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

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FRIDAY, JUNE 13, 1930.

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No. 2220—Vol. XLII.

FRIDAY, JUNE 13, 1930

PRICE TWOPENCE

Original Poetry.

OUR HARVEST HOME.

DAY after day we greet life's tears and laughter;
Year after year we share love's golden dream;
Yet we believe our guerdon cometh after
We pass the sunset gleam!

For well each heart, in human bosom beating,
Beating with love or hate so patiently,
Knows that Time's Path, from which is no retreating,
Runs to Eternity!

So, hour by hour, we cull the fragrant roses;
So, day by day, we dance beneath the sun;
God grant we reap, when twilight round us closes,
Our Harvest Home—"Well Done!"

Onitsha, Nigeria.

J. M. STUART-YOUNG.

THE PASSING AND PERMANENT IN SPIRITUALISM.

A PAPER READ BEFORE THE ANNUAL CONVENTION OF THE LONDON DISTRICT COUNCIL OF THE S.N.U. AT THE MEMORIAL HALL, FARRINGTON STREET, E.C., ON MAY 22ND, 1930, BY ERNEST W. OATEN.

It is some years since I had the privilege of being with you at your Annual May Meetings, and while the exigencies of a busy life make it sometimes difficult to spare the time to visit you, yet I want to assure you that I appreciate the honour of being invited to be your essayist. The very fact that these meetings have retained their popularity over so many years is an indication of the steadily increasing influence which Modern Spiritualism is having upon the moral and social life of the people. It is evidence that Spiritualism has a message which appeals to the masses, and the changed attitude of the press, the church, and the public towards the subject in the last twenty years has been simply astounding. On every hand we find a growing interest and a growing understanding of our claims. Take our terminology. The words psychic, metapsychic, ectoplasm, and aura, together with such words as mediums, controls, guides, etc., have been brought into common use in our language. To-day there are few people who do not understand the meaning of our vocabulary. "Clairvoyance" and "psychometry" are words which have come into general use, while most of the public are to-day familiar with such terms as materialisation, apports, etc. These are all indications of the way in which Spiritualistic thought is insinuating itself into the public mind. If it is true that the press and public have been familiarised with Spiritualistic ideas, it is also true that the theology of the churches has been metamorphosed by the central ideals for which Spiritualism stands. The old creeds which I listened to as a boy are as dead as the dodo. Such terms as "washed in the blood" and "salvation," together with "hell," the "resurrection of the body," "eternal torment," and all the ideas with which the theologian half a century ago used to strike terror into our souls, have simply ceased to exist in the mind of every enlightened man, and in the sermons preached from every intelligent pulpit. Yet it is still true that there is a terrible lack of understanding as to the meaning of such terms as spiritual life, heaven, spirit world, and of the machinery of communication between the spirit world and this, and I am afraid that some of those who call themselves

Spiritualists are quite as ignorant of the correct meaning of these terms as are those decrepit troglodytes who still oppose our progress.

The coming of Modern Spiritualism eighty years ago brought an entirely new factor into religious life—a factor which had not been there for two thousand years, but which has come to stay. In the past it was deemed sinful to doubt or to question concerning spiritual matters. Unwavering and unquestioning faith was looked upon as an essential of spirituality, and in the middle of last century when the Biblical critics started seriously to analyse the Bible, both in regard to its actual contents and in relation to its historical perspective, the pious and faithful considered that the end of all things had come.

Medieval theology would consider it wicked and blasphemous to cross-question an angel (a messenger from God), and to demand to know who and what he was, and the purpose of his visit. It was this great venture which Spiritualism undertook. It claimed, and still claims, that no matter how high or mighty, no matter how lofty or benevolent a messenger may appear to be, before his message need be accepted we have the right to question his bonafides. Our spiritual visitors have been cross-questioned and examined. They have been riddled with criticism and sarcasm, and through it all they have manifested a wholesome and commendable patience, confident of the sacred nature of their mission, and of the sufficiency of the spiritual powers behind them. They have faced a critical world, and have literally forced upon humanity a recognition of the fact that they are what they claim to be—human beings who have lived in and died, to a physical world, and are now finding a life of greater opportunity and possibility in God's service in another plane of manifestation.

I claim, then, that Spiritualism is unique in the fact that it has laid down for the first time in history the principle that a spirit world may be asked to prove its existence and actuality before it is even considered. May I ask you to remember that this standard was not laid down by the investigator, but by the communicators themselves, who insisted (and have continued to insist) that their message shall not be accepted at its face value, but that they shall be asked to satisfy our reason as well as our intuition. That is one feature, then, in which Spiritualism stands alone.

If, as we claim, we have entered into conversation with those who have gone into the next state of life, obviously opportunities are offered to us to inquire as to the nature of that life, and it is astonishing to find how little progress we have made in this direction. It is still customary for men to think of a spirit world as a static world—a world which has been established, and into which we shall presently enter, but a world which we are powerless to change. How few Spiritualists realise that the world into which we shall all presently pass is a world which has been moulded, made, and modified by the people who dwell there. The sceptic smiles when he hears that the spirit world is similar in many respects to this one. He forgets that it is the "home" of the people who went from here. You or I may live in town or countryside, in a civilised or an uncivilised country, but the conditions of life in any country or place have been largely determined by the people who live there, even though the planetary conditions have much to do with men's actions. In a climate such as ours we must have shelters—houses and clothing which protect us from the elements, with walls sufficiently thick to keep out the cold, and roofs sufficiently waterproof to keep out the wet; with facilities for heating, etc. We must establish means of transit. Primitive man had to wend his way on foot from

end to end of the country. To-day we travel in railway trains at sixty miles an hour, or in aeroplanes at a hundred miles per hour, or we motor or cycle (as the case may be) on well-made roads, but all these facilities are man-made facilities. They have been made by man to meet his own requirements. Man has built roads and bridges, railways and canals. He has established sanitation. Has made swamps into healthy areas, and turned forests into huge cities. It is not *Nature* that has done this (unless you include human nature). Man possesses the power to mould his environment, and that power does not cease when he passes to the other side of life, for his personality goes with him. Yet people are amazed when you speak to them of innumerable spheres, of little communities gathered together, who think alike and live alike, and have little or no connection with the vast mass of humanity.

For many centuries men imagined that Heaven was a sort of gigantic hall, where the saints sat round, singing eternal Hosannas, where the whole company of the human race were gathered together in visible and actual contact with one another, and complete harmony reigned. We have but to consider the different types of individuals who pass from this earth to the thousands of different characters in various phases of development, who pass into the unseen, to see how impossible such an idea is, unless man is to be instantly changed at death into something other than man. The first thing which the spirit people insist upon in all their messages is that death itself works no change in character, personality, or ability. Any such change is a gradual one, and is attained by slow development. Hence we find in our dealings with the spirit world that its denizens are gathered together in small communities—call them spheres if you like—which are simply extensions of the communities who gather together on earth. My own path in life brings me in contact with many grades of people who are united in their interest in Spiritualism. My friend Swaffer lives in quite a different world, even though his world touches mine in one spot. His world consists of actors and those who are interested in the drama and the entertainment of the people. He knows thousands of people whom I shall never know, and whom (to be quite frank) I do not even want to know, but although he and I are living in the same world, yet we are living in totally different worlds. The sportsman lives in a world of his own. The farming interests have their own community. Artists and musicians, commercial men and traders, the various professions and trades, all have their own little communities, which are continually touching every other community, and yet are always essentially themselves. The worlds of literature and science attract certain people to one another, and their main interests in life lie together, while amongst each section, every family has its own inner circle of domestic life, apart from the general community, and constitutes itself a sphere of its own.

Here on earth we are resolved into little communities, each living, so to speak, in a sphere of his own, and having only occasional contact with others. Not only is that true, but every community builds its own environment. My friends are interested in building Spiritualist churches, while Swaffer's friends are very busy erecting cinemas and theatres. Architects are interested in designing stately buildings, while the building trades and municipal bodies are content with four walls of brick with a few inlets to allow light and air to enter, the creation, so to speak, of brick boxes in which people are shut up for the night to keep them out of harm's way, with little that is graceful, little that is artistic. And yet every brick box may truly constitute itself a home, for you know as well as I that palatial palaces are not always homes. Home is an atmosphere—not a collection of bricks—and it may exist as truly in the workman's hovel as in Buckingham Palace, though I hope the time will come when every home-maker will have an opportunity to obtain something at least as clean and sanitary as Buckingham Palace.

I have hinted at some of the work Spiritualism has done, and some of the work which it still needs to do in broadening men's minds, and opening them up to saner conceptions of the nature of spirit life. Spiritualism has established on a permanent basis the nature of the next state of life, but I want to deal with one or two other fac-

tors. I want to ask what other permanent factors Spiritualism will maintain, and what are the passing factors which are due to temporary causes; causes which have been brought into existence, so to speak, merely as a means of changing men's thoughts from the old theological concepts to something better. There are certain factors which I believe are permanent in Spiritualism. The first is actual and personal communication with our loved ones who have passed through the grave. I believe that factor will remain—that having gained a scientific contact with the spirit world, such contact must grow deeper and stronger with the years. If the world is indebted to Columbus for the discovery of a new hemisphere, what is its debt to Spiritualism for the discovery of an infinitely greater realm of human life and activity?

In the centuries gone by it was possible for men to accumulate knowledge, to develop it among a few of the chosen of the race, and then to lose it, for knowledge was based very largely on information conveyed from lip to lip by tradition. To-day we are living in the days of the printing press, when permanent records are left behind, and though every man on earth should suddenly be wiped out, the printed page would still be left for any passing visitor from a distant planet. There has been so much written and recorded concerning spirit communion that I think it will become a part of the permanent experience of the race.

Secondly, we have established beyond peradventure or doubt the fact that man possesses innate psychic faculty—that his means of apprehension and cognition are not confined to the five senses of the physical body. The old idea that the brain was the intelligent man has gone, and we now have a conception that the brain is but the instrument of the mind, and that however much it may be inhibited in its manifestation by its instrument—the brain—mind exists as a superphysical thing. The psychic senses provide the evidence that the mind or consciousness (call it what you will) of the man can and does act and apprehend by other means than through the physical body. That the physical body is necessary to connect it to earth, to link it up so to speak with physical things, may be true, but while our SOJOURN HERE may depend upon a physical body, our EXISTENCE certainly does not. The demonstration of the psychic factor within human beings, then, is, I believe, a part of the permanent contribution which Spiritualism has made to the well-being of the race. Evolution shows us that a physical body was essential before a brain pan could be developed. Organised brain was necessary before rational consciousness could be, and before what we call civilisation could become appreciable on earth; and, of course, it is true that a body and a rational consciousness are not the end of evolution. There is something more which lies before us, and I believe the constant and normal action of the psychic consciousness through the senses of a finer ethereal body is the next stage of human development. I believe the time is coming when psychic development will be fostered in our schools, and when the individual who is not clairvoyant, and who does not possess active psychic faculty of some kind or degree will be looked upon with the same tender solicitude—almost with the pity—which we at present lavish upon the blind, the deaf, the dumb, and the paralysed. Bad as it may be to be deprived of the use of our physical senses, to be deprived of the psychic senses is an infinitely greater calamity. The former merely relates us to an ephemeral world of matter—the latter relates us to the permanent and eternal world of causation. I believe, then, that the psychic faculties within man are a permanent factor in the development of the race, and will grow, steadily and surely, until the uncertainty which accompanies all new and budding activities will give place to that certainty which experience and practice alone can give.

Now, it is just here that we come to the central factor of Spiritualism, namely, mediumship. We Spiritualists are commonly accustomed to regard the psychic faculty as a property of the incarnate human race, but in my opinion mediumship (that is, the bridge between two worlds) is possible because the psychic faculty is common to both planes of life. Here again we tumble up against the wild

confusion that exists in the minds of some people who seem to imagine that every spirit is equally capable of communicating with us.

First, let me say that I can quite believe that there are many thousands of spirits who, once they have shaken off the conditions of earth, have no desire to return to earth at all. Apart from these, however, there are a vast mass of human beings who pass into spirit life who have little or no psychic faculty themselves, and who must find it very difficult to communicate with earth. One has but to study the records of seances with famous mediums, or perhaps to analyse the results in his own home circles, to realise that some spirits are perfect geniuses at communication, while others are hopelessly confused in themselves, and produce needless confusion in their efforts to communicate. A visit to a police court will illustrate one phase of this vagary of the human mind. Some individuals are clear, self-possessed witnesses, stating facts clearly and pointedly, while others have only to step into the box to show all the signs of nervousness, confusion, lack of language, lack of ability to concentrate, aberrations of memory, etc. They are, in fact, useless witnesses, who only confuse the issue. We have exactly the same types on the other side of life, because the people on the other side of life are recruited from here. Just as we have people here on earth whose psychic faculties are keenly acute and who are easily able to receive messages, impressions, and impacts from the spirit world, so we have a vast mass of people who show no ability whatever to receive such impressions or to project them. I am strongly inclined to the opinion that on the inner side of life there is a type of faculty capable of development which enables people to communicate freely, while others are always inhibited and confused. Hence one can understand the value of a Feda who possesses a natural aptitude or ability enabling her to communicate clearly, and who refuses to allow the unsuitable to use her sensitive. Her intellectual and educational advantages may be few, but her natural ability makes her an expert in her domain. After all, when controlling a switchboard in an electric generating station an electrician with an education derived from an elementary school is a greater and more valuable guide than a classical scholar from a university. One has only to instance such a personality as "Walter Stinson," who never gets perturbed (though he often loses his temper), who is clear, direct, blunt and pointed in all his references. That is not true of every entity who attempts to communicate through Margery. Many of them are hesitating and uncertain, and show no particular ability as communicators.

Let us not forget that the question of accurate relationships between groups of men, the setting up, so to speak, of lines of communication, is a very gradual process, and it is true that we have been ignorant concerning the best methods of communication with the spirit world, it is also true that the masses of the spirit world have been equally ignorant as to the best means to be devised for communication with us. There are as many "fools" on the other side of life as here, and we need make no apology for stating the fact. The postal system, the telegraph system, the railways and other systems of intercommunication between men on earth have been matters of slow and gradual development. We ought to expect to find the same type of difficulty in setting up communication with individuals whose type of life differs far more from our own than ours differs from that of each other. Let us recognise, then, that spirit communicators have as much to learn as we have, though it is hoped that they are a bit quicker in learning. If they were not, the problem would be almost hopeless. But the expert is the one who possesses a natural faculty perfected by practice. Communication has been established as a permanent thing but it is still fitful and uncertain, and one of the things I grumble at with Spiritualists is that they are far too eager to get communications and messages, and show far too little interest in that type of research work which will strengthen the lines of communication, and make them more certain for our successors. While I regard mediumship, therefore, as a permanent thing, related to both sides of the veil, yet its present methods of use are, I hope and believe, evanescent and changeable.

Let us take another aspect. We have been concentrating for eighty years on proving the EXISTENCE of a spirit world. It was quite necessary to do so, and I have no complaint to raise. We have been, so to speak, a propaganda movement, endeavouring (successfully endeavouring, I believe) to lay down the first principle that communication is possible. In order to do this we have concentrated very largely upon the question of the identity of the communicators. Tests of personal survival have been accumulating through eighty years, until the man who denies that communication has been established, and that human personality survives, is either wilfully biased or woefully ignorant. There is no other excuse. Are we forever to be concentrating upon tests of identity? I think not! There is a whole realm of the spiritual world to explore. When we first meet men in business we test their bona-fides. We trust them gradually until they have established their honour and won our confidence, but that stage having been passed, we trade with them freely, and endeavour to extend our relationships with them to our mutual advantage, and I would like to say right here that the individual who wants to get into contact with the spirit world in order that he may derive some benefit without making some effort to confer benefits upon those who minister to our search for knowledge, is too ignorant of spiritual law to be seriously considered. He is walking up a cul-de-sac, which will presently end in his own defeat. On the lowest basis, even trade and domestic relationships must be mutually advantageous, and I complain (and complain bitterly) against that type of person who simply wants to exploit the spirit world for his own puny, selfish and detestable advantage. He is a mere barnacle hanging on the movement, of little use to humanity, and of no use to that superior humanity who have a knowledge of spiritual law. There exists a type of people who desire to get every benefit which Spiritualism can give, but who are not prepared to make any sacrifice, to do any work, or merely contribute a few pounds to extend the cause, or to convey the conviction of a spiritual life to a materialistic world. It is sad to find such a large proportion of these people in a country which professes to have been trained in a religion of sacrifice. They are the product of the materialism of religion—a religion which has too often offered men spiritual advantages and absolution from sin, while asking nothing in return but lip service and empty profession.

You will have gathered, then, that there are two lines of thought diverging from my argument. (1) That mediumship will presently take a wider range and devolve into real spiritual research rather than in pandering to the sensational. (2) That the growing development of the psychic faculty within the human race will presently make it almost unnecessary for people to consult mediums. The time is coming when every home will have its own medium, and when in the seared seclusion of the home there will be established the highest altar and the most sanctified church that humanity can possibly know, a home which will be far more a temple of the spirit than any church which can be erected. Our present methods of using mediumship, then, is a passing phase, and there will come the time when mediumship as a permanent factor will be put to better use, and will pander less to the selfishness of the individual. Rather it will be directed to conferring greater benefits upon the race as a whole. Consultation with mediums is a passing phase. And yet there always will be great mediums who stand head and shoulders above others, just as there are geniuses in every other department of life. These would be used for purposes of research, not merely for getting messages, but for the purposes of psychical analysis, so that our knowledge of spiritual and psychic laws may be extended. They will be subjects for the laboratory, the laboratory which will not be stultified and degraded by the present methods of cruelty, suspicion and doubt, which so often characterises so-called scientific research, but which will be sanctified by faith in the instruments used, faith in the laws of the universe, and faith in the ability of the investigators to discover new laws which can shed light upon human life and lift it to a higher vantage point. To glorify it by ornamenting it with larger truths.

WHAT SCIENCE IS SAYING.

THE boundless universe of worlds all and that therein is was made for you. Without life it is nothing.

Perhaps you have not thought that all the visible glory of this world—stars, flowers, hills, trees, green fields, and rolling seas—are only wave movements in the ether, transformed into pictures by the most marvellous instrument upon the earth—your eye?

Perhaps you have not thought that all the music of this world—the sound of running brooks and rippling leaves, and the songs of birds—is only a movement in the air, transformed into sound by the drum of your ear? To think of it is to see that without life the world is blackness and silence. The whole creation of God exists for us.

Without us the whole universe is as black as night and as still as the grave. We cannot escape from the conclusion that all the beauty of the world and all its music exist only in the mind. They do not become pictures and sounds until they enter the mind, and when we try to understand MIND our powers break into fragments, and we are dumb before a mighty mystery.

Stop your ears with your fingers, and realise that thus is the whole universe—silent as death. Cover your eyes with your hands, and realise that thus is the whole universe—black as night. Then, with eyes and ears open, give your attention to the world. The vibrations of ether make a thousand pictures for you, the vibrations of air bring a hundred harmonies to you, and the world is visible and musical, a thing of adorable loveliness and majestic order.

Thus must it come home to us that this vast universe exists only for life, and that without life it would not be at all.

More and more is science trying to say what Jesus said: "I am come that they might have LIFE, and that they might have it more abundantly." And now we see that this invisible and intangible life is the only reality of the universe. Let us think about it, and try to realise the mysteries of inaudible sound and invisible light.

INAUDIBLE SOUND. One of the queerest words in the dictionary is one of the queerest things in the world.

We speak of a sound mind, a sound doctrine, sound sleep, a sound title to property, sound at heart, or safe and sound. A narrow passage of water is a sound. A queer word, but is not the meaning queerer still—perhaps a mystery?

Sound is a thing that belongs only to the living. Is it not certain that for the grass, the tree, and the flower the whole earth is without sound?

Here comes a man who has never heard a thrush or a bell. He can read, move and think; but from his birth he has been deaf as a wall. For this man the whole realm of Nature is as soundless as death itself.

Now we begin to get on the track of this mystery. THERE IS NO SUCH THING AS SOUND. Sound is a mental action, the possession of the mind.

Let us think of the bells swinging in an old tower, the tongue of the bell strikes a metal wall, and the metal vibrates. Vibration is not sound, it is movement. This movement of the metal conveys itself to the invisible air, and is borne along WITHOUT MAKING A SOUND OF ANY KIND. It travels noiselessly, it is invisible and inaudible. It is nothing but a movement, a succession of noiseless ripples in the atmosphere.

But let these ripples find their way into the tiny hole of a living creature's ear, and if the minute fragment of stretched skin at the end of that tiny tunnel is intact, the ripples will make it vibrate, and these vibrations will race up into the brain, one after another, ALL AS SILENT AS THE VIBRATIONS IN THE AIR OUTSIDE.

They race up into the brain, the brain passes them on to the mind, and instantly they become, not inaudible waves, but sounds, LIVING SOUNDS, so that we say, "The bells are ringing." It is the mind, and only the mind, that hears, knows, and recognises the sounds made by the inaudible movements, and made only by the mind. Up to that moment the vibrations are as soundless as . . . nothing.

This thought lights up for us the entire mystery of the universe. Get it firmly into your mind, and you will have no doubt that THE SPIRITUAL ALONE IS THE REAL. You will never be deluded by the fallacies of materialism. There is no more SIGHT in the retina of the eye than there is sight through a looking glass; and there is no more HEARING in the ear than there is hearing in the receiver of a telephone. Sight and sound, those two fundamental facts of life, are purely absolutely mental.

How complete is our ignorance of these things! A new generation is rising which will examine the freaks and possibilities of the mind as our fathers examined the plain things of ordinary experience. What will be discovered? Perhaps all our present theories will be shaken. Perhaps the theories of science will be revolutionised, and mankind will find itself back again at the very alphabet of the great enigma. Yet one thing we may prophesy without fear of ridicule—that in all the changes and chances of man's glorious guesswork the truth of the supremacy of mind will become more and more clear, till not one dull materialist is left upon the earth to see no loveliness in Nature and no Divine Companionship in man's journey out of darkness into the light.—ARTHUR MEE in "My Magazine."

THE FORGIVENESS OF SIN.

THE following was given by Celphra recently through Frederick H. Haines at a Sabbath meeting of the White House Circle:—

I would speak to you upon the great mystery of forgiveness, forgiveness of sin. You have read in the Bible (Matt. xviii. 15 to end) of one who attained power and riches, only to depart from the integrity of his ways and injure the purpose and will of his Lord. His sin was forgiven. And when justice exacted due punishment from him he became a raven with fear, and besought forgiveness. By the clemency of his divine Master he was forgiven. But when he went back to the iniquity of his ways, opportunity was not permitted him to again dishonour his master directly. He was injured those beneath him. He extracted the last penny from those that owed unto him. He did not forgive. He had failed to learn that lesson—if ye would be forgiven ye must forgive.

Beloved, it is to you I speak. Ye are beloved of God. And they who come in the spirit must love even those who fall. And so, beloved, I say unto you, Forgive, if ye would be forgiven.

What is this forgiveness? It is so easy to say forgive and so easy for you to fail to understand. Think you that the formula, "I forgive," is the salve of the wounds which have inflicted or suffered? I tell you, beloved, the word means more than that. It is a divine injunction, an indication of the spirit of love within you.

I want you children of mine in the spirit to remember that ye have the power of forgiveness given unto you by the children of God. "I forgive" should be no formula of thought, but a blotting out of memory, a forgetfulness, passing away from that condition of resentfulness which was indeed injurious both to you and to the one ye forgave.

Elsewhere I have spoken of soul-growth. I have taught you that every thought is potent with power to injure you spiritually or to strengthen you. When a thought is a living consciousness of injuries suffered, when ye sit and brood upon your wounds, ye are far from the perfection of Christ-realisation—forgiveness.

IMPORTANCE OF FORGETTING.

If ye would forgive, forget! Let the memory that burdens become erased by the yearning love-power which is Christ present with you, and reach out in your spirit nature and contact anew with the one ye did deem your enemy. Forgive! Beloved, let forgiveness make your lives fragrant of heaven. So doing, ye shall become dedicated as instruments of peace, those who in the after-life are messengers from earth to heaven, and whose glory it is to sweeten human life on earth. Verily, there is no greater privilege than to be at peace.

Forgetfulness! If ye understand my message ye will discover in your daily lives a mystical presence that will solve you of much pain and sorrow. I want you to mark that word "absolve." You can absolve yourselves, beloved. Cherish not the memories of your sufferings. Do not take to your bosom your sorrows. Forget them. Pass on into that higher condition of Christ-service, where forgetfulness of all that injures is the absolution of spiritual being. Forgive, and be forgiven.

Alas! at the heart of man there is discord, the gnawing worm of self ever seeking to destroy the fine mesh of spiritual sensitiveness which the spirit weaveth. Man ever taketh counsel with himself. But there is one greater man, whose power for forgiveness is as a mantle of glory cover your nakedness of human sin. Don it. Forgive, ye would be forgiven. Then deceit, discord, and all that error of self which doth so much injury to the spirit will be obliterated. Verily, that which is forgotten is truly forgiven.

All the days of man are full of evil activities which he hath cultivate, evils which by his remembrance he keeps living. Is it pain and suffering ye endure, remorse for conditions ye have created, agonies that ye have brought into existence by your self-meditations? Forget them! Let spiritual forgetfulness draw a veil across your miseries. Look into the glorious future and behold the radiant love-presence of those ministers of light lovingly waiting to lead you into happier, higher conditions.

Forgiveness! It rests with yourselves, beloved. Ye can forgive. What ye bind is bound for all time, and what ye loose is liberated for eternity. Do you understand? Think of evil thoughts, cherish no sense of wrong or revengeful desire. Ye must forgive. Blot out the memory of wrongdoing, transmute it into that precious substance of personal sacrifice when love ministers and would ever turn in silent tribute the other cheek.

LAWS GOVERN DEVELOPMENT.

Also would I speak to you of absolution. The sinner would fain be comforted by the thought that God will absolve him from the consequences of his sins. Beloved, that can never be! God has instituted laws divine which operate through all eternity for the development of the spirit within. What ye create as sons of God ye must suffer to exist, must live with and endure until ye of your wisdom create it perfect. Perfection is the true God-likeness ye aspire to. Yet, remember this, as ye forgive, so God will forgive and forget. You can forgive your enemy, but you cannot absolve him from the consequences of his evil acts. He also must forget in spirit, and render the evil non-existent by making good the wrongs he may have committed. God will not absolve you, neither can you absolve another. That you have been is written upon the soul as upon the pages of an open book for man to con again and again, until he knows himself and is word-perfect in the story of his life.

When you attain spiritual perfection, when you are Christ-like, and not before, ye shall be able to judge and say, "Thy sins are forgiven thee; go, sin no more." That will be your judgment-day, and ye shall be your own judge; and as ye have forgiven others, so will you forgive yourself and find glory-ropes of love in the joy of those ye have forgiven—glory-ropes more precious and wonderful than the gemme of any earthly judge.

Celphra speaks to you on matters connected with his teachings. Thought is the reality of your lives. Ye have not yet grasped the higher significance of our teachings. It is not what ye desire, beloved, not your urge for something better which is to be the glory-path to heaven, but forgetfulness of what ye were, forgetfulness of evil, forgetfulness of what wrongs ye have suffered. It is difficult, but it is possible. Ye can win it by prayer. "Thy will be done."

THE WILL OF GOD.

Learn ye the will of God, beloved. If ye could but interpret it aright if ye could but read that which is written in your understanding on the tablets of life in pain and pleasure, in success and failure, ye would be all eager to forget self and attain the perfection we set before you. Love, with its higher spiritual message, would be mystified into your days, a psalm of praise tendered to your creator for the holy privilege of forgiving and being forgiven.

Think you of this: Pain, joy and sorrow are God's gifts to you; but FORGIVENESS—that is your gift to God. Forgiving others truly ye forgive God. Interpret that thought in your own way; inscribe it permanently on your soul. Forgive whomsoever causeth your suffering, your pain, your injury; and as ye forgive, so ye will be forgiven.

It is by forgetfulness of self that ye remember God, that ye realise spirit presence. Out of self-forgetting there emerges a perfect remembrance of your own spirit, of your mission as sons of God pledged in love to go forward, forgiving one another, loving one another, perfecting His work.

Yes, I would take you even further. I would take your love and forgetfulness into the higher acts of worship. In the act of worship there is the Presence with you, the God in you, realising by the forgetfulness of self the good, the attainable perfect. Therefore, if ye would worship God see that ye love one another.

The word is spoken and the truth is for your acceptance. Let forgetfulness be as the waters of healing to refresh you as ye journey, weary maybe at times, but happy pilgrims, happy in the knowledge that Spirit is present with you within and without.

Mr. F. H. Haines has issued the following books: "Thus Saith Celphra," 5s. "The Book of Spiritual Wisdom," 6s. "Spiritual Development," 4s. Interesting to all seeking to contact with the Higher Spiritualism. Obtainable by return post from "Publicity," The Pure Thought Press, 173, High Street, Watford, Herts.

DARWIN AND THE SPIRITUAL LIFE.

ARISING from "Our Readers' Difficulties" in a recent issue, I enclose a short script taken after reading an article on Darwin in "Harper's Magazine":—

"Darwin was a scientist, pure and simple, and had no great interest in the supernatural. How should such a man visualise the supernatural? He did not look for it, and took no interest in it, and, therefore, his researches could have no possible effect on the survival of man's spirit.

"All Darwin looked for was the survival and evolution of the physical peculiarities or the development of certain characteristics, and no thought of the inner and entirely separate spiritual entity troubled his deliberately limited view. A man of science is limited to one kind of research because life is short and the field of labour is exhaustingly vast. How then should Darwin find energy to tackle the enormous mass of evidence for the evolution of the spiritual survival of man, as indicated in the instinct which has persisted through all the ages?

"This view is not incompatible with admiration for the great attainments of Darwin and his addition to the knowledge of physical processes, although his conclusions sometimes fall short of the truth. To view his ideas on the life of the spirit as conclusive is to mistake the nature of Darwin's genius, purely materialistic as it was, with no hint of the dual nature of man.

"Darwin certainly shocked into attention the intellectual world and destroyed once and for all the limited views of the universe, but did he, could he, affect the fundamental truth of the spirit in man, inhabiting the body as the snail inhabits its shell, the necessity for dragging the shell being the handicap, and yet the security in some instances."—H. WILSON.

UNION.—There are many who try to accomplish things on their own account, and fail. Look around, and you will find that they must unite with others to do anything worth doing. Even in business the head of a firm must have others united with him to make the business a success. All great affairs must have united efforts to gain any great results. There is an old saying that "Union is strength," and here is a truth that has proved itself again and again. Always, therefore, try to obtain unity in any endeavour that you wish to succeed.—TRUTH BEARER.

IDENTITY FROM AFFIDAVIT.

By MRS. JOHN MENZIES.

ALL over the world to-day, at private circles, and also with professional mediums, hundreds of people are entirely convinced that they are in communication with their own people who have passed to the higher life. Some having the clairvoyant vision actually see their communicators; the majority judge by internal evidence, tests, pre-arranged signals, and the like. Thousands of us KNOW, beyond any shadow of doubt, the identity of the spirit communicating. At the "Zodiac" circle, which is receiving so much attention just now, I believe the communicator is very frequently seen, or sensed, by some psychic present, other than the medium.

At the same time one wonders how many communicating spirits could satisfy the requirements of a court of law, as to identity. Such evidence would clearly be impossible to be given by those who left this planet ages ago; and one can well imagine, having regard to the known difficulties in communication, that even those of our own time might not find it easy to satisfy "twelve good men and true" cursed with the mathematically-materialistic type of mind. Perhaps, in the interests of strict accuracy, all messages, everywhere, should be indicated as "purporting to come from" the name given.

Some people take exception to a certain similarity often noticeable in the messages received through one group or another. Light on this point was given me about a year ago through the mediumship of Mrs. Osborne Leonard, when I was told that in every circle the mental outlook and equipment of medium and sitters form the mould through which, alone, any communicator can pass his ideas. This was given in explanation of the fact that messages from widely different sources, coming through one circle, so often have a similarity of FORM.

"An Old Subscriber," in a recent issue of "Light," speaking of a certain paper, remarks: "If this sort of thing is the only evidence that Spiritualists have to offer," etc. At the circle in question the writer got most EXCELLENT evidence of the identity of her communicator; but surely no investigator who is in earnest will confine his inquiries to one paper or one medium?

The root of the matter (in one humble opinion) is a simple one—that the presentation of truth given by the circle and paper in question is in a form which (quite naturally) does not appeal to all types of mind; but that it appeals to hundreds, perhaps thousands, on both sides of the veil, and helps them vitally, there is no shadow of doubt. If "by their fruits ye shall know them," is a true standard—well, some of us know the kind of fruits gathered by the work of this humble-minded, self-sacrificing group. (I use the word humble-minded advisedly.)

The expression "unverifiable statements" has been used with regard to this subject; but how far could the scientist advance without his stepping stones, i.e., hypotheses, some of which are confirmed, others discarded, by later knowledge? In this latest, most delicate branch of science, which is still in its infancy, one suspects there will be many "unverifiable" things, even in the next stage of life—perhaps for many stages. If a thing meets one's need, do let us use it, and be thankful; if we have no use for it, someone else generally has.

That emotion must be guided and kept in check by commonsense is an ever-present necessity, we know; but Love is the paramount force of life, and over and over again the event proves that the intuition of the woman and the child "gets there" before the laboured, measured steps of the logical mathematician.

TAMPERING WITH TRUTH.—How many tamper with truth to gain their own ends? They never think how almost all that is so gained will perish, and leave them with the knowledge of their sin. Never is a real gain obtained by such means. Therefore, never tamper with truth, but always speak that which is true.—TRUTH BEARER.

WIRELESS HUMANS.

By PROF. T. TIMSON, D.Sc., F.P.C., F.S.P. (London)

IN 1850 Dr. William Gregory, M.D., F.R.S., translated and edited "The Researches Into the Sciences of Magnetism, Electricity, Light, Heat and Chemical Attraction in Their Relation to Vital Force," illustrated by three plates and 23 woodcuts, by Karl, Baron von Reichenbach, Dr. Pflüger. His wonderful discoveries were far ahead of his time and generation, and his facts were too profound for even the educated of his day to embrace: hence we find "personal sensitives," "oddylic radiations in man," "the homopolarities," luminosities, and many other effects bordering on the "psychical."

We have had in New York and London much research and tons of literature distributed among these most interesting facts of mineral, chemical, vegetable, animal and human radiations, human magnets, telepathists, mesmerists, sensitives, conscious and semi-conscious, trance and clairvoyant, in tests in science laboratories and under certification of over 100 of the most distinguished, hard-headed scientists of the past and present centuries; yet we still like ignoramus askance at press reports re "A Human Magnet," "Human Wireless," etc.

The "Daily Mail" has just reported one of the elementary psychic seances so familiar to the old researchers of the early and mid '80's, and no doubt this interesting branch of human science is as important, and more so than electricity is in our daily life, if the immeasurable forces of odlyic, vital force were harnessed to our service.

What immense blessings these God-given agencies of our psychic gifts would bestow upon our health, our happiness, our prosperity, our peace. Disease, crime, lunacy and a thousand human ills would be cleared away by the wonderful wireless agencies of human personal radiations.

Paul Moineau, the noted French electrical scientist, says: "If you know your own body's wireless wave-lengths you can find gold, silver, coal, water, etc. All human bodies are walking wireless instruments." Dr. Moineau claims that he has been able to trace shoals of fish by directing his boat in the direction required by the sympathetic vibrations of communication of the wireless wave-lengths of his body radiations, which in most persons are between 22 and 30 millimetres by his invented instrument.

Jules Verne, and Aladdin's Lamp, with Mother Shipton's prophecies, etc., will all fall into candle-light as we proceed with "human science," and return to the truth of the greatest of all discoveries relating to man and mechanism, viz., Dr. Gall's marvellous discovery and researches of the anatomy, physiology and psychology of the brain and nervous system: these are the sole instruments of the mind in intelligence and powers, the dynamo radiations and receiving stations of this life and the life to be.

"The child is the repository of infinite possibilities," said Dr. Andrew Jackson Davis, M.D., etc. Let us see to it that our education of the rising generation is not gagged, boycotted or dosed into psycho-lethargy by false facts, prejudice, fossilised and worn-out dogmas.

"O'er fads and creeds let senseless bigots fight,
He can't be wrong whose goal is for the light."

LOOKING FORWARD.—Do not think that this means fortune telling. Some people never think of the future and only live for the present time, finding themselves short of the needful things of life when nearing the journey's end. Therefore, it is wise to look forward and try to make provision for future needs.—TRUTH BEARER.

TOO MUCH.—Many have too much of one thing and not enough of another, and if they gave some to those who were needing these things they would be more happy than when keeping them for themselves. How many suffer shortage because others have too much? When none have too much, those who now are short will not be so. The strong ones of the world generally try to acquire all at the expense of the weak ones. Take everything moderately, for only thus can you fulfil your duty.—TRUTH BEARER.

NEWSY NOTES.

A MISINTERPRETATION ?

What is the most delicate question an enquirer can ask the convinced Spiritualist ? It is, "What is Christ's place in Spiritualism ?" The answers to this question are quite as varied as they are wonderful, despite the fact that the principles of the S.N.U. provide a definite solution to the problem. At the root of nearly all our disagreements it is to be found, and the more rapidly Spiritualism spreads amongst the public the more vital does this question become. "Christian" Spiritualist Churches are springing up everywhere, though where they differ from the "National" ones I do not know. There is, indeed, an impression abroad amongst lay Spiritualists that a "Christian" Spiritualist organisation insists on the Deity of Christ, whereas nothing could be further from the fact. In most cases "Christian" Spiritualists only go so far as to accept Christ as their leader, and as a very highly-developed spirit, and there is no bye-law in the constitution of the S.N.U. which objects to this principle. The fact that the S.N.U., the only truly national organisation of Spiritualism, grants a free and liberal interpretation of its principles, does not appear to be generally known. If it were, there would be no need for names which restrict and divide Spiritualist bodies. Can it be that they have arisen from this misunderstanding ?

IN THE SOUTH.

There are twenty-two Spiritualist churches attached to the Southern District Council of the S.N.U. A rival organisation, which is called the "Christian Spiritualist Fellowship," is at work in the same territory, and comprises some 16 churches. The position is, I think, sufficiently interesting to be taken seriously. This bright organisation aims at "forming a strong National Alliance," I was told by Mr. W. E. Lloyd, the President, when I approached him recently on the work. "Our churches all hold annual meetings, and are all governed by a President, Treasurer, and Committee," he added. "There are no churches whatever in our Fellowship run by any exponent for personal pecuniary advantage. At present we have no other District Councils, but enquiries from other fields are being received, and applications keep coming in. The Fellowship is only young as yet, and is carefully feeling its way as we realise that it is only by patient and persistent effort that success can be attained."

THE "CHRISTIAN" SPIRITUALIST DEFINED.

I asked Mr. Lloyd what his conception of a Christian Spiritualist, as distinct from a National one, was. "To me," he said, "there should be no difference. A bit of commonsense used by both sections could have overcome all difference, but we have unfortunately not yet acquired that useful commodity. Both sections believe in the continuity of life and communion between spirit people and mortals, as the basis of Spiritualism. Apart from that every Spiritualist should have, to my thinking, liberty of thought and expression, so long as that liberty does not encroach upon the freedom of others. Spiritualists are free thinkers, and no one section has the right to dictate 'Thou shalt' or 'Thou shalt not' to the other. The acceptance of the term 'Christian Spiritualist' does not in any way mean believing in the teachings of orthodox Christianity. In the past we have been taught what to think, instead of how to think. We decline to accept orthodox Christianity, and we decline to accept orthodox Spiritualism. What we do insist upon is that all should accept the ethics laid down by Jesus contained in the 'Golden Rule' and the Last Commandment."

AN IDEAL AND AN EXAMPLE.

"We do not," added Mr. Lloyd, "accept the Pagan idea of the Virgin birth of Christ, neither do we accept his Divinity over and above all men, nor the Vicarious Atonement said to have been made. We take every opportunity of exposing the false teachings of the past, believing that our mission is equally as important to do this as to teach

and demonstrate the continuity of life. We accept the teachings of the Christ, not because he was the originator of the sayings or precepts attributed to Him, but because He did that which had not previously been accomplished—HE BROUGHT THEM INTO CONCRETE EXPRESSION. HE LIVED WHAT HE TAUGHT. The Fellowship has not been formed in any spirit of antagonism to the National Union, with whom some of our churches are affiliated. It has been formed for mutual help and protection locally."

AN OFFICIAL VIEW.

I chatted the Fellowship over with Mr. George F. Berry, who is the Secretary of the Spiritualists' National Union. "For some time," he said, "I have been watching the growth of the Christian Spiritualist movement. It seems to be the 'half-way house' or resting-place for those who, belonging to one or other of the various Christian sects, have casually discovered Spiritualism's truth, and are afraid to leave their old conceptions too suddenly. At the centre of the whole problem is, however, the division of opinion on the position of Christ. If our own speakers were to penetrate into the Christian Spiritualist churches occasionally and expound their views on this question, we would undoubtedly attract a large number of workers to our side. At the moment we are ignoring the seriousness of the whole position, and it may eventually form a crisis in Spiritualism." Does, I wonder, the egotism of our leaders account for the little attention which has been devoted by the S.N.U. to the problem ? Has the national Spiritualist movement, like so many other bodies, come to regard its revelation as now final and complete ? If this is the position, the future can hold nothing but disappointment and failure in store.

THE AWKWARD PROBLEM !

I believe that the question of the rapidly growing Christian Spiritualist community will have to be fully investigated, or the present National Union will no longer be the only representative of Spiritualists in this country. Its falling church and membership figures are themselves significant. Even at the Lyceum Conference held in York recently the officials had to report a net decrease of six Lyceums and 787 Lyceumists below the previous year's totals. What we need is a united Spiritualism, and under the present circumstances this seems impossible. The position is certainly serious enough when a small and handicapped organisation comprises 16 churches in a district where a large and powerful movement can only claim 22. Is the dissatisfaction of these 16 churches with the S.N.U. policy a matter of principle or personality ? Has, as I have previously suggested, the whole problem arisen from a misunderstanding regarding the correct interpretation of the S.N.U.'s principles ? Questions such as these must eventually be considered, for now, whilst we are commanding so much public attention, the need for a united Spiritualist movement is trebly necessary. I believe that much of the future of the Spiritualists' National Union, and, indeed, of true Spiritualism, will depend upon the degree of consideration now devoted to this easily solved, but nevertheless important, problem. It will have to be faced eventually.

OBSERVER.

MR. H. J. OSBORNE (London) conducted the services of the Nottingham Spiritual Evidence Society (Mechanics' Hall) on Sunday, May 25th, and was heard with cordially expressed appreciation.

JUST A LITTLE MORE.—These words have been the ruin of many when they meant a little more sinful conduct. The words are good if they refer to good deeds. Some fail in their efforts because they did not do just a little more. Never stop in your work for good, but try to do a little more. Every time you do a good deed, you lay up treasures in Heaven, and no one can rob you of them. Look forward to the time when you will see the large amount you have laid in store, and keep doing just a little more good.—TRUTH BEARER.

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FRIDAY, JUNE 13, 1930.

EXPLORING THE SPIRIT WORLD.

SIR OLIVER LODGE, in a little booklet entitled "Conviction of Survival" (2/-), says:—

"Many questioners have tried at different times to get information about life on the other side, and what are the occupations. There are plenty of books containing ostensible information of that kind. The difficulty is to know how much of it is trustworthy. I think we have to judge it as we judge travellers' tales in general, only in this case the travellers are not in the position of a lecturer upon a platform, but are rather in the position of dictating to a telegraph operator at the far end of a line, the message being received through another operator on this side, who may have a difficulty in understanding and transmitting, and who sometimes, perhaps like the scribes who reproduced ancient manuscripts, may insert glosses and interpretations of their own."

That is well said, but there is another side to the case. It is true that communications do come through from the inner side of life. It is also true that there is a difference in the reliability of the communicators. As we said recently, some individuals are better witnesses in a witness-box than others, while it is equally true that the judgment of some folk is better than that of others. That pertains to incarnate human beings also. Some minds have the ability to make general surveys, while others are restricted in their outlook to purely local circumstances and experiences. We must not forget that we are dealing with human beings who possess all the limitations of human beings, all the faults and failings of human beings, and generally, too, the sound commonsense of human beings.

One of the difficulties which Spiritualism has had to combat throughout its whole history is the absurd theological fallacy that if an individual was resident in another world beyond this, he was therefore an oracle who could not be mistaken, and who spoke as the Gods. That is the difficulty with our scriptures to-day. A large preponderance of people still persist in imagining that the Bible is the "word of God" in a literal and actual sense. Psychic investigation is confirming that it is very largely a human compilation which has been heightened and deepened by fragmentary inspiration and revelation. It must not be forgotten too that our scriptures are the fragmentary remains of a much larger literature, and that time has weeded out the worst, and left behind only the best. One has but to read the Apocryphal books of the New Testament to know that the inspiration of the first three centuries produced a mass of trivial emotionalism and erotic psychism, in which fancy played a greater part than imagination or psychic perception. In the canonical books we have the best, and possibly the most reliable, though even there the individual who attempts to rely on verbal accuracy is resting on a broken reed. The same thing applies to-day. We are

ofttimes annoyed by the amazing mass of psychic nonsense, prompted quite as much by human vanity as by spirit activity, which is continuously pouring from the press. History will assess its value, and in a century hence only the best will be preserved.

It is so in the realm of art. It is probably true that in the times of the old painters there was quite as much rubbish placed on canvas as there is to-day, in proportion to the general output, but in the case of the inferior artist time has dimmed the colours: artistic sense has rejected and destroyed the worst, whilst the best has been preserved. It is a fortunate provision of human nature.

But something else is true. Sir Oliver Lodge is speaking of the messages received through mediums in verbal transmitted form. We must not forget, however, that there are messages transmitted telepathically, in which the medium himself provides the verbal expression of the inspired thought. That is, the idea to be expressed comes in the form of a mental apprehension, and is clothed in words by the medium's own intellectual processes, and depend for their accuracy and beauty upon the medium's ability to translate successfully. It is not difficult to find parallels. It is surely true that if the same thought came to a Shakespeare and a Tennyson, the thought would be expressed in different words and in different metres, yet the inspiration may be of exactly the same type. In such cases it is necessary to analyse the message received with a view to discovering the basic idea behind it. There are so many cases in which the use of idiom and popular phrases obscures, even while it reveals, the inner meaning of a message that only those who understand the idiom can successfully interpret it.

Again, there is a third phase. Information from the spiritual world may come by purely mental means, and may not be expressed in words at all, but merely perceived by the recipient. Revelations concerning the nature of the next state of life may take the form of vision, or of sensation (feeling), and it is quite probable that such vision would be far more reliable than the spoken word, for it is questionable whether the communicator who is controlling a medium or communicating through the guide of a medium, is himself in a perfectly free and normal state. Sir Oliver Lodge and others have many times expressed the opinion that communicators (such as Myers) when communicating through mediums have to throw themselves into an abnormal state, where they are cut off from their immediate spirit surroundings, very much in the same manner as the medium himself is cut off from his physical surroundings when his psychic faculty is in use.

There is yet another means by which we may hope to gain information concerning after-death states, viz., through men and women of the Swedenborg type who have the faculty of being able to partially cut themselves off from physical surroundings and themselves travel in a super-physical world. It may be that in such cases their vision and general perception is truncated and limited by the tie which still relates them to a physical body, but at any rate they have a first-hand, if partial, view of the actual state of being which exist in the beyond. It may be that they are only allowed to see what they are fitted to see: a state of things which is only an extension of earthly conditions. As an illustration we may speak of the artist who walks on the sea shore on a bright Spring morning. The sun shines on the limestone cliff and the waves lap its feet. The lichens and creepers swaying in the wind give life and motion to the cliff, and bathed in glorious sunshine the artist sees in the vision a subject for a picture. Let the quarryman, however, witness the same scene. For him there is not much artistic beauty about it. He sees so many thousands of tons of limestone which could be quarried at a certain economic figure and sold at a profit of so many thousand pounds. How true it is that we see what we are fitted to see, and no more.

It must not be forgotten then that all through history revelations from the unseen have been whittled down and modified by such considerations as we have dealt with, and Sir Oliver Lodge rightly says:—

"Our sacred books have been subject to all these contingencies, and scholars have had to decipher them

as best they could. It seems to me that if higher powers have not thought it worth while to take precautions against garbling in respect of matters of the utmost importance, and if humanity has had to use its judgment as to the authenticity and validity of scriptures, it is quite unlikely that any of our trivial efforts shall be safeguarded against similar possibilities of mistake."

We believe that the foundation stone of Spiritualism has been well and truly laid. The case for human survival proved beyond contradiction. The future work of Spiritualism, psychic faculty, mediumship (call it what you will) is the exploration of the spiritual worlds, and while it may be true that they may come to us as travellers' tales which have to be analysed, it is true that, in part, it is possible to visit the country to gain a closer mental contact with its inhabitants. In such cases we could check the findings of the lecturer upon the platform, and we have no doubt that subsequently and by slow degrees the whole truth will emerge. The old conception of life beyond the grave must die, and the spiritual worlds will comprise communities of our brother human beings, living in an extended state, but a state which is nonetheless human, unlimited and progressive.

CURRENT TOPICS.

SIR ARTHUR KEITH AGAIN.

In an interesting article in the "Daily Herald" Professor Sir Arthur Keith lays before us his creed. It is a creed of materialism. Sir Arthur is probably the greatest authority in this country on anatomy. He knows the human body through and through. He tells us "the brain is not a tenement inhabited by a spirit or soul. The spirit or soul is but a name for the manifestations of the living brain," and he emphatically says, "Modern medicine strikes at the very root of the Christian doctrine." He is in exactly the same position as the man who examines a wireless receiving set. He knows that certain intelligence comes through it. He is not familiar with the broadcasting station. He has never found it, and therefore he attributes the whole output of his receiving apparatus to the apparatus itself. It is not in the study of the receiving apparatus that he gets information as to the machinery of broadcasting. It is by getting outside the set that real information is to be obtained. The human body is merely a receiving set giving an output. The wireless fan can analyse his set for all eternity, and will not find the headquarters of the B.B.C. That, of course, is Sir Arthur's limitation. He is so bound to the machine that he is cut off from the true realm of impulses.

HERE TRANSFER OF STATES.

Professor Keith says: "Man has the seeds of immortality in him, but the gift is for the race, not for the individual." That appears to us to be a totally unscientific statement. If the scientist is correct, then this earth is gradually cooling, and the time will come (even though it be in a million years or more) when the race can no longer exist upon it. How foolish it is then to talk about the "immortality of the race." He is merely prolonging in time the inevitable dissolution. It is not in the realm of the physical body that the evidence of immortality will be found, but in the realm of the mind, and that, of course, is not an anatomical study, and is outside Professor Keith's branch of science. We agree with him when he tells us that "the human brain is but a poor instrument to solve ultimate problems, and we have to recognise its limitations," but when its natural limitations are considered within the artificial limitations of a single science, we get a truncated view of truth.

RESOLVING THE MYSTERY OF THE UNIVERSE.

And yet Sir Arthur Keith seems to have a conception of an infinite purpose behind life, for he says, "I cannot help feeling that the darkness in which the final secret of the universe lies hid is a part of the great design." He virtually says

that the universe is the result of design. He even contemplates the existence of a designer. It is a tribute to his recognition of his own limitations that he winds up his article by saying: "No creed is final. Such a creed as mine must grow and change as knowledge grows and changes." Yes, and it may be that there will have to come a change to Professor Keith before he changes his views.

ATTEMPTED STRANGULATION OF A VICAR!

The correspondence which has been running in the "Northern Echo" concerning Spiritualism, arising out of the visit of Miss Estelle Stead to Darlington, has now drawn to an end, and one typical feature stands out. The Rev. Mr. Jardine (a local vicar) took up the cudgels to attack Spiritualism, and speedily had to complain that he was fighting a lone battle. That, of course, was probably due to the fact that he advanced such a foolish and out-of-date argument as evil spirits, a cry which has about as much effect on the general public to-day as the old stories told to children about the "bogey man" or "Father Christmas," and it is likely that they have just as strong a foundation in fact. The Rev. Jardine talks of seeing and handling materialised spirits which tried to strangle him, an experience which is certainly unique amongst the thousands of people who have seen materialised spirits. We do not, of course, know the reason why any particular evil spirit wanted to strangle Mr. Jardine. No one else seems to have had such an experience. His controversial friends were more kindly. However, the Rev. Charles L. Tweedale wrote a couple of excellent letters in the controversy, and we had the strange spectacle of two Church of England ministers arguing the point. One claimed that the love of God was so strong that it impelled Him to exercise angelic ministry in the protection of His people, and the other argued that the Creator had reared up a nest of evil spirits to choke a clergyman. All these controversies have their humorous side, and we hope the good people of Darlington and district were as highly amused over the controversy as we were. Of course, there was the usual interchange of texts, but since they were equally cited by both parties they led nowhere.

A PSYCHIC HOAX.

According to the Birmingham press some amusing scenes have taken place in the cricket pavilion of a local club. A number of high-spirited men and maidens of the joint tennis and cricket club have been holding seances, at which it is asserted very substantial results have been obtained. The method of communication has been by sitting round a table, and it is claimed that evidential messages have resulted. So far so good! But on a recent occasion communications seemed to dry up, and one bright youth enlivened the period of waiting by climbing on to the roof of the pavilion and rapping out some extraordinary messages to the company assembled below. The hoax appeared successful, and encouraged another member to dress his face with phosphorus, and appear as a spirit. With such exciting phenomena occurring, the hours fled rapidly, but about midnight the Secretary of the club (who lives near the ground) peered through his bedroom window, and, seeing the phosphoric face, started investigations. Now the pavilion is cleared at 10 p.m.

DON'T TRIFLE WITH SERIOUS MATTERS.

Such incidents, of course, have their amusing side, and should place investigators on their guard against tricks which are often practised upon them by people who in their ignorance imagine they are doing something smart. If, however, there has been actual spirit communication, and such communications are travestied, it must not be forgotten that there are people on the other side of life, as well as on this, who object to being exploited to provide fun for the practical joker, and there are two sides of life that can indulge in practical joking. It is decidedly a dangerous thing to play with, and we shall not be surprised if the practical joker finds it out to his sorrow. Our advice to investigators has always been to take up this study seriously. Otherwise, leave it alone!

THE RETURN OF "MALLA."

A STORY WITH A SEQUEL.

By BERYL STARR.

FOR at least the last ten years of her life Malla had suffered off and on from some cruel complaint which seemed to baffle all medical skill. Probably it had some connection with the terrible disease from which she died—cancer of the stomach. But she was a Spiritualist, and bore her sufferings patiently. The consciousness of spirit presence which the exercise of her own mediumistic faculties gave her must have contributed largely to her courage, for she never feared transition, even though she now lay weakly on her bed, slowly starving to death.

One morning, when she seemed a little stronger, she talked a long while of old times, and of friends who were now already in the unknown land, towards which she was slowly drifting. "Some day," she said, "I will come back to you. Yes! I will come back and see you, and speak to you. It may not be for a little while after my death, for I may have to wait for strength. But I SHALL COME!"

And this is the actual, true story of that promise.

I had hoped to be with Malla at the last, but I had to leave her occasionally to attend to my home. In the end, however, I was only a few minutes too late. I had, however, bidden her a loving farewell, and promised to carry out her instructions.

"And listen, Malla," I had said. "You promised you would come back to me. If God permits that, do not forget. Can you hear me, Malla? Then DO NOT FORGET!" She could not speak then, but her grave and intent gaze softened into what seemed almost a smile. It expressed unmistakable understanding and assent.

The day after her death I took my younger boy with me to put some flowers in her room. She had always said that she did not think flowers should be cut to lie and wither on the graves, but should bloom to cheer the living and give solace to the sick. We had given what money would otherwise have been spent on wreaths to a widowed neighbour of hers, whose children had been of service to us at this distressful time. But I felt that, since she had loved flowers so well, these lovely daffodils should be her last companions. As I laid the flowers upon her breast, I talked with my boy about her wonderful devotion to me, and he listened with silent sympathy. Between whiles I looked at him, and then suddenly, as I looked back at her, my heart gave a leap. Surely one eye had opened, and Malla was looking at me with an earnest, steadfast gaze! The blood throbbed in my cheeks. I felt suddenly panic-stricken—not because of any fear of the dead, but from fear as to my mental balance! This must be an hallucination. That eye must have been open. The dead cannot open their eyes. Confused, I turned to the dressing-table, and began to arrange my flowers amongst others already placed there. Then I turned back. My boy was standing motionless as a statue, staring at the still figure. I bent and looked into Malla's face, and it seemed to me that the grave, steady gaze in that open eye softened into a tender understanding smile.

We went downstairs to the others. They asked the boy what he thought of Malla—did he think she looked peaceful? He answered only: "Yes, but her face has gone thin now. She looks different."

But no sooner were we alone than he said: "Mother, didn't you think that Malla opened one eye and looked at us?" I was struck by the question—who would not have been?—and replied that I had indeed thought so, and now felt sure of it.

On the day of the funeral I mentioned the matter for the first time to those who had watched with me by Malla's bedside, and had been with me towards the end. One said, "If she could open her eyes after death, she would surely do so for you." None answered. But one eye WAS open. It is open still.

My story might have ended there, but for a further incident. One day soon afterwards a friend of mine, who

was a Spiritualist, asked me whether I should like to be in a table seance which was to take place that evening. I was glad of the opportunity to take part, and went with my daughter. Only once before had we sat with the table and we had not long to wait before the preliminary messages, made themselves heard. As a long time had intervened since my previous sitting, I was practically as experienced and nervous as before, and again my fingers barely touched the table. Presently it tilted deeply to one side, and tapping commenced. Malla's pet name!—a name not known at that time to these friends. My temple throbbed. "Is it really you, Malla?" I asked. "Yes" (three taps). "Give me a proof by which I may know it really you!" "Well, what about the money I gave for Mrs. X.?"

A chorus of excited voices asked me, "Did she give you money for a Mrs. X.?" I answered "Yes," and briefly explained the matter. In the midst of the talk the table tilted again, and renewed its tapping.

I have heard many times from Malla since then. In the larger life, no longer fettered by an ailing body, she is progressing rapidly and proceeding with her noble work.

A HIGHLAND GLEN.

PART OF A MESSAGE RECEIVED BY K. BRANSHAW.

THE heather enpurples the whole landscape with richness increased by the glint of the golden brown of the bracken. This, the home of the wild fowl, the retreat of the deer, driven to lonely mountain haunts from the gun of the deer stalker. Few, and fewer, the graceful beasts will now have no remote retreat from the deadly weapon of the sportsman.

Knee-deep in grass and heather, the graceful animals browse with ever-listening ear, awaiting the approach of an enemy, to flee to the shelter of the rock or sink deep in the friendly herbage, silent, motionless. But the dogs have scented his track. They bay the news to the hunters, and springing up in terror, the timid beast flies for his life—alas! often into the range of the bullet sped from the hand of a skilled marksman.

The lonely moor, the towering mountain, the pleasant grassy slopes of the hills! Hie ye! away to the lonely distant wastes, where man has not yet ventured. Only there are ye safe from the sport-loving Briton, the cruel sport that excuses its inhumanity with the shibboleth that the beast has a chance for its life! It has, but small indeed. Even its keen hearing and marvellous speed are outmatched by the tools of man. Without them the graceful beasts and feathered beauties would have an equal chance. What can man outrun them? What throw could reach the denizens of the air as it skims heavenward out of reach? A chance for its life? Not one in a thousand! And the natural owners of the glen are being exterminated, their numbers are gradually being reduced.

So, forsooth, man will rear the animals, keep them in captivity till he wishes for diversion, and then let the poor beasts free, to be chased for their lives! He even argues that the animal likes it! But for every pain he inflicts, pain will be inflicted; the terror of the chased will one day enter the breast of the chaser. Man shall learn by actual experience whether there is any chance for the frightened beast, and whether he enjoys the chase as he flies along, his terrified heart bursting in its endeavour to speed more swiftly from the terror of fangs and guns behind it.

UNION.—Many do not realise the value of union, although there is a saying "Union is strength." Few act on this, and fail to accomplish their desires. When so-called "united" action has failed, it has been because the spirit of unity has been absent. Some day the people will try to obtain their rightful wishes by united action. Try to open the eyes of all to the fact that "Union is strength."—THE BEARER.

TESTIMONIAL TO MR. W. H. EVANS.

	£	s.	d.
"Peter," of Port Elizabeth	5	0	0
Bubb, Miss E. Maude	2	0	0
"Worsley"	1	1	0
Kirk, J. Howard	1	1	0
Gems, Julius	0	10	0
Rickards, C. G.	0	10	0
Carter, Harry	0	5	0
Livingstone, H. and J.	0	5	0
Scott, A.	0	5	0
Hey, Ruth	0	5	0
Simkin, T.	0	5	0
Wright, Miss A.	0	2	6

Mr. R. A. Bush, of 8, Mostyn Terrace, Merton Park, S.W.9, acknowledges the above with thanks. Mr. Bush is acting as Hon. Treasurer in connection with the appeal, and will be glad to receive and acknowledge further contributions. We trust readers will give the Testimonial their valued support.

THE BRITTEN MEMORIAL.

GREAT HOPES FOR THE FUTURE.

THE history of the movement to establish in Manchester a central headquarters for Spiritualism was carried a stage further on Saturday afternoon, May 31st, when the annual general meeting of subscribers was held at the Britten Memorial Library, 65, Bridge Street, Deansgate, Manches-
ter. Mr. Ernest W. Oaten was elected to the chair.

Mr. Oaten, in the course of his introductory remarks, stated that they had long lived in a world of dreams, but their dreams had now a very solid reality behind them. It was now eight years since their energetic secretary, Mr. John Jackson, had taken office. Previous to his election it had taken them 21 years to collect £600. Very largely through his instrumentality and that of the friends and supporters who had remained faithful to them, the assets of the library had gradually crept up until to-day they were worth some £4,800. They hoped to reach the £5,000 figure before the end of the present year. (Applause.)

"With that in hand," added Mr. Oaten, "we are within a very appreciable distance of realising our ideals. We have, indeed, been looking round during the last three months for suitable property for the Memorial."

The minutes of the last meeting were accepted as read on the motion of Mr. Bentley, seconded by Mrs. Hulton.

Touching the legal position, Mr. Oaten reported that they were still in the position that the Charity Commissioners held, that as one of their articles was intended to foster mediumship, they were therefore an illegal body. "Just how this is going to affect us ultimately, I do not know," he said. There were, however, negotiations proceeding between the S.N.U. and the Home Secretary on the question, and he hoped that as a result of these the Memorial would be benefited.

Letters of apology for absence were read from various subscribers, and the balance sheet taken as printed. Mr. W. E. Bentley, the hon. auditor, in presenting his report stated that since Mr. Jackson had taken up the position as Secretary to the Memorial, the funds had averaged about £500 per year. He had audited the accounts and found them satisfactory in every detail.

Mr. Bentley was re-elected to the position of auditor.

The Secretary subsequently gave his annual report, in which he made special reference to the "Shilling Fund," and suggested that in order to swell this effort subscribers and friends should make a point of contributing 1s. to the Memorial upon each birthday. Mention was made of the fact that the Memorial, in order to better accommodate the library, had secured another room in the building. Their balance sheet showed them to be at Dec. 31st exactly worth £4,738 6s. 8d., although their library, which was claimed as the most valuable and complete in England,

had not been valued. During the year they had acquired, in addition to other numerous presentations, a collection of photographs taken by Emma Hardinge Britten during one of her tours, the Wolf Blumenthal collection of books, and part of Mr. Alfred Kitson's library.

Mr. Lambert proposed that "the Trustees be asked to carefully consider the question of establishing the work of the Memorial on an active basis and the appointment of a permanent secretary, who should devote his time and work to thus add to the interest and work of the Memorial."

Mrs. Kelly seconded the proposition, which was carried unanimously.

The meeting closed with a vote of thanks to the chairman for his services.

—*—

PASSING OF MR. WM. C. BLACKMORE (CARDIFF).

ANOTHER veteran has taken his physical departure, at the age of 76, for the larger life of the spirit realms. After a prolonged period of illnesses, with much acute suffering, our good brother passed on on the evening of May 27th, and the interment of the discarded tenement took place at Cardiff Cemetery on Saturday, May 31st, after a brief but impressive service at the house, conducted by Mr. Jas. Woodland. There was a very large attendance of relatives, friends and fellow-workers, and on arrival at the Cemetery the committal service was impressively rendered by Mr. Woodland. After singing the hymn, "We Do Not Die, We Cannot Die" (by special desire), a personal tribute to the promoted worker was made by his long-time friend, Mr. E. Adams, who said:

"My own friendship with Mr. Blackmore dates back upwards of forty years, to the early days of the propaganda in Cardiff of the message of Modern Spiritualism, towards which our brother was drawn, and in the study of which his vigorous mind in due course found bed-rock satisfaction and illumination as to spiritual verities and the life hereafter. The full beauty and shining truth he felt to be obscured by the conventional creeds and dogmas of orthodoxy. He became an active worker in the cause, and its teachings were to him an unfailing source of mental satisfaction and joy. In his own person he was also sensitive to influence from the spirit side of life, and his definite awareness of the presence and aid of God's messengers of the higher life was a source of spiritual strength and abiding peace up to the time of his departure from his physical life. Now mercifully freed from the preparatory training, the elementary rigors and pains of the physical life, his eager soul has passed 'the second birth' into the sphere of 'Harvest Home' of well-earned compensating joys, of wider activities and ever-unfolding powers, in the service of the All-Father, through the glorified love of humanity, towards the time when His kingdom shall come and His will be done on earth as it is in heaven."

Many floral tributes testified to the loving remembrance of our dear brother.—E.A.

—*—

A SPIRITUALIST OUTPOST.

A reader living in Calgary (Alra) sends us an interesting item of news regarding the work which is being done by Spiritualism in her district. Drumheller, a city which first came into being in 1914, now possesses a very active Spiritualist Church. Drumheller is a mining and farming district, and British settlers form a prominent part of the population. Many of them are old Spiritualists. Mr. Salter, late of Wales, is especially working hard for the cause.

"Although the miners are now only working one day per week, and have worked very little during the winter the enthusiasm is great and the hospitality wonderful," says our correspondent. "It was our privilege to organise a Lyceum on May 3rd." Ventures of this type are springing up all over the world, and we wish our Calgary friends and their sister churches every success with their work.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 15TH, at 11,
MRS. J. HAMMERTON.
At 6-45, COL. ROBERTSON.
WEDNESDAY, at 8, MRS. HAMMERTON.

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

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At 6-45, MRS. F. STEPHENS,
Address and Clairvoyance.
[MONDAY, at 3, LADIES' MEETING.
At 8, HEALING CIRCLE.
FRIDAY, at 8, MRS. V. CROXFORD.
SUNDAY, JUNE 22ND, MRS. H. PRIOR.

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CRICKLEWOOD, N.W.2.

SUNDAY, JUNE 15TH, at 6-30,
MRS. LUCY BROOKMAN,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE.
At 8, MRS. JONES, of Cardiff.

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BROAD GREEN HALL, HANDCROFT RD.
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(one minute walk from Broad Green
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MR. W. E. JONES,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 7-45, MRS. M. MORRIS

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

SUNDAY, JUNE 15TH, at 7,
MR. M. GITTLESON.
THURSDAY, at 8, MRS. HINES.

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

SUNDAY, JUNE 15TH, at 11-15,
MR. LEONARD. At 3, LYCEUM.
At 7, MRS. S. D. KENT.
WEDNESDAY, at 8, MISS L. THOMAS.
SUNDAY, JUNE 22ND, MRS. HOLLOWAY

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JUNE 19TH, "THE TEACHER."
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SUNDAY, JUNE 15TH, at 7,
MRS. E. A. CANNOCK,
Address and Clairvoyance.
THURSDAY, at 8, MRS. FLORENCE LANE
Address and Clairvoyance.

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

SUNDAY, JUNE 15TH, at 6-30,
MRS. ALICE GEORGE.
At 8, PUBLIC CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING.
SUNDAY, JUNE 22ND, MR. H. BRYCESON
and MRS. H. SELF.
SUNDAY, JUNE 29TH, MRS. D. NICHOLLS

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CIRCLE. At 3, LYCEUM.
At 7, MRS. F. TYLER.
TUESDAY, at 3, MISS JOAN PROUD.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, JUNE 15TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, MR. E. MEADS.
THURSDAY, at 8, MISS L. GEORGE.
SUNDAY, JUNE 22ND, MRS. WORTHING-
TON.

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At 6-30, MR. WALTER KNIGHT,
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OPEN CIRCLE after Service.
WEDNESDAY, at 8, OPEN-AIR MEETING
at junction of Pembury Road and
Downs Park Road.
THURSDAY, at 8, DISCUSSION.
SUNDAY, JUNE 22ND, MRS. HINES.

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

SUNDAY, JUNE 15TH, at 3, LYCEUM.
At 7, MRS. M. GOODE.
MONDAY, at 8, MR. RADLEY.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, JUNE 22ND, MRS. MELLOV.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, JUNE 15TH, at 7,
MR. C. WALL.
WEDNESDAY, at 3 and 8, MRS. TREAD-
GOLD.
THURSDAY, at 8, MRS. WIRDNAM.

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

SUNDAY, JUNE 15TH, at 11, SERVICE.
At 7, MR. A. F. SAMUELS.
TUESDAY, at 8, FREE HEALING CIRCLE,
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MRS. C. YOUNG.

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

SUNDAY, JUNE 15TH, at 6-30,
MR. W. D. WILDE.
Address and Clairvoyance.
WEDNESDAY, at 8, MRS. B. STOCK,
Clairvoyance.
SUNDAY, JUNE 22ND, MRS. CROXFORD.

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SUNDAY, JUNE 22ND, MR. H. BODDING-
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MR. WAITE, Speaker and Demon-
strator.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 3, LADIES' GUILD.
MRS. WIRDNAM; also at 8.
LYCEUM every SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, JUNE 15TH, at 8,
MRS. A. NUTLAND.
Subject, "The Spheres." Clairvoyance.

THURSDAY, at 3, LADIES' MEETING.
MRS. M. CROWDER.
FRIDAY, at 8, MRS. CALWAY,
Address and Clairvoyance.
SUNDAY, JUNE 22ND, MR. HORACE
LEAF, F.R.G.S.

Independent Spiritualist Church,
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CLAPHAM, N.

SUNDAY, JUNE 15TH, at 6-45,
MR. E. KEITH,
Address and Clairvoyance.
THURSDAY, at 8, MR. D. SERJEANT.
SUNDAY, JUNE 22ND, MRS. G. BYCROFT
HEALING every TUESDAY at 8.
LYCEUM every SUNDAY at 3.

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

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SUNDAY, JUNE 15TH, at 11 and 6-30,
MRS. BUTTERWORTH, of Barrow,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MISS L. GEORGE,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' CIRCLE and
HEALING.
SUNDAY, JUNE 22ND, MR. P. SMYTH.

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

SUNDAY, JUNE 15TH, at 7,
MRS. MELLOV,
Address and Clairvoyance.
MONDAY, at 3, MRS. TUFFNELL.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, MR. T. ELLA.
SUNDAY, JUNE 22ND, MR. & MRS. BAIN
Address and Clairvoyance.

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

SUNDAY, JUNE 15TH, at 11-15, CIRCLE.
At 6-30, MRS. F. KINGSTONE,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, MRS.
FILLMORE, Address and Clairvoyance.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY CLASS.
WEDNESDAY, at 8, MISS M. MILLS,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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SUNDAY, JUNE 15TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, Mrs. S. PODMORE.
THURSDAY, at 3, Mrs. MOTE.
At 8, Mrs. V. THORNDICK.
SUNDAY, JUNE 22ND, Mrs. CROWDER.

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

SUNDAY, JUNE 15TH, at 7,
Mrs. ALICE GREGG.
SUNDAY, JUNE 22ND, Mrs. REDFERN.

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

SUNDAY, JUNE 15TH, at 11, OPEN CIRCLE
At 6-30, Mr. E. F. WALTERS,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

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THURSDAY, at 3, LADIES' GUILD held
at 16, Osterley Park Road.
SUNDAY, JUNE 22ND, Mr. WILKINSON.

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Address and Clairvoyance.

THURSDAY, at 8-15, Mrs. PODMORE,
Address and Clairvoyance.

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At 6-30, Mrs. PRINCE.

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TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING,
Mrs. REEVES.
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WEDNESDAY, at 3 and 8, Mrs. TUFFNALL
SUNDAY, JUNE 20TH, Mrs. S. D. KENT.

Surbiton Christian Spiritualist Church,
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SUNDAY, JUNE 15TH, at 3,
Mrs. PYNE, Address & Psychometry.
At 6-30, Miss LILY FORD.
WEDNESDAY, at 3, PSYCHOMETRY.
At 6-30, Mrs. WORTHINGTON, Address
on "Auras."

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At 7, EVENING LYCEUM.
SUNDAY, JUNE 22ND, Mrs. BUSSEY.

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SUNDAY, JUNE 15TH, at 11,
Mr. HAROLD VERNON.
At 6-30, Mr. P. J. HITCHCOCK.
WEDNESDAY, at 8, Mrs. E. MATTHEWS,
Address and Demonstrations.

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

SUNDAY, JUNE 15TH, at 6-30,
Mr. H. BODDINGTON.
SUNDAY, JUNE 22ND, Mr. KIRBY.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, JUNE 15TH, at 6-45,
Mr. A. H. BAIN, Address.
Mrs. BAIN, Clairvoyance.
WEDNESDAY, at 7-45, Mr. BURTON-
SHAW, Address and Clairvoyance.

**Wood Green Christian Spiritualist
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STATION ROAD.

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SUNDAY, JUNE 22ND, at 3-30, Mr. A. D. WILDE. At 6-30, Mr. RONALD BRAILEY.
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SUNDAY, JUNE 15TH, at 7, Service, with Address by Mrs. F. SUTTON. After-Circle.
THURSDAY, JUNE 19TH, at 8, Mrs. MURIEL THORNTON, Psychometry.
SATURDAY, JUNE 21ST, Mrs. BILLETTE. SUNDAY, JUNE 22ND, Mrs. RAYFIELD

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