

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

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FRIDAY, JUNE 6, 1930.

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FRIDAY, JUNE 6, 1930

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DEFINITIONS.

WHAT is Life?

The flashing, fleeting wings
Of blithesome birds that speed across the blue;
The perfumed rose, all lightly-leaping things:
And Hope within the breast of me and you!

What then is Hope?

Identity apart—
With dreams divine of fuller joys to be,
When peace shall reign in every human heart,
And Love lead on toward Eternity!

And what is Love?

That sweet and thrilling song
All rose-lipped maidens bring from realms afar:
'Twas made for great and small, for weak and strong,
And oh! it guides the world and every star!

Onitsha, Nigeria.

J. M. STUART-YOUNG.



SPIRITUALISM AND POLYTHEISM.

By W. H. EVANS.

SPIRITUALISTS declare their acceptance of seven principles, the first of which is "the Fatherhood of God." They thus declare their acceptance of anthropomorphism. Their conception is of a personal God. Fatherhood can only be predicable of personality. It implies offspring and personal care and guidance of them by the father. Yet we are continually assured from our platforms that God is not a person. To the thoughtful mind the philosophic and religious confusion is apparent. Our speakers commence their service with prayer. To whom is it addressed? To God. But later we are told he is not a person. In the addresses which follow these prayers we have some quasi-philosophic talk in which God becomes reduced to an impersonal force. The difficulty of the thinker is increased when he is informed this impersonal force is intelligent, a statement which again implies personality. At the close of the service the blessing of this impersonal force is invoked, and it is addressed as "He," or "Heavenly Father," or "Divine Spirit," or some other form of words is used, all implying personality, and necessarily the limitations which are inseparable from our conceptions of it.

What do we mean by "the Fatherhood of God"? Do we mean the Infinite? But the Infinite is father of nothing, in the nature of things cannot be, because the Infinite is All, and the All begets nothing, because All is All, therefore you cannot speak of the Infinite as Father, because, being part of the All, you are it. We may speak of an Infinite Self, but it is only understandable if we can realise that lesser or finite selves are manifestations of the All-Self. Such a term as begetting has no relation to Infinite Being; it is relative, and pertains to finiteness.

The difficulty of the problem is apparent, but I will not say it is insoluble. After all, the conception of infinity is one born of human consciousness. We may ask: Can a purely finite creature conceive of infinity? Here lies a partial solution of the problem. The consciousness in man is the infinite in expression. Personality, identity, and all the matters related thereto, and to which we cling so passionately, are all relative, and our progress lies in slowly transcending the limitations of our personality and becoming

ing aware that we are infinite. It means the transmutation of the limited self of daily experience into that of the greater, infinite Self. It is another rendering of the text, "He that loseth his life shall find it."

"The Fatherhood of God" is anthropomorphic in conception and expression. But religion demands someone to whom we can appeal. All the mystics declare it, and do so in terms that are anthropomorphic. They, and we also in our present state of development, can do no other. Even the conception of an Infinite Self is but a magnification of the personal "I," an expansion of personality to include everything. But an expansion which excludes as well as includes. It crowds out all other personalities, even while it swallows them. But, some will protest, you but increase our difficulties, and what has this to do with Polytheism and Spiritualism? You will see presently.

"Polytheism," said Max Muller, "is the belief in more than one god, which together forms one divine polity or pantheon." We all know that polytheism is the belief in many gods, and we can see how these must be included in any conception of an Infinite Self. The definition goes further; they together form one Self. We are still on the same idea you see. Well, what has this to do with Spiritualism? Spiritualists are not polytheists; they are monotheists, even if they be through the exigencies of language anthropomorphists as well. I agree, but is there no room for polytheism? Is it not implied in many of the messages we get from the other side? Nay, are we not gods, as the Serpent declared; that is, in proportion to the opening of our eyes, i.e., consciousness? In modern terms, what is the polytheistic conception but that of a limited liability company transferred to the realm of religion? A conception in which we find general workers, foremen, managers, directors, etc.? Don't think me irreverent. I merely want to be helpful, and it seems to me that, crude though it is, our social conceptions and usages can be of help even in this. How often do we speak of guides? The function of a guide is to help, to lead one along certain lines of development. The guide does not usurp our power; he helps us to increase it. As the guide grows in understanding he becomes more efficient. From being the guide of one individual he becomes the guide of a group. We can follow this out, and see his knowledge, power, and influence increasing. He becomes the governor of a community, of a state, of a spiritual plane. He learns to act in harmony with other guides. They pool their knowledge, and so increase their power and influence. You can follow this line of reasoning until you come to groups of beings who govern worlds, systems, and constellations. The guide progresses to the god. The many gods by association may manifest as One God. These many gods can be appealed to. They receive and answer prayers. See Vale Owen's script on this, how prayers are analysed and classified. It all fits in, and it harmonises with the new notion of relativity. Do we mean when we speak of "the Fatherhood of God" the god of this world, of our solar system, or the Infinite Self? Prayer to an impersonal force to which the idea of Infinite Self is so often reduced is absurd. Prayer implies a personal Being, who can respond to our petitions and aspirations. The life of religion centres around personality. It arises from the innate sense of dependence upon another self who is personal, and to whom we can appeal. To the savage his fetish, the ancients their many gods, the more refined religions of to-day his one God. But the element of personality is in all and is inescapable. You cannot get away from it, for the simple reason you cannot get away from yourself.

The stages of development are fairly clear, and I suggest the polytheistic conception is one Spiritualists may consider, taking care to keep it on the highest spiritual level. We shall then, I think, find it extremely helpful. We are but children, learning to walk: no crutch that helps a man along the way is to be despised. Some are stronger and more vigorous in limb than others, and can walk with some assurance in the high altitudes of philosophical speculation, but the average man needs mental help. May he not find it in a revised polytheism? I have heard some controls when offering prayer appeal to the higher spirits, an action which is a recognition of their ability to respond. It also recognises what some call the hierarchy of spiritual beings, who govern and are in that sense in relation to us, as gods. Why then, if polytheism is recognised in fact, should we hesitate to incorporate it into our conceptions? May we not gain in clarity, and feel more at home than in the high and misty altitudes of metaphysical speculation? If it satisfies, and I think it does, the religious temperament and the sense of dependence of which we are all more or less conscious, will it not tend to deepen our sense of spiritual fellowship, and lead to a more complete understanding of the All? Shall we not glimpse something of our own destiny, a destiny in accord with our perceptions of what is really going on in the universe? I hazard these thoughts in the hope some of our thoughtful readers will turn them over and discuss them.



THROUGH AMERICA.

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

MORMONS AND SPIRITUALISM.

THE journey from Los Angeles to Salt Lake City by road takes one through four States and some interesting desert land. It is surprising how interesting miles upon miles of barren land can be to the city-born person, most of whose life is spent between the high walls of public buildings. There is something romantic about these wide spaces of sunburnt country, in which little more than sage brush can survive.

For me the scene was made more attractive by the recollection of some gentlemen of my acquaintance, who left England in their youth to try to make their fortunes in the Western States of America, which they fondly believed to be flowing, not with milk and honey, but with gold. Search for the precious metal led them more than once across the deserts of Idaho, Montana, California, and Arizona, with nothing but hunger and thirst to urge them on. Thirst was their worst inspiration, and taught them that under certain circumstances water is far more desirable than gold.

During these adventures they perhaps experienced something of the heartlessness of Nature, for often when their parched lips longed most for the cooling stream, in the distance would appear a magnificent lake, to which they would stagger in fainting expectation, only to find they had been deceived by a mirage.

Sometimes they found water; but alas! not that alone, for lying beside it would be the bones of men and beasts who had been lured to drink the fatal draft, the alkali killing them.

These mirages are always somewhat doubted by those who have never seen them. It seems impossible that sand can be mistaken for water so decidedly that even the experienced eye may be misled; but I no longer doubt this possibility since beholding the illusion. As we crossed one of these deserts, the sun beating mercilessly down upon the top of our automobile, threatening to bake its perspiring occupants, we all saw spreading before us to the far horizon what appeared to be a magnificent lake of clear water. Most of us would have wagered our last cent that it was what it seemed to be, but as we approached the lake receded until at last we had no doubt of its real nature. Imagine what that discovery must have meant in days gone

by to some weary traveller, pack on back and load in heart, as he hurried with faltering footsteps and burning throat to that futile goal!

Another cause for wonder are the Rocky Mountains, through which practically all of the eight hundred and fifty miles of our journey ran. They appeared to us as monsters with grotesque caps, snow-crowned, smiling in the sun or frowning in the dull shadows flung on to them by the wanderers of the sky.

Most Europeans think of this wonderful range of earthly giants as a long backbone running from Alaska to Arizona, crossed almost at one jump, to plains beyond. It is a cause, however, for infinite surprise when one commences to make this jump, and finds that it extends in parts to well nigh one thousand miles! It is difficult to imagine the extent of this range of super-hills.

Salt Lake City is one of the most talked of cities of the United States, mainly because of the curious sect that established it. The Mormons are still among the powerful religious organisations of America, and lacking nothing in self-confidence these people leave their impress upon history. I arrived in time to see them celebrate the centenary of their cause, and the city was filled with Latter Day Saints drawn from all parts of the world.

I attended one of the conferences, and heard several of their leaders express their belief in the divine mission of Joseph Smith, the founder. Joseph was an extraordinary young man with a genius for belief in himself and his visions. He fortunately found a number of supporters among the uninformed farmers of New York State at a time when it was largely cut off from the world. Their evangelicism ran into the new channels cut by Smith, and they exalted him to a foremost place among the prophets. Very soon some of his most enthusiastic champions deserted him, and turned to condemn him and rend him. His views on marriage had much to do with this, for he soon out-patriarched the patriarchs in the number of wives he possessed.

TESTIMONY.

There is an element of unintentional humour about the Mormons. It may be sheer ill-luck that made their best minds great lovers. A greater than Joseph Smith in point of intelligence came in the form of Brigham Young, who emphasised his superior genius by taking about four times as many wives as the prophet. It stands to Young's credit that in addition to conceiving and building the remarkable Tabernacle and organising the business side of Mormonism with extraordinary ability, he kept his twenty-one wives in good temper, and apparently they were good friends. The pathos of the situation is that Young, who virtually made the Mormon Church, will eventually destroy it because of his eroticism. Few visitors to Salt Lake City fail to see his handiwork, not because of his cleverness, but because of his many matrimonial ventures. At the conference I heard one of his many sons speak, and observed that even the Mormons seemed unimpressed by the speaker's illustrious relationship!

Dr. Elmer Goshen, one of the best and most progressive clergymen in America, invited me to conduct his Sunday morning service, informing me with customary broad-mindedness not to restrain myself in the honest expression of any opinions I wished to expound. The lecture was well received, and I enjoyed every moment of the opportunity thus afforded me.

I delivered two private lectures in Hotel Utah, the splendid hotel run by the Mormons, and everything was done by the Latter Day Saints to make the meetings successful. I have found the Mormons to be singularly sympathetic to Spiritualism, owing doubtless to Joseph Smith himself having been a medium subject to the control of a spirit named "Moroni."

From Salt Lake City the bus took Mrs. Leaf and myself to Denver, where I was scheduled to lecture and demonstrate for the Rev. Jessie Beard, whom I shall remember for her buoyant disposition and splendid advocacy of Spiritualism. In addition to organising a thoroughly successful series of public and class meetings, she devoted considerable time, with some members of her congregation, to showing us the beauties of Denver and its environs. I was

stranger to this charming city of the mountains, having visited it during my passage West in 1928.

There are few cities in the world, of Denver's size and wealth, to compare with it. Notable among its attractions is the wonderful atmosphere that belongs to five thousand feet above sea level, and its remarkable visibility. Herein is a deceit for weary feet. Owing to the clearness of the objects seem to appear much nearer than they are.

A party of us visited Buffalo Bill's grave, perched high above the busy hive of man, on a lovely spot, showing that the dead scout had a fine eye for natural beauty. He selected the spot as his last resting place. There we stood overlooking an expansive plain which stretched out hundreds of feet beneath us, striped by roads leading away east, where in a few hours two of us would be going on our way to Detroit.

I came across a number of remarkable instances of the power of Spiritualism to heal the broken heart, and to take the sting from death. Among these were two people who had lost a fine boy of eighteen through an act of friendliness. He was full of promise for a great future, having all the qualities one could wish for, coupled with a passion for acquiring knowledge equalled only by his very comprehensive mind. It must have been dreadfully hard for his mother and father to see his promising life ebb out, without hope of communing with him again.

Higher forces seem to have worked upon this devoted couple, impelling them to visit one of Mrs. Beard's services. The result was all that could be desired. Their hope of the boy's survival has been fully justified, and now his mother and father find spiritual and emotional satisfaction in the tenets of Spiritualism. This is an example of the work of the Rev. Jessie Beard.



A REMARKABLE BOOK.

TELEPATHY IN PRACTICE.

From the publishing firm of Messrs. T. Werner Laurie Ltd. comes a new and useful volume entitled "Mental Radio: Does It Work, and How?" (211pp., 8s. 6d. net). It is written by Upton Sinclair, the famous novelist and playwright, and records a series of experiments which he has made in the course of an investigation of telepathy. Although containing much valuable and detailed information on the subject, it is written in a vigorous, racy style, and promises to become a popular and standard work. The text is profusely illustrated, and the different methods of experimentation clearly and simply outlined. Mr. Sinclair says at one point:

"I am in the habit of working out a chapter of a new book in my head, and writing down a few notes on a scrap of paper, and sticking it away in any place that is handy; then, next day, or whenever I am ready for work, it is gone, and there is the devil to pay. I wander about the house for an hour or so, trying to imagine where I can have put the scrap of paper, and reluctant to do the work again. On one occasion I searched every pocket, my desk, the trash-baskets, and then, deciding that I had dropped it out of doors, where I work with my typewriter, I figured the direction of the wind and picked up all the scraps of paper I saw decorating the landscape on our beach home. Then I decided it must be in a manuscript which I had given to a friend in Los Angeles, and I was about to phone to that friend when Craig (my wife) asked me what the trouble was, and said, 'Come, let's make an experiment. Lie down here and describe the paper to me.'

"I told her, a sheet of a little pad, written on both sides, and folded once. She took my hand, and went into a state of concentration, and said, 'It is in the pocket of a grey coat.' I answered 'Impossible! I have searched every coat in the house half-a-dozen times.' She said, 'It is in a pocket, and I will get it.' She got up and went to a grey coat of mine, and in a pocket I had somehow overlooked there was the paper!

Let me add that Craig had had nothing to do with my clothing in the interim, and had never seen the paper, nor heard of it until I began roaming about the house, grumbling and fussing. Neither of us know of any 'normal' way by which their subconscious mind could have got this information."

"IT DOES HAPPEN."

The first experiments which Mr. Sinclair made were with his wife, and took the form of picture-transference. The usual course was for the "broadcaster" to decide secretly upon an object, and, at a given signal, commence concentration on it. The "receiver," who was usually his wife, would then throw her mind open in order to receive the impressions which were conveyed to her. In all there were 290 such experiments conducted; 65 were full successes, which is roughly equivalent to 23 per cent. The total of partial successes was 155 (53 per cent.). There were only 70 failures. On such grounds Mr. Sinclair bases his conclusion that "Telepathy is real, it does happen. While it may be spontaneous and may depend upon a special endowment, it can be cultivated and used deliberately as any other object of study, in physics and chemistry. The one essential in this training is an act of mental concentration and auto-suggestion, which can be learned."

Although many of the seances were held with the author's wife as "medium," not a little of the evidence rests upon the results obtained through the instrumentality of "Jan," a young foreign psychic, Mrs. Sinclair's sister, and her husband. Through the latter very valuable evidence was received, and it is interesting to note that he was eight years ago given only a few months to live by the doctors. The psychic "Jan" could easily assume a cataleptic trance state. Previously, however, he commands his mind to bring him back to consciousness at a prescribed moment. He frequently gives "stunt" performances, in which he is accustomed to let himself be buried six feet under the ground in a coffin for several hours. "He is staking his life upon his certainty that he will not come out of the state of lethargy until he has been dug up," states Mr. Sinclair.

In addition to the more general conclusions, some very interesting facts were ascertained in the course of the investigation. It was, for instance, discovered that in some cases certain things which were not in the transmitter's drawings, but which were in his mind when he was making them, or while he was concentrating, were accurately reproduced in the "received" forms. Several variations in the types of the experiments were also stumbled upon accidentally, and the procedure was thus varied occasionally. Nearly all of the 65 successful drawings received are there reproduced, as are also about half of the 155 partial successes. In a few brief concluding chapters the author meets his opponents and their objections, and in this he is in some measure supported by Prof. William McDougall, who contributes the Introduction.

A portion of the book is devoted to a description, by Mrs. Sinclair, as to how the faculty of thought transference can be developed, and this should serve as a useful guide to those who are anxious to prove its reality for themselves.

Altogether this is a particularly fine work. It is free from laborious instructions, well founded and consistent, and promises to become the popular text-book of Telepathy in the future.—J. L.



THERE is a plan and a purpose in life. Nothing is out of place; no experience is fruitless. All has its purpose in the universal scheme. Even that which is termed "evil" is necessary, for if there were no comparison we could not appreciate the value of good.

WORKING through all things is the principle which is called the Law of Attraction. Once a definite ambition is realised or a definite goal is decided, it is within the power of every individual to achieve. All are attracted to their ambitions, and if they work faithfully none can fail to achieve them.

"MARGERY'S" MEDIUMSHIP.

By STANLEY DE BRATH.

WHEN in Paris in 1924, as the guest of Dr. and Madame Geley, I devoted much attention to the casts of materialised hands. These, or some of them, were about half life-size, but the detail of the skin-marking (which anyone can see by examining the tips of his own fingers) was very perfectly rendered. I then wondered if any such means could be used to make the proofs of survival finally definite.

At that very time Dr. and Mrs. Crandon were pursuing just such a line of enquiry, in the case of Walter Stinson, Mrs. Crandon's brother, who was killed in a railway accident in August, 1911.

It is, of course, well known that finger-prints are a definite proof of individuality. Thousands of finger-prints have been taken, analysed, and classed so that a given print can be identified without fail in a very short time. But it seemed difficult to suppose that the 'etheric' body would carry with it such small details. It seems, however, that this 'etheric' body is not only cell for cell identical with its material counterpart, but that it does, in point of fact, carry with it not only intelligence and memory, but even the very smallest normal physical peculiarities.



FIG. 10.—This presents a deformed print, and in addition two normal prints, one superimposed on the other, and obliterating the lines of the first at the point of intersection.

The following is the report of Mr. J. W. Fife, the New York finger-print expert, given in the *Journal of the A.S.P.R.* for December 1929., and reprinted in *Psychic Science* for April, 1930 :—

"REPORT OF SEANCE, Sept. 9th, 1929, at 10, Lime Street, N.Y. At this seance Dr. Z. controlled Margery's left hand, and I her right hand. Dr. and Mrs. Richardson, Dr. Crandon, and Mr. Dudley completed the circle.

"After the medium was apparently in trance, Walter's voice was heard coming from the direction of the cabinet. I enquired if it were possible, if thumb-prints were to be made, to produce one a little out of the ordinary, such as a ridge or wrinkle running across the face of the print, without destroying the print characteristic. My object in doing this was to eliminate any possibility of the use of a mould, as the more recent prints obtained in this circle were almost perfect in form, with clear, distinct lines and characteristics.

"Dr. Z. then enquired if it were possible for Walter to produce the print of a child's finger or thumb. Walter promised to try the following evening. Hot water was poured into the dish used for softening the wax, and Dr. Z. placed a piece of dental wax on the cloth (in the dish). In approximately five minutes Dr. Z. removed the wax from the cold water dish, and remarked that it had a print on it.

"He then placed a second piece of wax in the hot water dish, and in a few minutes he removed same from the dish of cold water. This also had a print on it. . . . (Two more prints were secured.)

"At the close of the sitting Dr. Z. examined and pronounced the wax to be the same as that he had privately marked before the sitting. I then made a close examination of the prints, and found to my surprise that the print obtained was a normal negative thumb-print of the same pattern as that which I have examined many times since 1927, but running vertically across the ridges was an elevated irregular ridge. This was what I had asked for during the sitting. The second piece contained a normal active print of the same pattern as the first, but with the regularity missing. The third piece carried three prints of the same pattern; one was the same as the first print, with all of the same irregularities, but the other two prints, overlapping the other, were normal negative prints without these imperfections (Fig. 10). The fourth piece of wax contained two prints of this same thumb, one irregular and one perfect.

"In my opinion these results eliminate the use of any form or mould or other normal means of obtaining the above prints, as no one present in the room had any previous knowledge of my intention to ask for such a print."

Mr. Fife gave a similar signed account of two more sittings.

The figures are three out of 141 diverse prints received under the most stringent conditions that could be devised.

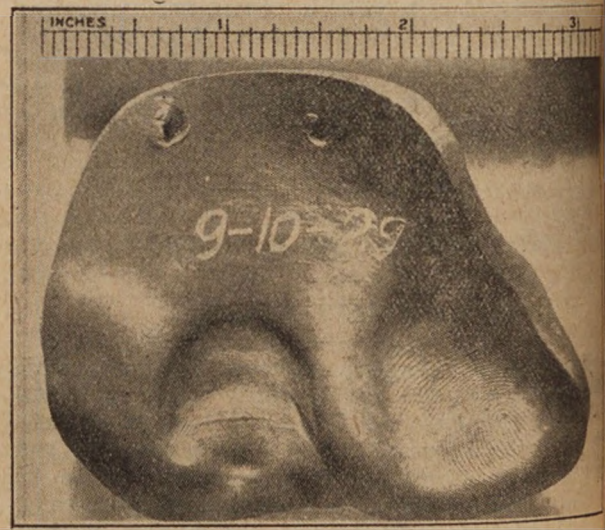


FIG. 11.—A normal negative of the Walter thumb, and, at the left, a print claimed by Walter as that of a four year old child. The identifying marks are seen above the date.

These thumb-prints, produced in the manner described in these seances, are proofs of individual survival complete in themselves. There are many others. Five years of experimentation have established the following facts :—

Walter has talked with the circle in his own voice for four years. Margery's mouth, lips, tongue, and cheeks are wholly controlled by Richardson's voice control machine.

Walter can produce under strict mechanical control of the medium his constant finger-print, which resembles that of his mother 70 per cent. and of his sister 45 per cent. as they should be under the known laws of such finger-prints.

Walter, in the dark and in the absence of Margery, can perceive a word or figure on a card selected by mechanical means, and on the same night can transmit the same information, most ingeniously divided, to three mediums, 250, and 450 miles distant, so that the combined descriptions make a correct whole—a perfect cross-correspondence.

Dr. Crandon remarks: "From the identified Walter one gets a vista of his present life which suggests the 'desirable' survival of Lowes Dickinson; one in which 'a continuity of experience analogous to that which we are aware of here is carried on into a life after death, the essence of that life being the continuous unfolding, no doubt through stress and conflict, of those potentialities of Good, of which we are aware here as the most significant part of ourselves."

Now this unsensational development under strictest scientific conditions is by far the most important work done

the realm of psychical research to-day. It is not sensational. It does not deal with any *spiritual* inferences, but is a final and indisputable proof of the *post-mortem* life of Walter Stinson and of others besides. It carries also the inference that the "etheric" body is the matrix on which is formed the minutest cellular structure of the material body. It therefore refers causality to the super-material realm. It is an added witness to the essentially triune and spiritual nature of man, a fact which (as should never be forgotten) is the foundation of all true Spiritualism. For, as soon as we pass from these physical phenomena (which in their very crudeness are fundamental and undeniable) to the higher aspects of Spiritualism which we class as mental phenomena, we see all the personification-theories



FIG. 12.—The second of two pieces of wax used on September 11th, 1929. Each carries the impress of the Walter thumb, besides the imprint of the child's thumb. Walter says this child is two years old. The nature of the print confirms the statement.

disappear as their foundation is cut away. There are personifications and animist phenomena in plenty, for the human spirit is still the human spirit, whether in a material or ultra-material environment, but as a spirit *its evolutionary purpose is to develop spirituality*. The basis of proof is the *post-mortem* life, and this is proved by the long, patient, and expensive experiments by Dr. and Mrs. Cran- and their circle, which should meet with grateful recognition by students all over the world.

It is immensely to the credit of the Am.S.P.R. that undeterred by pseudo-scientific objections they should have published in their Journal from 1927 to 1930, under the signatures of many witnesses, the full details of these reaching and valuable experiments.

WINNING.—This subject is one of great importance to nearly everyone, for each desires to win one thing or another. There are good things worth striving for, and there are things not worth an effort. Try your best to win that which is good, not only for this life, but also for the future life. You may ask, what are the things for the future life? They are those virtues of a kindly loving nature, which you will exercise when you journey hence. These things are more worth striving for than much gold. Do not think that we despise gold, for great good can be obtained by its use in the interest of human welfare, yet these things are temporary, and the other things are everlasting.—TRUTH BARRER.

LONDON MAY MEETINGS.

THE Annual Convention of the London District Council of the S.N.U. was held at the Memorial Hall, Farringdon Street, E.C., on Thursday, May 22nd.

The morning session was presided over by Mr. Maurice Barbanell, in the presence of some 350 people. He offered a hearty welcome to the visitors. They were particularly pleased to have with them that morning Mr. Oaten, whose self-sacrificing labours for Spiritualism would be known to them all. Mr. Oaten was going to deal with the question of "The Passing and Permanent in Spiritualism," and at the close opportunity would be offered for questions and discussion. (We shall hope to reproduce a summary of Mr. Oaten's paper in our next issue.)

The afternoon meeting was devoted to clairvoyance. Mr. H. Boddington, from the chair, introduced Mrs. F. Kingstone and Miss Florence Campbell, both of whom proceeded to prove the fact of spirit return by describing deceased relatives to those present. The clairvoyant descriptions approximated to a very high standard, and the evidence of the activity of deceased relatives was clear and pronounced. The messages relating to past and present events were very evidential, and elicited loud applause. Mrs. Kingstone's work is well known in London and the South, and is its own recommendation. In Miss Florence Campbell the London area has undoubtedly discovered a clairvoyant of great promise. Excellent solos were rendered by Miss W. Dallinson and Miss P. Bolam.

THE EVENING MEETING.

There must have been 800 people present at the mass meeting at 7 o'clock, when Mr. F. Whitmarsh (President of the London District Council) occupied the chair. In a short but racy speech Mr. Whitmarsh outlined the work which was being done by the Union, and invited the whole hearted services of those who were associated with it, and extended a hearty invitation to those who still stood on the fringe of the movement to join up and march with the victorious army. He proposed to say very little, as Mr. Hannen Swaffer had unexpectedly dropped in, and he therefore asked him to address the meeting.

Mr. Swaffer began by paying a tribute to the excellent addresses and clairvoyance which he had heard during the day, and said he regretted he was unable to stay for the whole of the session, as he had to go elsewhere, but he thought he would come along and give a message of good cheer. He dwelt at some length upon the development and progress of Spiritualism, and declared that we were sadly in need of more good mediums. He spoke of the propaganda meetings he had addressed during the past year in co-operation with Mr. Barbanell, both in this country and abroad. He declared that it was no use holding these propaganda meetings unless we were prepared to follow them up. Mr. Swaffer urged that everyone should at all times stress the great philosophy of Spiritualism, as it was no use merely teaching men they survived; something more than this was required if we are going to take our place in the great religions of the world.

The Chairman thanked Mr. Swaffer for his remarks, and regretted he was forced to leave the meeting.

Miss Dallinson then rendered a solo, which was very enthusiastically received.

Mr. Shaw Desmond was then called upon to address the meeting. "First and foremost," he declared, "I require absolute freedom of expression on any platform upon which I speak, and the Spiritualist platform is no exception. I am going to speak in a way of analysis." Mr. Desmond said he did not belong to any official body of Spiritualists, and he thought therefore he was in a good position to judge as an outsider, for those who are outside the wood can often see better than those inside. Mention had been made of the decline in membership of the S.N.U., but despite this no one could say Spiritualism had not made progress. He firmly believed that the influence of the invisible world had been felt more keenly during the last twelve months than in previous years. Spiritualists had no need to be afraid of failure, but rather of too much success, for that

was the dangerous factor. When the day comes that we are completely successful we shall surely die. It was not possible to judge the success of a movement by numbers. We had a great example in Christianity. This movement was at its highest power spiritually when they were but few in numbers, and when the early Christians were subjected to all kinds of persecution they were more ideally Christians than those of to-day. Mr. Desmond said he had recently been to Denmark, and he knew Mr. Swaffer's visit there had made a very deep impression. For the first time Spiritualism was claiming the attention of scientists in that country. On one occasion he was seated at a table with thirteen scientists, and upon asking them if they believed in survival, they all said no. "Have you investigated the facts," said Mr. Desmond, and with one exception they all said no. The other had given up investigation after one or two meetings. He thought that Denmark was an exception, for no matter to what country one went, scientists of world-wide reputation had investigated our facts, and they know they are true. Many of them, however, were cowards, for they dared not come out in the open and give expression to their findings. They feared that they would lose their reputation in their own particular field of science by doing so. Sir Oliver Lodge, Barrett, and a few others were brilliant exceptions, but they had done no more than all those who have investigated the facts should do. It was worthy of notice that there were already three chairs of psychic science established at colleges in various parts of the world, but turning to Oxford and Cambridge, he thought we were up against the strongest fortress of objection and prejudice, for it is a well-known fact that these two institutions always lagged 50 years after everybody else.

Speaking of artists and of those who create, the speaker said he did not know of any great artist who denied the fact of human survival. Only those, declared the speaker, who refuse to believe the evidence of their senses deny that matter exists, and it is an established fact that the world invisible is becoming clearer to the senses of men. We know, because we have walked and talked with the inhabitants of the great spiritual world. Referring to the materialist case, Mr. Desmond said the mathematicians had destroyed their own case, for it is a fact that the materialists won't deal with our facts, and unconsciously they have become insincere. Their only answer was: "These things cannot be, simply because they can't"; they will not say these things are not so. They cannot, because it is impossible for them to disprove the phenomena. Materialists declare these things are against Nature. He asked which Nature—their own or God's? I will now take my life in my hands, said Mr. Desmond. Remember, I do not commit anyone, but I say religion is never definitely discussed in either newspaper or magazine, it is generally side-stepped. The only place where one can deal with it in a straightforward manner is the novel. To me religion as a separate thing has no existence, for to separate it from life is to blaspheme against God and life. We cannot divide ourselves into sects like the Moslems of the East or Roman Catholics, for if Spiritualism is worth anything it is religion, and not a religion—a life, not a sect. If Spiritualism exists merely for the demonstration of phenomena, then it is no better than the lowest show in London. When it is the very heart-beat of our life, and the very core of our being, not until then will it be worth while. Remember that I do not attack any church, for everybody is welcome to their own ideas, and Spiritualism is big enough to contain all of them. The churches of this country are dying; it is proved by the fact that the various leaders are meeting together to devise ways and means to make peace in the churches. It is because they have lost the original fervour which characterised the early Church. I could give you statistics which demonstrate the great falling off in church attendance. It is because too much attention is paid to the things which do not matter one jot. The churches could be filled to-morrow if they would stop imitating the theatre. Remember man has a fine intuition, and with a new message the churches would be overflowing. They need new inspiration, new life, new fervour. The early inspiration of the churches has left them and come to

Spiritualism, and if we cannot demonstrate survival we have no right to live, and we should be no better than the things we are criticising. Spiritualists have a great responsibility, and we must be careful how we place facts before the public. Do not under any consideration supply fodder for our enemies. Remember many movements have been more severely damaged by friend than foe. Our progress lies in a resolute clinging to facts and absolute refusal to be led away by anything which is opposed to truth as we see it. For always remember the path of truth is often unpleasant, but there is nothing more permanent, more real, than the great gem of truth. Think of the great power behind life, of which we know but little as yet, we can hardly form the slightest conception of the tremendous power that lies behind.

Do you think God cares for our prejudices or our sentiments. The only thing with which that great Being is concerned is truth. It must be so, or else there would be no God. Truth is the blind trail we must follow where it may lead. There is no question of going to a certain place in the future as a matter of consequence. We arrive in that place moulded by our experience, by our lives. I believe that this proof of survival will lead to the revealing of the highest and best, and will bring us into realisation of the spheres of spiritual loveliness.

Remember there are great spirits who are at the heart of this world, for we are not the only people concerned. We are only just at the beginning of things. Let us be little children, casting aside all ignorance. Let us forget our enemies, sympathise with the scientist, for the fact lies with us. Voices are coming to us from the unseen world. Sometimes we catch the voices of angels, sometimes we catch the whispers of God. (Applause.)

Mr. Oaten commented upon the heartiness of the singing. As Spiritualists they had plenty to sing about. There was something in the personal conviction of survival that inclined one to break into song and lift the heart in praise. During the whole of the years that he had been a Spiritualist he had scarcely known one hour when he had been unable to sing. The sense of the nearness of a spirit world would bear one up through all the stormy passages of life. He agreed with Mr. Desmond that the churches were dying, but he did not find anything in that fact to rejoice over. There had been a tremendous power for good during the eighteenth or more centuries of their existence. Though their theology had been largely one of fear, yet it must be remembered that there were people so ignorant that they could be frightened out of doing evil by the fear of punishment when the power of love would not appeal to them. He was one of the few men who had stood in the Church of England, though unordained and without even being a member of that Church, and he had been allowed to express his opinions freely. The churches knew they were dying quite as well as we knew it. Many of them were looking round for a new boat, and he thought Spiritualism could supply it.

Mr. Oaten told of a conversation with a clergyman who had been forty years in the Church. Speaking of his early days, the clergyman said that in those days they had to combat the freethinker and the atheist, and to fight for their existence; and they were alive. To-day, however, nobody attempted to fight against them, and there was a spirit of indifference; they were dead. "After forty years of service," declared this clergyman with tears in his eyes, "I feel that I am standing on the deck of a sinking ship, and if it sees my life out, it is as much as I may expect." The speaker replied that if he were standing on a sinking ship he would either make some effort to repair it or help to sink it.

Quite recently he had been asked to address a Bible Class, and after a forty minutes' address and an hour-and-a-quarter of questions, the minister put his hand upon Mr. Oaten's shoulder and said, "Will you take my pulpit for a month. I have very strong Spiritualistic leanings, but I do not know enough of the subject to preach about it, and my people are demanding sermons on the subject." This was a demonstration that at least some people within the churches are realising that spiritual truth is far greater and more important than any particular church or sect. The law of life is "Seek, and ye shall find," and no one had

right to expect to find without seeking. In the days gone by the Christian Churches had all that we have now. Paul preached an "arisen Jesus." He was able to say, "I have seen and spoken to him." The disciples were not chosen because of their personal beauty or their worldly possessions, but because they were suitable as intermediaries between a spirit world and this.

This movement had come into being because it is the most suitable instrument for the spirit world at the moment, but Spiritualists have no monopoly. If the spirit people find that they can express themselves better through another instrument than through us, they will not hesitate to change. They only respect truth, not persons, and it is for us to see that the channels are kept clear, that they do not become contaminated with our petty differences and self opinions, and all those things which go to make discord. Let us be concerned with building on solid foundations, and keeping free from prejudice. Let us remember that until we can worship with the Roman Catholic, the Muslim, the Jew, the Gentile, and the Buddhist we have not realised the true spirit of brotherhood. I am not out to merely build another religious body. The world has too many of them. I am out to establish principles that will unite men. During eighty years this movement has accomplished more than any other, but remember it has been guided and inspired by the great spirit counsellors.

Mr. Swaffer has alluded to the fall in membership of the S.N.U., but it must be remembered that membership of Spiritualist Churches is on a financial basis, and there are some of the industrial areas where every penny has to be considered. There is another point. There are five hundred churches in the Union. I have visited most of them. All of them are making new members steadily, but many of them do not increase in numbers. People come, join as members, and go after a time. That does not alter the fact that they remain Spiritualists. Remember, we are trying to establish the truth of survival, not the membership of churches. A gentleman once remarked that he had been a member of a Spiritualist church years ago, but he ceased to attend because Spiritualism couldn't teach him any more. The poor fellow did not know that behind the Spiritualism he saw there was the grandest philosophy of life yet taught. They should remember that when they had received the description of a dear one they had not exhausted Spiritualism. They had merely placed their feet on the first rung of a ladder which leads to spiritual realisation, but we have each to make the effort for ourselves. Let us remember that all the great minds that have ever lived are still alive—as much as the charwoman who died last week—and it was the business of Spiritualists to strive to reach the highest—not the frothy and the grandiose who made great claims and delivered empty packages—but those who had attained to spiritual worth, and who were generally modest and humble. Angels and archangels still minister to humanity, and by our contact and communion with them it was possible for us to prepare the foundation of a spiritual kingdom. The effect produced by the spirits upon human kind depends very largely upon our own brilliance as intermediaries. Let us make ourselves proficient by having discussion classes, experimental classes, classes for the study of the deeper phases of spiritual life, so that our minds would be continually in a receptive state to receive the "wisdom of the Gods." Though we have to be as wise as serpents, we have to become as little children, so that we can be brotherly with the most humble and commune with the most high.

Miss Bolam rendered a solo, which was received with acclamation, and the meeting was brought to a close by the singing of the hymn, "God Be With You Till We Meet Again," and a fitting benediction by Mr. Whitmarsh.

WHAT OUR READERS THINK.—"Dear Editor,—Congratulations on that article on the Spirit World. It is one of the biggest things I ever read. In reading THE TWO WORLDS I feel like one sitting at a family round table."—A. J. EDMUNDS.

SPIRITUALISTS' NATIONAL UNION.

THE following nominations for the respective offices have been received:—

PRESIDENT.

- M. BARBANELL (London). Proposed by A. Day. Seconded by J. A. Bunker.
J. B. MCINDOE (Glasgow), 8 papers. Proposed by F. Edwards. Seconded by H. Hough.
B. P. MEMBERY (Birmingham). Proposed by W. Robinson. Seconded by M. E. Coniber.
E. A. KEELING (Liverpool). Proposed by J. Wood. Seconded by H. Treleven.

VICE-PRESIDENT.

- M. BARBANELL (London), 2 papers. Proposed by R. Boddington. Seconded by E. Clements.
B. P. MEMBERY (Birmingham), 4 papers. Proposed by J. Venables, J.P. Seconded by S. Brown.
*W. G. GUSH (Huddersfield). Proposed by J. Wood. Seconded by H. Treleven.
A. G. NEWTON (Southampton), 6 papers. Proposed by F. T. Blake. Seconded by J. B. McIndoe.

TREASURER.

- *J. M. STEWART (Thornton Heath), 9 papers. Proposed by A. G. Newton. Seconded by F. T. Blake.

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- *F. BREWER (Manchester), 6 papers. Proposed by J. Fellows. Seconded by M. Taylor.
F. CHANDLEY (Manchester), 2 papers. Proposed by J. Fellows. Seconded by M. Taylor.
B. B. H. FOOTE (Southampton), 3 papers. Proposed by J. G. McFarlane. Seconded by C. P. Raith.
*T. H. WRIGHT (Sowerby Bridge), 2 papers. Proposed by J. Wood. Seconded by H. Treleven.

SUB-MEMBERS' REPRESENTATIVE.

- H. BODDINGTON (London). Proposed by J. W. Humphries. Seconded by F. Whitmarsh.
F. T. BLAKE (Bournemouth). Proposed by A. G. Newton. Seconded by J. B. McIndoe.
*J. JACKSON (New Mills), 2 papers. Proposed by H. Treleven. Seconded by J. Wood.
E. A. KEELING (Liverpool), 4 papers. Proposed by J. Venables, J.P. Seconded by S. Brown.

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- HORACE FIRTH (Brighouse). Proposed by H. Hirst. Seconded by R. N. Smith.
*E. W. OATEN (Manchester), 11 papers. Proposed by A. Bunker. Seconded by M. Taylor.
*C. E. TIMMS (Manchester), 9 papers. Proposed by J. Fellows. Seconded by F. T. Blake.
* Retiring member.

G. F. BERRY, General Secretary.

JAY JOHNSON, JUNIOR.

In September last we announced the transition of Mr. Jay Johnson, of San Diego, California, which occurred on August 22nd, 1929. Mr. Johnson was formerly well known in the Midlands, and was for many years a worker at Chesterfield. The news has just come to hand that a son was born to him on February 2nd last, and that Mrs. Hertha Johnson and the child are both doing well. Mr. Johnson's many friends in England will be glad to know that his name is to be perpetuated, and the child is to be named "Jay." Mrs. Johnson writes: "I hope and pray that Junior will develop his daddy's sterling qualities, and that Jay's wonderful gift of spiritual discernment will manifest itself in his junior," which sentiment is in accordance with our own hopes.

SOME people see angels where others see empty space. I do not wonder at what men suffer, but I wonder often at what they lose.—JOHN RUSKIN.

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FRIDAY, JUNE 6, 1930.

THE DESCENT OF THE SPIRIT.

AGAIN the circling seasons bring us once more to the festival which for many centuries has perpetuated the memory of the descent of the spirit. "When the Day of Pentecost was fully come," say the Scriptures, "they were all with one accord and one place." Then follows the story of the "mighty rushing wind," and of men speaking "in tongues as the spirit gave them utterance," and of "cloven tongues of fire" which sat on the heads of each of them—the outpouring of the spirit by which men told forth the wonders of the spiritual world. It is a thousand pities that a modern reporter was not present to hear the message of the spirit, for no record is left as to what was said, or the full purport of the message delivered. The incident was the culminating point of a series of phenomena which accompanied the "Man of Nazareth" from the time when the band of Apostles was first gathered together—the little circle without whose aid we believe the majority of the phenomena recorded could not have occurred—and the whole of the records go to show that the experiences in the upper room were just those which have been witnessed by thousands of living men in hundreds of circles all over the world.

In those days the early Church was a primitive body. It knew nothing of sacraments, of forms, of ceremonies, nothing of vestments, or altars, or ritual; just an ordinary band of ordinary people, who met together in mental concord and spiritual aspiration, and upon them there fell the power of the spirit.

It is astonishing to find that in these days the people who assure us that "God is the same yesterday, to-day, and for ever," conceive that His hand has been shortened, and that the similar incidents which are happening to-day have no parallel with those of the ancients of days. But then, even in those days the Disciples were accused of being filled with new wine and drunken. Those ancient Spiritualists had to defend themselves against a charge of debauchery, just as their present-day followers have to stand up to the charge of evil spirits. How true it is that history repeats itself. The critic of to-day, and often the clerical critic, places himself in exactly the same position as was occupied by those who denounced Pentecost.

The truth seems to be that the whole of New Testament times is covered with an artificial halo of glory which has made it unreal; so much so that it is generally supposed that the common people of to-day cannot possibly have the same experiences as the common people of two thousand years ago. Those upon whom the power of the spirit fell, and who spoke as the spirit gave them utterance, were heretics. It is so to-day. What a comfort it is to know that the judgments of God are saner and safer and kindlier than the judgments of men. What an inspiration it is to

know that those who have crossed the border line which men call death, and have entered into the glories of the life hereafter, still sympathise with those who are left comfortless and lonely upon a physical plane, and what a joy it is to know that the spirit world ministers to the need of John Smith to-day as surely as it did to Simon Peter in the by-gone days.

The Whitsun festival symbolised a unique event which occurred once. To the present-day Spiritualist it symbolises an everlasting law, for the power of the spirit manifests in exactly the same form as it did in the days gone by. In fact, it is manifesting more abundantly to-day than it ever did in ancient Palestine. In the ancient script we have one story of this Pentecostal outburst. In England to-day there must be hundreds of individuals who in scores of circles have seen exactly the same thing. Speaking personally, we have seen and handled those cloven tongues of fire. We have heard men speak as the spirit gave them utterance, and in foreign tongues. We have heard an uncultured and unlettered factory girl speak correctly in a language that she knew nothing of. We have known men and women whose only virtue in the eyes of many was their honesty and cleanliness, speak things which were far above the standard of their normal education, and because these things happen to-day we are satisfied that they must have happened in the days gone by. It is sheer folly to imagine that New Testament times were special times, and that the characters therein were special people. God is the Father of us all, and we believe He showers His love as fully upon John Smith as upon James, or John, or Peter, for they were very human men with human failings, and the old promise still remains: "Where two or three are gathered together in my name, there am I in the midst of them."

Thousands of Spiritualists with thankful hearts and grateful minds can express their gratitude for the fact that in their experience Pentecost is an eternal reality. That our young men still dream dreams, and our old men see visions, for the will of God is revealed to men along the same lines and by the same methods as in ancient times. It is true that there are possibly more discords and differences in life to-day than there were in the pastoral and primitive times of the disciples in ancient Palestine, but it can at least be said that we know more of the psychic and spiritual possibilities of men than they did in those olden days. The last half century has seen a tremendous advance on the road to the understanding of the psychic possibilities of men, and in consequence the inconceivable things of the past are becoming the realisable possibilities of to-day.

There is no reason why Pentecost should not be a common experience in the lives of men. Why is it not so? The key to the whole position is explained in the statement: "They were all with one accord in one place." Let us cease our bickerings, our quarrellings and hatreds, whether domestic, national or international, and realise that we are parts of one another. That the same God rules over us all. The same destiny awaits us all. No one of us have a monopoly of virtue, and while we sometimes stand to condemn others, we are possibly equally liable to condemnation ourselves. All that is best in life has yet to be realised. The fulness of living is an attainment for which we must still strive. When life approximates to the divine ideal which every man secretly cherishes in his heart, his consciousness will react more completely and perfectly to the influx of divine power from a spiritual world. What happened at Pentecost has happened in the history of Modern Spiritualism. The mighty rushing wind has stirred the psychic powers of the people of earth, and the message of the spirit world has been spoken forth in many languages as the spirit giveth utterance, and just as to those ancient peoples, such phenomena were the evidence of the near presence of a larger world, so the same phenomena spreading along the same lines have brought the same conviction to hundreds of thousands. The spiritual world is not "far away 'mid the stars," but is ever and always around us.

Let the churches revel as they will in the things which are past. The Spiritualist is living in a timeless world where the laws of God are eternally operative. They are as

strong to-day as ever they were, and will remain so for ever. The one great hopeful factor is that there is every evidence that we are becoming more susceptible, as the instruments for the operation of those laws, and the spiritual world which has been so distant from our own consciousness is gradually becoming nearer to many of us than our own skin. Let us strive to rise to the heights of harmony and concord. Let us have more meetings where we gather together, not to criticise, or even to speak or listen, but to be "with one accord in one place," to wait for the manifestation of the spirit. Then shall our Whitsuntide be a regular and daily experience.

CURRENT TOPICS.

"PUNCH" AND THE VAGRANCY ACTS.

The issue of "Punch" for May 21st contained a very interesting and illuminating skit upon the Vagrancy Acts, in which the treatment meted out to so-called fortune-tellers is compared with the attitude of the newspapers in tipping horses for races. The sporting correspondents of various papers were indicted for attempting to predict the future. Counsel for the prosecution contended that the essence of the offence was "the deception of the public by a person pretending to have the power to predict the future," and in the course of his speech said, "If the prophet Isaiah were to appear in London to-day, he would be at once arrested." He claimed that it would be proved in evidence that for making these predictions, which are issued daily (even on the Sabbath Day), the sporting correspondents received money, and "that numbers of people are deceived by their pretensions." This witty article contrasted the case of a fortune-teller who tells a police officer "that he will have good fortune, that he will travel abroad, that a large sum of money was coming to him, and that he would go on a journey and meet a dark lady in a foreign capital," and argued that most of us had gone a long journey and met a dark lady in a foreign capital, but "the behaviour of horses was more difficult to predict since it appeared to conform to no known laws, either of reason, of psychology, or mathematics." It was a cleverly written skit, and is another illustration of the fact that the Vagrancy Laws as applied to psychic investigation are anomalous, particularly as they are not administered fairly as between one person and another. The fact is that they are used definitely for the persecution of certain unpopular causes, while the popular causes escape unscathed. While Spiritualism has no sympathy with the common fortune-teller, but may be a form of purely experimental research, yet the present laws which were passed to cover an entirely different offence, have been stretched in order to suppress it. They could be stretched just as easily to cover other offences. It is time such anomalies were removed. New Zealand has removed them. The State of New York has removed them. They do not exist in certain other countries, and it is a strange law which allows an individual who has a permanent residence and may even own the house in which he lives, to be prosecuted as a "vagrant." Truly, "the law is an ass."

BOUND BY LEGAL TRADITION!

Speaking in the High Court recently, Mr. Justice McCarthy deplored what he called the slavery of "case" law which exists to-day, and which is doing infinite harm to English law. He is more and more convinced of this, he added, when he looks at the appalling number of cases in which judges are governed by decisions given in the sixteenth and seventeenth centuries. Everybody will agree with him. Despite the steady passing of new laws, yet ever and always these new laws are steadily interpreted in the light of ancient decisions, which were set up when men's conceptions were totally different to those held to-day. The case of the Witchcraft and Vagrancy Acts, passed before psychic research was known, but which penalise every medium who attempts to communicate with the spirit world, is a case in point. Laws, even modern laws,

seem specially drawn to provide work for lawyers to interpret them, and it is very nearly time sanity came into the realm of law making. Why should an Act be so worded that even a man of fair education has not the remotest idea as to what it means. Even a cabinet minister has had to declare that income tax regulations are too involved to be understood. Why should it be necessary to appeal to High Courts to determine the meaning of sentences which have been specially prepared to provide for certain eventualities. At its base, common law is common sense, but both statute law and case law, in practice, are very far removed from common sense. Why should we be tied to the ancient stone of tradition when we live in times far removed from those existing centuries ago.

NOW, THEN, MR. CLYNES!

Which reminds us that we are still waiting patiently for the Home Secretary to set some definite date for receiving the deputation which is to lay before him the disabilities under which Spiritualists suffer. During the last election Mr. J. R. Clynes expressly promised by word of mouth and in writing that he would help Spiritualists to redress the grievances under which they suffer by reason of legal findings and laws which are out of date. A score of attempts have been made to persuade him to receive a deputation in order that our point of view may be placed before him. Certainly he has not refused to see the deputation, but he still hesitates to name a date for the consideration of the matter. Now, then, Mr. Clynes, can we rely upon you to honour your pledges, and that speedily? We know you are a busy man, but you have a reputation in your native Manchester of being a man of your word, and a man who has no fear of factions. We have every reason to know that the Spiritualist vote at the last election changed the political complexion of between thirty and forty seats to the detriment of the last Government, while it reduced majorities in a considerable number. While we would far rather rely upon the justice of our cause than upon political power, yet Spiritualists will be quite within their rights in using every constitutional and legitimate means to attain religious equality with other bodies.

THE SOUL AND ITS DESTINY.

WRITING of the soul in the April number of the "Hibbert Journal," Miss E. M. Rowell, a lecturer on mathematics at the Royal Holloway College, presents a moving description of the soul's function and destiny.

"Every hope looks to the future, every plan is forward-pointed, every judgment impinges on the unknown; and equally every word is backward-looking, every fear is retrospective, every act resumes a past. Our lives are woven of past and future, though web and woof vary indefinitely between pattern and pattern—the pattern of the dreamer who weaves the past into semblance of the future, the pattern of the man of action who seeks to project the future plan on a screen of the past. Past and future move to and fro, interact and interchange, and between them, included in them, is the whole spaciousness of life—no room, no rule of a present. . . . In sleep the mutual tension of soul and body is at its minimum; as we lay down to sleep we renounce the stream of action and evade the effort of time. But death, on the contrary, indicates a maximum of strain, association of body and soul broken by the inadequacy of a worn machine, or by some violent or disastrous change of structure. The soul has risen from the slumber of infancy or the heavy sleep of weariness to the vivid life of enjoyed communion with all that is. From this it moves on, pushes past its bodily trammels, urges time beyond its safe amplitude, till the tension becomes critical. Then the body breaks and the soul is free once more, out of time, in eternity."

"THE man who denies the phenomena of Spiritualism to-day is not entitled to be called a sceptic; he is simply ignorant."—THOMSON J. HUDSON.

NEWSY NOTES.

BELFAST (ULSTER).

Ireland is noted for its prejudice in regard to matters of religion. It has always been regarded as a Roman Catholic stronghold, as, indeed, it still is, and those who have studied a little of comparative religion will readily appreciate the fact that Roman Catholicism and personal bias go hand in hand. When Spiritualism first made its way into Ireland it had a terrible fight. In the south there is yet no established Spiritualistic Association, but then, it is in this part of Ireland that the Roman Church is strongest. The Protestant population seems to have been crushed into the north. Although also possessing a considerable degree of religious bias, the Protestants in the north seem to have adopted broader views to competitive religions than their southern friends, and in consequence two lively Spiritualist churches have been allowed to struggle on. No very outstanding success has rewarded either of their efforts, save that a large number of people have passed through their doors and imbibed portions of their mutual philosophy. It is strange that so few have been loyal to their convictions! In matters of religion, Ireland seems to forget much of its courage, and is prepared to remain satisfied with the fare which nourished their ancestors.

THE ETERNAL PROBLEM.

Let me not, however, say that Ireland is behind the times! When I went in search of the Belfast Association of Spiritualists I found it had removed from the old premises at St. George's Hall—where I attended my first Spiritualist meeting—to larger and more spacious headquarters quite near the centre of the town. This church now possesses accommodation far superior to many English organisations, though it is faced with the same problem which is now taxing the attention of Spiritualist societies throughout the world—"Shall we give more phenomena or more philosophy?" I had a chat with Mr. A. Harper, one of the most prominent of the Association's officials. "We have been debating this question for some time now," he told me. "I think there is only one way out for a society such as our own. We do not intend to engage any medium whose character or whose phenomena is at all open to question. In the past we have often been deceived in this way, but from now onwards we intend to bring to Ulster only those psychics who are the very best."

THE DIFFICULTY.

One can readily appreciate the obstacle which the Belfast churches are endeavouring bravely to surmount. This is due to their isolated position, for they are cut off from the general gathering of Spiritualist societies. They judge their cross-water speakers and mediums on the reports they gather of them, and are consequently often forced to entertain a medium for a week or a fortnight whose quality or style is really unsuited to them. Yet their engagements must invariably last longer than the average, as the expense incurred in importing mediums is very heavy and their audiences no greater nor more liberal than those recruited in England. Speakers and mediums are, therefore, almost exclusively drawn from their own ranks.

WHY NO PROPAGANDA?

I discussed the question of propaganda with Mr. Harper, and suggested, as on a previous occasion I did with the other bona-fide church, that there should be co-operation between the two in an effort to import really reliable speakers for occasional propaganda work. He told me that this suggestion had been considered, and that negotiations had since been conducted between his church and the Belfast Spiritualists' Alliance on the matter. At the time, however, it did not appear opportune to lay any plans for the work, as the propaganda season was by then in full force, and those speakers whom they might have approached on the matter were probably already fully engaged. I strongly support propaganda meetings in this city for two reasons: First, because the second principle of Spiritualism

is "Human Brotherhood," and the undertaking of the work entailed would promote greater co-operation between the two churches, besides considerably consolidating their respective positions. Secondly, there is an appalling ignorance in Ireland as to what Spiritualism actually stands for, and occasional meetings of this type would go a long way towards clearing the public vision and, in addition, add to the local Spiritualistic ranks.

THE SOCIAL SIDE.

The social side of Spiritualism has never received too much attention. I find that in their new premises the Belfast Association mean to cater more widely along social lines. The building is very tastefully decorated and extremely well laid out. Mrs. Bothwell, who showed me round the premises, was very enthusiastic over the work which is being mapped out for next winter. In addition to the church itself and the seance room, there is a small hall allotted for the purpose of recreation, and this will meet a hitherto much-ignored aspect. The Belfast Association has always prided itself on the possession of an especially fine psychic library, and in the new premises a well-equipped reading room is accommodated on the ground floor. Here associates and members may call and read many of the most important Spiritualistic works, in addition to the current literature, at their leisure. A social meeting is held after the Sunday evening service once every month, and thus is provided a splendid opportunity for visitors and members to make each other's acquaintance and to exchange records of their different experiences.

A GOOD SIGN.

The Belfast Association has been established in its new headquarters for about ten weeks now. I understand that the church will not be in full play until the winter season and may close down for a short period during the summer months. I wish it every success when it re-opens, for now that it possesses such excellent headquarters and is entirely free from debt, there is every opportunity for very valuable work. The Belfast Alliance (the other affiliated Spiritualist church in the area) pursues its way unperturbed, and is also meeting with a large measure of success. I heard that at a meeting held last week at which local a worker spoke, and an English medium gave phenomena, several were unable to obtain admission. This is a good sign, especially when it happens in glorious weather and in the month of May.

THE GOLIGHER CIRCLE.

I stated in January last that the famous Goligher Circle, which had suspended meetings for a considerable time, intended shortly to commence re-sitting. Mr. George Donaldson, who is a member of the circle, tells me that their efforts have met with very early success, and that they are now obtaining levitations and other valuable physical phenomena. Readers of Spiritualistic literature will remember Dr. Crawford's classical works on phenomena of this type, recording experiments which were conducted with this circle. The sitters who composed the old circles are again sitting in this new series, and I understand that they will shortly supply local friends with an opportunity to attend for demonstration purposes. These few sitters have collected valuable data for future scientists to investigate.

"IMMORTALITY."

A friend at a meeting held here in Belfast came up to me and said, "Do you Spiritualists believe in immortality?" I answered loudly, "No!" "Why," he said, "I thought you always believed in life after death." I am left here wondering as to whether the question was sincere, or whether I had caught a flash of the Irishman's unconscious wit.

OBSERVER.

WE progress in the degree that we manipulate wisely all things that enter into our lives, and that make the sum total of each one's life experience.—TRINE.

BOOK REVIEW.

"THE APOCRYPHA—REVIEWED BY A SPIRITUALIST." By M. A. St. Clair Stobart. 217pp. Kegan, Paul. 6s.

Mrs. Stobart has placed us under an obligation in writing this book, which deals with the Apocryphal writings of the Old Testament. Her object is clearly expressed. The canonical books of the Old Testament are stamped with the hall mark of authority by the ecclesiastic. She has in mind the fact that throughout Old Testament times there was ever a fight between the priest and the prophet, and while the canonical books represent priestly authority, she is successful in showing that prophecy and the gifts of the spirit existed in quite as forcible and useful a manner outside the ranks of authority as within. It is so to-day. The gifts of the spirit are far more visible outside the established orthodox churches than they are within, and Mrs. Stobart shows us that throughout the Apocryphal books there is an interchange of relationships between the physical and spiritual worlds: in fact, that God is no respecter of persons, and conferred the gifts of the spirit as freely on those outside the priestly fold as on those within. She relies very largely upon the authority of the Rev. Dr. Charles, particularly as to dates. "In the twentieth century," she writes, "as it was of yore, man proposes and God disposes. Prophets and prophecies cannot be suppressed, and much apocalyptic is being written to-day. But the modern apocalyptic differs from that which is cherished by the churches, in that it is no longer based upon traditions of one bigoted and arrogant section of mankind, but upon the records of communications with spirits on various planes, delivered to men and women, prophets and prophetesses in every country under the sun." The book should induce many readers to study the Apocryphal books of the Old Testament with a new interest. It will enable them to discover that the man in the street is as truly God's child as the highest priest in the Temple, and that the message of the spirit is given to every man to profit withal, provided only that he be fit and faithful.—E. W. O.

"UNSIGNED LETTERS." From "An Elder Brother." 227 pp. London: Fowler & Co. 6s. net.

The author of this volume aims at the formation of a centre, remote from the world, and made as secure from intrusions as possible, "to be a place from whence a knowledge of the ancient mysteries shall go forth, and from whence shall come a restoration of knowledge and just government." The acceptance or non-acceptance of a prospective initiate will depend upon his nativity and the surrender of all personal possessions. Into such a realm he would especially attract children, and asks parents to consider well the responsibility which rests upon them. "This does not mean that ALL adults are excluded: there will be a few who, while not perhaps in the position of personal pupils, may yet be members of our Community." The centre is to establish and investigate the rather curious and fantastical conceptions which are revealed in the anonymous letters. Each adult member of the Order will possess a small "cabin or cottage," and all who are able are expected to help in the cultivating of the "community crops." This book is unusual, surprising, and quaint.—J. L.

"THE FLAME OF GOD." By Elizabeth Sharpe. London: Rider & Co. 125pp. 4s. 6d. net.

It is impossible for the average mind to appreciate the full significance of mystic or occult narratives, and it is to this order that "The Flame of God" unfortunately belongs. It is written in a very vivid and dramatic style, and is original. It is the autobiography of an initiate of mysticism. She says: "I have never grown up: never shall. Then I was young and foolish and in pain; and now I am young and wise, and my pain comes to me of my own will, for I know that I am the maker, and therefore can control its production." It breathes the philosophy that men's lives inter-play and are inter-related, and that there is purpose overshadowing all. Whilst there is much included in the book which is rather fantastic, yet its author does occasionally obtain a glimpse of reality, and her work should

help students of a similar line of thought toward the goal they have mutually in view. This is not, of course, a Spiritualistic book.—J. L.

"YOUR LATENT POWERS." By Margaret V. Underhill. London: Rider & Co. 189pp. 5s. net.

Readers of "Your Infinite Possibilities" will need no introduction to the author of this volume, which deals principally with the development of the more dormant faculties. It was received psychically through automatic writing, and the author believes that Professor William James has, on the other side, been closely associated with its production. She says: "It is difficult to make other people understand why I know that ideas, interpretations, and explanations which I receive from someone on the other side of the veil are not merely the result of my unconscious cerebration. I can only say that I feel the presence of my communicator, and it is far easier for me to work when he is with me. . . . I myself have been amazed and delighted." How much of our real deeper power do we use in daily life? This is the first question which the reader will ask himself on opening the book. He will see that, although he has been endowed with faculties of great promise, they are yet latent and require awakening. This book will give him a keener insight and should confer upon him a new value to life. The central thought is that mind is but an instrument upon which the soul plays, and the central motif to so develop the former's function that more of the real and inner self may be expressed. These essays are of great value, and deserve to be widely read.—J. L.

THE MEDIUMSHIP OF D. D. HOME.

IN the course of a lengthy contribution to the current number of the Society for Psychical Research's "Proceedings" Count Perovsky-Petrovo-Solovovo casts some reflection upon the mediumship of D. D. Home, one of the greatest of modern Spiritualistic mediums.

He states: "The great bulk of D. D. Home's phenomena must be thrown overboard. A certain residuum, not explained, will remain. But though I have no ready explanation to offer with regard to it, it seems to me, I confess, somewhat vitiated by its association with so many other manifestations which can be accounted for with so little difficulty, and whose explanation lies, as a matter of fact, on the surface."

Sir Oliver Lodge, in a note at the conclusion of the article, says: "Although I had no first-hand experience of Home's phenomena, other evidence has convinced me that psycho-physical phenomena are possible, and I would remind readers that there is abundant testimony in favour of the production of such phenomena by Home." Amongst such testimony are the records made by members of the S.P.R. itself!

Readers who desire to study Home's mediumship for themselves are advised to procure a copy of the volume, "D. D. Home—His Life and Mission" (6/6), the most complete volume dealing with the phenomena which occurred through his instrumentality.

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

ALL have strangers who occasionally come within their gates. They are sometimes so old that their faces have been forgotten. It is sometimes Brotherhood, sometimes Truth, and sometimes Love who are the strangers. When they call again, you should make them welcome, and ask them to share your home.

THE life which sleeps in the rock, dreams in the plant, and awakens to consciousness in man is the same, the one great life which is revealed as clearly in the fortuitous changes that spur us on to progress as in the exact movements of the planets. All Nature reveals God.—HORATIO W. DRESSER.

SPECIAL REPORTS.

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BRISTOL: UNITED.

ON Thursday, May 22nd, at the General Committee meeting, a presentation was made by the President to Mrs. F. Williams, on the occasion of her leaving Bristol to take up residence in Plymouth. The President thanked her in the name of the church for the splendid efforts she had made on its behalf. The presentation took the form of a fountain pen and cabinet of stationery. Mrs. Williams thanked all for their kind gift, and expressed her sorrow in thus severing her connection with the church. She, however, hoped that in the future she would be able to make occasional visits to the scene of her past labours.

ALDERSHOT AND DISTRICT.

THE above society celebrated its fourth anniversary services on May 25th and 26th, and enjoyed a very happy and profitable time with the well-known speaker and demonstrator, Mrs. Tina Tims, Dipl. S.N.U. On the Sunday afternoon Mrs. Tims conducted an enrolment service of members on their subscribing to the Seven Principles, a very impressive and instructive ceremony being followed by tea and social hour. The evening anniversary service was attended by a large and appreciative audience. On Monday evening Mrs. Tims presented her illustrated lecture, "The Human Aura," followed by auric readings, which were enthusiastically received by the large audience. A members' Birthday Party on Wednesday brought a very happy time to a close, but the encouragement received augurs well for the future prosperity of the society.

MURDER MOST FOUL.

ON Saturday, April 17th, the Ealing Lyceum once again held festive sway. On this occasion they held a mock trial. Mr. Frank Couzens was tried for murder. Mr. F. Langham was counsel for the prosecution, and Mr. Forder for the defence. Mr. Leonard was the judge, and the witnesses were Miss S. Smith, Mr. K. Leonard, Mrs. Langham, Miss Slade, and Miss N. Hewitt. Miss Leonard opened the trial, and Mr. Dearnley Serjeant assisted as clerk of the court. Despite the seriousness of the charge involved, the evening proved to be one of great hilarity, the audience, who represented the jurymen, following with the keenest of interest. At length the trial came to its close by, after some discussion on their part, the jurymen declaring the prisoner not guilty, and he being restored to his wife and family, by Mr. Baker, who most courageously acted the part of policeman. The audience dispersed after a most interesting and instructive evening.

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SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,

PRINCESS HALL, PRINCESS ROAD, MOSS SIDE, MANCHESTER.

SUNDAY, JUNE 8TH, at 2-30, LYCEUM. At 6-30 and 8-15, USUAL SERVICES.
MONDAY, No Meetings.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, No Meetings.
WEDNESDAY, WHIST DRIVE.
SUNDAY, JUNE 15TH, MISS SMITH.

Manchester Central Spiritualist Church

5, PARSONAGE, BLACKFRIARS STREET

SUNDAY, JUNE 8TH, at 11 and 6-30, MR. C. E. TIMMS.
WHIT MONDAY, CLOSED.
SUNDAY, JUNE 15TH, MISS ADA TAYLOR Silver Collection at all Meetings.

Manchester Society of Spiritualists,

38, MASKELL STREET.

SUNDAY, JUNE 8TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE.
At 6-30, REV. S. BURNHAM (New York).
MONDAY & WEDNESDAY, CLOSED.
TUESDAY, at 7-30, WHIST DRIVE, 6d.

Collyhurst National Spiritualist Church

COLLYHURST ST., MANCHESTER.

SUNDAY, JUNE 8TH, at 10-30, LYCEUM. At 3, 6-30 and 8, MRS. HIBBERT.
MONDAY & WEDNESDAY, CLOSED.
TUESDAY, at 8, WHIST DRIVE, 1/-.
SUNDAY, JUNE 15TH, LYCEUM OPEN SESSION.

Longsight National Spiritualist Society

SHEPLEY STREET (opposite Pit Entrance, King's Theatre).

SUNDAY, JUNE 8TH, at 2-30, LYCEUM. At 6-45 and 8, MISS B. RICHARDSON
MONDAY, TUESDAY and SATURDAY, CLOSED.
SUNDAY, JUNE 15TH, MR. A. WAINWRIGHT.

Miles Platting Progressive S. Church

COGLAN STREET, LODGE STREET.

SUNDAY, JUNE 8TH, at 6-30 and 8, MR. HEY.
CLOSED REST OF WEEK.
SUNDAY, JUNE 15TH, MISS PINDER.

Moss Side Progressive Lyceum Church

Above 64A, GT. WESTERN STREET.

SUNDAY, JUNE 8TH, at 2-30, LYCEUM. At 6-30 and 8-15, MRS. DIGGLE.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8-15, MR. A. WAINWRIGHT.
SUNDAY, JUNE 15TH, MR. J. TINKER.

Moston Spiritualist Church and Lyceum

CHURCH LANE, MOSTON.

SUNDAY, JUNE 8TH, at 10-30, LYCEUM. At 3, MISS PARKES.
At 6-30, MISS P. GOODWIN.
WEDNESDAY, at 8, MISS P. GOODWIN.

Salford Central Spiritualist Church,

ST. PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, JUNE 8TH, at 2, LYCEUM. At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MR. OGDEN.

MONDAY, TUESDAY, WEDNESDAY and THURSDAY, NO MEETINGS.

SUNDAY, JUNE 15TH, MRS. FERGUSON.

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

SOCIETY ADVERTISEMENTS.

Pendleton Spiritualist Church,

94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, JUNE 8TH, at 6-30, OPEN CIRCLE.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, THURSDAY and FRIDAY NO MEETINGS.
LYCEUM every SUNDAY at 2-30.

Blackpool National Spiritualist Church and Lyceum,

ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM, 9-30. PUBLIC CIRCLE, 11. SERVICE, 3, 6-30.

JUNE 8.—MR. MAXFIELD.
JUNE 15.—FLOWER SERVICE, MRS. NURSE, D.N.U.
JUNE 22.—MISS ELLIOTT, P.B.S.L.U.

St. Annes-on-Sea National Spiritualist Church,

CO-OPERATIVE HALL, ST. ALBAN'S RD.

Services: SUNDAYS at 3, 6-30 and 8. JUNE 8TH.—MISS SMITH (Manchester). JUNE 15TH.—MISS ELLIOTT.
JUNE 22ND.—MRS. GERSHON.
JUNE 29TH.—MR. ROY MORGAN.

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 attendance to give treatment to sufferers.

Brighton Central Spiritualist Church,

CENTRAL HALL, 147, NORTH STREET (Facing Ship Street).

SUNDAY, JUNE 8TH, at 11-15 and 7, MRS. KING, ADDRESS and CLAIRVOYANCE.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and CLAIRVOYANCE.

National Spiritualist Church, Brighton.

MIGHELL STREET HALL.

SUNDAY, JUNE 8TH, at 11-15 and 7, MRS. PODMORE, ADDRESS and CLAIRVOYANCE.
MONDAY, at 7-45, PUBLIC HEALING CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Dover Spiritualist Church,

CANNON HALL (entrance Market St.).

SATURDAY, JUNE 7TH, at 7-30, and SUNDAY, JUNE 8TH, at 11 and 6-30, FIFTH ANNIVERSARY SERVICES.
MRS. EDITH CLEMENTS, Dip. S.N.U. ADDRESS and CLAIRVOYANCE.

Eastbourne Spiritualist Society,

DICKENS FELLOWSHIP HALL, UPPERTON ROAD.

SUNDAY, JUNE 8TH, at 3-30, MR. ARTHUR PARKS.
At 6-30, MR. CHEESEMAN. After-Circle at 8.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 8TH, at 3, LYCEUM.
 At 6-30, MRS. MAUNDER,
 Address and Clairvoyance.
 THURSDAY, at 7, MR. WOODLAND.

Ryde Christian Spiritualist Church,
Isle of Wight.
 NEWPORT STREET, OFF HIGH STREET.

Services: SUNDAY at 6-30.
 Enquiry Class: THURSDAY, at 7-30.

SUNDAY, JUNE 8TH, MR. MURRAY
 NASH, of London, Address.
 SUNDAY, JUNE 15TH, REV. GEO. NASH,
 of London, Address and Clairvoyance.

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

SUNDAY, JUNE 8TH, at 6-30, SERVICE.
 TUESDAY, at 3, LADIES' MEETING.
 THURSDAY, at 8, MRS. COOKE,
 Address and Clairvoyance.
 SUNDAY, JUNE 15TH, MRS. WORTHING-
 TON, Trance Address.

Ramsgate National Spiritualist Church
 CHATHAM STREET, RAMSGATE.

SATURDAY, JUNE 7TH, at 7, and
 SUNDAY, JUNE 8TH, at 3 and 6-30,
 MRS. M. MORRIS.

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

SUNDAY, JUNE 8TH, at 7,
 REV. J. TYSSUL DAVIS (Minister
 of the Theistic Church).
 WEDNESDAY, at 7-30, MRS. NUTLAND,
 Address and Clairvoyance.

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

SUNDAY, JUNE 8TH, at 11 and 6-30,
 MRS. B. STOCK.
 THURSDAY, at 8, A.L.D. D. J. DAVIS.

Sutton Spiritualist Society,
 CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, JUNE 8TH, at 6-30,
 MR. POLLARD, Address. Questions
 invited.

SUNDAY, JUNE 15TH, MR. WHITMARSH
 (President, L.D.C.), Address.

Worthing Spiritualist Church,
 GRAFTON ROAD.

SUNDAY, JUNE 8TH, at 11 and 6-30,
 MRS. R. DARBY.
 THURSDAY, at 3, MEMBERS ONLY.
 At 6-30, for Public, MISS BARBER.

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

SUNDAY, JUNE 8TH, at 6-30,
 MRS. LAWS, Address & Clairvoyance.
 CIRCLE follows Service.
 MONDAY, NO MEETING.
 WEDNESDAY, at 8, MR. T. W. ELLA.

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

SUNDAY, JUNE 8TH, at 11, CIRCLE.
 At 6-30, MR. G. PETERS.
 SATURDAY, at 7-30, HEALING CIRCLE
 and PSYCHOMETRY.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 8TH, at 7,
 MRS. CORNWALL,
 Address and Clairvoyance.
 At 3, OPEN HEALING CIRCLE.
 WEDNESDAY, at 8, OPEN DEVELOPING
 CIRCLE.

SUNDAY, JUNE 15TH, MR. KENNEDY.

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

SUNDAY, JUNE 8TH, at 3, LYCEUM.
 At 11 and 6-30, MRS. CROXFORD,
 Address and Clairvoyance.
 MONDAY, at 3, MEMBERS' MEETING
 for Psychometry or Clairvoyance.
 THURSDAY, at 8, MRS. MEURIG MORRIS
 Clairvoyance.

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

SUNDAY, JUNE 8TH, at 7,
 MRS. YORKE.
 SUNDAY, JUNE 15TH, REV. G. NASH.
 MUSIC BY ORCHESTRA.

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

SUNDAY, JUNE 8TH, at 11, SERVICE.
 At 7, MRS. C. YOUNG.
 WEDNESDAY, at 8, MISS J. PROUD,
 at Shaftesbury Hall, adjoining Bowes
 Park Station.
 LYCEUM every SUNDAY at 3.

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

SUNDAY, JUNE 8TH, at 11-15, SERVICE.
 At 3, LYCEUM.
 At 7, MRS. V. REDFERN.
 MONDAY, CLOSED.
 TUESDAY, at 8, MEMBERS' CIRCLE.
 THURSDAY, at 8-15, PUBLIC CIRCLE.
 SUNDAY, JUNE 15TH, FLOWER
 SERVICES.

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

FRIDAY, JUNE 6TH, at 8,
 MISS V. M. THORNDICK.
 SUNDAY, JUNE 8TH, at 7,
 MISS M. LINES.

FRIDAY, JUNE 13TH, MRS. E. KEENAN.
 SUNDAY, JUNE 15TH, MRS. E. EDEY.
 After-Circle follows Sunday's Service.

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

SUNDAY, JUNE 8TH, at 11,
 MR. WATCHOUS.
 At 6-45, MR. GODFREY.
 WEDNESDAY, at 8, PSYCHOMETRY.

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

SUNDAY, JUNE 8TH, at 11, OPEN CIRCLE
 At 3, LYCEUM.
 At 6-45, MR. J. M. ALLEN, J.P.,
 Address and Clairvoyance.
 MONDAY, at 3, LADIES' MEETING. At 8,
 HEALING CIRCLE.
 FRIDAY, at 8, SERVICE AS USUAL.
 SUNDAY, JUNE 15TH, MRS. STEPHENS,
 Address and Clairvoyance.

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

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 8TH, at 6-30,
 MR. W. EDWARDS,
 Address and Questions.
 WEDNESDAY, at 3, CIRCLE,
 MRS. N. HARRINGTON.
 At 8, Miss Eva Clark.

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, JUNE 8TH, at 6-30,
 MRS. HYLDA BALL,
 Address and Clairvoyance.
 TUESDAY, at 3, LADIES' MEETING.
 WEDNESDAY, at 7-45, MR. A. PUNTER.
 Clairvoyance.
 SUNDAY, JUNE 15TH, MR. W. E. JONES

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

SUNDAY, JUNE 8TH, at 7,
 MRS. CHIPLIN.
 THURSDAY, at 8, MR. W. D. WILDE.

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

SUNDAY, JUNE 8TH, at 11-15, MR.
 COUZENS. At 3, LYCEUM.
 At 7, Miss A. WHITE.
 WEDNESDAY, at 8, Miss M. MILLS.
 SUNDAY, JUNE 15TH, MRS. S. D. KENT

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

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, JUNE 8TH, and THURSDAY,
 JUNE 12TH, MR. A. D. SERJEANT.
 SUNDAY, JUNE 15TH, "THE TEACHER."

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

SUNDAY, JUNE 8TH, at 7
 MADAME ESTA CASSEL,
 Address and Clairvoyance
 THURSDAY, at 8, MRS. K. FILLMORE.

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

SUNDAY, JUNE 8TH, at 11-15, PUBLIC
 CIRCLE. At 3, LYCEUM.
 At 7, MR. AND MRS. BILLETTE.
 TUESDAY, at 3, MRS. WILLIAMS. At
 7-30, HEALING CIRCLE.
 THURSDAY, at 8, DISCUSSION GROUP.

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

SUNDAY, JUNE 8TH, at 11-30, CIRCLE.
 At 3, LYCEUM.
 At 7, MR. A. HARTWELL BAIN.
 THURSDAY, at 8, MR. T. ELLA.
 SUNDAY, JUNE 15TH, MR. E. MEADS.

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

SUNDAY, JUNE 8TH, at 3, LYCEUM.
 At 6-30, MRS. BIRCH,
 Address and Clairvoyance.
 OPEN CIRCLE after Service.
 WEDNESDAY, at 8, OPEN-AIR MEETING
 at junction of Pembury Road and
 Downs Park Road.
 THURSDAY, at 8, MR. G. BARKER,
 Psychometry. Silver Collection.
 SUNDAY, JUNE 15TH, MR. W. KNIGHT.

SOCIETY ADVERTISEMENTS.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.
SUNDAY, JUNE 8TH, at 3, LYCEUM.
At 7, MISS D. MOORE.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, JUNE 15TH, MRS. M. GOODE.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, JUNE 8TH, at 7,
MRS. EDEY.
WEDNESDAY, at 3, MRS. LADLEY.
THURSDAY, at 8, MRS. M. CROWTHER.
SUNDAY, JUNE 15TH, MR. C. WALL.

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

SUNDAY, JUNE 8TH, at 11, SERVICE.
At 7, MISS WARD.
TUESDAY, at 8, FREE HEALING CIRCLE,
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MRS. BAXTER.

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

SUNDAY, JUNE 8TH, at 6-30,
MR. PUNTER,
Address and Clairvoyance.
WEDNESDAY, at 8, MRS. STOCKWELL,
Address and Clairvoyance.
SUNDAY, JUNE 15TH, MR. W. WILDE.

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

SUNDAY, JUNE 8TH, at 6-45,
MRS. PIKE.
SUNDAY, JUNE 15TH, MR. BARKER.
Address and Clairvoyance.

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

SUNDAY, JUNE 8TH, at 6-45,
MR. WICKS, Speaker.
MRS. BUTLER, Demonstrator.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 3, LADIES' GUILD.
MRS. MAUNDER.
At 8, MRS. REDFERN.
LYCEUM every SUNDAY at 3.

Ilford Psychical Research Society,
11 CLEMENTS ROAD, ILFORD.

SUNDAY, JUNE 8TH, at 7,
MR. R. SNOWDEN HALL,
Address and Questions.
THURSDAY, at 3, LADIES' MEETING.
MISS WRIGHT, Address & Clairvoyance.
FRIDAY, at 8, MR. R. R. THORNTON,
Address and Clairvoyance.
SUNDAY, JUNE 15TH, MRS. NUTLAND.

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

SUNDAY, JUNE 8TH, at 6-45,
MRS. BRUCE,
Address and Clairvoyance.
THURSDAY, at 8, MR. DONALDSON.
SUNDAY, JUNE 15TH, MR. E. KEITH.
HEALING every TUESDAY at 8.
LYCEUM every SUNDAY at 3.

To Let Furnished, Self-contained
Double Bed Sitting Room. Small kit-
chen. Use of bath. No laundry or at-
tendance. Clapham district. 25s.
weekly. Box B.D.T., Two WORLDS
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SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 8TH, at 6-30,
MISS GRACE COLLYNS,
Address and Clairvoyance.
WHIT MONDAY, NO MEETING.
THURSDAY, at 8, in SMALL HALL,
OPEN CIRCLE, MRS. F. SUTTON.

THURSDAY, JUNE 19TH, at 8
(in Small Hall),
Special Lecture by Mr. F. FLOOD.
Subject: "Astrology and Spiritualism."

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, JUNE 8TH, at 11 and 6-30,
MISS M. MILLS,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MISS HERBERT,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' CIRCLE and
HEALING.
SUNDAY, JUNE 15TH, MRS. BUTTER-
WORTH.

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

SUNDAY, JUNE 8TH, at 7,
MISS L. THOMAS,
Address and Clairvoyance.
MONDAY, NO MEETING.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ALD. D. J. DAVIS.
SUNDAY, JUNE 15TH, MRS. MELLOY.

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

SUNDAY, JUNE 8TH, at 11-15, CIRCLE.
At 6-30, MR. RONALD BRAILEY,
Address and Clairvoyance.
MONDAY, NO MEETING.
TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, MRS. MELLOY,
Address and Psychometry.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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

SUNDAY, JUNE 8TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, ALDERMAN D. J. DAVIS.
THURSDAY, at 3, MRS. T. TIMMS.
THURSDAY, at 3 and 8, MRS. T. TIMMS.
SUNDAY, JUNE 15TH, MRS. PODMORE.

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

SUNDAY, JUNE 8, at 7,
MRS. MARSON.
SUNDAY, JUNE 15TH, MRS. A. GREGG.

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

SUNDAY, JUNE 8TH, at 11, OPEN CIRCLE
At 6-30, MR. ANTEN, Address.
THURSDAY, at 8, OPEN CIRCLE.

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

SUNDAY, JUNE 8TH, at 7,
MRS. GOLDS,
Address and Clairvoyance.
SUNDAY, JUNE 15TH, at 7, SERVICE.
LADIES' GUILD, Tuesdays at 3, held at
16, Osterley Park Road.

LADY wants Post as Companion-
Help. North. Small remuneration. A
nice home more essential than salary.
Box B.H.N., Two WORLDS, 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 PM. | NEXT WED'DAY AT 7.30 PM.
* Mr. E. BEARD | Mrs. A. ISLES.
* Write for Free Syllabus.

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

SUNDAY, JUNE 8TH, at 11-30, OPEN
CIRCLE. At 7, MR. H. BOLTON.
Address and Clairvoyance.

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

SUNDAY, JUNE 15TH, ALD. D. DAVIS.

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

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

SUNDAY, JUNE 8TH, at 11, MR. NUNN.
At 6-30, MR. H. J. OSBORNE.

TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING.
MRS. YORKE.

THURSDAY, at 8, PUBLIC CIRCLE, MRS.
PRINCE.

SUNDAY, JUNE 15TH, MRS. E. PRINCE.

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

SUNDAY, JUNE 8TH, at 6-30,
MR. R. B. CHRIPPES,
Address and Clairvoyance.
OPEN CIRCLE. FREE HEALING.
THURSDAY, at 3, LADIES' MEETING.
MRS. RAINBOW, Psychometry. At 8,
MRS. JARMAN, Address & Clairvoyance.
SUNDAY, JUNE 15TH, MRS. BYCROFT.

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

SUNDAY, JUNE 8TH, at 6-30,
MR. SPENCER.
WEDNESDAY, at 3, LADIES' MEETING.
At 8, MR. SPENCER.
SUNDAY, JUNE 15TH, MRS. CROXFORD.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, JUNE 8TH, at 3, Address and
Psychometry.
At 6-30, MR. MILLS-TANNER,
Address and Psychometry.
WEDNESDAY, at 3, MRS. HINES, Psy-
chometry. At 7-30, MRS. HINES,
Address and Clairvoyance.

Tottenham Spiritualist Church,
WARMINGTON HOUSE, 744, HIGH ROAD

SUNDAY, JUNE 8TH, at 3, LYCEUM.
At 7, MRS. CHESTERMAN.
SUNDAY, JUNE 15TH, EVENING LYCEUM

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

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 8TH, at 11,
Mrs. FRANCES LEVITT.
At 6-30, Mr. W. H. DUDLEY.
WEDNESDAY, at 8, Miss LILY THOMAS,
Address and Demonstrations.

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

SUNDAY, JUNE 8TH, at 6-30,
Mrs. THORNTON, Clairvoyance.
SUNDAY, JUNE 15TH, Mr. H. BOD-
DINGTON.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, JUNE 8TH, at 6-45,
MADAME STELLA FORD, Address.
Mr. HARTLEY FORD, Clairvoyance.
WEDNESDAY, at 7-45, Mr. W. SPEER,
Address and Clairvoyance.

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

SUNDAY, JUNE 8TH, at 11-15, SERVICE.
At 7, "THE STRANGER."
WEDNESDAY, at 8, MADAME BISHOP
ANDERSON.
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,
60, ROCHESTER ROAD, CAMDEN ROAD,
N.W.1.

Rev. JOSIAH J. WELCH, Dipl. C.S.F.
MONDAY at 3 and SATURDAY at 8,
PSYCHOMETRY.
WEDNESDAY and FRIDAY, at 3,
CLAIRVOYANCE.
MONDAY, at 8, SEANCE.
TUESDAY, at 8, STUDY CLASS.
SATURDAY, at 3, HEALING.

NEW SECRETARIES.

Moston Spiritualist Church
S.N.U.), CHURCH LANE, MOSTON, MAN-
CHESTER.—Mrs. G. WILSON, 114, Ash-
ley Lane, Moston, Manchester.

SPEAKERS' OPEN DATES.

H. SANDYS-PEMBERTON, I.A. (Retd.)
Trance Speaker, Clairvoyant, booking
for 1930-31.—18, Denbigh Road, W.11.
Park: 1176.

Mrs. T. TMS, D.N.U., is now able to
resume engagements. Will secretaries
note change of address: 119, Torriano
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