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RELIGION and REFORM.

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FRIDAY, JUNE 20, 1930

PRICE TWOPENCE

Original Poetry.

COMRADE O' MINE.

COMRADE o' mine, when first we two went Maying,
The world was young, and life all sweet and good;
Far did we wander, oft and oft went straying
Through Love's own solitude!

To-day I see your brow with furrows broken;
The hands I clasp are rough with toil and care;
But words of hope and cheer go not unspoken,
Though all around seem bare!

Hour after hour my heart dwells with you, yearning
To ease your heavy burdens, comrade dear;
And, year by year, when thoughts to Rest are turning,
I draw you ever near!

For oh! dear comrade, true and fearless fighter,
Who trod with me the summits far above,
Here in the Vale of Death your face is brighter
With Heaven's Immortal Love!

Onitsha, Nigeria.

J. M. STUART-YOUNG.

THROUGH AMERICA.

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

DETROIT, MICHIGAN, is about fifteen hundred miles from Denver City, Colorado. We did the journey in one jump. That meant three days and two nights travelling, most of the time in automobiles, to which we kept as much as possible in our determination to see the country.

It was well worth the effort. The drop from the mountain elevation of Denver to lower levels was imperceptible, although one could tell when he was at what may be called normal height, for various reasons, among them being the steady flow of farms and ranches.

In Nebraska, too, despite its many morasses, we passed through some of the best country we had seen from a commercial as well as from a soft scenic point of view. Few scenes are more charming than pretty farmsteads nestling among well-cultivated fields and dells.

Our first stop out of Denver had been Greeley, noted as the home of the colony established by the famous author after whom the city was named. Members of the original colony are still living, proud of the result of their project. Greeley is a flourishing, if small, city. It is an excellent reason why young men should take literally Greeley's motto, "Young man, go West." Our second important stop was Omaha, where we prepared to cross the border into the State of Iowa.

I had heard of the intense coldness often experienced in Iowa during winter, but can speak from personal experience of its charm in the warm sun of spring. Few States have better prospects from a farming standpoint, and few are more attractive for nature lovers. Topographically, it resembles the eastern half of Nebraska, with which it is continuous. Long shall I remember its fresh green grass, its well-tilled lands and charming hills and woods.

Our coach arrived in Chicago, Illinois, a little after breakfast. Chicago deserves to be called the deceitful city, its attractive appearance outrivalling its unattractive reputation. Beautifully laid-out streets and boulevards and many magnificent houses characterise the outskirts of this second largest city in America, while the centre is marked by some of the finest examples of American architecture. It is a pity the bootlegger and racketeer has done

so much harm to what must eventually become one of the greatest emporiums in the world. Its central situation will prove invaluable for distribution and exchange. Our entrance was not disturbed by promiscuous shooting, most of the inhabitants still sleeping in their beds.

Here I said farewell to a young Jew who had proved an interesting travelling companion. Prepared to discuss the psychological and religious peculiarities of his opinion, he helped me better to understand the aims and ideals of his people. No seriously religious Jew, he maintained, could hope to become rich, owing to the charitable calls his religion makes upon him. Twenty per cent. of his income must go towards the upholding of the synagogue and to the support of the needy. Couple this with the necessity of keeping the Sabbath Day holy, especially as the Jewish Sabbath is one of the best business days of the Gentile, and the severe cost to the sincere is obvious.

Without encouragement on my part my Jewish friend told me of some remarkable psychic experiences that befell his mother, who even knew about the time that her decease would take place, and made preparation accordingly, although at the time she did this her health was perfect.

His younger brother when a mere lad awoke screaming one night, declaring that he had seen a terrible railroad accident. At that very moment his mother and father were involved in a railway accident in Russia, both being seriously injured! These are, of course, fairly common sorts of psychic experiences, but are worth recording, as they add to the already vast mass of evidence of prevision and second-sight accumulated.

We travelled by train from Chicago to Detroit, where we were glad to return, owing to the happy and successful stay two and a half months before.

Mrs. Loretto Schmidt and her sister, the Rev. Maud Fox, Pastor of the Church of Spiritual Harmony, had arranged for a return series of meetings, among them the illustrated lecture on "Materialisations." Neither of these ladies let the "grass grow under their feet," and in consequence have one of the most active and informed congregations in the State under their control.

One of the delights of this visit was that I had the pleasure of co-operating with that fine worker and remarkable medium, Mrs. Mabel Riffle. Mrs. Riffle has a host of admirers all over America, and I heard nothing but good reports of her work. As a medium she ranks among the very best, a fact which I can amply confirm, since seeing her demonstrate several times. She seems to have brought the art of getting full names to the highest degree of proficiency, while to this she adds the ability to get those personal messages and facts which go so far towards establishing identity. I heard several non-Spiritualists who had heard practically every medium of note who has visited Detroit, speak in the highest terms of her gifts.

Mrs. Riffle is an excellent answer to those who ask whether mediumship is detrimental to health. One of the characteristics of American mediums is their extraordinary vitality. Energy seems to exude from them, and age is simply passed by.

I again met the Rev. Minnie England, who is doing so much for the cause in Canada. Windsor and Walkerville, both in Ontario, are fortunate in having this sincere and capable lady devote her life to their spiritual service. Her husband must not be omitted from this appreciation, as he stands staunchly by her and the high standard she has set. Her motto is "Nothing but the best."

I had a delightful visit with the Rev. Elizabeth Eglund, pastor of the First Spiritualist Church, Detroit. The little

church was filled to capacity with a body of people whose sympathy was of the kind that no psychic could fail to make good contact with the spirit world for them. I left the meeting delighted with my reception, and assured that here again the best was being done for Spiritualism.

Mrs. Leaf and I also spent an enjoyable and encouraging evening with Dr. Charles Osius and his charming wife, seeing something of the advancement this lady has made in her mediumship. Dr. and Mrs. Osius are fine proof of the power of Spiritualism to bring consolation to those most heavily bereaved. They had the misfortune to lose their only son a short time ago.

It would have been excusable if Dr. and Mrs. Osius had turned misanthropic and lost faith in life and in God. Indeed, they might have done so but for Spiritualism, which restored in a measure their dear lad to them, to learn from him the consoling fact that death meant only temporary separation; that he was specially blessed in being near to them and able to help them in their struggle to live according to the dictates of their conscience. He declared that their attraction to Spiritualism was as much a joy and inspiration to him as it was to them. Herein lies one of the blessings this movement confers on those bereaved.

Cases such as this one are undeniable testimonies of the power of Spiritualism to supply what has always been regarded as the prerogatives of religion, namely, comfort in bereavement and assurance in the face of death.

"FURROWS AND RUTS."

A SURVEY AND AN INFERENCE.

By FREDERICK H. HAINES, F.C.I.B.

STANDING on a hillside in the Spring of the year, we are always interested by the geometrical pattern which denotes man's handiwork upon the face of the earth. From our elevation we see, on cultivated areas, the marks of the plough rising and falling in ruled regularity over the swell of the ground, or the jig-saw puzzle design of hedgerows where fields fit into each other in all sorts of odd corners and angles. In the absence of a growing crop the effect is most bizarre. A town-bred man, ignorant of agriculture, would have no vision of the coming harvest-time, and would be at a loss to explain the pattern of it all. In his conception of "the country" as a park land or a rolling down, he would view the hedgerows as foolish limitations, and the scoring of the soil by the plough as freakish attempts to improve upon Nature. He would not be able to tell a furrow from a rut, and would condemn every irregularity of the earth that interfered with his progress.

I wonder whether there is any such vision of our spiritual activities vouchsafed to those who come and look down upon us from the spirit plane. We must make a strange picture. In our religious activities alone there are so many odd fields of labour, each circumscribed with its hedge of prejudice, so many churches and chapels and temples, each with its gates chained against unwelcome intrusion. There is a lot of "endeavour," of scratching and furrowing on each individual patch, all done by the calendar with clock-like regularity; but, I fear, there is little in the way of growth. In country life the furrow is preparatory to planting, and is not an idle diversion of a pious or enthusiastic ploughman. But in our religious activities I fear we are not so sane: it is all "tradition," "ritual," "routine."

Are Spiritualists any different in this foolish pretence of cultivating their spiritual nature? Is your church, or hall, or temple progressing? It is all very well to meet every Sunday, or at regular intervals, and copy the tricks and sophistries of other equally well-meaning religious bodies, if you really progress, if you get a result therefrom. Missions and propaganda meetings are splendid for seed-sowing, if the result is not a mere rut in which all growth is

futile, a trite repetition of seed-sowing, with indifference to the resultant crop.

Yes, a furrow often becomes a mere rut, where knowledge does not go hand in hand with labour. The more you tread it and labour on it, the deeper it gets, and the greater your difficulties of progression. Unfortunately, experience teaches us that those who are used to "ruts," who drag their burden daily along the uneven road of ignorance, resent any suggestion of an improvement; and should some stranger break away from the traditional path he is instantly hailed as an offender. He runs counter to "law."

I assume that Spiritualists as a body pride themselves upon their "free platform," their liberty, the absence of convention from their meetings. They have, actually, dared where the ordinary man has been afraid of criticism. They have had some experience in "vision," if only through the eyes of a medium. They realise, I am sure, that creed and dogma are both "ruts" from which the soul must emerge before it can be free to the heavens of spirit presence. But where they fail, I fear, is in the discerning of those ruts to which their feet have grown accustomed in this business of promulgating Spiritualism. I affirm that any church, or society, or psychic centre is in a "rut" when it gets no further with its followers than the repetition of the old, old story, "life after death." That is a propaganda motive. It is a necessary means of educating the unbeliever, and has done splendid work in the past. But the time has come, surely, when Spiritualists need to go forward into the fair country of spiritual truth and attain a larger vision.

I admit there are some societies which cater for those who are tired of "ruts." Here and there we get a touch of philosophy, a deeper thought, a religious impulse which indicates a vision of higher truth. But even there will come the tendency to make this "Higher Spiritualism" subservient to "experiences of survival" or exhibitions of psychic gifts. Committees allege that clairvoyance is "the great draw." Is it? Yes, to the outsider, but not to "the old hand." I deem it a "rut" in which the intelligent mind stagnates if we have to tread it week after week for the benefit of "visitors." Let those who want clairvoyance stay to an "after-circle" if they must, or, better still, attend certain week-day meetings for "messages." I agree that good clairvoyance may produce helpful advice or guidance useful to the most advanced Spiritualist, but the "keep straight on" variety, or "it will be all right presently," leaves the thinker cold. Coming, as such exhibitions frequently do, at the end of a spiritual or intellectual address on a Sunday night, they are relatively "cheap," and mar the good work done. In short, my contention is that we are inclined to make a fetish of what should be sacred service, and that "communion" should not be an "exhibition" or a "draw."

Again, another type of "rut" common to our movement is the adoption of certain speakers or mediums "the only possible," no matter what their fee, and of filling the syllabus of fixtures with the same old familiar year after year, until they become worn out or die. I know that one speaker or medium will excel another in this or that way, and so become "popular," but the eternal repetition of the same names year after year not only palls by familiarity, but it shuts out many a lesser light who may have an equally valuable message to deliver. I suggest to those responsible for the preparation of fixtures that a wider circle of speakers and mediums should be sought and cultivated. Difficulties! Of course, they exist, but with all our faith in spirit guidance we should be able to overcome them. What we "want" we will get.

Space forbids me going into fuller details of the "ruts" that impede progress among Spiritualists, but I fear there are many more. There is the religious "rut" and the irreligious "rut"; in the one a smile or a touch of humour from the speaker is almost desecration; in the other the name of Jesus is received sardonically. Some societies want this, others want that, and the consequence is the formation of a "rut." God knows what we want, and our spirit friends make stupendous efforts to educate us to our real needs.

WHAT MAY HAPPEN!

THE SIGNATURE OF THE DEAD.

A SHORT STORY BASED ON FACTS.

By FRED POTTER.

WE had been travelling with a line of vacuum cleaners, and were working the small towns on the way south from Auckland (New Zealand) to Wellington. We had so far done very well, selling from three to five machines in nearly every small town that we had been to. We got down south as far as Te Awamutu, and put up at a boarding house for the night.

It was getting towards nine o'clock, so we retired to our room. My companion is a medium of a rather uncommon order, and when we were ready for sleep, and sitting up talking, he said, "There is a man trying to write through the door."

My companion, Syd Malone, does a considerable amount of automatic writing. A friend from the other side comes quite frequently to him, giving quite interesting writings.

On this occasion, when Syd had been supplied with a writing pad and pencil, a spirit of a man who claimed to be the uncle of a Mrs. Claims, of Te Awamutu, said he had need of help from us.

"I am a Mr. Claims, uncle to a Mrs. Claims of this town. I passed to this side four days ago, but I left things in a muddle on the earth. I made a will and never signed it. It is in a book in my desk—'The Dawn of Mind.' I wish you could get her (my niece) to let me sign through the door."

"We will do what we can," I told him. "Where will we find this Mrs. Claims?" The control gave an address. "Be sure to go to-morrow, or it will be too late. The attorney will go to a nephew, a drunken idiot, who will waste his money in a year."

I told Syd of the man's request when he came from his room. "Righto, Jack (my name is Jack Lanes), let's go to-morrow." That settled, we went to sleep.

Next morning we inquired of the boarding house keeper if she knew of a Mrs. Claims in Tuscan Street. "No," she replied, "but Tuscan Street is the second street as you come from here." Thanking her, we went on our way to make enquiries.

At last we traced her, and our knock was answered by a gentle-faced woman of some 35 years of age.

"We have called at the request of your uncle, Mr. Claims, to help you in the matter of the will."

"What do you mean by the will. He is dead; he died last week, and has left all he possessed to my cousin."

"Could you let us into his study alone for half an hour, and I think we can help you."

Mrs. Claims looked at us for a minute, and then gave her consent, and took us into a tiny panelled room, furnished with an oak desk and swivel chair, then she left us a little doubtfully.

The book mentioned lay on the top of a pile of papers. Looking through it, I came on a legal-looking paper. Looking through the document, I saw it was the will, leaving some "£15,000 to Jane Claims, and to my nephew, Joseph Wann, £100."

After drawing the curtains, Syd lay back, and soon I knew by his breathing that he was under control. I watched him carefully for a couple of minutes, then his free hand began to grope about. I quickly gave him a sheet of paper, and the words were traced out over the paper in the same scrawl as the will was written in: "Hand me the will quickly," he wrote. Placing the will before him, his hand was poised for a moment over the paper, then in a quick hand he wrote, "James Henry Claims." The thing was done. Then handing me the will, the medium picked up the notepaper and wrote: "This will will be disputed, but if your friends will come to this house on the 25th instant I will prove the truth of my signature." "We will

come," I told him. Bringing my friend round, we went in search of Mrs. Claims.

Handing her the will that we had signed as witnesses, we told her it was the very latest in wills. She thanked us profusely, without understanding, and we passed into the street.

A few days were passed at the occupation we followed. Then one morning we met Mrs. Claims in the street. She greeted us with "Oh, I am glad to see you; I have had such an awful time. Cousin Joe and his lawyer are going to contest the will, and say it is a forgery."

"That is quite O.K., Mrs. Claims, you just tell them we would like them to meet us on the evening of the 25th. We have a little information for them that will settle all their doubts," said Syd. We worked all the morning of the 25th, demonstrating our machine, and selling two, by a bit of luck that we did not expect. Returning to our boarding house, we had a bath and enjoyed a game of tennis with two visitors. After dinner we went to the station to see the express come in, just for something to do. After the train had disappeared round the bend of the line we headed for Mrs. Claims' house, talking of our plans.

We found the cousin already there, and we were greeted by a glare that showed his disapproval of us and everything connected with us.

We went into the study, and arranged the chairs in a circle of six. We had hardly finished when there was a knock, and the door opened to admit two gentlemen, whom we were introduced to as Mr. Beer, the solicitor of cousin Joe, and a certain Mr. Lamb, Mrs. Claims' friend and lawyer.

"Well, gentlemen, if you will come into the study where our late friend worked and passed on, we will get ahead."

"What are you going to do in there?" asked Joe. "I don't like it."

"We are all going in; you will see at once what we are going to do. Come on," I said. Syd pointed out the seats they were to occupy, and they became seated. I had, earlier in the day, bought a roll of rose-coloured paper, which I proceeded to wrap round the electric globe, dimming the light to a rosy glow. Then took my seat.

"What is this?" queried Mr. Beer, in a sneering tone. "A Spiritualistic meeting?"

"Something very akin to it," I replied. "Please all be quiet."

For some time my friend Syd had been conscious of the presence of Uncle Claims in the room. "He is here," he whispered to me.

"Now friends," I said, "whatever happens or whatever you see, do not interfere. Now all be quiet." After a few minutes I knew by Syd's breathing that he was under control.

Another minute passed, then a strong voice, with a slightly guttural accent, spoke. "I am here. I am Uncle Henry." We could see the face of the medium change with the character of the control. Then a pause for a second, and the control spoke again. "I will now try to appear to you." Before our eyes Syd seemed to shrink, and a mist formed by his side. Gradually it grew to the height of a tall man. Denser and denser it grew, till it formed the hazy outline of a man. More distinct it grew, till we all could see the outline of the head, and the eyes glowing in it. Then Mrs. Claims gave a scream. "It is Uncle Harry; look Joe," but Joe was unable to speak for fear. The figure grew more and more perfect, till at length a MAN stood there. Then he spoke: "You all know I am Uncle Harry, don't you? You, Joe, speak up. You know me, don't you?" "Yes, Uncle." "Well, I signed that will. I tell you that signature is mine; you all understand that, don't you? You, Beer, you know that I signed it; you knew my signature, didn't you. You have done enough work for me to know. You knew, didn't you. Speak up, man." "I—I believe I did," Beer groaned. "You BELIEVE," said the manifestation, "then what the d— do you want to pester my niece for? Look here, you two, if either of you do not drop this case, I will make your lives a misery to you. You are going to drop it, are you not?" "Yes, Uncle," groaned Joe. "Right, then. Thanks, Lamb, for looking after May so decently, though I

know why. She loves you, as you love her, but she will not admit it. Don't you, my dear?" Mrs. Claims was all blushes from neck to brow. "Marry each other, and my blessing be with you," he continued. He walked over to her, and as she showed no fear, he stooped and kissed her. "I am always near you, my dear." He turned to the two contestants of the will. "Joe, and you too, Beer, look out for yourselves, or your lives will be a misery. I shall not spare you. I gave you £100, Joe; make the most of it, but I know it will not last you long." He looked at me, then shook hands. "Thank you, my young friend. This is not the first life we have had, neither will it be the last. You have been most kind. Thank the medium for me, too. Good-bye. Gradually he dissolved into mist, which seemed to blend with the medium, then he was gone from before our eyes.

"Thank God he is gone," whispered Mr. Beer. The medium's lips moved. "Take care, Beer, I do not come to you," came the voice of Uncle Harry. Mr. Beer shrank.

Syd gave a sigh. "He has gone now," I said.

Syd's eyes opened, and he looked up and smiled. "All O.K., Jack?" he asked. "Splendid," I replied. "It all went well—a complete manifestation." "All well, be hanged," grunted Mr. Beer. "I don't want anything more to do with you, you confounded Spiritualist. You are all mad." And out he went, slamming the door. Joe looked shamefaced at Mrs. Claims. "Good-bye, May," he faltered. "Good-bye, Joe, I am sorry this happened between us," and Joe disappeared into the night.

Mrs. Claims somehow found her hand clasped by Mr. Lamb, who turned to us and said, "I do not know how we can thank you, but if at any time you are this way, make our home yours. What do you say, May?" Mrs. Claims gave a shy glance at Mr. Lamb, and "Yes, of course," she whispered. "Then you will marry me, dear," he cried happily. Her whispered "Yes" came to us as we slipped out and closed the door.

PSYCHIC STUDIES.

By DOROTHY AGNES.

ANOTHER LESSON IN THE SUMMERLAND.

ONE night I became conscious of the spheres of light, where children were singing hymns of praise. In perfect unison they sang, while shining rays of golden light shone upon and around them. They stood in groups of ten, robed in white diaphanous material which outlined their graceful buoyant forms. In the chorus the words they repeated were "Holy, Holy, Holy"; and as each word echoed throughout the vast spaces, the light which shone upon them changed to various colours of transcendent beauty.

From a distance rang out the sweet chimes of many bells and the vibrant notes of stringed instruments. Then the children's faces beamed with delight as a gracious-looking lady came towards them. She was evidently their teacher, and at a sign given with her hand they instantly established themselves into a large triangular group on the dewy flower-bespangled grass. Their eyes were fixed upon her with grave attention as she proceeded to give her instructions to them of the science of numbers and colours. Her teaching was that each note in music responded to a different colour. When the double numbers were reached two colours were blended together, and with treble numbers they formed a trio of three colours.

The children took a joyous delight in this lesson of demonstration, and when it was over teacher and children knelt down in silent prayer. A fragrant essence from the blooming flowers scented the soft breeze, the birds sang and twittered gaily, and vividly coloured butterflies fluttered from blossom to blossom. A chime of bells again rang out and the little ones arose and made their way chattering happily towards a large shining beautiful lake, where miniature boats of every description awaited their pleasure.

THE PRINCIPLES OF SPIRITUALISM

1.—We believe in Infinite Intelligence.

2.—We believe that the phenomena of Nature—physical and spiritual—are the expressions of Infinite Intelligence.

3.—We affirm that a correct understanding of spiritual expression, and living in accordance therewith, constitute true religion.

4.—We affirm that the existence and personal identity of the individual continues after the change called death.

5.—We affirm that communication with the so-called dead is a fact scientifically proved by the phenomena of Spiritualism.

6.—We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do to you, do ye even so to them, for that is the teaching of both the Law and the Prophets."

7.—We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness, as he obeys or disobeys Nature's psychic laws.

8.—We affirm that the doorway of restoration is never closed against any human soul here or hereafter.

Spiritualism teaches personal responsibility.

It removes all fear of death, which is really the portal of the spirit world.

It teaches that death is not cessation of life, but merely a change of condition.

That man is a spiritual being now, even while encased in the flesh.

That as a man sows on earth, he reaps in the life to come.

That those who have passed on are conscious, not asleep.

That communion between the living and the departed is scientifically proved.

It thus brings comfort to the bereaved, and alleviates their sorrow.

Spiritualism is a science, a religion, a philosophy, and embraces the whole realm of Nature.

It brings to the surface man's spiritual gifts: inspiration, clairvoyance, clairaudience, healing powers, etc.

It teaches that the spark of divinity dwells in all.

That as a flower gradually unfolds its beauty, so does the spirit in man unfold and develop in the spheres beyond.

Spiritualism is God's message to mortals, declaring that there is no death; that all who have passed on still live; that there is hope in the life beyond for the most sinful, and that every soul will progress through the ages to come to heights sublime and glorious, where God is Love and Love is God.—"THE MESSAGE OF LIFE."

MAKING THE BEST OF LIFE.—You will make the best of life by doing all the good that you can. Many think their duty is to make as much wealth as they can, yet many poor ones have gained more out of life than those wealthy ones. Life's wealth consists not in possessions, but in goodness. Someone may say that this is all very well in theory, but not in practice. Our reply is, try to do all the good that you can, and you will find that what we have stated is true.—TRUTH BEARER.

CHILDREN.—Like pebbles rippling their way back to the ingoing tide, so are children, romping down the velvet turfed slope, stamping, running, shouting, laughing and dancing. Hail, we are young, the essence of life. Back they storm again, just so again the pebbles washed back by the Magic Sea, until at last the tired little mortals creep to bed and are tucked into their cots. It is then that the spirit children assemble, singing and chanting like the soft summer wind through silver harps, and gently lay by each child golden balls culled from the sunbeams tinted with a thousand rainbow colours, and, stooping, kiss the tired happy dreamers. If they look a little wistfully at them it is only momentary, for do not the bugles also call to them through the Curtain of Life, and up, up on their tiny chariots of gossamer thread to the ringing of fairy bells the little spirit children return once more to the Glory Land.

THE PHRENOLOGY AND PSYCHOLOGY OF OXENHAM'S "HEARTS IN EXILE."

By W. GEO. WHEELER, L.P.I.

"HEARTS IN EXILE" is a really fine story of Russian prison life, and may be perused with pleasure. This is not morbid or a sordid work; it is clean and wholesome. Its leading characters portray nobility of life, sublime mental unfoldment through suffering, deep-down faithfulness under exceptional circumstances, the triumph of the highest in men and women. It is not so great a literary production as Tolstoi's "Resurrection," it is less detailed, and could not have involved the same amount of research, yet it leaves a sweeter and healthier impression on the mind. In some sense, perhaps, Tolstoi's is a history of prison conditions in Russia, while Oxenham's is a lovely life story of pure-minded men and women under such conditions. Oxenham portrays in a more pronounced fashion the ethical and psychic side, and the book, though of far lesser greatness in itself, does not torture the mind with the horrors of the system as does "Resurrection."

In making these remarks we do not for a moment forget the greatness of the immortal Tolstoi, probably the greatest master of literary art in Russia, and one whose name will live in the mighty yet to be.

Oxenham presents a fine psychological side in his presentation of Paul Ivanitch Pavlof, Hope Ivanovna and Serge Palma. Again and again we perceive the inner thought-life, the silent workings of the soul, the mental thinking out of things, resulting in wonderful friendships, devoted affections, patient endurance, a practical yet idealistic love of humanity.

Hope Ivanovna stands high among the noble women in fiction. For her the soul feels instinctively reverence and admiration. There is a great sincerity about her life, a true love of humanity, a sublime loyalty in friendship and in love. Her father gave his life for an ideal, and the injustice he suffered killed her mother. Hope has her father's noble conceptions of life, all his desires to aid and ennoble the people, all his sympathies for the great suffering masses of Russia. Hope is poor, and the man she loves, Paul Pavlof, is poor. Without money she cannot freely alleviate the sufferings of those around her, and Paul has little prospects of securing wealth. On the contrary, Serge Palma is rich, and willing, if she marry him, to give freely of his bounty for her suffering poor. He, too, loves her, although she cannot return his love, and Hope sacrifices love for duty, believing in the larger good even at the expense of a few individuals marrying into wealth where she cannot truly live. She loves Paul and marries Serge.

Hope is "the embodiment of health and energy, and her beauty is very remarkable." She has "fineness, regularity and proportion of features, with the purposeful soul shining through the eagerness of the beautiful face, and especially through the great dark-blue eyes."

Serge Palma was not an idealist. He was a man of health, with a strong generous side to his nature. He loved Hope, and where he loved he was willing to make sacrifices; indeed, he knew quite well that to link his life to a woman engaged in philanthropic enterprises in Russia—a country under the iron heel of officialism—was no safe thing. True, she made it her business to lessen the sorrows and miseries which the state created, but at any moment a trumped-up case might be made against him or her, suggesting revolutionary tendencies; then for one or both a sudden arrest, disappearance, a great hereafter mystery.

Hope was a woman of exceptional intelligence and far-sighted judgment. It very rarely happened that she took a narrow view, a cramped outlook, or allowed herself to be ruled by mere personal bias. When such did occur, it was for the briefest period, when she would reprove herself and take the larger, fuller realm again. Although very practical, Hope had a strong psychic side. At times she knew what others were thinking, although their thoughts had been unexpressed. She appeared to peep into other people's souls as well as her own, not in any morbid sense, but rather to discover the depth of their loving, the hidden affections,

the high ideals. Her instincts were generally true, and in tune with the intellect. She read faces well. There was the strong psychic side, but there was also the wise intellectual side—an intellectual grip of things. When cast into exceptional environment, or under strange circumstances, it was hers to think out what best could be done. Her combined mental power and instincts led her right.

Hope's soul was linked to the divinest. She had faith and trust, realising a larger and fuller life beyond. Her parents passed on, but they are not really dead. Her husband is taken from her by the merciless hand of the law, but she does not yield to excessive grief and despair. Her child is born only to sicken and fly away. Yet she sees it for the best. Truly there is a divine thread running through human life. God does not forget the tiny flowers as they pass from the earth.

The book suggests a great deal of waste of energy and life in connection with the convict and Siberian prisoners. Money was sometimes more valuable than existence. There is a seemingly useless travelling over thousands of miles, an unnecessary herding of people together regardless of the necessary space, air and health conditions—a too much power centred in private individuals often of a brutal and pitiless type. There is a want of just tribunals, a dragging away of honest-minded men and women without trial, an unnecessary mystery as to the prisoners' whereabouts. Under such systems it is impossible for national life to grow and flourish. There is always a burning sense of injustice, the hidden fires of rebellion and hate, the eternal living in fear of the law, which is only strong in its lawlessness.

Paul and Serge, both pure-minded, sincere men, are entangled in the meshes of the law. They become the victims of a cruel system. They are robbed of their possessions, and they mysteriously disappear. The story has largely to do with their meeting in the prison journeyings, their noble friendship and faith in each other, their remarkable confidence in each other, and absolute devotion to the one woman, Hope, in friendship and in love.

The story teaches self-control, and specially control of the sexual passions under extraordinary circumstances. It makes life a very valuable and beautiful thing. There are side characters, too, much to be admired.

There are, of course, characters of a different type, some demoralised by lack of culture and education, men of the type of Lieutenant Razin, for instance, "a brute in his callosity and harshness." He was "a low-browed fellow, with a powerful projecting underlip, and most of his head behind his ears, like a monkey's."

CRIME.

THE papers of this country (America) have been full lately of comments upon prisons and their management, since the serious outbreaks that have occurred in many jails in the States of New York, Kansas, Colorado, etc. Most of the prisons seem to be very antiquated, badly managed, grossly overcrowded, and run on absurd lines, such as self-government by prisoners, and other sob-sister nonsense. I have read many articles by experienced warders and prison authorities, but not a single word that goes to the root of the matter. The basic root of the whole question is the criminal and his character. You cannot make people honest by passing laws; the only way is to start with the young and build up decent characters. If all children, or at least a large majority, were educated and brought up as Spiritualists, crime would rapidly disappear and the prisons be empty! Why? Because a true Spiritualist knows absolutely that to do wrong to another is chiefly hurting himself, ruining his own life, and causing pain and suffering to his best and dearest friends in the real life. Even from the selfish point of view, the criminal one, which is due really to his inability to think correctly owing to lack of training, this would carry the day. These wrong-doers all act from the self-seeking, materialistic impulse; they think this life is the only one that counts. Some crooks are said to be very intelligent, but intelligence is not WISDOM by a long way! Commonsense in place of ignorance and weak sentiment is what is required.—A. K. VENNING.

NEWSY NOTES

A CASE OF CONTROL.

An interesting news cutting comes to us from California of a little Polish girl living in Warsaw, who has suddenly begun to talk to herself in a strange language. Her father, thinking that she was the victim of some disease, summoned the family physician, and was amazed to find that, according to the doctor, she was speaking unusually pure Gaelic. The girl has never been away from her native town, and has never heard any other language except Polish. Why she should be able to speak in this tongue has confounded several scientists, says the cutting, and many have visited her home to verify the doctor's statements. It is, however, interesting to note that the girl's great grandfather was born and bred on the island of Lewis, off the north-west coast of Scotland, where Gaelic of more than usual purity was spoken. "The scientists who are studying the case see little hope of explaining the girl's behaviour through this clue," adds the cutting, "because her great grandfather died several years before she was born." Probably a Spiritualist could help them!

NEW CHRISTIAN CRUSADE.

The movement on foot to bring churches together in Birmingham and district has met with a great measure of success. About 100 churches, representing every denomination of the Anglican and Free Church organisations, have taken a very active part in the movement, and in a procession which marched through the streets of the city recently, many well-known local clerics, ministers, and laymen were seen. A great meeting was afterwards held in the Town Hall, and if appearances are not deceptive, the new Christian Crusade is already assured of success. Despite indications to the contrary, it almost appears as if the lost spirit of Christianity is being again discovered, and if the various Birmingham clergy and laymen co-operate so completely as they intend, the result cannot but be highly beneficial to the town. The keynote of the crusade was sounded by the Bishop of Croydon, who said: "We want to go outside our ecclesiastical buildings, and to preach the living message to the man in the street." Empty churches have at last taught their lesson. It is a lesson that, moreover, contains a moral.

A "PIONEERS" DAY.

A correspondent who signs himself "Truth and Justice," writing to the "National Spiritualist," draws attention to the Pioneers of Spiritualism. He asks, "Should our Pioneers be forgotten and never brought to mind? I visit two National Spiritualist Churches, and I have never yet heard any reference made to the heroes of our movement, who have brought to our modern world the greatest blessing bestowed upon man. I hear about St. Patrick's Day, St. George's Day, Christ's Day. If we must have Saints in Spiritualism, why not recognise Mrs. Emma Hardinge Britten, or the Fox Sisters, or others who have fought for us?" There is no doubt that there is a failing on some of our platforms in this direction, but the idea can be carried even further. Why not a "Pioneers' Day" in Spiritualism? One has only to look around the modern Spiritualistic movement to see everywhere living memorials of the great work which our predecessors have achieved, yet they are rarely mentioned, and never honoured. Good Friday is now recognised by English Spiritualists as Spiritualism's birthday. Could not another historic day be celebrated by the Spiritualists of this country as the occasion on which the names of our great pioneers could be especially remembered?

A STRANGE PAMPHLET.

I have been reading a shilling pamphlet which has just come from the Pioneer Press, 61, Farringdon Street, London, E.C. 4, entitled "Foundations of Religion." It constitutes the report of a lecture recently delivered before the Fellowship of Youth at Manchester College, Oxford, by Mr. Chapman Cohen, the prominent Freethinker. Mr. Cohen refers to what he believes to be a prevailing fear amongst

religionists to hear the other sides of the arguments usually used in support of their faiths. "If," he says, "they happen to desire information on Atheism, they go to a parson or to someone who is a parson in outlook, and in either case they are acting as though one were to apply to a brewer for information as to what could be said on behalf of the abstinence." Mr. Cohen has made a very serious statement. Have we, pursuing his argument, therefore any ground to accept as authoritative a booklet written by an acknowledged Freethinker on the foundations of religion? Let each state his own case?

A DEAD MOVEMENT.

Mr. Cohen is well known as a clever and witty speaker who takes things as they appear on the surface. I wish he had given us a work on the foundations of Atheism, for his references here to religion, although pointed and cynical, lack the ability to withstand close scrutiny. But, then, work on the latter would form very questionable "propaganda" to the Atheist movement. It might even bowle completely over. Mr. Cohen appeals to us to reject our old beliefs and to accept the conclusions of modern science. He thus shatters his own philosophy, for modern science has not only rent Materialism asunder, but is bringing us daily nearer the belief in an invisible world. Science now tells us that there is NOTHING dead in the universe, except perhaps, Materialism, although this pamphlet is evidence that its "spirit" still survives.

A STARTLING PROPOSAL.

It is strange how many enemies truth has! Blood is much thicker than water, and when recently a courageous Spiritualist was hauled before a court of law by the power of the medical profession, one of our most valued propagandists, convinced of his claims, fought stubbornly by his side. They did not lose in the fight. Now the World League Against Vivisection has been attracted to our side and sends us information of a new medical despotism, with a request for publicity. A scheme, it is stated, is on foot to establish a "National Medical Service." The inevitable result, says the League, would be that the full power of the State would be used to enforce medical treatment on every individual where the family income is below £250 per annum. "Whatever kind of inoculation, mutilation, or other medical fad PROVED MOST PROFITABLE to the medical profession, would be made compulsory." History teaches the danger of allowing professionally interested persons to become dominant in the State. The medical profession is one of the strongest in the world. It was not, however, independent enough to scientifically examine the claims of the Cardigan Cancer Cure. It preferred to oppose without examination, a procedure which is unscientific. If readers watch the movements of their representatives in Parliament, and thus protect their own interests, neither will it have attained sufficient power to fulfil this newer and even more outrageous proposal.

A CHURCH AND LYCEUM FUSION.

Much interest attaches itself to the work of the Lyceum movement, whose most recent conference is, I see, reported elsewhere in this issue. The report is greatly abbreviated owing to the exigencies of space, but one important matter has not been mentioned. This is the proposal which came from Daulby Hall (Liverpool) Lyceum, that in the "interests of economy and the desirability of still closer unity" a committee of three be appointed to explore and report upon the possibility of joint working with the Spiritualists' National Union. I waited eagerly for the discussion on this motion, which was perfectly introduced in an excellent maiden speech by Miss Muriel Keeling, the daughter of the present S.N.U. President. She spoke of the much boasted Principle of Spiritualism, "the Brotherhood of Man," and wondered how it would apply to the Spiritualistic movement itself. There were two organisations working independently in the spreading of Spiritualism's teachings—the S.N.U. and the B.S.L.U. Not only because it would promote greater brotherhood within their own ranks, but also because it

would reduce the amount of expenditure and probably increase the degree of efficiency, did she favour a fusion. Unity, they must remember, was strength.

"GIVE AND TAKE."

There was a most interesting discussion on the motion, and it tended to show the attitude which the Lyceum Union now bears to the pioneer body. Mr. Keeling said that not only was he the father of the proposer, but he was also the father of the motion. It was stated as a criticism that the more they tended to merge with any other body, the more they lose their spirit of individuality. That, he said, was a human fact. They must give, in life, as well as take. Another criticism put forward was that the B.S.L.U. was a specialist body. And if there were any fusion with another organisation it would lose that distinction. When the motion was put to the conference 34 delegates voted "For" and 65 "Against."

WHY IT WAS LOST.

I am sorry the motion was lost. One of the elements which contributed to this was, I believe, the under-emphasising of the fact that it went no further than to suggest that a committee be appointed to consider the possibility of fusion. Many of the delegates seemed to think that if they voted in the motion's favour they would be immediately under the S.N.U.'s "anxious" wing, whereas the question as to whether the S.N.U. would readily agree to any suggestion of fusion with the Lyceums did not seem to need much consideration. Mr. Mack touched the wound when he said that he believed that, although he was in complete favour of the idea, the time was not yet opportune for opening any negotiations. His was, I believe, the most influential speech against the measure. The proposers of the resolution certainly put up a very stiff fight to defend their convictions, and one which they hardly are likely to pursue so gallantly again. It is, however, a great pity that they overlooked this one point, for I believe that the movement has lost much by the rejection of their idea. OBSERVER.



ELECTION OF B.S.L.U. MANAGEMENT COMMITTEE, 1930-31.

The following are the electoral area results:—

Area A: Vacant. Area B: Mr. J. Slimin (unopposed).
Area C: Mr. E. Wilson (unopposed). Area D: Mr. T. Ellis.
Area E: Mrs. L. Nurse (unopposed). Area F: Miss E. Elliott.
Area G: Miss V. G. Rayner (unopposed). Area H: Mrs. A. Calway (unopposed).

EDITH ELLIOTT, President.

GEO. FREDK. KNOTT, General Secretary.



A SPIRITUALIST CARAVAN.

AN enthusiastic Spiritualist has offered to provide free of cost a motor caravan and trailer to tour the country for Spiritualist propaganda work. We think the idea is an excellent one. Such a caravan would reach the people in country districts. Addresses could be delivered from its tail-board in practically every village in the country during the summer, while it would also serve as a distributing depot for literature, and for the sale of books. Certain things, however, are required if the idea is to be successfully launched. In the first place, two men are necessary, one who must be a good speaker, thoroughly acquainted with every phase of the Spiritualistic movement, while the other would have to be something of a salesman and a motor mechanic. The other requirement is MONEY to keep the caravan running. If it is possible to avoid collections at meetings, so much the better, but this may be unavoidable. At any rate, the profits of the sale of books may provide some measure of upkeep, but certain it is that money will have to be forthcoming in order to keep the workers engaged. Now is a chance for our readers to show their real interest in propaganda work. Are there any offers of

money or service which would help us to take advantage of the generosity of one who is prepared to make great sacrifices for the cause?



THE SPIRIT BODY IN THE BUDDHIST SCRIPTURES.

IN Dialogue 77 of the Middling Collection, Buddha says: "I have shown my disciples the way to materialize another body out of this one, having form, mind-made, with every limit and part, and with transcendental faculties." In Long Collection, No. 2, he says: "From this body he materialises another body," etc., as above. In both cases he adds that this second body is in the material one as a sword in its scabbard. In the Numerical Collection, "Book of Ones," in the great table of disciples, Roadling the Less is called "chief of my disciples who materialize a mind-made body." He it was who could sit at his door and send forth multiple images of himself, or, as we may suspect, ectoplasmic phantoms, at times the vehicles for others.

In the same Nikaya, Book of Fives, Ugra dies and "rises again in a (or the) mind-made body," wherein he appears to the Master. We must never forget that Buddha's philosophy of the non-ego refers to ultimate problems and in no wise denies that at present we have a very real personality. The passage quoted by Mrs. Rhys Davids about the judgment of the individual after death makes this clear. "You did this wrong," say the terrible officers of purgatory, "and you shall suffer!" The text is now in English in Lord Chalmers's "Further Dialogues of the Buddha" (Vol. 2, Oxford, 1927, p. 256). This is Dialogue 130 in the Pali Middling Collection, but No. 64 in the Chinese version of A.D. 398.

In later Buddhism they developed the idea of the Spiritual Body of the Buddha, wherein he is present with us, like Swedenborg's "Divine-Natural," wherein the Christian Lord is present with us. But I have not found this in the earlier texts, though the germ of it may lurk in that glorious Scripture of the Iti-Vuttaka, where Buddha says that he is present with the disciple who obeys his commands, no matter how far away.—ALBERT J. EDMUNDS.



A MODERN PARABLE OF GOD-IN-MAN.

"EVERYMAN," inspired with the noble aspiration to find God, entered the University of the World. Studying Ancient Wisdom, he discovered little authentic record of a perfect God, but only the symbolical legends of Old Religions. Thereupon he pursued Modern Thought, finding, alas! not God, but mathematical computations of science.

Undaunted, "Everyman," beholding the Signpost of Hope, climbed the rocky path of Intellect, oftentimes passing through dangerous chasms of Ignorance and Doubt. He rested at length within the Hostel of Reason. Reinforced with Uncommon Sense, he followed the road of Progressive Knowledge to the Plains of Mind Evolvement, when he saw afar the Cathedral of Phantom Hopes.

Weary, but unwavering, he reached the Cathedral, and entered the World's Finest Church with intent to sing a Te Deum, when, to his horror, "Everyman" learnt that God was crucified, and beheld his image stretched above the Altar of Idolatry. Stumbling into the busy streets of Mammon, his grief attracted the attention and curiosity of many heterodox people. Listening to his story, they indicated the Valley of Self-Abnegation, and pointing to the mountainous Heights of Service, they whispered of the few who had thereby reached the Shrine of Love wherein dwelt God.

After much labour, "Everyman" stood on the high peak of Selfless Service. In the Silence of Eternity, he heard the Voice of Love saying, "Most faithful 'Everyman,' possessed of Intellect, Courage and Manifesting Love, thou thyself art God-in-Man. Return to the Cities of Mankind, proclaim Universal Brotherhood among all nations, and affirm the truth of man's destined evolution to the Trinity of Perfected Godhead, the culmination of Faith, Wisdom and Manifesting Love."—G.A.

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FRIDAY, JUNE 20, 1930.

THE PROBLEM OF THE FOURTH GOSPEL.

A GOOD DEAL of publicity has been given to the discovery by Dr. Mingana (Keeper of the Oriental Manuscripts at the Rylands Library, Manchester) of an hitherto unknown document relating to the Fourth Gospel. The new document which is in the Syriac language, claims that the Fourth Gospel of the New Testament is the work, not of John the Apostle, but of a "younger John," who it is claimed was the disciple and successor of the Apostle as Bishop of Ephesus. There is nothing new about the claim. For many years no single scholar of eminence has ever claimed that John the Apostle wrote the Fourth Gospel. On the very face of it, the Gospel betrays the Egyptian training of its writer, and there has been a great deal of disputation as to its date. Some of the critics claim that it must have been written about 75 or 80 A.D., while others have placed the date as late as 120 A.D. There must be, of course, a very great allowance for error, exaggeration, and alteration when a document concerns events which occurred at least half a century prior to their being recorded.

The new document (called M5 0) differs from any other document in existence, in the fact that it has introductory and concluding paragraphs, the former of which reads: "The Holy Gospel of our Lord, Jesus Christ (according to) the preaching of John, the younger," while at the end of the Gospel are the words, "Here ends the Holy Gospel (according to) the preaching of John, who spoke it at Bithynia." Lest it be thought such a manuscript is conclusive concerning the origin of the Fourth Gospel, it is necessary to point out that this manuscript only dates from the year 1749 A.D., but Dr. Mingana is satisfied by the character of the manuscript that it is a faithful copy of an original made in the middle of the eighth century, and contains the Gospels as then accepted by the Nestorian or East Syrian Church.

While the manuscript, therefore, may be a valuable addition to the list of documents we possess, it is sheer folly to consider that it has any actual authority, though it may throw a useful sidelight upon the other documents. In fact, we believe its chief value is that it will again draw attention to the fact that the manuscripts on which our Bible is founded could only have come into existence many years, and in some cases centuries, after the events which they profess to record. The manuscript is useful in that it supports the scholars who have claimed that the writer of the Fourth Gospel was another "John," and not one of the Twelve. It further suggests that the Fourth Gospel was composed not in Ephesus as has been generally accepted, but in Bithynia.

Dr. Mingana is undoubtedly a scholar of the first water, who takes his work so seriously that he faithfully translates the documents which come under his care without bias or prejudice, and leaves the scholars to fight out what they

mean. He approaches his task in the truly scientific spirit, and we are given to understand that there are many hundreds of documents in his keeping which have not yet been translated. They have been collected from all over the East, and are in many languages and of many dates.

The importance of the life of Jesus to the modern world cannot be over-stated, and if any light can be thrown upon the actual incidents which occurred in Palestine two thousand years ago, facts will be of intense interest. Whether they support the theologian or whether they shatter the edifice into a thousand fragments, matters little, provided the truth prevails. The earliest New Testament records are, of course, some of the Epistles of Paul, but Paul's gospel is essentially a modified Judaism. One of the things to be noted is that in the centuries gone by the emphasis of the life of Jesus was laid on the miracles. By these he was acclaimed to be the specially chosen of God. To-day in the highest theological circles the pendulum is swinging. Little value is attached to the miracles: in fact, grave doubts are thrown upon their actual occurrence, but the emphasis is now concentrated upon the teachings of Jesus, the most prominent of which are the "Lord's Prayer" and the "Sermon on the Mount." Yet, be it noted, Paul makes no direct reference to either of them. The truth appears to be that we have a mass of legend and tradition gathered round a historical character, but we have few, if any, actual facts. We believe scholarship will discover some of those facts and help to clear some of the confusion which still exists in the minds of the scholars.

One thing might be noted. The central field in which the incidents occurred is Palestine. Jesus himself was a Jew. The Jews even of that time had scholars of the first water, who stood on pedestals as high as any in the world. They were not without the culture of history-making of a certain kind. They were jealous of the preservation of their records. They were on the spot, and familiar with all the incidents, and one of the greatest peculiarities in the world to us is that the Jews are not appealed to for their version of the history of the times.

We have one firm article of faith, "Truth will out, and will in the end prevail, and it is for this reason that we hail any contribution which scholars can make to the solution of what has been throughout centuries an inscrutable problem. Hitherto the problem of the life of Jesus has been productive of more divisions and strife than of unity. It has been the basis of all the religious persecution in Europe. It is still the centre of the strife between the Roman Church (the largest of the Christian Churches) and all the other sects, and we believe all this disputation is due to the fact that the records are fragmentary and uncertain."

CURRENT TOPICS.

Congratulations to Sir Oliver Lodge, who recently entered his 80th year. SIR OLIVER LODGE, Oliver was born at Penkull, Staffordshire, and is now living at Lake, near Salisbury. Speaking to a reporter, Sir Oliver said, "I am no longer interested in birthdays; apart from a journey to London to give a talk over the wireless, the day will be uneventful." Yet it is probably true that Sir Oliver's has been a most eventful life, for he has spent his years delving into the mysteries of creation, both from the scientific and spiritual points of view. Sir Oliver believes that the race is practically in its infancy. "We are only in the beginning of things, and hardly civilised yet," he aded, "but it is an interesting period, and sometimes I wish I were young enough to take a full and vigorous part." "We talk too much about death and the grave," he added. "I am absolutely convinced that human existence is not limited to the material body, and does not cease with the death of the brain. We make too much of the brain. It is the mind and not the brain that designs and plans. I know by direct experience that those whom the world calls dead are not dead, but have only been separated from their bodily organisms."

THE MISTAKE
OF THE
PSALMIST.

Sir Oliver went on to say, "People ought to live to at least a hundred years of age. The old Psalmist has done a lot of harm by talking about three score years and ten. In those days there was no sanitation, but with modern improvements and the more wholesome habits of life, we ought to be quite young at seventy." One of his most startling forecasts is that "the eventual generation of life in the laboratory is sure to come." He may be right, but the quality of the life to be generated is something to be considered, and it might easily be that man may produce worse abnormalities than Nature has ever done. By the time this is possible, however, we have no doubt that man will be amenable to more direct guidance from a superphysical world than he at present dreams of.

SIR HENRY
SEGRAVE.

The tragic death of Sir Henry Segrave in his attempt to establish a speed record for motor boats, recalls the fact that his life was only saved at Daytona (when he

broke the land record) by a spirit message which warned him to change his chain. For the loss of such a great-hearted and ambitious man there will be much sympathy, and certain it is that his wonderful brain and genius for mechanics will be a loss to this country. That he might inspire others and help man's further conquest over Nature may be true, for we know (as he probably knew himself) that death will be but the entrance to a larger life. The passing of such a man necessarily raises consideration of the type of life to which he has gone. If the larger world into which he has entered does not afford an outlet for his genius for mechanics, it will, we believe, be the greatest disappointment in his life. If Sir Henry can forget the consuming passion of his life, and settle into a heaven of idleness, then he will cease to be Sir Henry Segrave. Just as Parry Thomas warned him of dangers ahead, so it may be that he in his turn may help, and perhaps warn, others.

WHEN SEGRAVE
WAS SCARED!

Mr. J. Wentworth Day, writing in the "Sunday Express," pays a fine tribute to his memory, and tells a story of an occasion when Segrave was lunching with

four notable men (Lord Castlerosse, Major-General Sutton, Charles B. Cochran, and "R.D.B.,"). "Haven't you ever been really frightened?" someone asked him. "Yes," he replied, "often, but the worst time was when I went to Hannen Swaffer's flat one night, and he made the piano go up to the ceiling. That scared me stiff. If I had had any hair it would have stood bolt upright. I looked for wires and gadgets, examined the wall, floor, and ceiling, and then he did it again, so I collected my wife and went home. That sort of thing is too much for me." For a man who was a master of mechanics to see such a phenomenon must have indeed been marvellous. To the trained engineer the movement of half an ounce for the distance of half an inch without adequate cause is as tremendous a thing as the moving of a whole planet from its orbit. And now he has gone into the world of causation, the world upon which we believe all physical phenomena depend. Good luck go with him. He sacrificed his life for his vision. It is not our vision, but we all have our ideals. 'Tis better to die for an ideal than live the life of a cabbage.

CONDOLENCES TO
LADY DOYLE.

The sympathies of our readers will go out to Lady Doyle, whose brother (Mr. Patrick Leckie) died in a nursing home at Folkestone, following a fall downstairs

at the hotel where he had been staying during the Whitsun-side holidays. At the inquest Sir Arthur Conan Doyle said that Mr. Leckie, who lived at Crowborough, Sussex, had suffered from Bright's disease for about two years, and had often complained of dizziness. A verdict of death from a fractured skull was returned. Sir Arthur and Lady Doyle will realise that their physical loss means another link forged in the chain which binds them to the larger life. Another friend in the unseen who awaits the passing of the years, and looks forward to reunion. To the Spiritualist who knows the facts, death has no terrors. Even though we

miss the physical form, we know the parting is but temporary. Another friend awaits them in the world which is enduring.

LYCEUMISTS IN CONFERENCE.

A NEW PRESIDENT.

SPIRITUALISM'S SUNDAY SCHOOLS.

One of the most picturesque cities in England is York. Its history, which describes many a stormy battle, is written on its walls and its beautiful buildings. Its age seems inestimable, for everywhere there are relics of bygone days—monuments which live to record the romances and wars of the past. York reveals the great heights of achievement which our ancestors attained without modern tool or machinery. Amongst other distinctions, York, too, possesses a live and progressive Spiritualist Lyceum Church.

It was to this proud and ancient city that, on the evening of Saturday, June 7th, Mr. F. J. Burgess, Labour Member of Parliament for York, welcomed the delegates of Spiritualistic Sunday Schools throughout the British Isles attached to the British Spiritualists' Lyceum Union. The delegates met for the purpose of holding their 41st Annual Conference. Twenty-five years ago they met for a similar object in the same city.

Mr. Burgess said that he felt it a great honour to be asked to welcome them that day. They had had all manner of creeds and beliefs preached in their ancient city, and now one of the latest developments was the branch of the Spiritualist community. "In the past," he said, "this would not have been possible. Persecution would have barred your meetings completely. It is still very rife to-day, for we have not yet realised that only freedom of thought can make the world happy and true."

"The Socialist movement—that great movement to which I have the honour to be attached—stands for the complete freedom of all. We are all groping for something better, and are beginning to realise that there is something beyond materialistic creeds. Spiritualism still suffers from persecution. I am hoping that soon you will have a good response from the Government." (Applause.)

Miss Edith Elliott, A.N.S.C. (President of the Union), who occupied the chair, thanked Mr. Burgess in appropriate terms for his warm and cordial welcome to the city.

On the suggestion of Mr. Ernest A. Keeling, Miss Elliott subsequently gave her Presidential address. She said:—

"During the past year the work of the Union has been carried on under very difficult conditions, yet the management has been economically and efficiently maintained as far as conditions would allow.

"We are again faced with a deficit of £149 on the year's work. Had it not been for the generous response by some Lyceums to the various appeals, there would have been a loss of £300, which gives an average of £6 a week.

"At the last conference a Capitation Fund of 6d. per Lyceumist was requested. Had this amount been obtained from the 14,000 Lyceumists in membership, the Union would have had a much healthier outlook, and we should have covered our expenses.

"Our strength can be sufficient for a rise to the occasion. We must not be content with the 'wait and see' formula, but act day by day to meet our responsibilities and obligations. Only thus can the effective work of the Union be carried along by progressive measures.

"We have noted in the press that leaders of other denominations are deploring decreased membership. The same difficulty has occurred during the last few years in our own ranks. Last year our return showed a decrease of 787 Lyceumists. This is a serious matter, and two questions arise therefrom: Have we reached our zenith, or have we failed to meet the demand of the rising generation in accordance with our teachings?"

"The ages during which we cease to have the attendance of a large percentage of Lyceumists are between 16 and 21 years. Are we providing the right kind of mental food that will stimulate and retain the membership until adult age is reached? Some methods can be rediscovered and restated, but during the youth period novel and attractive methods await introduction to retain this important section. We need the continued presence of Lyceumists who have been brought up in the movement to give stability and permanence to our local and national work. Education does not depend upon the spoken word so much as the provision of the right environment.

"Another striking and important point is that during the past ten years we have admitted 256 Lyceums into membership, and during the same period 238 Lyceums have ceased affiliation. The net gain is very small. This result is paradoxical, or suggests lack of organisation in our ranks.

"As a result of the Model Session given during the I.S.F. Congress during 1928, the Rev. M. Bevershuis and Mrs. Groen are organising a propaganda tour in the principal towns in Holland, with a view to introducing the Lyceum method of education in all Spiritualist churches. Their aim is to give a demonstration when the Congress meets at The Hague in 1931, if the propaganda proves successful. Thus we see the seeds of our labours bearing fruit.

"During the month of August the whole movement was plunged into consternation at the sudden transition of our esteemed Education Secretary, Miss M. E. Kitson, B.A. The loss to the Union of such a beloved and valued servant will be felt for some time. All those who came in contact with her educational influence will realise its beneficial and lasting effect. Her work will live after her."

Miss Elliott referred to the generous action of Mr. Alfred Kitson, their Adviser, who relinquished his salary "in order to help the Union to regain its financial stability." Mr. Kitson had also been moved to offer them certain valuable Spiritualistic books, along with many of his own publications. These latter would be offered for sale, and would thus assist in building up the financial position. Their best thanks were due to Mr. Kitson for his very generous and valuable support.

A UNITED MOVEMENT?

"Owing to the continued adverse industrial conditions and a declining income, it seems that reorganisation is almost imperative," added Miss Elliott. "We have arrived at the point where I think both National organisations should be prepared to face this issue. The B.S.L.U., the S.N.U., and also the B.M.U. could very profitably conduct their activities at one central headquarters, say Manchester, London, or Leeds, where all business would be transacted, each having their own departments.

"A Committee of Inquiry could be set up with a view to consolidating both Unions, each with powers to regulate their own activities, and yet arrange a gradual and sure merge for becoming a perfect whole.

"I shall soon lay down my chain of office. Four years ago, when taking upon myself this duty, a message from the higher powers was sent to me: "Let truth and honour be your guide." During my term of office I have faithfully complied therewith.

"To my fellow officers and colleagues I tender my grateful thanks for their willing help and consideration shown to me, and also to Lyceumists the world over for their expressions of love and kindness, and the ever-ready response to appeals in the interest of the Lyceum cause." (Applause.)

Tributes to the work and service of the President were subsequently given by many delegates, and on the motion of Mr. Taylor (Newton Heath), seconded by Mrs. Entwistle (Longsight), the Presidential address was accepted with thanks.

THE BUSINESS.

The conference opened on Saturday afternoon at 3-30, when the usual preliminary appointments were made. The minutes of the last annual conference were accepted as printed, and confirmation moved and seconded respectively by Mr. Robson (Tyneside) and Mr. Taylor (Newton Heath).

CORRESPONDENCE: The General Secretary (Mr. G. F. Knott) read letters of apology for absence from several dele-

gates. Amongst these was a communication from Mr. Alfred Kitson, their Adviser, who, in apologising for his absence, sent his "greetings and good wishes for a happy and successful conference." On the suggestion of the President, it was decided to send the fraternal greetings of the conference to the other conferences which were being held in the city.

REPORTS: An interesting survey of the year's work was offered in the form of reports by the various sub-committees.

The Management Committee reported that during the last twelve months every avenue had been explored for the purpose of raising funds for the Union, yet despite the many and varied endeavours, they were again faced with an adverse balance, which this time amounted to some £140. They regretted to report another decrease in Lyceum membership. During the past ten years 252 Lyceums had been admitted to membership, while 224 had lapsed. There was a net loss of six Lyceums and 787 Lyceumists during 1929. Arising out of the latter statement, Mr. Ely (Longsight) said that he knew definitely that all Lyceums were not submitting to headquarters a correct report of their membership. "They are willing to pay 10s. on the first 50 Lyceumists," he said, "but they will not pay anything of subsequent parts of 50. Consequently we never have a true and correct record of our strength."

The General Secretary said that he did not think there was any dishonesty in the rendering of membership figures. Their Lyceums generally were most loyal. Mr. Hunter endorsed the Secretary's view.

Mr. Fruin (London) thought that if they would examine their movement thoroughly they would find that one of the greatest causes of decrease amongst the number of Lyceumists was that they did not compete with competitive organisations. Other denominations had such enterprises as the Scout movement under their wing. The great failing of the Lyceums was that they did not cater sufficiently along these lines.

Mr. Dickson raised the question of the absence of a representative of the Union at the annual meeting of the General Committee of the International Spiritualist Federation, and Mr. Shuttleworth moved that the conference express its disapproval of the omission. Mr. Parker seconded the motion, which was defeated by a huge majority. The General Secretary explained that the presence of a delegate on that occasion would not have justified the expense which would have been incurred.

The report of the Management Committee was adopted, on the motion of Mr. Shuttleworth, seconded by Mr. Taylor.

The Credentials Officers reported an attendance of 110 representatives at the conference. The details were as follows: Officers 3, Area Representatives 6, Trustees 3, Auditors 2, Educational Committee 1, U.D.C. 1, D.C.'s 18, Delegates 74 (representing 58 Lyceums). Mrs. Paling and Mr. George Barry attended as fraternal delegates of the S.N.U., and there were also present an assistant secretary and press representative. The report was adopted.

Miss E. V. Rayner submitted the £2,000 Fund report which showed a balance to the fund of £18 14s. 4d. She appealed for further support, and offered works of her own composition to Lyceums, the proceeds to be devoted to the effort. Miss Rayner was complimented on the suggestion.

Mr. Marks offered a criticism. He contended that they did not tell the Lyceums enough about what the Union could do if this particular fund realised the £2,000 mark. He believed that 50 per cent. of the Lyceumists knew little or nothing about the objects of the fund. The report of the Secretary was, however, accepted.

The Education Committee's report referred to the great loss sustained by the Lyceum movement, and particularly the educational aspect, by the sudden and unexpected transition of Miss Nellie Kitson. The President referred to the great sacrifice Mr. A. T. Connor had made in order to effectively carry on the work. A very interesting and controversial discussion ensued.

The reports of the "Lyceum Banner," Trustees and National Spiritualist College were also submitted and adopted. Mr. Connor, in presenting the latter, stated that the

occasion was his birthday. (Laughter.) He could think of no better birthday present than the conference could give him than the necessary time for the presentation by the President of the first set of Graduate Certificates. "The National Spiritualist College is now in full being," he said. Amidst applause Miss Elliott made the necessary awards.

Mrs. Paling and Mr. Berry spoke on the work of the educational officials. Mr. Berry believed that the whole future of the Spiritualistic movement depended upon the educational system. Prior to the adjournment Mr. Connor was re-elected Educational Secretary.

SUNDAY: ELECTION DAY.

The election of officers preceded the business when the conference resumed on Sunday morning. Miss V. G. Rayner and Mr. E. A. Keeling were nominated for the position of President. Miss Rayner obtained 60 votes, whilst Mr. Keeling polled 55. Miss Rayner was accordingly elected as President.

For the Vice-Presidency Miss Edith Elliott, Mr. Keeling, Mr. G. A. Mack, and Mrs. Nurse were nominated. Miss Edith Elliott, the retiring President, was re-elected.

Mr. W. Burrows (Halifax) was re-appointed Treasurer, and also elected S.N.U. E.C. representative, thus defeating Miss Rayner.

For the vacant position as Auditor Mr. C. T. Batley (retiring) and Mr. J. P. T. Calway (Eltham) were nominated, and Mr. Batley was re-elected.

After the local Lyceumists welcomed the delegates to the city, Mrs. Ellen Greenwood struck a note of remembrance of those who had gone beyond the veil, and the conference stood in appreciation of their work.

The presentation of reports was continued. The report of the Manual Revision Committee was, said Mr. Keeling, of vital importance. The Manual Revision Committee recommended to the conference "the adoption of the Seven Principles as in the S.N.U. Memorandum of Association."

A lengthy discussion arose. Ultimately Mr. Slimin (M.U.) moved that the conference express its approval of the Committee's suggestion regarding the adoption of the S.N.U.'s Principles. Mrs. Rothwell (Blackpool) seconded, and on the proposition being put to the vote, it was carried by a majority of 55 votes. Twenty-one delegates voted against the motion. The Committee's report was adopted.

The Home of Rest, Overseas, International, and Interim Reports were each unanimously adopted.

The Credentials Officers reported a voting strength amounting to 121, in addition to the attendance of representatives and friends who possessed no legislative power.

It was decided to accept the invitation which came from Dalkeith Street Church, Barrow-in-Furness, to hold the next conference there on Whit Saturday and Sunday, 1931.

MOTIONS.

All the motions except one, "That no revised edition of the Lyceum Manual be published for a period of 10 years from 1932," were lost. Throughout the evening criticism had been made of the constitution of the Management Committee.

"There is one remarkable coincidence about this conference," said Miss Elliott, amidst laughter, when closing the day's business. "The only motion which has received the sanction of the conference came from the part which is called the 'M.C.'"

Votes of thanks to the local friends for their arrangements and entertainment completed the business of the agenda, and one of the happiest conferences yet held.

ALMOST.—This subject is very important, for many will find that they failed in their work because they only went so far, but not to the end of the struggle. "Almost" has been responsible for much regret and sorrow. When any effort is made; "almost" must not come in, but ALTOGETHER the effort must proceed. Try, therefore, to remember this, and put all your energies into anything that you undertake, and then you will be more likely to obtain success.—TRUTH

CORRESPONDENCE.

AN UNPALATABLE FACT.

SIR,—“Observer” tells us in your issue of May 23rd that “Wholesale propaganda has brought thousands into Spiritualism, but many have tasted all its fruits freely, only to pass back through its portals and carry the new truths home to revive their dying creed.”

This, by some mental astigmatism, appears to him “an unpalatable fact.” If true, I should speak of it as a glorious fact. No finer tribute could possibly be paid to our missionaries, and all who are Spiritualists in something more than name will have cause to rejoice. Let us hope and pray that thousands more may pass back through its portals, carrying with them the knowledge and power that will enable them to infuse new life into their dying creeds.

In St. Paul's Cathedral, on New Year's Eve, Canon Elliott, reviewing the dying year, made reference to those who had passed to the higher life. In listening to this as it came over the wireless, I remarked, “He is a Spiritualist. Would that we had men of like culture to take our services.” I recently listened to a funeral service conducted by a priest of the Anglican Church. His address was just such as I would have given had I been called upon to say a few words over the remains of a brother or sister of our church. That those not of our communion are awakening to a fuller knowledge of the truth is to me a cause for thankfulness.

However much we might wish to keep within our organisation those whom it may have been our privilege to instruct, we should realise that it is the truth that really matters, and we cannot either wish or expect to be the one and only channel through which this can flow.

JOHN MONGER.

TEACH THE YOUNG SPIRITUALISM.

SIR,—Those who have the welfare of our glorious cause at heart should concentrate their efforts upon the education of the rising generation. The young people to-day have no use for the old baseless, erroneous teachings of the churches, and are ready and eager for a knowledge of the truth, so let us teach them the grand facts about the spirit world and spirit communion, and thus unite the peoples of the world in one provable religion, which will bring peace and concord and friendship to a suffering world. Teach the young Spiritualism, and bless them and all coming generations.

A. K. VENNING.

TRANSITIONS.

MR. W. B. WRIGHT (LEICESTER).

It is with regret that we announce the passing of Mr. Mr. W. B. Wright, who gained promotion to the Higher Life on Friday, June 6th. Mr. Wright claimed the title of ‘Leicester's oldest Lyceumist.’ He was one of the first to commence Lyceum work in Leicester almost 30 years ago, and up to quite recently regularly attended both Lyceum and church services. Leicester Spiritualists and Lyceumists must appreciate the work done by Mr. Wright, who laboured against opposition, and by whose work we enjoy the truth of Spiritualism to-day.—J. H. W.

MRS. M. A. HARROD (WISBECH).

With regret we record the transition of Mrs. M. A. Harrod, a sincere Spiritualist and faithful worker, whose funeral was conducted on June 10th by Mr. Ben Carter, of Halifax. A large gathering of members and friends assembled at the Borough Cemetery, where beautiful flowers were strewn upon the open grave. The societies at Hackney, Nottingham and Peterborough were represented, and a wealth of floral tributes were received.

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A DOVER ANNIVERSARY.

THE 5th anniversary services of the Dover Spiritualist Church were held in the Cannon Hall on June 7th and 8th. The request for floral decorations was well responded to, and all the services were well attended. Mrs. Edith Clements, S.N.U., gave addresses on "Spirit communion" and "Is Spiritualism a new religion?" They were listened to with rapt attention. Mrs. Clements also gave clairvoyance. Miss Maud Ash sang "The Great Beyond" with much feeling.

WORK AT BEDFORD.

NEWS from Bedford informs us that the local Spiritualist church, which has been working under some difficulty, is now making headway, and would welcome the support of readers living in the locality. The church has been advertised in the local paper, without any great response. Speakers and mediums with open dates should write to the church at 60, Harpur Street, Bedford, as the society is in need of more workers. Mr. Punter, of Luton, recently conducted a very successful and harmonious meeting.

DARLASTON.

AN interesting wedding ceremony took place in the Darlaston National Spiritualist Church on Saturday, June 7th. The ceremony commenced at 9-15 a.m., and although so early an hour, the church was nearly filled. The bride was Miss Mabel Thomas, daughter of Mr. and Mrs. Thomas, Treasurer of the church, and the bridegroom Mr. Harry Prince Bowen, son of Mr. and Mrs. Bowen, Mr. Bowen being a vice-president of the church. The bride and bridegroom are also members of the church. Mr. J. Venables, of Walsall, conducted the ceremony, which was much appreciated by all. A representative of the "Walsall Times" was present, and after the ceremony took photographs of the wedding party outside the church. The flowers were beautifully arranged in the church by Mrs. Price, wife of the President. Miss Hitch rendered music before the ceremony and played the "Wedding March" after. The bride and bridegroom left the church amidst showers of confetti and best wishes from all present. Thus another step forward was taken in the cause of Spiritualism in Darlaston.

SPIRITUALISTS CELEBRATE WHITSUNTIDE.

AN interesting event took place at Pendleton on Whit Friday, when Lyceumists representing Pendleton, Coomassie Street, and Salford Central Lyceum walked in procession along with the usual Sunday School processions of the various religious bodies. Pendleton Lyceumists provided the banner, on which were portrayed the forms of two spirit children with arms outstretched towards the earth, being tended by two angels (without wings). The words "Truly we return" appeared underneath to convey their message in simple language. There is no gainsaying that the appearance of the Spiritualists in procession occasioned great surprise to many. Some orthodox processionists greeted them with a stiff "upper lip" and a look

which spoke of intrusion, but others, after reading the simple message of truth emblazoned upon the banner, greeted them with a smile of welcome. Through the courtesy of the Chief Constable of Salford they were provided with a policeman as a guide. Commencing at 2-30 p.m., the walk lasted two and a half hours, ending at 4 p.m.

LEEDS DISTRICT COMMITTEE.

THE monthly conference of the above was held at South Kirkby N.S. Church on Sunday, June 8th, the President occupying the chair. Hymn, invocation and spirit communication preceded the business.

A cordial welcome was given to the conference by Mr. Key. Roll was called and the following churches responded: Featherstone, Horsforth, Hemsforth, and South Kirby, the total being 4 churches, with 5 delegates, 6 associates and 4 officers. Minutes, correspondence, and financial statement were gone through. A letter from the President of the Y.D.C. created some discussion, after which a vote of confidence in the Secretary was carried. Church reports were mainly as usual. Some discussion arose from the action of the Lyceum Field Day officers re special arrangement of tea, the committee supporting the action of Easy Road Lyceum in the abstention from attendance on principle.

In the afternoon a meeting was conducted by the President, supported by Mrs. Taylor, of Pontefract, and Mr. Crabtree, of Leeds. In the evening a further meeting was conducted by the President, who was again supported by the Secretary, Treasurer, and Mrs. Eccles. The usual vote of thanks brought a very enjoyable day to a close.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 22ND, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. F. MUDD.
MONDAY, at 3, MRS. BUCHAN.
At 8, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. MOFFITT.
FRIDAY at 8 WHIST DRIVE, 1/- each.
SUNDAY, JUNE 29TH, MISS BARTON.

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

SUNDAY, JUNE 22ND, at 11 and 6-30,
MR. J. BELL (Dipl. S.N.U.).
MONDAY, at 8, MR. C. E. TIMMS.
SUNDAY JUNE 29TH, MRS. LINNEY.
Silver Collection at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, JUNE 22ND, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, MRS. FERGUSON.
MONDAY, at 8, MISS SCOTT.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, at 3 and 8, MRS. FELLOW.
SUNDAY, JUNE 29TH, MRS. TONGE.

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

SUNDAY, JUNE 22ND, at 2-30 and 6-30,
LYCEUM ANNIVERSARY SERVICES.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. SHAW.
THURSDAY, at 8, MRS. FERGUSON.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY JUNE 29TH, MR. J. CHAM-
BE LAIN.

SOCIETY ADVERTISEMENTS.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JUNE 22ND, at 10-30, LYCEUM
At 3, 6-30 and 8, MRS. LYNCH.
MONDAY, at 3 and 8, MRS. CHAPMAN.
TUESDAY, at 8, WHIST DRIVE, 1/-.
WEDNESDAY, at 3 and 8, MRS. CLEGG.
SUNDAY, JUNE 29TH, MRS. JACKSON.

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

SUNDAY, JUNE 22ND, at 6-30 and 8,
MR. MINNERY.
MONDAY, at 3 and 8, SERVICE.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.
THURSDAY, at 3 and 8, SERVICE.

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

SUNDAY, JUNE 22ND, at 2-45, Lyceum.
At 6-30 and 8-15, MRS. HALDANE, of
Liverpool.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8-15, MRS.
BURTONWOOD.
SUNDAY, JUNE 29TH, MR. W. H. PEEL.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JUNE 22ND, at 10-30, LYCEUM
At 3, OPEN CIRCLE, MISS WATSON.
At 6-30, MRS. WALTON and MRS.
WILSON.
WEDNESDAY, at 8, MRS. SKEER.

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

SUNDAY, JUNE 22ND, at 6-30 and 8,
MR. HEPWORTH.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MRS. WOLFENPALE.
At 7-30, HEALING CLASS, MR. JENKIN-
SON. At 8-30, OPEN CIRCLE.
THURSDAY, at 8, MR. JENKINSON.
FRIDAY, at 8, OPEN CIRCLE.
SUNDAY, JUNE 29TH, MR. TINKER.
LYCEUM every SUNDAY at 2-30.

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

SUNDAY, JUNE 22ND, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MR. BRADY.

MONDAY, at 3 and 8, MRS. MARCROFT.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 3 and 8, MRS. F.
GERSHON.

THURSDAY, at 8, MEMBERS' CLASS.
Conducted by MRS. LEE.
SUNDAY, JUNE 29TH, MR. TONGE.

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

Blackpool National Spiritualist Church
and Lyceum,
ALBERT ROAD.

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

JUNE 22.—MISS ELLIOTT, B.S.L.U.
JUNE 29.—MR. & MRS. HARRIS.
JULY 6.—MR. JOHN NURSE.
JULY 13.—MRS. PICKLES.

St. Annes-on-Sea National Spiritualist
Church,
CO-OPERATIVE HALL, ST. ALBAN'S BLDG.

Services: SUNDAYS at 3, 6-30 and 8.
JUNE 22.—MRS. GERSHON.
JUNE 29.—MR. ROY MORGAN.
JULY 6.—MRS. YATES.
JULY 13.—MR. CAVANAGH.

How to Train the Memory. By B.
ERNEST HUNT. 1/1½, post free.

SOCIETY ADVERTISEMENTS.

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

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

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

Resident Minister, Mr. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.

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

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

SUNDAY, JUNE 22ND, at 11-15 and 7,
MR. BUCHAN FORD, M.A., LLB.,
Address.

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

National Spiritualist Church, Brighton.
MIGHELL STREET HALL.

SUNDAY, JUNE 22ND, at 11-15 and 7,
MRS. B. HOGG,
Address and Clairvoyance.

MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Dover Spiritualist Church,
CANNON HALL (entrance Market St.).

SATURDAY, JUNE 21ST, at 7-30, and
SUNDAY, JUNE 22ND, at 11 and 6-30,
MRS. BEATRICE STOCKWELL,
Address and Clairvoyance.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, JUNE 22ND, at 11-15,
MR. GEORGE PRIOR.
At 3-30, MRS. BURTON.
At 6-30, MR. GEORGE PRIOR.
After-Circle at 8.

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

SUNDAY, JUNE 22ND, at 6-30,
MR. J. ENGLENDOW, Address.
TUESDAY, JUNE 24TH, at 8,
Lantern Lecture by MR. HORACE LEAF.
THURSDAY, JUNE 26TH No Service.
SUNDAY, JUNE 29TH, MRS. WILLIAMS.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, JUNE 21ST, at 7, and
SUNDAY, JUNE 22ND, at 3 and 6-30,
"ZODIAC," (Medium, MISS W. MOYES)

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

SUNDAY, JUNE 22ND, at 7,
MR. JOHN WAITE,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MRS. N. MELLOY.
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 22ND, at 6-30,
MRS. E. CLEMENTS,
Address and Clairvoyance.
At 3, LYCEUM.
THURSDAY, at 7, MRS. HAYWARD.

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

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

SUNDAY, JUNE 22ND, MISS PENNY
(London), Trance Address.
SUNDAY, JUNE 29TH, MISS J. COOKE
(London), Address and Clairvoyance.

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

SUNDAY, JUNE 22ND, at 11 and 6-30.
MRS. RUTH DARBY.
THURSDAY, at 8, MRS. M. MORRIS.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, JUNE 22ND, at 6-30,
MRS. D. C. WILLIAMS,
Trance Address. Questions Invited
SUNDAY, JUNE 29TH, MR. VOUT PETERS
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JUNE 22ND, at 11 and 6-30,
MRS. MAUNDER.

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

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

SUNDAY, JUNE 22ND, at 6-30,
MRS. KENNEDY,
Address and Clairvoyance.
CIRCLE follows Service.
Monday, at 3, LADIES' OWN, MRS.
PRINCE.
WEDNESDAY, at 8, MEMBERS' ANNUAL
MEETING.

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

SUNDAY, JUNE 22ND, at 7,
MRS. FLORA MOTE,
Address and Clairvoyance.
At 3, OPEN HEALING CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, JUNE 29TH, MR. F. H. WALL.

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

SUNDAY, JUNE 22ND, at 11,
MISS JOAN PROUD,
Address and Clairvoyance.
At 3, LYCEUM.
At 6-30, MISS CANON,
Address and Clairvoyance.
MONDAY, at 3, MEMBERS' MEETING,
MRS. B. STOCKS.
THURSDAY, at 8, MISS MANSEFIELD,
Clairvoyance.

On MONDAYS, JUNE 23RD, and JULY
21ST, MR. JONES and his Control,
"Medicine Man," will attend from
2-30 to 6, to diagnose, heal and give
advice on health and dietetics.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 22ND, at 11, CIRCLE.
At 6-30, MR. E. KEITH,
Address and Clairvoyance.
MONDAY, at 2-30, LADIES' MEETING,
MRS. CALWAY.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, JUNE 29TH, MISS NEALE.

**Bounds Green Christian Spiritualist
Church**

CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, JUNE 22ND, at 7,
MISS CLEGHORN.
SUNDAY, JUNE 29TH, MISS BRADBEER.

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

SUNDAY, JUNE 22ND, at 11,
MISS EVA CLARK.
At 7, MRS. NUTLAND.
WEDNESDAY, at 8, To be arranged,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

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

SUNDAY, JUNE 22ND, at 11-15,
SERVICE At 3, LYCEUM
At 7, Address and Clairvoyance.
MONDAY, at 7-30, Ladies' Public Circle.
TUESDAY, at 8, Members' Circle.
THURSDAY, at 8-15, Public Circle.
SUNDAY, JUNE 29TH, MR. ROBERTS
and MRS. F. BROWN.

Brixton Psycho. Society,
2, ESKDALE VILLAS, MOSTYN ROAD.

SUNDAY, JUNE 21ST, at 6-45,
MR. A. M. RICHARDS,
Address, Clairvoyance, Numerology.
TUESDAY, at 8, Healing. MRS. PENROSE
WEDNESDAY, CIRCLE.

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

FRIDAY, JUNE 20TH, at 8,
MRS. B. PETZ.
SUNDAY, JUNE 22ND, at 7,
MR. J. G. POLLARD.
FRIDAY, JUNE 27TH, MRS. V. CROXFORD
SUNDAY, JUNE 29TH, MRS. A. NUTLAND

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

SUNDAY, JUNE 22ND, NO SERVICES,
CHURCH ANNUAL OUTING.
WEDNESDAY, at 8, MR. BURTENSHAW.

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

SUNDAY, JUNE 22ND, at 11, OPEN
CIRCLE. At 3, LYCEUM.
At 6-45, MRS. H. V. PRIOR,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING,
Psychometry.
At 8, HEALING CIRCLE (Colour Healing)
WEDNESDAY, at 8, OPEN DISCUSSION
GROUP.
FRIDAY, at 8, CLAIRVOYANCE.

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

SUNDAY, JUNE 22ND, at 7,
MRS. LINES.
THURSDAY, at 8, MISS EVA CLARK.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 22ND, at 6-30,
MRS. BEATRICE STOCKWELL,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8, MISS
L. WHITE, Address and Clairvoyance.

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

SUNDAY, JUNE 22ND, at 6-30,
MME. A. DE BEAUREPAIRE,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 7-45, MRS. K. E.
JARMAN, Clairvoyance.

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

SUNDAY, JUNE 22ND, at 11-15, MRS.
LEONARD. At 3, LYCEUM.
At 7, MRS. A. F. HOLLOWAY.
WEDNESDAY, at 8, MR. ELLA.
SUNDAY, JUNE 29TH, MRS. BUSSEY.

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

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, JUNE 22ND, MRS. LILLY.
THURSDAY, JUNE 25TH, PHENOMENA.
SUNDAY, JUNE 29TH, MISS GOLDSMITH

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

SUNDAY, JUNE 22ND, at 7,
MR. P. S. MILLS TANNER,
Address and Clairvoyance.
THURSDAY, at 8, MRS. L. CAMPBELL,
Address and Clairvoyance.

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

SUNDAY, JUNE 22ND, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MRS. W. EDWARDS.
TUESDAY, at 3, MRS. MELLOU.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, DISCUSSION GROUP.

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

SUNDAY, JUNE 22ND, at 11-30, CIRCLE.
At 3, LYCEUM
At 7, MRS. WORTHINGTON.
THURSDAY, at 8, MR. J. G. POLLARD.
SUNDAY, JUNE 29TH MISS M. MILLS.

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

SUNDAY, JUNE 22ND, at 3, LYCEUM.
At 6-30, MRS. HINES,
Address and Clairvoyance.
OPEN CIRCLE after Service.
WEDNESDAY, at 8, OPEN-AIR MEETING
at junction of Pembury Road and
Downs Park Road.
THURSDAY, at 8, DISCUSSION.
SUNDAY, JUNE 29TH, MR. G. BARKER.

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

SUNDAY, JUNE 22ND, at 11, SERVICE.
At 7, MR. BARKER.
TUESDAY, at 8, FREE HEALING CIRCLE,
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MRS. YORKE,
Psychometry.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 22ND, at 3, LYCEUM.
At 7, MRS. MELLOU.
MONDAY, at 8, MRS. A. 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 29TH, MISS MADDISON.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, JUNE 22ND, at 7,
SERVICE.
WEDNESDAY, at 3 and 8, SERVICE.
THURSDAY, at 8, SERVICE.

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

SUNDAY, JUNE 22ND, at 6-30,
MRS. V. CROXFORD,
Address and Clairvoyance.
WEDNESDAY, at 8, SOCIAL EVENING.
SUNDAY, JUNE 29TH, MRS. CLEMENTS,
Address and Clairvoyance.

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

SUNDAY, JUNE 22ND, at 6-45,
MR. H. BODDINGTON,
Address and Answers to Questions.
SUNDAY, JUNE 29TH, MRS. EDWARDS.

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

SUNDAY, JUNE 22ND, at 6-45,
MR. LEONARD.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 3, LADIES' GUILD,
MRS. MOTE: also at 8.
LYCEUM every SUNDAY at 3.

Ilford Psychological Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, JUNE 22ND, at 7,
MR. HORACE LEAF, F.R.G.S.
Address and Clairvoyance.
THURSDAY, at 3, LADIES' MEETING.
To be arranged.
FRIDAY, at 8, MR. IVEY,
Address and Clairvoyance.

SUNDAY, JUNE 29TH, ALD. D. J. DAVIS.

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

SUNDAY, JUNE 22ND, at 6-45,
MRS. GRETTE BYCROFT,
Address and Clairvoyance.
THURSDAY, at 7-45, OPEN CIRCLE.
SUNDAY, JUNE 29TH, MRS. E. SMITH.
HEALING every TUESDAY at 8.
LYCEUM every SUNDAY at 3.

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

SUNDAY, JUNE 22ND, at 6-30,
MR. A. DEARNLEY SERJEANT,
Address and Clairvoyance.
MONDAY, at 8, in Small Hall,
MISS LILY THOMAS, Psychometry.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE, MRS. F. SUTTON.

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

SOCIETY ADVERTISEMENTS.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, JUNE 22ND, at 11, MR.
WALTERS, Address and Clairvoyance
At 6-30, MR. P. SMYTH, Address and
Clairvoyance.
WEDNESDAY, at 7-30, MRS. FILLMORE,
Address and Clairvoyance.
SUNDAY, JUNE 29TH, MR. H. BOLTON

**Little Ilford Christian Spiritualist
Church,**
THIRD AVENUE, MANOR PARK, E.12.

SUNDAY, JUNE 22ND, at 7,
MR. and MRS. BAIN,
Address and Clairvoyance.

MONDAY, at 3, MRS. SELF.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, MRS. MAUNDER.

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

SUNDAY, JUNE 22ND, at 11-15, CIRCLE.
At 6-30, MRS. ESTELLE ROBERTS,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, MRS. C.
YOUNG, Address and Clairvoyance.
WEDNESDAY, at 8, MRS. NUTLAND,
Address and Clairvoyance.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

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

SUNDAY, JUNE 22ND, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MR. M. CROWDER.
THURSDAY, at 3 and 8, MRS. M.
MAUNDERS.
SUNDAY, JUNE 29TH, MR. E. MEADS.

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

SUNDAY, JUNE 22ND, at 7,
MRS. REDFERN.
SUNDAY, JUNE 29TH, MISS CANNON.

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

SUNDAY, JUNE 22ND, at 11, OPEN
CIRCLE. At 6-30, SERVICE.
THURSDAY, at 8, OPEN CIRCLE.

The Executive of the Shepherds
Bush Spiritualist Society wish it to
be known that their only address is 73,
Becklow Road, and has been so for over
thirty years.
F. G. CROOK, President.
E. JONES, Secretary.

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

SUNDAY, JUNE 22ND, at 11-30, OPEN
CIRCLE.
At 7, MRS. G. ELLIOTT,
Address and Clairvoyance.

THURSDAY, at 8-15, MRS. CROWDER,
Address and Clairvoyance.
SUNDAY, JUNE 29TH, ANNIVERSARY,
MRS. B. STOCK.

HEALING CIRCLE, TUESDAYS at 8-15.
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MR. WILKINSON,
Address and Clairvoyance.
SUNDAY, JUNE 29TH, MR. F. APPLEBY.
NO LADIES' MEETING ON TUESDAY.

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

SUNDAY, JUNE 22ND, at 11,
MR. PRINGLE.
At 6-30, Miss L. K. WHITE.

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

THURSDAY, at 8, PUBLIC CIRCLE,
MRS. PRINCE.
SUNDAY, JUNE 29TH, MRS. CROXFORD.

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

SUNDAY, JUNE 22ND, at 6-30,
MR. B. LELLIOTT, with Clairvoyance
FREE HEALING. OPEN CIRCLE.
THURSDAY, at 3, LADIES' MEETING,
MRS. AMY FLETCHER.
At 8, MR. DEARNEY SERJEANT,
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SUNDAY, JUNE 29TH, MRS. PUSTERLA.

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

SUNDAY, JUNE 22ND, at 11, SERVICE
and CIRCLE. At 3, FREE HEALING.
At 6-30, MRS. S. D. KENT.
WEDNESDAY, at 3, MRS. MAUNDER.
At 8, MR. STEABEN.
SUNDAY, JUNE 29TH, MISS GANTZ.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, JUNE 22ND, at 3,
MRS. MATTHEWS,
Address and Spirit Messages.
At 6-30, DR. W. J. VANSTONE.
WEDNESDAY, at 3, PSYCHOMETRY.
At 7-30, ADDRESS & CLAIRVOYANCE.

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

SUNDAY, JUNE 22ND, at 3, LYCEUM:
At 7, MRS. BUSSEY.

SUNDAY, JUNE 29TH, MISS WARD.

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

SUNDAY, JUNE 22ND, at 11,
MRS. JULIE SCHOLEY.
At 6-30, MR. J. F. KAHL.
WEDNESDAY, at 8, MRS. F. LEVITT,
Address and Demonstrations.

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

SUNDAY, JUNE 22ND, at 6-30,
MR. KIRBY, Clairvoyance.
SUNDAY, JUNE 29TH, MR. MARTIN,
Clairvoyance.

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

SUNDAY, JUNE 22ND, at 11-15, SERVICE
At 7, MRS. CARRIE YOUNG.
WEDNESDAY, at 8, MR. G. T. WYATT.
LYCEUM every SUNDAY at 3.

SOCIETY ADVERTISEMENTS.

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MR. F. H. WALL, Address.
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Medium, holds Public Circles every
Wednesday and Friday at 8.—4, West-
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MRS. BLACK HILL commences new
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WEDNESDAYS, at 3-15, **Mrs. BETTS.** **THURSDAYS**, 3 to 6, **Mrs. GABRIEL.** 6 and 7-15, **Miss MANSFIELD.**

FRIDAYS, at 3, **Mr. E. KEITH.** At 7, **STUDY GROUP, Mr. ANTEN.** At 8, **Mr. G. THOMAS WYATT.**

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SUNDAY, JUNE 29TH, at 3-30 and 6-30, **Madame BISHOP ANDERSON.**

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SUNDAY, JUNE 22ND, at 7, Service, with Address and Clairvoyance by **Mrs. E. A. RAYFIELD.** **After Circle.**

THURSDAY, JUNE 26TH, at 8, **PSYCHOMETRY.**

SATURDAY, JUNE 28TH, Miss R. WARD. **SUNDAY, JUNE 29TH, Mrs. EDEY.**

JEWISH SOCIETY FOR PSYCHIC RESEARCH.

You are invited to hear an address by **Mrs. PHILIP CHAMPION DE CRESPIGNY** on "Our Debt to Science," at **Caxton Hall, Westminster, S.W.1.**, on **Tuesday next, June 24th**, at 8-15 p.m. **Miss LILY THOMAS** will give a Demonstration of Clairvoyance. **Silver Collection on entry.**

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We are anxious to make this annual event a big success, and all old and new friends are heartily invited to be present. An **AMERICAN TEA** is arranged for 5 o'clock, and a **PROPAGANDA MEETING** as of old will follow. Please come and make this a big success, and send a post card to say you are coming to the Hon. Sec., **Mrs. RUPERT SMITH, 672, Pershore Road, Selly Park, Birmingham.**

BIRTHS, MARRIAGES AND TRANSITIONS.

IN MEMORIAM.

RICKARDS.—In loving memory of **Mary**, wife of **C. G. Rickards**, who passed to the higher life **June 13th, 1923.**

PROUD.—In ever loving memory of my dear son, **John William**, who passed to the higher life **June 15th, 1926.**—**JOAN B. PROUD.**

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