, AND FOR A HUGE
NUMBER OF EXECUTIONS TOO NUMEROUS TO MENTION.
THIS PROVES THAT SHE NEVER HAD A "WAVE LENGTH"
FROM ON HIGH, BUT WAS SOLELY INSPIRED FROM BELOW.

BY J. RUTHERFORD (ROKER-BY-THE-SEA).

We cannot deny that there is much virtue, much gentleness, much spirituality in individuals. But the Churches are empty husks, which contain no spiritual food for the human race, and have in the main ceased to influence its actions, save in direction of soulless forms. The Churches must face difficulties of reason, and adapt themselves to the demands of human intelligence which rejects, and is right in rejecting, much which they offer. Finally, they must gather fresh strength by drawing in all the new truth and all the new power which are afforded by this new wave of inspiration which has been sent into the world by God, and which the human race, deluded and bemused by the would-be clever, has received with much perverse and obstinate incredulity. When they have done all this, they will find not only that they are leading the world with an obvious right to the leadership, but, in addition, that they have come round once more to the very teaching of that Master whom they have so long misrepresented.—SIR ARTHUR CONAN DOYLE, M.D., LL.D., in "The Vital Message."

What a benefit if a rule could be given whereby the mind—dreaming amidst the gross fogs of matter—could at any moment cast itself to find the sun! But the common life is an endless succession of phantasms, and long after we have dreamed ourselves recovered, and sound light breaks in upon us, and we find we have had no sane hour. Another morning rises on mid-noon.—RALPH WALDO EMERSON.

THE Spiritualists' mission is to wean our fellows from this continuous unnatural gazing on past traditions, and to encourage them to maintain openly and valiantly the verdict of their own faculties. The anomaly that religion shall always look backward cannot last. Reason is now broadcasting her influence, and it is seen that high moral and rational qualities have yet to fulfil their career in religion which has so long denied them. New commandments have dawned upon us; the first is seek the truth, and the second is like unto it—LIVE the TRUTH in thought, word and deed. Reason is to see things as they are, and not as majorities or institutions say they are or wish to be. It is just as much as a mind can do to keep that holy lamp burning steadily through life in a world where the most powerful threats and bribes are continually used to sway and pervert the judgment.

It is related that when the poet Heine was in Paris, poor, sick, wretched, and almost starving, he renounced his rationalism—his protestant faith. His friends in Ger-

many heaped immense scorn upon him. The poet replied: "They say Heine has changed and become a reactionist. Ah, well, lately I went to Louvre, and knelt before our Lady of Milo. Many tears did I shed as I gazed upon her beautiful form and face, but I rose and left her, for she had no arms. She had no arms, and I was poor and needy." So he turned to our Lady of the Roman Church, for she had arms and hands, all full of rich gifts to reward any poet for singing her praises. We feel intensely sorry for those who could yield to rich and powerful superstition the homage which is due to reason alone.

The leading Baptist minister—a clever and eloquent man—has recently sent out a "S.O.S." to the so-called religious world. Through erroneous spiritual navigation, he finds that they are heading for the rocks. He desires help to reach them before it is too late. We ask, is it not sufficient for the Church leaders to consult the Good Old Book, which teaches "not to build on sand," as it is in accordance with the Divine Providence that sands fall away. The Bishops should see that there cannot be any permanent building except on the rock of truth. Unhappily the Church has a bad name; she is an old convict, and like all old convicts, is incorrigible.

The Inquisition of Toulouse came into existence in 1229 to prevent inquiry. It ordered all heretics to be buried alive. The utmost fury of the Church was poured out on the Jews, because they maintained their simple monotheism against the Church. They were tortured and burnt in vast numbers. Some monks in the 12th century pretended to have found on the sepulchre of Jesus a message from heaven demanding the immediate conversion of the Jews, and as they would not be converted, the Rhine ran red with their blood. In Spain, the Inquisition put to death 300,000 heretics. All of which implies that though the Church offered up some millions of thinkers to its dark deity, ignorance—its sole protecting providence—yet with all that, it is doomed. There appeared finally a man who invented type—the priests said he did this in league with the Devil—and from that time the reign of darkness and terror began to decline. The Church is beyond doubt ordained by heaven to die because the religion it promulgated was and is inharmonious with refined and high sentiment. Its God, demanding blood for his satisfaction, its hell, its devils, were all coarse and revolting. The Church in its ferocity imitated its God very closely.

We in this country cannot claim to have been exempt from this insanity of bigotry and evil intent on free enquirers. When burning ceased other penalties were put in force. My readers will remember that orthodoxy tried to prevent the late Mr. Charles Bradlaugh, a Freethinker, from sitting in Parliament. Mr. Bradlaugh was an able Liberal reformer, and I remember listening to him in a Sunderland theatre on "Missions," being present as a humble newspaper reporter. After quoting the Jewish scriptures on the question of slavery, he paused, and lifting up his hands, asked "Is the Word of God now out of date?" The Y.M.C.A. young men, who were present in large numbers, received a shock—a shock so strong as to cause them to visibly move in their seats. They were ignorant of the new criticism, and doubtless opposed to the formation of new ideas, and the reformation of the old ones. Hence they were far from realising that the ultimate goal of religious

development is the recognition of truth with the aspiration to live in conformity to it. At the close of the meeting I had the pleasure of shaking hands with Mr. Bradlaugh, and accompanied him to his hotel. I congratulated him on the application of mental galvanism to vulgar creedists, and also expressed my pleasure that he, while on a visit to America, hunted out the widow of Theodore Parker, the great anti-slavery reformer, and fortunately found that she was living in serenity. My readers will remember the story I have told them of some debased sects uniting together in what they called a "revival," and praying for the death of Theodore Parker. We now have an inkling, that through the ether their evil thoughts might have reached him, to his injury. The Rev. Moncure D. Conway, M.A., at any rate, states that at the time Parker "sickened and died." Was not a crime thus perpetrated on the "wireless"?

Truth has, I believe, its physiognomy. Its signs are distinctness, uniformity and universality. When an idea dawns upon us perfectly distinctly, and is confirmed by the consistency of all its practical deductions, then it possesses reality. This may be so clear and unvarying to the mind that it carries its own evidence of veracity, yet many individuals may be unable to see and appreciate it. In that case they must simply wait the development of their power of spiritual perception, ere the intuition may seem to them to have universal certitude. In judging of efforts to reach truth, we must take into account differences in temperament, in the relative strength of faculties, in the influence of education, in natural or social peculiarities. And it is well to remember that no man sees anything unless he has and uses a power of response to that thing; unless there is in him an affinity with it, growing from his own need and his own capacity. We can never expect any considerable number of minds fully to agree to any one set of mere external statements. But a true spiritual intuition will be known by its uniting men in sympathy one with another, and the stronger will be their magnetic attractions and the closer will it draw individuals to one common centre. No interior intuition could furnish us with the doctrine of atonement by "blood sacrifice."

This queer dogma has been taught for ages by revivalists and the orthodox. The Rt. Hon. J. M. Robertson recently in "The Literary Guide" says of it: "This dogma is about the completest possible negation of all rational ethics, the solemn adoption by civilised man of a sorcerous device of savagery, which not only cancels human ethics, but implicates Deity in the negation. Do they really ask us to believe that the religion thus inspired has either elevated the moral faculty of man or radically improved conduct? Was it the moral insanity of the creed that educated persons to reject it? Are we to bestow laurels on that?"

"The Child-Spirit," says our seer, Dr. A. J. Davis, "if left to its own intuition could not originate the cardinal doctrines of evangelical religion." "Young minds," he continues, "are still being constantly miseducated by the supporters of the popular dismal theologies. Your little ones acquire lessons in orthodox Sunday schools which require years of mental struggle to *unlearn*. They receive unhappy lessons, and learn to believe in unhappy thoughts. It is not infrequent that the innocent victims of an orthodox 'catechism' grow up prejudiced, one-sided, and narrow-minded members of the community during all after years. Such minds are enemies of progress, because they entertain conscientious convictions unfriendly to reforms based on the largest liberty of reason. The basic elements of the Child-Spirit, in the most general definition, are *Love, Will and Wisdom*."

An example of a true teacher I find in Ralph Waldo Emerson, who early in life resolved to shun what he called this "game of Idolatry," and seek to teach truth. After Emerson had once, it is reported, discoursed in a church, a friend asked him afterwards what he felt while in the pulpit. Emerson replied, "Before I was half-way through, I felt out of place. I am for principles; these people are for men. They reckon me unbelieving; they magnify inspiration, miracles, mediatorship, the Trinity, baptism. I let these all drop in sight of the glorious beauty of those

inward laws or harmonies which ravished the eye of Jesus, of Socrates, of Plato, of Dante, of Milton, of George Fox, of Swedenborg."

The pathway for Spiritualism must be cut by our destroying a superstitious and false theology. We put forward moral principles pregnant with results of the utmost importance to mankind. These principles are confirmed by messages from the Beyond by angels who have "worked their passages." These messages shatter mere church-going as a real "means of grace." Morals are primary. People complain of morals being cold, unsentimental, unsympathetic. But warmth, glow, beauty, tenderness, all in due form grow out of this soil. Make effort to tell the truth; resolve to be just, and you lay the foundation of society. Carry out the refinements, and at last all that is most beautiful and gracious, friendship, sympathy, companionship, tender mercy, loving kindness will blossom and bloom all over the surface of life. True Spiritualism gives the people the immanent God. We know how the "God-intoxicated" Spinoza was regarded by the orthodox of his time. Yet the heroic truthfulness of Spinoza is the confusion of those who would faintly think the higher conceptions of the Supreme fatal to moral earnestness. The fact is that the faith in God is more nobly and beautifully operative in proportion as it is purged and purified of superstition.

The first step for the multitude in bondage is to *aspire to face the sunrise*. Their relief will be measureless. Life is a battle. It is only by fighting that we acquire the power to fight. It is by marching that we become inured to exposure and toil. The word of courage is thus given by Edward Carpenter, the poet and social reformer:—

O, cry aloud over the Earth for the children of men, of immortal destinies!

The great orator stands upon the platform, Careless of approval, and careless of opposition, he speaks from himself alone.

He is determined, and will not abate one tittle of his determination.

The arguments, the pros and cons, he treats lightly—after a time he dismisses them;

Traditions of science and literature he discusses for a while, and then, somehow, quietly puts them aside;

Flowers and figures of rhetoric he uses, but presently they fail and fall away.

From the great rock-bases of his own humanity, of his own impervious instinct and determination, he appeals with uplifted arm to God and eternal Justice—

And from a thousand eyes flash the lightnings of tears and joy, and from that vast sea of faces breaks a roar of terrible and deep-throated accord.

The arguments, the pros and cons, fly high in the air like leaves in a gale;

The tradition of centuries loses its form and outline—like melting ice in water.

From her deep-implanted seat in the human breast, from behind all reasoning and science and arguments, Humanity speaks her Will, and writes a page of history.



BROTHERHOOD.—A number of tram conductors in Dusseldorf are on duty wearing an armband which indicates that they can speak Esperanto (the international language). The Esperantists' Congress is being held in Oxford this year.

IN a useful little leaflet to hand Major Van de Byl records the horrors of fur trapping. The Major lays it down very distinctly that interference with hunting is not part of his policy, but he is anxious to assist the humanitarian movement which endeavours to dissociate sport from cruelty. Copies of the leaflet may be had from Wappenham House, Towcester, Northants.

TRANSFIGURATION.—We have received the record of a seance recently held at the residence of the Rev. J. J. Welch (Camden Town). The circle was for transfiguration, and several different spirits are reported to have manifested. The sitters, who were six in number, have signed a record testifying to the reality of the phenomena, and have expressed their satisfaction with the experiment.

SPIRITUALISM AND DAILY LIFE.

BY W. H. EVANS.

SOME time ago I was asked the question, "Ought not a Spiritualist to be also a Socialist?" In my brief reply I said that was a question each Spiritualist must decide for himself. In our movement we have people of all shades of political "belief," and no one has any right to dictate what opinions another shall hold. Spiritualism is not a political but a spiritual movement, and being such has some light to shed on practically all problems; but its principal work at present is to establish upon a scientific basis the fact that man is a spiritual being, and his body but the manifestation of spiritual powers. As a spirit he is superior to all extrinsic changes, the greatest of which is death. Being immortal, his chief aim should be the harmonisation of diversities. The pursuit of this aim may take him into various movements according as they appeal to his intelligence. Thus we find Spiritualists working in many movements, but they are all united in agreement upon the facts of man's survival of death, and communion with those who have passed on.

But the question really goes deeper, because the acceptance of a fact carries with it certain implications, and no doubt my questioner had these in mind when asking his question. Organised Spiritualism proclaims certain principles which arise from its central fact of survival. One of these is "human brotherhood." Now the peculiar thing is that you find peoples of all shades of political opinion who subscribe to it. The crusted Tory, together with the idealistic Socialist will proclaim it; but the question is not one of mere proclamation, it is one of practical politics as well. If one says he believes in human brotherhood, he assumes certain responsibilities by accepting the principle as a belief. It becomes a question of "how may human brotherhood be promoted?" It is here the differences arise; and not only that, many people jib at the practical aspect of the matter. I have occasionally been asked by officials of societies that should I have any questions dealing with social matters not to be extreme when dealing with them, for fear some good soul may be shocked at hearing the truth as I understand it. The attitude is very revealing, for it shows a time-serving spirit. In short, these folks count the cost which to them is represented in their collection plate. Quite a serious matter, I admit, but not nearly so serious as denying the light.

Another point is the failure by these people to realise the logic of the principle of human brotherhood. If we accept it, we accept its implications; it certainly should not be regarded as just a piece of window dressing. No man who BELIEVES in human brotherhood could go to a polling booth and vote for the forces of reaction, who by their legislative efforts will, if returned to power, deny the principle. Yet that is what many people do, not of evil intent, but because they have never troubled to think out implications of their belief. These people will tell you that politics and religion won't mix. So much, then, the worse for the politics. If a man's religion does not give him moral enlightenment to guide him in the practical application of it, then he has a poor kind of religion, which is useless to himself and the community. You cannot separate principles from their logical actions. They are bound together. People will say, business is business, and under cover of the phrase practise all kinds of chicanery which their religion denies. But their religion is not a vital factor in life. It is a kind of safety-first principle, a trying to make the best of both worlds. "Diddle your neighbour six days a week and soft-soap God on the seventh" is the principle upon which this kind of life is based. No, religion is life, and cannot be separated from it. If it should be the vitalising power in politics and business. If it is separate from them, both are robbed of their idealism. We HAVE to face the consequences of our thoughts and actions; there can be no escape from the law. Prosperity here does not necessarily mean prosperity hereafter; it may mean the reverse. Many of those the world regards as failures here will be the successful ones in spirit life. The thought is worth pondering, and we may ask, for what are we working?

At the present time the world is in a state of great confusion, due to the conflict of two ideals. The one is summed up in the word communism. (Don't be alarmed at this good, expressive word because of the unfortunate but temporary associations. It is the principle operative throughout the universe, seen and unseen. Only men deny it.) The other ideal of capitalistic society is summed up in the phrase "private enterprise," which, if given its right name, should be called "private selfishness." These ideals are now in conflict. In every part of the world there is unrest. This should not make for despair, rather for hope, for it means life, vigour, birth, and eventual growth. We see the present system breaking up. Practically every western country has a problem of unemployment. Capitalism declares its belief in private selfishness, and argues that the owners of machinery should profit by that ownership. That is, machines are to be used not to increase leisure, but to make profits. This is the god of our commercial age. We hear talk of the thousand a year man or the five or ten thousand a year man, and we are constantly urged to become more and more efficient, not to serve, but to gain more for ourselves. To me there is a tragedy in this scramble—men subordinating God-given powers for the mere purpose of gain. It is materialism in its worst form, and no enlightened Spiritualist can acquiesce in it. The opposite ideal is for the individual to become efficient that he may the better serve his fellowman. Under present conditions men are compelled to work for self, think first of self, and act from purely selfish motives.

It is argued that unless people are pitted in competition against each other you won't get the best out of them. This is a fallacy. The best work of the world is often the worst paid. You cannot remunerate the energy of a man's brain with money. There is no money equivalent for such a work as "Paradise Lost" or Dante's "Divine Comedy." The best a community could do with such geniuses is to put them in conditions which would draw out from them the best they could give to their fellows. A man of genius does not work for reward; his work is its own reward. And every man who is fortunate enough to be rightly placed knows his work is his greatest means of pleasure and enjoyment. These facts are conveniently overlooked. The evil of our age is in putting material things first and attempting to reduce spiritual values to cash basis. It cannot be done. The economic tangle of to-day is an expression of human selfishness; a selfishness which has been fostered by an industrial system which is the fruit of bad economic ideals. As long as there remains the right of any individual to exploit his fellowman for his own private profit, so long shall we have economic slavery, unrest, unemployment, and all the evil brood of overcrowding, slums and crime.

The question which sooner or later every Spiritualist has to face is whether he is willing to apply the logic of his principles to the problems of life. Do you believe in human brotherhood? Do you believe that acceptance of that principle is compatible with the so-called right of one brother to exploit another for his own profit and gain? Does the fact that you may be the fortunate owner of five pounds give you the right to make it ten pounds at the expense of your brother? You will at once say that by so doing you give him work and thereby bread which he may not have otherwise. Agreed, but does that justify you in making five pounds on his labour? How is the five pounds made? It is a surplus which you call profit. But who produces it? You both do; that is, you use your intelligence and your brother uses his muscle, and you claim that intelligence should have a greater reward than muscle. Is that so? In all probability muscle demands more nourishment than intelligence. The man of muscle will probably need more food, but because he is not intelligent you proceed to give him less and take the five pounds surplus to yourself, when if you were acting in brotherhood you would halve it, and give him two pounds, ten shillings. You see the principle. The enlightened man would act thus, and would be deemed inefficient. He would be, as Ruskin pointed out, simply because of his moral enlightenment.

If there is one principle which is insisted upon by the people in spirit life it is that of service. That every power with which man is endowed is not primarily to be used for

self, but to be used for others. We gain in love by giving it, not by taking it. The ideals of the world are wrong. The conflict now is one of ideals.

I believe that behind the unrest of the world are the unseen hosts of the spirit realms battling with principalities, powers, thrones and dominions, and all those forces which represent human selfishness. The primary work of our movement, the establishing upon a scientific basis of man's survival of death, will be soon accomplished; sooner, perhaps, than we think, for coincident with the inrush of spiritual power which is stirring the pools of human consciousness, there is taking place a quickening of the racial consciousness, an increased awareness of spiritual principles. What, then, are we as Spiritualists going to do? Are we going to join the hosts of darkness or of light? Are we going all out for the establishing of our social life upon the elements of justice and brotherhood? That is a question every Spiritualist should ask himself, for no spiritual doctrine is worth anything that does not throw light upon the present conditions of the world and inspire men to more worthy effort and nobler ideals. The roots of our social life are in the souls of the people. If the souls of the people are in darkness, the fruits of the social tree will be evil. From that will come wars and destruction. Where brotherhood reigns there will be manifest trust and fellowship.

This is, in brief, my answer to the question "Should a Spiritualist also be a Socialist?" He should as a Spiritualist be a spiritually-minded man, an enlightened soul, and prepared to spend his life in the service of his brother. No other life is worthy of a being who is a spirit, immortal, and with a path of eternal progress open before him. Do you really believe in human brotherhood? Yes? Then let us live it.



THROUGH AMERICA.

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

CALIFORNIA! There is magic in that name. No place in the world has been more praised than this lovely State, and verily I believe that no place deserves it more. A lovely climate and a hospitable people, set in beautiful surroundings, comprise three of the conditions essential to Paradise. And California is not without hours, lovely women attracted for the most part by the sun, and not a few to Hollywood in search of fame.

The entrance to California from Arizona is romantically unlike what the traveller expects. Immediately the famous Colorado River is crossed, one leaves the paved streets of the city of Yuma for a sandy desert reminiscent of the Sahara. There is no need for moving picture artists to sail across the Atlantic to Arabia for those scenes which show the nomadic tribesmen of picture theatres. Here in Southern California is the complete setting, and as our car travelled that arid waste we looked out upon the palm trees set on sand dunes by the ingenious picture director who wished to entertain his clients with the love escapades of noble sheiks and charming white ladies. It was, at first, all so unlike what one expected, but the wonders of Californian orchards and flower gardens soon break upon the delighted eye.

We entered Los Angeles in the early hours of the morning, and rose later refreshed, to see this notable city. It lies in a plain partly surrounded by sierras, their snow-capped summits shining in the sun. Over all often hangs a mystic haze lending to the scene an enchantment by enhancing the imagination.

The environs are as charming as the most meticulous could wish for. Hollywood, Pasadena, and a score of other suburbs are pictures of how people should be housed, for the artistic Californian has not left everything to the sun. Here are delightful houses embowered in flowers, with lovely palm trees trailing away in the distance. The Californian boasts of his country and his cities, but not without good cause.

The generous efforts of Spiritualistic friends enabled me to visit two of the leading film studios, to see with

amazement the extraordinary expense these corporations go to in their efforts to entertain the public. In one of them a talkie was in process of being made, and we watched the elaborate precautions taken to ensure absolute perfection, if that be possible. So particular are picture producers that the life of stars must be at times intolerable waiting and working, only to find that the testy director is not satisfied. If the movies fail, it will be for want of plots, not for want of histrionic effort.

Any lack of ancient history in Los Angeles is made up for by the pride the inhabitants take in film celebrities. Hollywood is the home of the film stars, and they have amply filled the role which Berlin, Paris, Vienna, and London delegate to kings and queens. The enthusiastic Californian who takes you through Hollywood to see its attractions never fails to show you the home of this or that picture favourite, whose name is fresh in the public mind. But whereas the memory of famous kings and queens is ever fresh and gathers new glory with the passing of time, the cinema star lives his little day, and is dead long before his soul has quitted its mortal frame.

I made a discovery when visiting San Bernardino, one of the oldest cities in California, a charming place situated about sixty miles from Los Angeles, noted for the good old times when men gambled away fortunes in a night and went and earned another—that is, if they were not shot before they left the city. Here Modern Spiritualism started before it commenced! A paradox to be excused, for here stands a Spiritualist church upon the ground where, six years before the Rochester Knockings attracted the attention of astonished mankind, a group of men and women, including two Indians, held regular meetings to invoke and praise the spirits of the dead! It is strange that not so much as a whisper of this interesting and important event seems to have escaped across the borders of California.

The first eight days of my sojourn in Los Angeles were occupied by seeing the city and its environs during the day and conducting mass meetings in the evening, under the auspices of the California State Spiritualist Association. This excellent arrangement enabled me to visit the leading Spiritualist churches, and to meet the principal workers in this big Spiritualistic centre. These workers have written their names indelibly upon the pages of Spiritualistic history. Long will the fame of such notable mediums and speakers as Rev. Etta Bledsoe, Rev. Inez Wagner, Rev. Minnie Sayers, Rev. Mae Taylor, Rev. Elizabeth Courtney, and Rev. L. Madison Norris ring throughout America. These are the stalwarts who have established Spiritualism so firmly among the religions of California, that long after the others are forgotten, this cause will go on.

The major part of the arrangement of my services had been delegated to the quiet, efficient, charming State Secretary, Miss Idella McFarlin, and the President, Dr. Henry Duncan McFarland, a gentleman who will go far if he does not die prematurely through overwork.

No words of mine can do justice to this gentleman. It has been my lot to meet nothing but kindness and consideration from the officers and ministers of our organisation, but none surpassed Dr. McFarland in unremitting efforts to make my visit successful. Nor did he spare himself on the social side, his time and car being at my own and Mrs. Leaf's disposal, always with the most efficient of chauffeurs—the Doctor himself. To his organising ability Dr. McFarland adds a high degree of public speaking, and as he cannot be beaten for sheer enthusiasm, hard work and sound common sense, an eye should be lent to him by those looking for capable and reliable executive representatives in the movement.

I have repeatedly expressed my amazement at the efficiency of American mediums. In almost every city I met one or more who was simply outstanding in one way or another. In Los Angeles I met a whole galaxy of talent; no demonstrations, I believe, could have surpassed those given at my meetings by the mediums selected to act as bearers of "spirit greetings."

It is invidious to select from among the names already mentioned any as superior to the others, but I would like to pay a special expression of personal appreciation to one of the most capable and charming gentlemen it has been

any lot to meet, namely the Rev. L. Madison Norris. To say his platform ability equals his hospitality is the highest praise; but in addition to being a most extraordinary medium of the kind which establishes identity as distinct from message bearing (and in this respect also he is among the very best), he is an excellent artist in both music and painting, while his culinary achievements probably account for his not having taken unto himself a wife! Mrs. Leaf and I spent more than one enjoyable evening with this natural host, and through this became more intimately acquainted with the leaders of the movement in Los Angeles.

My own psychic powers were stimulated by the exhilarating atmospheric conditions and the friendliness of the supporting workers. Mediumship is so excellent in California that it has practically broken down all public prejudice, and the audiences respond with delightful promptness and sympathy.

Los Angeles is fortunate in having several Spiritualist churches of its own, two of which are outstandingly good. The People's Spiritualist Church must rank as perhaps the best edifice in the movement in America, owing to its beauty and modernity. It seems to have every device for making it most serviceable, the able architect having made it a labour of love, and therefore put into its construction some of his very best work. He has produced a monumental building, capable of seating about six hundred people, with offices and rooms essential to a properly constructed church. The acoustic properties are remarkably fine, while a special device has been made to raise and lower the pulpit desk to accommodate the speaker according to his height.

The church is filled every Sunday evening to listen to the preaching of Rev. Etta Bledsoe and the mediumship of Rev. Inez Wagner, the pastor. I heard of Mrs. Wagner well over twenty years ago. Two of my brothers who had gone to America sat in her seances and received wonderful tests from which they both benefited. Mrs. Etta Bledsoe has the reputation of being one of the finest orators Modern Spiritualism has produced. Her fame reached me in the far Eastern States, where she is as admired and beloved as she is in the West. The short speeches I heard her make revealed to me her merit. She is a natural orator, who has been careful to recruit the services of voice culture and platform deportment. The result is most happy. Combined with a strong personality and a voice of considerable volume, force and appeal, Mrs. Bledsoe is deserving of ranking with such a noted speaker as the late Emma Hardinge Britten. To her speaking Mrs. Bledsoe adds a mediumship equally outstanding; the consequence being that she is most successful in her public appeal, and draws large crowds to her meetings.

The other church is presided over by the Rev. Elizabeth Courtney, ably supported on the executive side by her husband, who, if he failed to attract attention in any other respect, would do so by his natural wit and humour. His was the brain that made possible the financial achievements which made the whilom orthodox Christian church the Central Spiritualist Church. Both of these churches are but two years old in the Spiritualist sense, although Mrs. Courtney's church has been built since 1916. Mrs. Courtney has been eminently successful for years, and is to be congratulated, not only on her fine pastorate, but because of her general ministerial ability.

In addition to public meetings, I conducted two private class lectures, which kept the name of Los Angeles as particularly interested in this sort of work true. Combined, they made the largest meetings of this kind that I have held in U.S.A.

—*—

TRUTH crushed to earth will rise again,
The eternal years of God are hers,
While Error, writhing, slinks away
And dies amid its worshippers.

"A METHOD of Estimating the Supernormal Content of Mediumistic Communications" is propounded by H. F. Saltmarsh and S. G. Soal in the current number of the Society for Psychic Research's "Proceedings."

THE IMAGE OF GOD.

By TUDOR A. MORGAN.

WE believe in the existence of God because, far back as we may seek for the origin of the phenomena of the universe, we are brought to face a distinct Cause prior to any manifestation apprehended by the physical, mental, or spiritual senses.

The central force of the universe has a dual, yet complementary nature. It is Love and Wisdom. Within the universe we find that the human possesses or utilises this force to the greatest degree. Therefore, we naturally dissect and analyze the human to understand this force and discover its origin.

So far as we can see, the Love is at its highest when utilised by the human form in which are developed the possibilities for the display of true Wisdom.

Spiritual science has conclusive evidence of the existence of an ego subsequent to the death and disintegration of the physical body. In the spiritual life Love is still the central force and the ego still has the human form, although composed of a finer degree of substance. Even the highest type of man of which we have record, and who utilised the Love-force and radiated it to a greater degree than any other, did so from within the human form. From spiritual sources we are told that He still disseminates that Love through the human form. Is it not apparent, then, that the highest manifestation of Love in a physical or spiritual state of existence can be made only through the organisation of the human form?

In evolution we see the moulding of the formless into simple forms capable of a minor use; into forms of greater complexity, capable of correspondingly greater use, and into the form capable of the highest service on earth, or in heaven. Love is a force, and for its radiation the organisation within the human has been evolved.

Use, or service, is the expression of love, therefore it is no breach of reason to say that where use is, there is the working of Love. To trace this Love back into the ether—the firmament separating earth from heaven—is a matter of physical science. To follow it through ectoplasm and spirit-substance is the province of spiritual science. But ever beyond the highest we can conceive in form there flows the Divine Love.

Does this tremendous love flow from nothing, or may we be logical in assuming that if the human form is essential for disseminating that love in all the spheres of which we know, then the Divine Love radiates from a God in the human form? Physical eyes cannot perceive spirit; spiritual eyes cannot see beyond their own degree, hence God may be substantial, yet remain unseen forever. We cannot say; we may never know.

God cannot be regarded as "a formless Principle—a fundamental Truth—Mind—Energy," because these are the off-spring of "Boundless Love and Wisdom," and Love and Wisdom are FROM God. But we may study the universe, and see the expression of His Love, and from its expression know something of its affections, desires, satisfactions, and disappointments. And as a point of focus we may perhaps see His concentration, so far as this planet is concerned, into the spiritual and physical form of the Christ.

—*—

QUEEN'S ROAD NATIONAL SPIRITUALIST CHURCH, HALIFAX.—Anniversary services were observed on Sunday, May 11th, the speaker being Mr. W. G. Hibbins, B.Sc. (Sheffield). His subject in the afternoon was "Psychic science and human immortality," and in the evening "Some revelations of science and religion." Both addresses were listened to with rapt attention by large and appreciative audiences. The choir, under the leadership of Mr. Clegg (organist), rendered tastefully the anthems, "Everything that has breath," "They that wait upon the Lord," and "O God, to Thee do I lift up my soul," also introits at each service. The soloist was Mr. Williamson. Collections realised £63 7s. 6d., being an increase of £27 on last year.

OUR READERS' DIFFICULTIES.

CONDUCTED BY THE EDITOR.

NOTE.—*The Editor is prepared to reply briefly to questions which present difficulties to his readers. Questions should be briefly and clearly stated. Expressions of opinion will not be considered questions.*

"A. D." asks: "Is clairvoyance a natural gift, or must it be cultivated?"

ANSWER: Certainly, clairvoyance is a natural gift, THAT is WHY it must be cultivated. If a person possesses a natural gift for music or art or languages or mechanics, the only way in which the natural gift can come to its full fruition is by proper training and development. Paderewski has a natural gift for music, or he would never have attained the prominence which he has. At the same time, he would have been a mediocre, third-class musician of an inferior type if he had not worked hard to develop and train his powers. Frequently he may have had to submit himself to the tuition of men of less natural ability than himself, but whose experience was invaluable. Mozart did not hesitate to learn from Haydn, but in the final analysis Haydn did not hesitate to recognise the superiority of Mozart, but then both of them worked hard in the development of their natural gifts.

"Mrs. G." writes: "Can you please advise me? I have for some time been in communication both at a circle and at home with my boy who was killed in the war. Our conversations have been helpful, spiritual and comforting, but I am told that I am keeping my son earthbound. What should I do?"

ANSWER: It must be recognised that no Spiritualist can command the spirit world. At the same time, it is true that Love is the greatest power we possess, and it will draw to our sides those who share our affections. It should not be forgotten that spirit life has its duties as well as its privileges, and those duties are neglected at our peril. Reasonable and ordinary communication with those who love us in the spirit world is helpful and stimulating to both parties, but moderation should always be used. It is possible to use the power of love on earth in such a way as to draw men and women from the faithful performance of their duties. Similarly, it is possible to use the same power in our association with the spirit world. It is selfish on their part to neglect duty in order to indulge too frequently in communion with us. It is equally selfish on our part to draw the people on the other side from their normal duties. It is probable that they possess more leisure from the duties of love than we have here, but our correspondent would be wise to use such communion with moderation. A few minutes per day or a couple of circles per week would serve to cement the love link between mother and son, without either neglecting other duties, but we have no patience with individuals who want the spirit people to be always at their beck and call. Wise spirits would not respond to such calls, but, as we have said, the power of love, particularly between mother and son, is very strong.

MRS. PATON: "I have recently noticed a white substance like steam coming from my fingers when held against a dark background in a subdued light. My friends have also noticed the phenomenon. Is it magnetism or ectoplasm?"

ANSWER: It is possible to observe such effects by clairvoyance, but even then the clairvoyant eye merely sees the psychic emanation sometimes alluded to as "the aura." As we have stated before in our answers to questions, we do not favour the use of the word "magnetism," since this power has nothing whatever to do with magnets, and magnetism is a science of its own. It is not wise to use a word which can mean two or three different things. Since, however, others than the questioner have seen the emanation, it is quite possible that our questioner possesses what is called physical mediumship, and that her psychic emanation

is of sufficient density to make itself manifest to normal sight. It is possible to call the substance "psychic force" or "ectoplasm," the difference between the two being probably due to their degree of density. It is not usual to allude to these emanations as "ectoplasm" until such time as they are condensed into a fairly solid form. Ectoplasm is a solid, white, putty-like substance, but even so, it is probably only a modified form of the psychic emanation known as the aura.

NEWSY NOTES.

IN WHAT HAVE WE PROGRESSED?

One finds so much stagnation and repetition in Spiritualism to-day that I am often sorely tempted to question strongly the asserted growth of the movement. There was a time when it was said that Spiritualism was growing as quickly as in its earlier stages Christianity did, but that time, I believe, has gone. It would almost appear that much of the old interest and enthusiasm in matters of organisation has died, and a new and untutored generation is left stranded with the destinies of a young progressive movement lying helplessly in its hands. Are the men who at present hold office sufficiently experienced to bear the responsibilities? Is the present status of Spiritualism so gloriously safe that it need have no fears for the future? These were some of the thoughts which flitted through my mind when recently I asked myself how much the Spiritualist movement has REALLY progressed, and in what aspect, if any, the advances had been most striking.

TWENTY YEARS BACK.

In a fit of inspiration I sought the files of THE TWO WORLDS, and singled out the volume for 1910. It was an eventful year. It was in 1910 that those old pioneers, Andrew Jackson Davis and Hudson Tuttle, gained their promotion. It was in 1910, too, that Mary Baker Eddy, of Christian Science fame, passed over. I smiled as I read the reference in THE TWO WORLDS, which knew too much about her, referring to her work. Frank Podmore, another prominent figure in his time, and a man who possessed an influence which still lingers, also died in 1910, and, reporting his transition, Mr. J. J. Morse then said of his life: "He fell a victim to the S.P.R. habit of mind." In other words, Podmore was unable to become convinced of human survival, no matter how evidential was the phenomena which, during his career, he was privileged to experience. In 1930 the Spiritualists of Great Britain are still protesting against this attitude! In the old days the men at the head of the Spiritualist movement fought against a hostile and cruel opposition by each other's side. Now that they are gone they seem to have taken much of this spirit with them. How they must still work together in our interests on the other side! How we still honour them, yet how little do we seem to copy their activities!

AT CONFERENCE.

The eighth annual general meeting of the Spiritualists' National Union was held in 1910. It opened on July 2nd at Leicester, with Mr. Frank Hepworth, still a prominent worker in our midst, as the President. Mr. G. Taylor Gwinn raised the question as to why the Union had not been represented at the recent International Conference at Brussels. "Had this country been represented it would have created strong bonds of union between Continental and British Spiritualism," he declared. Hanson G. Hey, who was then Secretary, evidently believed in consolidating at home. There had been a movement on foot to found a "Southern District Council," he said, and the desire for such a Council had grown so strong that had the Union not stepped in and assisted its founding, there would have been the possibility of its formation outside the National body. "Under the circumstances," he explained, "I thought that matters at home were more important, and it would have been impossible for me to have attended to both at the same time." This was in 1910. The "Federation

"Spirite Internationale" has now held three Congresses, at each of which England has been represented. There have been two English Presidents, and another Englishman, Sir Arthur Conan Doyle, is the President d'Honneur. Our international relationship has certainly been consolidated, but what of the work at home?

"NOTHING NEW."

It was at this Conference that someone first mentioned the problem of irregular meeting places. Mr. John Henley (Manchester) suggested that the National Union formulate a scheme by which such services would be closed in their entirety, but did not supply the Conference with any detailed method by which this could be done. "Manchester," said another delegate, "is the hot-bed of irregular meetings and fortune-telling after-circles." Mrs. A. E. Bentley expressed a very similar view. "I have seen and known as much about Spiritualism in Manchester as anyone," she said. "The 'one-man shows' are a standing disgrace to the city." Mr. George P. Young (Glasgow) argued that a higher standard of platform worker should be encouraged, and thus touched the kernel of the question. "If we are to raise the tone of the presentation of Spiritualism we shall have to pay our exponents decent fees," he declared. We are still arguing over questions like these at our Conferences to-day.

THE FUND OF BENEVOLENCE.

There is in Spiritualism to-day a charity by the name of the Fund of Benevolence. In 1910 it was in its earlier stages, and achieved what was described as "a new record." The total amount of donations received during the year amounted to a little over £118. Mr. A. E. Button was then the honorary secretary. In 1930, after twenty years' efforts and appeals for financial support, Spiritualism is still so poor that the Fund of Benevolence can only afford to pay fifteen old mediums 10s. per month, and one FIVE SHILLINGS per month. Some of these disabled workers were moving up and down the country doing glorious work in 1910. They did more valuable work than as many priests or as many Archbishops; indeed, they did infinitely more, for Archbishops and priests only go by the book, whereas our old mediums not only preached life beyond the grave, but PROVED it. I do not know what pension an Archbishop or a priest receives on retiring, but I am sure it is more than 5s. monthly.

GROWTH!

At the S.N.U. headquarters in Manchester I was given some very interesting statistics. For instance, I learned that in 1910 there were about 12 sub-unions attached to the national body in addition to some 120 churches. With a rough guess, I should say that there were almost 200 definite S.N.U. societies in that year. The number of affiliated churches reached, I believe, its maximum in 1921, when there were some 470 societies attached to the S.N.U. To-day there are about 450, and the church membership figures have fallen very considerably. Obviously, there is something wrong somewhere. There is, I believe, a tendency abroad amongst some of our churches to regard the S.N.U. as a body separate and apart from themselves, and not a few seem to view it as an INDEPENDENT organisation working against them. There can, however, be no other union than that comprising the churches themselves. A union of churches can only have the interests of the churches and "the cause" at heart. We cannot attribute the loss to the national body, as such, without also condemning the churches which compose it. What, then, is responsible for the loss in the number of affiliated societies?

AN UNPALATABLE FACT.

Everywhere there is a growing concern in Spiritualistic matters, and an increasing interest in its phenomena. Newspaper readers have investigated our case, and found it to be established on facts, and the press consequently treats us with fairness. We have broken down the stronghold of materialism and swept its adherents before us. We have imparted to Christianity new life, and give it the

strength to live. But we have forgotten our own organisation. Wholesale propaganda has brought thousands into Spiritualism, but many have tasted all its fruits freely, only to pass back through its portals and carry the new truths home to revive their dying creeds. Spiritualism has become the religion of progress which has never progressed. As a doctrine it has spread widely, but as a movement it is certainly losing strength. I think I shall cease asking myself the question, "In what have we progressed?" I shall look for the aspects in which there has been retrogression. The actual facts seem to be that there are more Spiritualists to-day than ever there were before in history, but many of them do not know of the existence of a national organisation, and therefore do nothing to support it.

OBSERVER.

TESTIMONIAL TO MR. W. H. EVANS.

MR. R. A. BUSH, of 8, Mostyn Road, Merton Park, London, S.W.19., who is acting as Treasurer in connection with the testimonial to Mr. W. H. Evans, acknowledged with thanks receipt of the following contributions:—

	£	s.	d.
"Kaye"	2	10	0
Beard, Ernest	1	1	0
"A.B."	0	10	0
Johnson, H. L.	0	10	0
J.H.K.	0	5	0
Bliven, S. M.	0	2	6
J.W.H.	0	2	6

We trust the readers who have not hitherto supported the testimonial will give it their helpful consideration.

BRITISH MEDIUMS' UNION.

THE half-yearly meeting was held at the Hollinwood National Spiritualist Church on Saturday, May 3rd, at 4-30 p.m., Mr. J. Tinker (President) being in the chair. The minutes of the quarterly meeting were read and passed. Arising out of the correspondence, the Secretary was authorised to write letters of sympathy to Mrs. E. Cropper, of Ashton-under-Lyne, and to Mr. E. Shipley in their illness. It was resolved that a picnic be held on Saturday, July 19th, and on the vote being taken Congleton was chosen as the resort. It was decided to make the journey by train.

The report of the annual general meeting of Lancashire District Council was given by Mr. Tinker, as was also a brief report of the Good Friday celebrations. Both reports were accepted, and Mr. Tinker was thanked for his services. Several members mentioned the fact of receiving communications from a newly-formed church at St. Anne's-on-Sea, which was understood to be a split from the old Society. Opinions were expressed that all members should obtain the assurance that it was a properly constituted Society, governed by its members, and all its officers elected by the members, before fixing up any engagements. This was fully endorsed.

The Propaganda Secretary (Mr. E. Shipley) having resigned that position, it was decided to defer appointing another until the annual general meeting. A sumptuous tea was enjoyed by all present, and a vote of thanks given to the members and caterers of the Hollinwood Society. This was responded to by Mr. F. Snape.

A propaganda meeting was held in the evening, presided over by Mr. Tinker, in which he outlined the aims and objects of Spiritualism. He was supported by Mrs. M. E. Adcock, Mr. W. Ridgway, Mr. Jowett, Mr. Kirk, and Mr. Wood in the presentation of philosophy and phenomena, and a very good meeting ensued.

THE Trustees of the Britten Memorial thankfully acknowledge a cheque for £1 1s. from Mrs. I. Warner-Staples, "in loving memory of Albert Warner Staples, who passed to the higher life on May 22nd, 1927." It is an excellent way of recognising the anniversary of the passing of one's friends.

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, MAY 25, 1930.

WHAT IS DIVINE JUSTICE?

"THE ways of God are past finding out!" says the religionist. "There is no end to the possibilities of human knowledge!" says the scientist. Both are stating the same basic fact in language appropriate to their forms of study. The fact illustrated is that human knowledge is limited compared with the possibilities of the universe. The idea that Deity was a gigantic super-human man who ruled and governed the world much as a father directs the fortunes of his family, is gradually dying, and the realm of religion is beginning to share with the realm of science the concept that the universe is governed by law which is intelligent in itself, and increasingly intelligible by human minds as those minds have grown large enough to conceive it.

We are prompted to these musings by a number of letters from correspondents arising out of our dealings with Our Readers' Difficulties. One of our correspondents wishes to know "if we consider it fair that the sins of the fathers should be visited upon the children?" to which we might reply that our opinions are powerless to alter facts! Another puts the problem in more definite form. "Given two children born about the same time but in different families of the same class, and supposing each to have equal advantages in upbringing and education, one of the children may have strength of character to enable it to overcome its evil tendencies, while the other may have a weak character, and go from bad to worse. Does it not seem unjust that the latter must inevitably pay for wrong doing, while the other has been favoured with a strong nature, enabling him to overcome his disabilities, thereby avoiding the consequences of ill living both in this world and the next?"

The difficulty arises from the fact that we have to imagine that we know what is just and what is unjust; while we think it could be logically argued that we have no such absolute knowledge. Our knowledge is relative to the experiences through which man has passed in untold generations. In a word, morality is based far more upon racial experience than upon natural intuition. Even the code of morality laid down in the ten commandments (which in all probability was framed upon more ancient laws culled from Babylonian civilisation) could only have come into being as the result of centuries of human experience. "What is truth?" asked Pilate, and the best reply to the question which we have yet heard was that framed by Gerald Massey: "Truth is that which the universe *through its laws* is continuously corroborating." The anthropomorphic conception of God has given place to the recognition that the universe is governed by law. We can only guess that the law is, while we speak positively about what it *does*. There is a law of gravity which men have tried to define, but in defining it they merely state what occurs by its operation; and it does not at all follow that human conceptions of what the law may be are final and conclusive.

One thing is sure, that under the laws which appear to govern the universe we can trace a process of evolution,

not only of the human race, but of all forms of life from lower to higher stages, and can come to the conclusion (despite the exaggeration continually repeated by some folk that "nature is red in tooth and claw") that the laws of the universe are benevolent in their nature judged by the results they produce. The law of cause and effect is logically understandable, and there is not the slightest doubt that the evils under which men suffer are in their turn the cause of much good. Were it not for the fact that dirt and filth bred disease, it is extremely doubtful whether we should have learned the gospel of soap and water, the necessity of cleanliness, or attained as a result that standard of self-respect which is ours to-day. Were it not that disease brings ill effects, the whole of the realm of knowledge which has been gathered by the medical faculty, the sanitary inspector and others, would have remained outside our knowledge.

We were conversing with a medical friend quite recently, who is in charge of a large children's clinic, and he did not hesitate to tell us that from ten to twenty per cent. of the children examined were suffering either knowingly or unknowingly from forms of congenital disease, that is, which had been handed on to them from their parentage. It is, of course, very easy to say that this is unjust, or that this is unfair, but the repetition of such sentences does not cure it, and does not help us to overcome it. The recognition of the law would enable us so to regulate our lives that the effect would die out in a few generations.

Let us suppose, however, that we adopt the idea that the laws of the universe are unjust. What does it mean? Suppose a man blames God. Will it cure anything, or help to better matters? Suppose we smart under the sense of injustice. We merely assume that the laws which govern the universe are not benevolent, but if it is recognised that life is the equilibrium between two extremes, then we shall expect to find advantages and disadvantages which balance themselves, and even tip the scale on the right side—the side of progress and evolution. The politician and the economist are quite within their right—nay, they are even performing their duty—in trying to equalise the burdens which fall upon men. They may mitigate much of the pain, eliminate some of the evil, but ever and always they bring other difficulties into the realm of human experience, and if these difficulties are less painful to bear or less oppressive than those they supplanted, then the very evils which have been suppressed, and which at one time called for a remedy, have been the means of our attaining a higher degree of evolution. One of our great poets claims that "Whatever is, is right," and viewed in the *absolute* sense, his statement can hardly be disputed. Whatever is, happens under the laws of the universe, and since those laws are benevolent and beneficent in their ultimate effects, making for slow and steady progress, they are bound to be right. To pit human judgment against the laws of the universe is merely a case of battering one's head against a brick wall. If there were no punishment for sin, the world would be full of sinners, but we believe it true that sin possesses within itself its own remedy. The individual who sins suffers, and too often it is only by his suffering that he learns wisdom.

It is, of course, easy to say that it is unjust for a child to inherit disease from its parents, but it must not be forgotten that it inherited all its advantages, its intellectual possibilities, and its measure of spiritual aspiration from the same parents, and we are gradually learning that no one has a right to enjoy all the privileges which human life can offer without carrying his share of its disadvantages. It is gradually being recognised that no man has a right to enjoy all the good things which this world offers without doing his share of the world's work. In the case of the child of the weak will who gets into endless trouble, it is generally recognised that a strong will is not difficult to develop, even by the meanest of us, and since as Spiritualists we believe that "every child is the repository of infinite possibilities," it may be that we start from different marks in the race of life, but we are all on a forward march, and experience (often bitter experience) is the only way men can be taught. In our experience the strong-willed people get into quite as much trouble as the weak-willed people, even though the trouble is of a different type.

There is one other point of view which might be looked at. It is, of course, quite true that all effects are the result of causes, but it must not be imagined that all such causes are exterior and apparent. I plant out my daffodils in October and November to face all the winter storms and snows not because of something they have done, but because it is necessary for their type of development. I take in my more delicate plants and place them under glass during the cold storms of winter because it is best for their development. The individual who feels the cold may say that I am favouring the other plants at the expense of the daffodils. But am I? Who is to judge? The mere looker-on or the gardener who knows the laws? That seems to us to be a statement of the problem. It is, of course, easy to rail against the universe, but it has the disadvantage that such railing brings us to no destination. Far better to face the laws of the universe as they are, recognise their benevolence, and the possibility of so using them that they may aid to human well being. For this way *salvation* lies.

CURRENT TOPICS.

Several correspondents have written us from time to time concerning the possibility of activities at Bedford. We are pleased to say that there is now a prospect of a church being formed in the ancient city. The first service was held on Sunday, May 11th, and the small room taken for the venture was nicely filled. Mr. Harry Jones, of 30, Tavistock Street, Bedford, would be glad to hear of any assistance which can be given to the little company who have raised the flag of Spiritualism in Bedford. An attempt is to be made to hold a large meeting, when it is hoped that Mr. Hannen Swaffer may be induced to address the meeting.

Our recent note in THE TWO WORLDS re open air meetings brings a letter from a correspondent, who tells us of the success which has attended open air meetings in Regent's Park, London. Our correspondent says: "From the first meeting to the last we had good audiences. The interest was most marked. Intelligent questions were asked at every meeting. Many inquiries were made as to the addresses of Spiritualist halls. We have now started again for the Summer, and should be glad of any help THE TWO WORLDS can secure for us." Our correspondent tells us that he took a collection of spirit photographs to the meetings for exhibition, and they attracted much attention. We are glad to hand on the suggestion to other workers.

From Lincoln comes a copy of the local paper, in which there is an account of a spirit photograph taken in St. Mark's Church, Lincoln. The staff photographer of the "Lincolnshire Echo" took an interior view of the church on Monday, May 5th, and in developing the plate was surprised to find the figure of a woman standing on the chancel steps. She was clothed in lengthy white drapery, which fell in graceful folds from the shoulder to the feet, and spread themselves slightly on the floor. The photograph does not reproduce very well in the newspaper, but we are assured that it is very clear on the plate. The Rev. T. H. Chatterton, Vicar of St. Mark's, said that, so far as he was aware, there are no ghost stories attached to the church. Some years ago a professional photographer in Manchester brought us a photograph of an interior of All Saints' Church, Oxford Street, which showed two kneeling forms before the altar. We were assured by the photographer that he was merely taking views with a view of publishing picture post-cards, and he is positively certain he was alone in the church. We also have a photograph of a Nonconformist church in the Bolton district, in which a photographer was photographing the altar, and on developing the plate discovered a very clear photograph of a lady in a most inaccessible position

on the chancel arch. This photograph was recognised as a deceased member of the church. We are quite sure that there are many cases of this kind which occur in the experience of professional photographers, which are never heard of. The operators merely come to the conclusion that the plate has somehow become spoiled. Probably a good collection of such photographs could be made, and since they are generally produced by people who know nothing of Spiritualism, and could not have been expecting anything of the sort, they would form a body of interesting evidence.

The annual report of the Spiritualists' National Union to hand is a formidable document of 24 pages. It shows that the Union is still passing through a trying time, and there is a slight decrease in the membership of the churches during the year. This, however, is not an alarming factor, since membership of Spiritualist churches is based upon the payment of a definite subscription, and in many industrial districts unemployment figures are high and money scarce. There was a slight loss on last year's Summer School, but in view of the educational work done and the fraternity established, the expenditure appears to be thoroughly justified. There was a very slight improvement in the position of the National Fund of Benevolence, but in view of the responsibilities of this fund there is still need for greater generosity on the part of the Spiritualists of the country. It is pleasing to see the growing confidence of the Spiritualist churches in the work of the Trust Property Committee and the Pooling Scheme. Though this was practically the latter's first year, advances have been made to five churches, enabling them to purchase their properties.

The annual general meeting will be held in the Mechanics' Hall, North Church Street, Nottingham, on Saturday, July 5th, at 11 a.m., and will be followed by the usual Consultative Conference on Sunday, the 6th, when schemes will be considered for bringing about a closer fraternity between the platform workers throughout the country. A close perusal of the report demonstrates that the national body is covering a wide field of activity.

Professor J. B. Allan has been busy translating the Old Testament into modern colloquial English, and has shocked some of the faithful by the incorporation of a good deal of slang. The Professor claims that "Isaiah was fond of a play of words, and used every figure of speech known to rhetoric. He made play and puzzles with words and names, practised alliteration, used acrostics and conundrums, epigrams, hyperbole, and slang," and the Professor has endeavoured to emphasise the original sayings of the prophet by sacrificing elegance in favour of emphasis. He claims that his effort is the latest result of scholarship, and by it he has been able "to restore the original Hebrew text through colloquial English." There is no gainsaying the fact that the uniqueness of the Bible depends very largely upon the dignified and archaic language in which the authorised version is expressed. If the same things were said in ordinary English they would doubtless sound very commonplace, but why this attempt to destroy the poetic value of ancient literature? No scholar presumes that we have the exact words of Isaiah. To assume that the prophet was prone to slang and so forth may cast reflections upon the compilers, but to imagine that it is possible to trace the character of the original prophet by quoting somebody else's opinions of what he said seems to us to border on absurdity.

Meanwhile, we see the Roman Catholic Church is again trying to trim its sails to catch the wind of public opinion. One of its scholars has suddenly discovered that a serious error has been made in translating the Ten Commandments, and an attempt is to be made to alter them in order to square its creeds with modern opinions. It is claimed that the passage, "For I, the Lord thy God, am a jealous God, visiting the sins of the fathers upon the

children," etc., is a mistranslation. It is strange that it should have taken about 1600 years to discover it. That the sins of the fathers are visited upon the children is surely a fact no one can deny. Of course, the idea of attributing jealousy to Deity stamps the whole of the passages as decidedly human in their origin. They probably embody far more of Babylonian lore than Hebrew. But when all is said and done the books of the Old Testament are the Hebrew scriptures, and in our opinion it is a piece of sheer presumption on the part of the Roman Church to tamper with the scriptures of another race. It is not generally recognised that the Jewish race have produced some of the giants of literature throughout Europe for centuries, but although the Old Testament books are essentially Hebrew scriptures, the Jews seem to be the last people consulted on the matter. That they have the literary ability to shed light upon the problem is undoubted, but Christian bias (which has persecuted the Jews for years) prevents their consultation. In our opinion this attempt to alter the extracts from Exodus is a piece of petty tinkering, quite in keeping with the history of the Roman Church, which has always been prepared to alter any scripture in order to foster its own narrow theology. The whole proceeding is disgusting and very suspicious.

*

SIR ARTHUR CONAN DOYLE.

CONGRATULATIONS to Sir Arthur Conan Doyle on his 71st birthday, which falls on the 22nd of May. His many friends will be glad to know that Sir Arthur is recovering from his indisposition, and our readers will join us in expressing the sincere and hearty wish for "Many Happy Returns."

*

ATHENS PSYCHIC CONGRESS.

At the Fourth International Psychic Congress, which began in Athens on April 22nd, it was decided that the next conference, which will take place in 1932, should be held in London. Previous congresses have been held in Copenhagen, Warsaw, and Paris. There were over forty delegates from some twenty-four countries at the congress just ended, states our contemporary, "Light." Sir Oliver Lodge, Mr. Salter, and Mr. Besterman represented England. Many interesting and instructive papers were read by the various delegates, and evidences of the growing interest in psychical research and matters touching survival in many lands were healthy and encouraging.

*

GOOD FRIDAY CELEBRATIONS.

MENTION of the recent Good Friday Celebrations in Manchester was made at the recent quarterly meeting of the Manchester District Group held at Macclesfield. Mr. Robert Brewer, who acted as treasurer, reported that his figures were not final or complete, as there were still several items to come in. He was, however, able to state that up to the present he had obtained £57 13s. 5d. in receipts, and had paid out expenses amounting to £54 1s. 10d. Last year they had had to meet a deficit of £6 13s. 8d. on the Celebrations, whereas his figures for the 1930 meetings up to the moment showed a profit amounting to £3 11s. 7d. "In addition," he added, "any further receipts will go to swell the profits." The sum of £16 16s. has been handed to the Fund of Benevolence.

Despite the great increase in figures over last year's event, Mr. Brewer did not appear to think that the churches in the district had supported the Celebrations as well as they might. "I despatched tickets to about 30 churches," he said, "twelve of which returned them with no sales whatever. Churches situated at a distance from Manchester certainly meet great obstacles in endeavouring to sell tickets for meetings in Manchester, yet there are a few on our own doorstep which could have done something more to assist the Celebrations."

A vote of thanks was passed to Mr. Brewer for his advance statement of the success of the meetings.

BOOK REVIEW.

"BUDDHISM AND MODERN THOUGHT." By J. E. Ellam. London: Rider & Co. 222pp. 3s. 6d. net.

The need for a book of this type has been indicated for some considerable time. It is a small, concise guide to the principles of Navayana Buddhism, and although we hold views quite contrary to some of those expressed therein, yet we nevertheless welcome it, for its publication satisfies much-felt want. We must overlook the several references to Spiritualism and its phenomena, most prominent of which are the statements that "so-called spirits are a figure of imagination," and mediumship a "low art of deception." If one wants an unprejudiced guide to chemistry one does not consult a text book on agriculture, and the man who would be foolish enough to accept the representation of Spiritualism given in any Buddhist booklet, no matter how unbiassed, would be acting quite as unwisely. It is however, interesting to compare the conceptions of the Buddhist with those held by the Modern Spiritualist, for whilst on many points they differ widely, yet there is often a degree of similarity and agreement between them. Mr. Ellam has achieved the art of condensation, and into these few pages he has compressed many of the interesting theories held by the converts of what is now claimed to be "the only religion in the world which has never caused a war."

"THE TRAINING AND WORK OF AN INITIATE." By Dion Fortune. 139pp. London: Rider & Co. 3s. 6d. net.

There is a side of life which is vaguely referred to by such terms as "mystic," "occult," and "esoteric," and in this book the author points the way towards initiation. She believes that it is unwise to embark upon an occult training without some positive foundation. "The good occult student should have a sound general knowledge of natural science, history, mathematics and philosophy." She insists that the aim of initiation is to illuminate the soul and to so reduce the physical calls upon one's attention that the "Higher Self" may be liberated and given a freer expression. Not everyone is ready for initiation, she believes, but this volume claims to outline a course of training suited to all who are desirous of living an initiate's life and enjoying his privileges.

"COMMUNICATION WITH THE DEAD." By J. G. Carew-Gibson. Pp. xii.—220. London: Rider & Co. 6s.

Mr. Carew-Gibson, the unfortunate author of this somewhat critical book, commenced his investigation of Spiritualism with the assistance of an ouija board of his own design and through the instrumentality of this received messages of varied evidential value. Throughout his investigation, however, he was largely the victim of deceiving and impersonating spirits, but perhaps a more practical knowledge of Spiritualism or the assistance of an experienced friend in the conducting of his preliminary experiments, might have stemmed the flow of inaccurate messages. The standard of criticism which the author maintains is more often inconsistent than it is brilliant. We are, for instance, told that "one well-established case of impersonation is sufficient to refute the Spiritualistic theory"—an absurd statement. Elsewhere we are instructed that "if one set of phenomena are the work of the spirits of the dead, so also will the other be," an equally inaccurate supposition. Telepathy and hypnotism may be mentioned as perhaps the most conspicuous exceptions to the rule which Mr. Carew-Gibson forms. We cannot but feel sorry that the author has been so unfortunate in his investigation, and it is certainly singular that he should harbour so many questionable entities. But as he himself says, "a man can only go upon what is before him," we may perhaps excuse the tendency to take these particular communications as typical of what is being received from the other side, and the rather curious conclusions he draws concerning them.—J. L.

SPECIAL NOTICE.

Owing to Whitsuntide Holidays, will Advertisers please send in copy for issues of June 13th and 20th NOT LATER THAN TUESDAY, JUNE 3rd.

CORRESPONDENCE.

OUR READERS' DIFFICULTIES.

SIR,—May I say that a very complete answer to the question, "What is the first thing that happens to the spirit of an individual after death?" is to be found in chapter v., pages 43 et seq., of the recently published book "Jesus Christ at Work" (Two Worlds Publishing Co., 4s. 6d.). In another chapter are given the best conditions to be observed when a person is dying.

A READER.

THE S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure to report the following income for April, viz.:—

Amounts received by Mr. W. D. Todd during Jan., Feb. and March in the Northern D.C. Area: Wallsend Church, collected by Mrs. Heppel, £1 11s. 2d.; Eden Church, Gateshead, meeting by Miss Potts, 12s. 3d.; Sunderland, Derwent Street N.S.C., £5; Private donations: Mr. and Mrs. Drude, 2s.; Mr. Ridley, 5s.; Mr. Bogue, 1s.; total, £7 11s. 5d. Mrs. M. Morriss' fee, Ealing Centre, 10s. 6d.; London District Council, £5 5s.; Promoters of Brighton Propaganda Meeting, £1 1s.; Mrs. M. Morris's fee, Rochester Square Temple, 7s. 6d.; Mrs. Dan Griffiths' Circle, Barrow, 10s.; Propaganda Meeting, Nuneaton, £3 3s.; Mrs. J. Wesley Adams, £2 2s.; Anonymous, £2; W. L. M., 10s.; Robertus, 10s.; Total for April, £23 10s. 5d.

The Committee are truly grateful for the continued help received on behalf of the fund, and thank all who have subscribed and assisted in any way to swell the fund during this period of the year, and especially during the continued period of unsettlement which we are experiencing. Accept our grateful thanks. The Secretary is still anxious to assist a number of deserving cases, but the Committee are going cautiously in view of the small balance in hand.

MARY L. STAIR, Hon. Secretary.

32B, North Street, Keighley, Yorks.

LOW-GRADE EXPONENCY AND CHURCH MEMBERSHIP.

SIR,—Efforts are being made in many quarters to improve the quality of our exponency, and there is a growing determination to raise the standard of church membership. More is needed in each department. But one important issue faces us: What will be the effect of the stricter conditions upon those who will not comply? They will swell the ranks of the private venturers and unaffiliated phenomena societies. That will increase the evils we are attempting to remedy, and react on the reputation of Spiritualism. We must let them go. The S.N.U. movement must at least be raised to a higher plane of spirituality.

Yet we must not pay too much for "culture." The present system is meeting the needs of the most ignorant and the most indifferent to spiritual matters. Shall we trust to a steady evolutionary reform and the influx of the cultured in its course? I do not for a moment hesitate in my years of work for higher conditions and a better class of ministry, but I have no delusions about the superlative value of literary culture and even extraordinary mediumship in our continuous work among the mass of the people served by our churches. We must be prepared to lose the "gipsy tent" seekers, but we must retain and extend our hold of the working-classes, even those not well schooled in grammar, etc. Are the educated classes prepared to do that? The whole working classes have been the mainstay of the movement since its birth. They need the church and society organisations most, and sacrifice most for them. And we need not be surprised if the working-class exponent suits them.

We are teaching the least educated classes (and many of the better educated classes), however crudely, something of Spiritualism that is suited to their needs. Who else is to do it? The cultured classes have always been at liberty to produce from their own ranks both churches and exponents. Where are they? Why are there not cultured and inspired exponents from the classes of university status at the head of the churches' exponents?

I refer to the subject for serious consideration and

reform by all zealous for Spiritualism. There has been too much moaning and sneering, as well as undue flattery. We require more earnest study of causes and remedies. Meanwhile, we will get on with our work, both cultured and uncultured.

J. TINKER, President, B.M.U.

THE PARSON'S POINT OF VIEW.

SIR,—The article in our paper by the Rev. Herbert Crabtree is a timely one, and likely to arouse much sympathy. As Spiritualists—ourselves continually condemned by other religious bodies and engaged in fighting the prejudices against our knowledge—we must beware of judging earnest clergymen as necessarily opposed to intelligent conviction. It is probably true that the attitude of some clerics towards psychic phenomena is influenced more by ignorance than by cowardice. In our own district recently the resident Wesleyan minister preached strongly against Spiritualism. He did not deny that its claims might be true, but he was solely perturbed by Raymond's story of whisky and cigars being obtainable in the next world! Such a world did not appeal to him. Naturally, because the Wesleyan body condemns indulgence of any kind in alcohol. But the fact of being able to do what he had done occasionally on this side, perhaps settled the reality of the next world in Raymond's mind; and our Wesleyan friend missed the revelation of the wisdom that has cared for all types of development. Yet only a few weeks before that same frail little parson braved the wrath and possible withdrawal of support of some of the most influential members of his church by denouncing the attitude of the employers in a local strike.

The whisky incident also suggests an outlook towards the question of the "vulgar" message. We must realise that probably most of the people who go to the next world are like those here—cheery, commonplace, but loving and loved. And if they talked about their "bloomin'" family here, Spiritualists, at any rate, would firmly refuse to identify them if they return and deliver a long academic dissertation to us. Surely, if to have as full and deep a life as possible is to be able to respond to the greatest number of life's aspects, we must thrill to "the dazzling pinnacles of the commonplace" as well as to the rare and divine.

It is regrettable that your correspondent should have had such unpleasant results with "table" phenomena. I have very pleasant memories of beautiful and evidential messages by this means. Further experience will no doubt bring the necessary knowledge of how best to safeguard his circle.

Many of us would like to enjoy the wonderful seances that take place from time to time, for instance, in London, but we also have neither the time nor the money. It is comforting to reflect, then, that probably things quite as wonderful are taking place weekly in thousands of humble homes, and this is where we must get our evidence.

I think our movement is a poor one, not a mean one. Revelation almost always comes to humble people, perhaps because they live so near to the hard facts of existence that they are without the prejudices of more leisured people. So most mediums are poor, most churches are busy keeping their heads above water, and it is a real strain to support all the charities we would like. Most of us would like to see more support given to the F.O.B. No true Spiritualist wants to see anyone rushing to give either unqualified or passionate support to our claims. People who swallow anything are useless to us.

If our friend feels a little hurt at the strictures on his profession he finds in THE TWO WORLDS, he must remember that we cannot let these things go unchallenged. A mere defence so often degenerates into apology, and Spiritualism needs no apologising for. Quite often one gets a type of condemnation that demands an offensive. With some people you have to be offensive as well; they will not listen to reason! But we are none the less grateful to those clergymen who quietly and honestly pursue their investigations and give their opinions to the world. We hope Mr. Crabtree will not take necessary criticism of other clerics too much to heart, and wish him God-speed in his further researches.

ELSIE PLATT.

SPECIAL REPORTS.

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

LEEDS DISTRICT COMMITTEE.

THE monthly conference of the above was held at Pontefract N.S. Church on Sunday, May 11th, the President in the chair. Hymn and an invocation by Mrs. Hall preceded the business. A few minutes were also spent in spirit communion. The roll was called, and responded to by the following: Castleford, Featherstone, Horsforth, Hemsworth, Leeds (Brunswick Place and Armley), Morley (Cross Church Street), Normanton (Watson Street), Pontefract, and South Kirby, the total constituting conference being 10 churches, represented by delegates, with 8 associates and 4 officers.

Minutes of the last conference were read, also correspondence and financial statement. Y.D.C. report was given by Mr. Crabtree. Church reports were also read. Watson Street, Normanton, reported progress towards a church of their own. A discussion arose re the support of "The National Spiritualist" and the transference of the plan from THE TWO WORLDS, with the result that the Y.D.C. is to be asked to again bring this before the county. The ten churches present were prepared to stand their quota towards the plan being published in "The National Spiritualist."

In the afternoon a meeting was conducted by the President, who was supported by Mr. Crabtree and Mr. Martin. In the evening a packed church listened to a very interesting address by Mr. Jenkins, Mrs. Betteridge giving clairvoyance. A very enjoyable and useful day was brought to a close by the usual vote of thanks from the chair to our local friends.—A. S.

MANCHESTER DISTRICT GROUP.

THE quarterly meeting of the Manchester and District Group of the Lancashire District Council was held at Macclesfield Free Church on Saturday, May 17th. The credentials officers reported an attendance of 17 delegates from 12 churches, 4 associates from three churches, 7 E.C., and 2 credentials officers (totalling 30).

Two associate applications from members of the Manchester Central Church were accepted. Mr. John Jackson was elected associate representative to the Lancashire District Council.

Mr. C. E. Timms, who occupied the chair, reported that he and Mr. Bentley (the Secretary) had attended the last meeting of the Lancashire D.C. In view of his having been elected to the office of Vice-President, a vacancy had occurred for a further Group Representative. Messrs. F. C. Chandley, R. Brewer, and Ashworth were nominated. Mr. Brewer gaining election. An invitation to conduct a further week's propaganda, commencing on Oct. 11, 1930, at Maskell Street (Manchester) Church was made to the Group, and accepted.

The question of the Armistice Services was raised by Mr. Ashworth. "I understand that there is a particular sub-committee for this event which will automatically come into operation before Nov. 11," he said. Mr. Timms stated that, so far as he remembered, when the sub-committee in question was elected there was no ruling whatever as to whether it should be responsible for the services every year. It was finally decided that the particular committee be informed that the Group was anxious that they should make plans for the holding of a fur-

ther Armistice Service this year, and were now fully authorised to undertake the work.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 25TH, at 2-30 and 6-30,
LYCEUM OPEN SESSIONS.
At 8-15, USUAL MEETING.
MONDAY, at 3, MRS. ENTWISTLE.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. RYDER.
FRIDAY, at 8, WHIST DRIVE, 1/- each.
SUNDAY, JUNE 1ST, at 6-30 and 8-15,
REV. BEATRICE M. BURNHAM, of
San Francisco, U.S.A.

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

SUNDAY, MAY 25TH, at 11 and 6-30,
MR. H. B. TYLER.
MONDAY, at 8, MRS. WORTHINGTON.
SUNDAY, JUNE 1ST, REV. GEO. COLE.
Silver Collections at all meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, MAY 25TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MR. MCCOMMON.
MONDAY, at 8, MRS. GERSHON.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
SUNDAY, JUNE 1ST, MR. DICKENSON.
All Dances now finished till September.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, MAY 25TH, at 10-30, LYCEUM.
At 3, 6-30, and 8 MRS. RYDER.
MONDAY, at 3 and 8, SERVICE.
TUESDAY, at 8, WHIST DRIVE, 1/-.
WEDNESDAY, at 3 and 8, MRS. SHAW.
SUNDAY, JUNE 1ST, MRS. KELLEY.

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

SUNDAY, MAY 25TH, at 2-30, LYCEUM.
At 6-45 and 8, MRS. A. SPENCER
(Dipl., South Africa).
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MR. GRAYSON.
SATURDAY, at 8, SPECIAL VISIT OF
REV. BEATRICE MYTON BURNHAM
(of U.S.A.). Silver Collection.
SUNDAY, JUNE 1ST, MR. BELL, D.N.U.
At 8, MRS. WOLFENDALE.

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

EIGHT DAYS' MISSION.
SATURDAY, MAY 24TH, at 7-30, MR.
MINNERY.
SUNDAY, MAY 25TH, at 3, 6-30 and 8,
MR. MUDD and MRS. GRAYSON.
MONDAY, at 3 and 7-30, MRS. BIRTWELL
TUESDAY, at 7-30, HEALERS led by Mr.
MUDD.
WEDNESDAY, at 3, MR. MUDD. At
7-30, MRS. GRAYSON.
THURSDAY, at 3, MRS. BROADHURST.
At 7-30, MR. HEY.
FRIDAY, at 7-30, MRS. MORGAN.
SATURDAY, 7-30, MRS. BELLINGHAM.
SUNDAY, JUNE 1ST, MRS. BIRTWELL.

Moss Side Progressive Lyceum Church
Above 64A, GT. WESTERN STREET.

SUNDAY, MAY 25TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MISS ADA TAYLOR
TUESDAY, at 3, OPEN CIRCLE.
THURSDAY, at 3 and 8-15, MRS.
CROMPTON.
SUNDAY, JUNE 1ST, MR. H. DAVIES.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, MAY 25TH, at 10-30, LYCEUM.
At 3, MISS PARKES.
At 6-30, MR. MEEK, of Liverpool.
WEDNESDAY, at 8, MR. ALLURED.

Pendleton Spiritualist Church,
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, MAY 25TH, at 6-30,
MR. H. JENKINSON.
MONDAY, at 3, OPEN CIRCLE. At 8,
MR. HALLIDAY'S DISCUSSION CLASS.
WEDNESDAY, at 3, MRS. CLEGG.
At 7-30, HEALING CLASS, MR. JEN-
KINSON. At 8-30, OPEN CIRCLE.
THURSDAY, at 8, MRS. WHALLEY.
FRIDAY, at 8, OPEN CIRCLE, MRS.
WOOLFENDEN.

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

SUNDAY, MAY 25TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MR. WOOD.

MONDAY, at 3 and 8, MR. OGDEN.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 3 and 8, MRS. DOHERTY
THURSDAY, at 8, MEMBERS' CLASS.
Conducted by MRS. LEE.
SUNDAY, JUNE 1ST, MR. HART.

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

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

SUNDAYS at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant; Mrs. W. G. HAYTER.

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.

Brighton Central Spiritualist Church
CENTRAL HALL, 147, NORTH STREET
(Facing Ship Street).

SUNDAY, MAY 25TH, at 11-15 and 7,
MRS. MATTHEWS,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton
MIGHELL STREET HALL.

SUNDAY, MAY 25TH, at 11-15 and 7,
MRS. RUTH DARBY.
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, MAY 25TH, at 3-30,
MRS. BURTON.
At 6-30, MISS RUTHERFORD.
After-Circle at 8.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 25TH, at 3, LYCEUM.
 At 6-30, Miss F. MORSE,
 Address and Clairvoyance.
 THURSDAY, at 7, Mrs. V. CROXFORD.

Kenton Spiritualist Church,
 NORTHWICK PARK HALL.
 Stations: Northwick Park (Met.) and
 Kenton (Bakerloo).

SUNDAY, MAY 25TH, at 6-30,
 Mrs. HOLLOWAY,
 Address and Clairvoyance.
 TUESDAY, at 3, LADIES' MEETING.
 THURSDAY, at 8, Rev. DRAYTON
 THOMAS, Lecture.
 SUNDAY, JUNE 1ST, Mrs. M. MORRIS,
 Address and Clairvoyance.

Ramsgate National Spiritualist Church
 CHATHAM STREET, RAMSGATE.

SATURDAY, MAY 24TH, at 7, and
 SUNDAY, MAY 25TH, at 3 and 6-30,
 ALD. D. J. DAVIS, J.P.

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

SUNDAY, MAY 25TH, at 7,
 MADAME DE BEAUREPAIRE,
 Trance Address.
 WEDNESDAY, at 7-30, Mrs. HOLLOWAY,
 Address and Clairvoyance.

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

SUNDAY, MAY 25TH, at 11 and 6-30,
 Mr. GLOVER BOTHAM.
 THURSDAY, at 8, Mrs. BUTTERWORTH.

Sutton Spiritualist Society,
 Co-OPERATIVE HALL, BENHILL STREET

SUNDAY, MAY 25TH, at 6-30,
 Mr. ERNEST MEADS, Address.
 SUNDAY, JUNE 1ST, Mrs. JARMAN,
 Address and Clairvoyance.

Worthing Spiritualist Church,
 GRAFTON ROAD.

SUNDAY, MAY 25TH, at 11 and 6-30,
 Mr. T. W. ELLA.

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

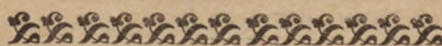
Barnsbury Spiritual Church,
 78, ROMAN RD. (opposite CALEDONIAN
 RD. TUBE STATION), N.7.

SUNDAY, MAY 25TH, at 7,
 Mr. MILLET,
 Address and Clairvoyance.
 At 3, OPEN HEALING CIRCLE.
 WEDNESDAY, at 8, OPEN DEVELOPING
 CIRCLE.

SUNDAY, JUNE 1ST, Mr. SERJEANT.
Barking Christian Spiritualist Church
 MUNICIPAL RESTAURANT, EAST ST.,
 BARKING.

SUNDAY, MAY 25TH, at 6-30,
 Miss HOGG,
 Address and Clairvoyance.
 CIRCLE follows Service.
 MONDAY, at 3, LADIES' OWN,
 Miss CROCKER.
 WEDNESDAY, at 8, Mr. OSBORNE.

SERVICES are held on Sundays at 7,
 Mondays at 2-30 (Ladies' Meeting), and
 Wednesdays at 7-30 (Clairvoyance).—
 37, Nunhead Lane, Peckham Rye.



THE Official Badge FOR ALL Spiritualists.



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

The Sunflower Badge.

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

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

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

1/6
post free.



1/6
post free.

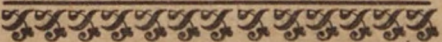
NICELY BOXED.

The Badge is also produced in
 gold and enamel (hall marked) at
 14s., and in other handsome designs
 from £1 1s.



OBTAINABLE FROM

"The Two Worlds" Office,
 18, CORPORATION STREET,
 MANCHESTER.



SOCIETY ADVERTISEMENTS.

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

SUNDAY, MAY 25TH, at 11,
 Mr. BOLTON,
 Address and Clairvoyance.
 At 3, LYCEUM.
 At 6-30, Mr. BOLTON,
 Address and Clairvoyance.
 MONDAY, at 3, MEMBERS' MEETING by
 Miss MANSFIELD.
 THURSDAY, at 8, Public Clairvoyance
 by Mrs. TREADGOLD.

Battersea Christian Spiritualist Church,
 UNITY HALL, FALCON GROVE,
 Near CLAPHAM JUNCTION, S.W.

SUNDAY, MAY 25TH, at 11, CIRCLE.
 At 6-30, Mr. HAYWARD, Address;
 Mrs. HINES, Clairvoyance.
 MONDAY, at 2-30, LADIES' MEETING.
 SATURDAY, at 7-30, HEALING CIRCLE
 and PSYCHOMETRY.
 SUNDAY, JUNE 1ST, Miss CANNON.

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

SUNDAY, MAY 25TH, at 7,
 ZODIAC, through the Mediumship of
 Miss WINIFRED MOYES.
 SUNDAY, JUNE 1ST, Miss JOAN PROUD.
 MUSIC BY ORCHESTRA.

**Bowes Park and Palmer's Green
Spiritualist Church,**
 SHAFTESBURY HALL, BOWES PARK.

SUNDAY, MAY 25TH, at 11,
 Miss J. PROUD.
 At 7, Mrs. MAUNDER.
 WEDNESDAY, at 8, Mrs. E. NEVILLE,
 at Shaftesbury Hall, adjoining Bowes
 Park Station.
 LYCEUM every SUNDAY at 3.

Brixton Spiritual Brotherhood Church,
 STOCKWELL PARK RD., BRIXTON, SW9.

SUNDAY, MAY 25TH, at 11-15, SERVICE.
 At 3, LYCEUM.
 At 7, Mrs. L. CAMPBELL,
 Address and Clairvoyance.
 MONDAY, 7-30, LADIES' PUBLIC CIRCLE
 TUESDAYS, at 8, MEMBERS' CIRCLE.
 THURSDAY, at 8-15, PUBLIC CIRCLE.

Central London Spiritualist Society,
 102, GREAT RUSSELL ST., W.C.1.
 (Note New Address.)

FRIDAY, MAY 23RD, at 8,
 Mrs. A. F. HOLLOWAY.
 SUNDAY, MAY 25TH, at 7,
 Mrs. EBBA G. KEENAN.
 FRIDAY, MAY 30TH, Miss J. B. PROUD
 SUNDAY, JUNE 1ST, Mrs. G. ELLIOTT
 After-Circle follows Sunday's Service.

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

SUNDAY, MAY 25TH, at 11,
 Mr. LENNARD.
 At 6-45, Mr. BURTENSHAW.
 WEDNESDAY, at 8, PSYCHOMETRY.

Croydon National Spiritualist Church,
 BROAD GREEN HALL, HANDCROFT RD.
 near junction London Rd., West Croy-
 don (one minute walk from Broad Green
 Tram and Bus Station).

SUNDAY, MAY 25TH, at 6-30,
 Mrs. MEURIG MORRIS,
 Address and Clairvoyance.
 TUESDAY, at 3, LADIES' MEETING.
 WEDNESDAY, at 7-45, ALD. D. J. DAVIS
 Clairvoyance.
 SUNDAY, JUNE 1ST, Mr. C. ANTEN.

SOCIETY ADVERTISEMENTS.

Clapham Spiritualist Church,
Opposite CLAPHAM NORTH STATION,
BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, MAY 25TH, at 11, OPEN
CIRCLE. At 3, LYCEUM OPEN SESSION.
At 6-45, Mrs. ETHEL PUSTERLA,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING.
At 8, HEALING CIRCLE. Available to all
FRIDAY, at 8, Service as Usual.
SUNDAY, JUNE 1ST, Miss F. DAUNTON.

A Short Discussion Class Session will
commence on THURSDAY, MAY 29TH,
at 8. Mr. H. BODDINGTON will open.
Subject: "Spiritualism." Enquirers
of the movement especially welcomed.

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

SUNDAY, MAY 25TH, at 6-30,
Miss JOAN PROUD.
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE.
At 8, Mrs. K. WIRDNAM.

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

SUNDAY, MAY 25TH, at 7,
Mr. & Mrs. HARCOURT BAIN.
THURSDAY, at 8, Mrs. GRAHAM.

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

SUNDAY, MAY 25TH, at 11-15, Mr.
SERJEANT. At 3, LYCEUM.
At 7, Mrs. NUTLAND.
WEDNESDAY, at 8, Mrs. H. V. PRIOR.
SUNDAY, JUNE 1ST, Mrs. V. CROXFORD.

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

Sundays at 7, Thursdays at 3 and 8.
SUNDAY, MAY 25TH, Miss DAUNTON.
THURSDAY, MME. RENEE LE ROY.
SUNDAY, JUNE 1ST, Mr. L. BANCROFT.

Finchley Spiritual Mission,
FERN BANK HALL, GRAVEL HILL,
MENDON LANE, CHURCH END, N.3.
(Trams & Buses to "Queen's Head.")

SUNDAY, MAY 25TH, at 7,
MADAME T. BISHOP ANDERSON,
Address and Clairvoyance.
THURSDAY, at 8, Mrs. S. PODMORE,
Address and Clairvoyance.

Forest Gate Christian Spiritualist Church
228, ROMFORD ROAD, E.7.

SUNDAY, MAY 25TH, at 6-30,
Miss MARGARET BARBER.
At 8, PUBLIC CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING.
SUNDAY, JUNE 1ST, Mrs. M. GOODE.
SUNDAY, JUNE 8TH, Mr. M. MARISINI
and Mrs. H. SELF.

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

SUNDAY, MAY 25TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, Mrs. REDFERN.
TUESDAY, at 3, Mrs. CLEMENTS. At
7-30, HEALING CIRCLE.
THURSDAY, at 8, DISCUSSION GROUP

Fulham Spiritualist Society,
12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, MAY 25TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, Dr. VANSTONE.
THURSDAY, at 8, Miss M. BARBER.
SUNDAY, JUNE 1ST, Mrs. F. LANE.

SOCIETY ADVERTISEMENTS.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.

SUNDAY, MAY 25TH, at 3 and 7,
LYCEUM ANNIVERSARY SERVICES.
MONDAY, at 8, Mrs. CHIPLIN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, JUNE 1ST, Mrs. E. NEVILLE.

Hackney Independent Lyceum Church
PEMBURY HALL, 41, PEMBURY ROAD
(First Gateway on left in Downs Park
Road).

SUNDAY, MAY 25TH, at 3, LYCEUM.
At 6-30, Mr. DEARNLEY SERJEANT
Address and Clairvoyance.
OPEN CIRCLE after Service.
OPEN-AIR PROPAGANDA MEETINGS
Re-commence on WEDNESDAY, MAY
28TH, at 8, at junction of Pembury Rd.
and Downs Park Rd. Speakers invited.
THURSDAY, at 8, DISCUSSION.
SUNDAY, JUNE 1ST, Mr. G. MANION.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, MAY 25TH, at 7, SERVICE.
WEDNESDAY, at 3, Mrs. WIRDNAM.
THURSDAY, at 8, Mr. T. ELLA.
SUNDAY, JUNE 1ST, Mr. G. BARKER.

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

SUNDAY, MAY 25TH, at 11, SERVICE.
At 7, Mrs. M. GOODE.
TUESDAY, at 8, FREE HEALING CIRCLE,
Mr. CUMINGS in attendance.
WEDNESDAY, at 8, Miss J. PROUD.

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

SUNDAY, MAY 25TH, at 6-30,
Mr. H. E. HUNT, Address.
WEDNESDAY, at 8, Mr. G. PRIOR,
Address.
SUNDAY, JUNE 1ST, Mr. H. LEAF.

**Hendon and Golders Green National
Spiritualist Fellowship.**
THE LIBERAL ROOM, 1, BELL TERRACE,
HENDON
(Opposite "The Bell" bus stop).

SUNDAY, MAY 25TH, at 6-45,
Mr. WILDE.
SUNDAY, JUNE 1ST, Mrs. THORNTON,
Address and Clairvoyance.

Hounslow Spiritual Mission,
Corner of DOUGLAS ROAD, HANWORTH
RD. (opposite Congregational Church).

SUNDAY, MAY 25TH, at 6-45,
Mr. A. J. WHITE, Speaker.
Mrs. TREADGOLD, Demonstrator.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 3, LADIES' GUILD,
Mrs. MAUNDER; Also at 8,
LYCEUM every SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, MAY 25TH, at 7,
Mrs. M. CROWDER.
THURSDAY, at 3, Mrs. HOLLOWAY.
FRIDAY, at 8, Mr. J. G. POLLARD.
SUNDAY, JUNE 1ST, Mr. E. MEADS.

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

SOCIETY ADVERTISEMENTS.

Independent Spiritualist Church,
NEW MORRIS HALL, BEDFORD ROAD,
CLAPHAM, N.

SUNDAY, MAY 25TH, at 6-45,
Mr. KING,
Address and Clairvoyance.
THURSDAY, at 7-45, OPEN CIRCLE.
SUNDAY, JUNE 1ST, FLOWER SERVICE.
Mrs. KING (Miss L. Smedley).
HEALING every TUESDAY at 7-45.
LYCEUM every SUNDAY at 3.

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

SUNDAY, MAY 25TH, at 6-30,
Mrs. A. E. RAYFIELD,
Address and Clairvoyance.
MONDAY, at 8, in Small Hall,
Mrs. M. BROWN, Psychometry.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE, Mrs. SUTTON.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, MAY 25TH, at 11 and 6-30,
Address and Clairvoyance.
WEDNESDAY, at 7-30, Mrs. M. MORRIS.
Address and Clairvoyance.
SUNDAY, JUNE 1ST, SPECIAL VISIT OF
ADMIRAL ARMSTRONG.

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

SUNDAY, MAY 25TH, at 11-15, CIRCLE.
At 6-30, Mr. VOUT PETERS,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, Mrs.
REDFERN, Address and Psychometry.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, Mr. H. BODDINGTON,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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

SUNDAY, MAY 25TH, at 7,
Mrs. F. KINGSTONE,
Address and Clairvoyance.
MONDAY, at 3, Mrs. SELF.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, Mr. E. MEADS.
SUNDAY, JUNE 1ST, at 3, LYCEUM. At
7, Miss V. THORNDICK.

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

SUNDAY, MAY 25TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, Mrs. A. TUFFNELL.
THURSDAY, at 3, Mrs. BRADLEY.
At 8, Miss F. DAUNTON.
SUNDAY, JUNE 1ST, Mr. C. TURPIN.

**New Southgate National Spiritualist
Church,**
ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, MAY 25TH, at 7,
Mr. & Mrs. PULHAM.
SUNDAY, JUNE 1ST, Miss MARIAN
MORETON.

Shepherds Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, MAY 25TH, at 11, OPEN CIRCLE.
At 6-30, Mr. & Mrs. FORD.
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

Mrs. ROBERTS JOHNSON, Direct
Voice, will visit the "OPEN DOOR"
LIBRARY, Hand Court, on May 26th
and during week. Appointment only.

SOCIETY ADVERTISEMENTS.

Southall Spiritualist Society,
CO-OPERATIVE HALL, KING STREET.

SUNDAY, MAY 25TH, at 7.
MR. WILKINSON.
SUNDAY, JUNE 1ST, at 7.
MRS. LEONARD.
Address and Clairvoyance.
LADIES' GUILD, Tuesdays at 3, held at
16, Osterley Park Road.

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

SUNDAY, MAY 25TH, at 11-30, CIRCLE.
At 7, MRS. GOLDSWORTHY,
Address and Clairvoyance.

THURSDAY, at 8-15, MRS. A. NUTLAND.
Address and Clairvoyance.

SUNDAY, JUNE 1ST, MR. E. KEITH.

HEALING CIRCLE, TUESDAYS at 8-15.
LYCEUM every SUNDAY at 3.

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

SUNDAY, MAY 25TH, at 11.
MRS. CHAPMAN.
At 3, LYCEUM.
At 6-30, MRS. FLORENCE LANE.

MONDAY, at 8, MR. ARTHUR CLAYTON.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING,
MRS. STRONG.
THURSDAY, at 8, PUBLIC CIRCLE,
MRS. PRINCE.
SUNDAY, JUNE 1ST, MR. MAX GITTLE-
SON.

Streatham Spiritual Brotherhood,
STREATHAM SCHOOL OF MUSIC (almost
opposite STREATHAM Station).

SUNDAY, MAY 25TH, at 6-30,
MR. B. LELLIOTT,
Address and Clairvoyance.
THURSDAY, at 3, LADIES' MEETING,
MRS. MAUD EVANS.
At 8, MRS. G. RICHMOND, Address and
Clairvoyance.
SUNDAY, JUNE, 1ST, MISS GANTZ.

Streatham Christian Spiritualist Church
TUDOR HALL, PINFOLD ROAD,
(Adjoining Streatham Library).

SUNDAY, MAY 25TH, at 11, SERVICE
and CIRCLE. At 3, FREE HEALING.
At 6-30, MR. STEABEN.
WEDNESDAY, at 3, MRS. BILLETTE.
At 8, MRS. NEVILLE.
SUNDAY, JUNE 1ST, MRS. S. W. ELLA.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, MAY 25TH, at 3.
MR. ETHERIDGE, Healing Service.
At 6-30, "THE STRANGER," Address
and Clairvoyance.
WEDNESDAY, at 3, MRS. BROWNJOHN,
Psychometry.
At 7-30, MADAME BISHOP ANDERSON,
Address and Clairvoyance.

Tottenham Spiritualist Church,
WARMINGTON HOUSE, 744, HIGH ROAD.

SUNDAY, MAY 25TH, at 3, LYCEUM.
At 7, MRS. CALWAY.

SUNDAY, JUNE 1ST, MR. J. WAITE.

Life and Destiny. By LEON DENIS.
Translated from the French by ELLA
WHEELER WILCOX. Cloth, 6/4, post
free.

**Just what
is wanted!**

The Spiritualists' Reader

*A Collection of Spirit Messages
from many sources, specially
chosen for Short Readings*



Compiled by

Sir A. Conan Doyle

with Half-tone Portrait



*Just the thing for Short
Readings at our Services*

*The Book for the spare
moment and the fireside*

Full
Cloth

3/6

Full
Cloth

Post free 3s. 10d.

Special Terms to Spiritualist Societies
for Quantities

From the
Two Worlds Publishing Co.,
18 Corporation Street,
MANCHESTER.

SOCIETY ADVERTISEMENTS.

CHRISTIAN SPIRITUALISTS' CONGREGATION
35, CRESSWELL RD., TWICKENHAM, MIDDLESEX.
HEALING & DEVELOPING CLASSES —
SATURDAYS - PUBLIC CIRCLES AT 7-45 PM.
PUBLIC MEETINGS WITH AFTER CIRCLES
NEXT SUNDAY AT 7 P.M. / NEXT WED'DAY AT 7.30 PM.
* REV. GEO. WARD. | MR. A. D. SERJEANT. *
* Write for Free Syllabus. *

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

SUNDAY, MAY 25TH, at 11 and 6-30,
MRS. JULIE SCHOLEY.

WEDNESDAY, at 8, MRS. V. REDFERN,
Address and Demonstrations.

Wembley Spiritualist Society,
UNION HALL, EALING RD., WEMBLEY.

SUNDAY, MAY 25TH, at 6-30,
MR. MARESCO MARISINI.
SUNDAY, JUNE 1ST, MR. & MRS.
KENNEDY, Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, MAY 25TH, at 6-45,
MR. APPLEBY,
Address and Clairvoyance.
WEDNESDAY, at 7-45, MR. WHITE, Ad-
dress. MRS. TREADGOLD, Clairvoyance

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

SUNDAY, MAY 25TH, at 11-15, SERVICE.
At 7, MADAME ZOE.
WEDNESDAY, at 8, MRS. C. YOUNG.
LYCEUM every SUNDAY at 3.

SUNDAY, at 7 p.m.,
LECTURE AND CLAIRVOYANCE
given by
STEPHEN FOSTER,
At 85, LANCASTER GATE, LONDON, W.2
Phone: Paddington 2312.
All Welcome.

Camden Psychic Centre,
59, ROCHESTER RD., CAMDEN RD. N.W.

MONDAY and WEDNESDAY, at 3, and
SATURDAY, at 8, PSYCHOMETRY.
MONDAY, at 8, and FRIDAY, at 3,
CLAIRVOYANCE.
SATURDAY, at 3, HEALING.

THE BRITTEN MEMORIAL.

THE ANNUAL GENERAL MEETING OF SUBSCRIBERS

WILL BE HELD IN THE
Britten Memorial Library, 65, Bridge
Street, Deansgate, Manchester,
On SATURDAY, MAY 31ST, 1930,
at 3-30 p.m. prompt,
at which the Trustees hope for a large
attendance.

JOHN JACKSON, Hon. Sec., 30, Buxton
Road, New Mills, nr. Stockport.

OWING to disappointments will all
mediums booked with LLANDUDNO
SPIRITUALIST CHURCH, please notify
Secretary, Mrs. A. ELKY, 25, Victoria
Street, Craig-y-Don, Llandudno.

TO ALL SECRETARIES. — MRS. R. W.
JONES, of 38, Windsor Street, Leaming-
ton Spa, wishes to cancel all 1930
bookings with churches, owing to con-
tinued ill-health.

OPEN DOOR CIRCULATING LIBRARY AND PSYCHIC CENTRE,
14, HAND COURT (NR. FIRST AVENUE HOTEL), HIGH HOLBORN, LONDON, W.C. Subs. 2/6 yearly. 2d. per week per vol.

MONDAY, MAY 26TH, at 3 and 7, **Mrs. LINES.**
TUESDAYS, at 3, **Mrs. F. E. SCOTT.** From 5 to 7, **INTERVIEWS.** At 7, **Mr. E. KEITH.**
WEDNESDAYS, at 3-15, **Mrs. BETTS.** THURSDAYS, 3 to 6, **Mrs. GABRIEL.** 6 to 8, **Miss DAUNTON.**
FRIDAYS, at 3, **Mr. E. KEITH.** At 7, **STUDY GROUP, Mr. ANTEN.** At 8, **Mr. G. THOMAS WYATT,**
Address, followed by Clairvoyance or Psychometry. **Open Circle once a Month.** **SILVER COLLECTION.**
Hours: 12 to 7 (Closed Saturdays and Sundays). **VISITORS WELCOME.** **ETHEL A. KNOTT.**

OCCULT CHRISTIAN SPIRITUALIST SOCIETY,

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

SUNDAY, MAY 25TH, at 3-30 and 6-30, **Mr. H. J. OSBORNE.**
SUNDAY, JUNE 1ST, at 3-30 and 6-30, **Mrs. M. CLEMPSON.**
MONDAYS, at 7-30, **HEALING CIRCLE.** At 8-15, **DEVELOPING CIRCLE.** At 9, **STUDY CLASS.**
FREE. ALL ARE WELCOME.

THE GOLDEN CROSS CHRISTIAN SPIRITUALIST MISSION,

26, NASSAU STREET (TOP OF BERNERS STREET), OXFORD STREET, W.1.

SATURDAY, MAY 24TH, at 8, **Mrs. P. REDFERN,** Psychometry.
SUNDAY, MAY 25TH, at 7, Service, with Address by **Mr. R. L. GRIGG.** Clairvoyance by **Mrs. F. E. BUTLER.** After-Circle.
WEDNESDAY, MAY 28TH, at 8, **TRANSFIGURATION SEANCE** by **Mr. R. R. THORNTON.**
THURSDAY, MAY 29TH, at 8, **Miss R. TWARD,** Psychometry.
SATURDAY, MAY 31ST, **Mrs. D. KENNEDY.** SUNDAY, JUNE 1ST, **Mr. R. R. THORNTON.**

JEWISH SOCIETY FOR PSYCHIC RESEARCH.

You are invited to hear **Mr. ERNEST HUNT** speak on
"Why We Survive," on Thursday next, May 29th, at **Armitage**
Hall, 224, Great Portland Street, W.1, at 8-15 p.m. **Mrs. R.**
LIVINGSTONE will give a Clairvoyant demonstration and **Mme.**
STELLA FORD will sing. **Mr. A. WALLER** at the organ.
Silver Collection on entry.

Miscellaneous Advertisements.

RONALD BRAILEY, Clairvoyant, Psychometrist. At home, 3 to 7. Circles, Tuesdays and Fridays at 8.—90, Sunny Gardens, Hendon. Phone, Hendon 1888

CHARLES A. SIMPSON, the Healer (Control, "Dr. Lascelles"), receives patients daily by appointment at 29, Queen's Gate, Kensington, S.W.7.

MARIAN MORETON, at home, 1 to 5, week-end excepted. Circles, Psychometry, Tuesday at 3, Friday at 6-30. Discussion, Tuesday at 6-30.—64, Newmarket Street, Oxford Street, W.1.

MISS B. D. MANSFIELD, Trance Medium, holds Public Seances every Wednesday and Friday at 8. Circles can be held in your own home.—Write 4, Westmoreland Street, Victoria, S.W.1

MISS F. DAUNTON, Psychometrist and Clairvoyant, at home, 2 to 6. Circles for Psychometry, Mondays and Fridays at 3 and 8. Public Developing Class every Tuesday at 8.—Flat 2 (first floor) 18, Monmouth Road, Westbourne Grove, Bayswater, W.2.

MR. and MRS. KENNEDY, Clairvoyants, hold a Circle every Thursday at 8.—104, Loampit Vale, Lewisham, S.E.13.

Mrs. B. HAMILTON holds Public Developing Classes every Monday and Friday at 8. Saturdays at 8, Circle for Psychometry. Sundays at 7, short Address and Psychometry.—69, Westbourne Grove, Bayswater, London, W.2. (exactly opposite Post Office).

Mrs. FLORENCE SUTTON, Clairvoyant and Psychometrist. Wednesdays at 3, Ladies' Meeting; at 8, Psychometry. 111, Oxford Gardens, Ladbroke Grove, W.10. Buses, 7, 15, 52.

Mrs. LILLY, the Gifted Healer, receives patients daily for treatment. Trance diagnosis by spirit doctor. Clairvoyant and Clairaudient. Miraculous cures effected. Fees very moderate. Many successful absent treatment cases. Write for appointment to 33, Clifton Road, Maida Vale, W.9, or Phone, Paddington 3568.

Mrs. HUGHES holds Spiritual Services (Trance) Sundays at 7, Tuesdays and Fridays at 8.—311, King Street (side door), Hammersmith, nr. Ravenscourt Park.

Mrs. LILY GOLDSWORTHY, Trance Medium, Clairvoyant, Psychometrist, every Thursday, at 3, Ladies' Own, also Circle every Wednesday at 8. Service every Sunday at 7, at 27, Lyndhurst Road, Peckham, S.E.15.

Mrs. MAYES, 7, Fairmile Avenue, Gleneagle Road, Streatham, holds Circles on Sundays and Tuesdays. At home after 5 p.m.

Mrs. WILLIAM EDWARDS, 15, Champion Grove, Denmark Hill, S.E.5., regrets that owing to illness, her "At Homes" are suspended until further notice.

ROBERT DAVIES, Dipl. S.N.U., holds "At Homes" every Tuesday at 8, Wednesdays at 3 and 8. Clairvoyance and Psychometry demonstrated at Beech House, 83, Cleveland Road, Higher Crumpsall, Manchester.

MESSAGES FROM BEYOND.

THE TWO WORLDS SEANCE TRUMPET.

POLISHED ALUMINIUM, BRITISH MADE.
STRONG AND LIGHT.
Boxed with Instructions.
PRICE 7/6, POST FREE.

SINGLE PIECE, 24inch ALUMINUM TRUMPET.

Boxed with Instructions.
PRICE 10/-, POST FREE.
Special Manufacture.

TWO WORLDS OFFICE, MANCHESTER.

Our New Pamphlet List sent post free on receipt of post card.

The National Spiritualist

The Official Organ of the
SPIRITUALISTS' NATIONAL UNION LTD

A Monthly Journal devoted to the
claims of Organised Spiritualism.

SINGLE COPIES, 2½d.

Annual Subscription, 2/6 post free.

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

SPEAKERS' OPEN DATES.

STEPHEN OUSLEY, Public Trance Medium, Clairvoyant and Inspirational Speaker, has a few open dates for the summer.—46, Cranfield Road, Brockley, S.E.4.

EASTBOURNE SPIRITUALIST SOCIETY
DICKENS HALL, UPPERTON RD., EASTBOURNE, SUSSEX.—Change of Secretary: **MR. JAMES ADAMS,** 56A, Susan's Road, Eastbourne. Mediums booked, please note.

LADY with Bungalow on Cumberland coast requires one or two ladies to share same. 10/- weekly, not including food.—Box S.P.N., Two Worlds Office Manchester.

TO LET, Vacant Bedroom and Sitting room. Comfortable home for elderly gentleman or chronic invalid.—Nurses, 14, Confield Avenue, New Malden, Surrey.

TO LET Furnished, Self-contained Double Bed Sitting Room. Small kitchen, use of bath. No laundry or attendance. Clapham district. 25s. weekly. Box B.D.T., Two Worlds Office, Manchester.

WIDOWER, aged 50, Spiritualist Working-man, needs a housekeeper to take entire charge of girl aged 13 and boy aged 6. Advertiser anticipates much better material conditions soon. **ROWLAND FRENCH,** 47, Tynemouth St., Fulham, London.