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

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FRIDAY, JUNE 27, 1930.

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No. 2222—VOL. XLII.

FRIDAY, JUNE 27, 1930

PRICE TWOPENCE

Original Poetry.

BEYOND THE YEARS.

BEYOND our years, and after
Youth's high immortal dreams,
There lies a land of laughter
And love's prismatic beams:
For long, for long I sought it,
This happy Sunshine Land;
We met—and oh! you brought it
So very near to hand!

At fall of dusk you left me—
We met, alas! to part:
And night of joy bereft me,
In taking you, dear heart;
Life's road of care and sadness
I tread in bitter pain—
To that far land, whose gladness
Must make us one again!

Mine eyes are tired with weeping:
I hunger for the day—
The upward path goes creeping
Into the Far Away!
And yet I know, heart's dearest,
With arms and lips still fond,
And voice of love the clearest
You wait for me—Beyond!

Onitsha, Nigeria.

J. M. STUART-YOUNG.

ON COWARDICE.

By W. H. EVANS.

It needs courage for a man to admit he is afraid. When a person shrinks from doing certain things we are apt to call him a coward. Courage and cowardice are relative terms. We are all subject to strange and secret inhibitions, and we all have our secret fears and misgivings, and perhaps the worst of all is the fear of being a coward.

Fear is an illusion; we only discover it to be so when circumstances force us to do something we had hitherto been afraid to do; we then discover there was nothing of which to be afraid. Fear has played a great part in the evolution of the race, and has created all kinds of taboos, which become inhibitions, and limit the powers of the soul. We create a bogey called Mrs. Grundy, and everyone bows down and does obeisance to her. She is not so much in evidence to-day, but she still exists, and we are all more or less secretly afraid of her, and of being thought different from our neighbours. Nevertheless, public opinion of the right sort is a mighty factor for good. We obey the herd complex, and shout with the crowd; dress like the crowd; walk as the crowd walks; admire what the crowd says we should admire, and condemn all those things which the crowd says we should condemn. If anyone dares to be himself, and dress as it pleases him, and think as he wishes, and give utterance to his thoughts, he is dubbed "singular" or "eccentric," and the crowd puts its finger to its forehead in a distinctly suggestive manner. The crowd praises and blames, and will commit murder without turning a hair, or feeling a twinge of conscience. A howling mob is a beast of the jungle. In another mood it insists that everything should be done decently, even hanging a man. He must be hung from a specially-constructed scaffold by a qualified expert, behind closed doors, very discreetly, but very efficiently. The crowd is a funny animal, and we are all afraid of it.

This mass force of public opinion which we all help to create is a wonderful thing. It is potent for good or ill. Anything can happen in the right mental atmosphere. All our civilisation on the mental side expresses this force. Every public worker has on occasions come up against this. It is no pleasant experience to find oneself facing a hostile crowd, and have to beat it down by sheer mental power; to compel it to come round to one's point of view. I don't say there is any great merit in it, when one cannot turn and run he has to face it out, and fight it out, too. A passively hostile crowd is perhaps worse than one that is vocal. The mass force of its thought is a barrier which takes some power to overcome. All reformers have felt this, for reforms start by someone condemning what public opinion considers to be right. Nearly two thousand years ago a prophet arose in Palestine, and talked about the kingdom of heaven, and man's immortal soul. He spoke as an independent thinker, so the leaders of the crowd said, "This man is dangerous; let us get him out of the way." So they removed him by nailing him to a cross. As usual, the crowd acted like a materialist. It thought, "Well, he's dead. We shan't hear any more about him." And that is where the crowd went wrong. They continued to hear a great deal about him. So much, in fact, that a new public opinion was created, and just as crowds have done all their history, they made a hero and a god of him. Now crowds go to church, and listen to sermons about him and his teaching, but—and here is the queer thing about it—the crowd is afraid to put his teachings into practice. It says, "Oh, they are splendid sentiments, but quite impracticable, you know. It's nice to feel you are on the right side, to say the Lord's Prayer, and all that, but as for translating the teachings of Christ into social action, it can't be done, my dear fellows." And the dear fellows shrug their shoulders and go out for a round of golf. Meanwhile the world is going to pieces because we are afraid of putting Christ's teaching to the test of practical experiment. We are all cowards in this.

Everyone is a coward, and everyone is a hero too. There are different degrees of heroism. One man is quite unperturbed in the midst of physical danger, but trembles like a leaf about carrying out some simple moral issue demanding moral courage. Another man will carry out moral issues demanding fine courage without turning a hair, but if in physical danger would be in a state of funk. We all know these things, and we shrink from facing them. I find it a very salutary practice to look at my faults—and God knows they are legion, so that I sometimes despair of overcoming them—and just confessing them to my Heavenly Father, and at the same time looking frankly at them, and seeing how hideous they are. Sometimes I find they are poor, shrunken, anæmic caricatures of virtues which have been masquerading as fine qualities of soul. It is a very salutary practice, and I can recommend it for its cleansing power. We are the stronger for acknowledging our faults, and one of the great values of confession is that it acts as a soul-cleaner. It may be open to abuse in the hands of interested priests, but I believe it has a distinct psychological value, and if we refuse its use simply because it is abused by some, are we not acting cowardly? We are. In matters of this kind it may be urged that the abuses outweigh the value supposed to accrue. Yet we go to a psycho-analyst and make him our priest, do we not? That is scientific, and has a vogue. Religion is not fashionable. But let us face the thing itself, and acknowledge its virtue, and not lose ourselves in any abuses it may be subject to. Have we not commonsense?

Perhaps one of the truest tests of courage is how we act towards our friends. In all friendships there are bound to be trials and testing times. They weed out the unfit friends. We learn the worth and value of friendship through trial. There comes a time when we find we cannot agree with our friend. He is so imbued with set ideas that he feels he is right, and naturally looks to us for support. We happen to see differently. Now what is one to do? There are two courses open: one to speak and act in a non-committal manner, as Mr. Facing-Both-Ways would; or to frankly point out where we think our friend is wrong. The latter needs courage, but is an act which friendship demands; to act as the former is to be a hypocrite. So we act as a true friend, and say what we think. How our friend receives it will reveal the depth and value of his friendship. If he casts us off, we have discovered he was only a "friend for his own occasion," as the prophet said. A real friend will remain such, no matter what differences arise. He will argue it out, and see whether he might be wrong, or whether his friend might be mistaken in his point of view; and if they cannot agree, he says, "Well, we must agree to differ, and wait until events prove one or the other wrong." Yes, it needs courage to tell a friend he has made a mistake, but we should never shrink from doing so. True friendship is based upon frankness. He will find out one day the worth of honest opinion honestly expressed.

But we are not really cowards—no one is really—though circumstances may arise which may reveal us in that unpleasant light. I find the proof of our courage in the fact that we are always ready to applaud a brave action without feeling envy. As I write, Miss Amy Johnson is battling her way by aeroplane to Australia. We follow her in thought, and mentally shout our bravos! and feel a thrill of pride in the achievement. Why? Because we are made of similar stuff. Circumstances have revealed it in one of our race, and we feel elated and joyous about it. We are all heroes. It but needs the right circumstances to bring out the heroic within us. And is there no pluck in living as so many have to do to-day? Are not the millions of the world's workless, heroes in their patient suffering? The hero of the battlefield is the hero of the peace field acting under different conditions. Yes, the world is full of heroes, and we have only to look into the patient eyes of our neighbours to know it.

Yet we are afraid. We pile up armaments as a monument to our fears. We fear other nations, they fear us. This breeds mistrust and in the end war. And the fear is an illusion, the most colossal lie ever assented to. We may slay this fear and liberate ourselves from its bondage and the weight of taxation it imposes upon us. We can do it if we will create the public opinion which will and can destroy the war mind, with its ridiculous fears and silly inhibitions. Brotherhood is a fact. Shall the illusion of fear slay it? The answer is yours to give, my brethren.



THE HONOURS LIST.

WE note that the Honours list published to commemorate the King's Birthday, contains the name of Captain E. N. Bennett, M.P. for Cardiff, who is awarded a knighthood. Captain Bennett is well known in the ranks of psychical research, and has devoted a good deal of time and attention to the position of mediums under the law. He has been very helpful to the Parliamentary Committee of the S.N.U.

The list also contains the name of Major-General Henry Thuillier, who has been made a K.C.B. Major-General Thuillier was until recently a member of the Glasgow Association of Spiritualists, when, on his retirement from the Command of the 52nd Division of the Territorial Army, he came to reside south of the border.



When you have finished with this copy of "our paper," kindly hand it to a friend.

THROUGH AMERICA.

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

THE rule of Americans is to run everything on a money-making basis. If anything does not pay, scrap it, is the principle, no matter how necessary it may be for public convenience. In this respect the United States is behind European countries, most of which have long realised that the object of Governments should be to serve the people. There are a large number of public services out of which some countries make no cash profit, but they are maintained because of their indirect benefit. Their convenience is justification for their existence.

Matters are not regarded thus in Port Huron, a not unimportant city about fifty miles from Detroit, from which it is cut off in some very important respects the greater part of each day. It is not difficult to appreciate a private railway company deciding to run only one train a day from Port Huron to Detroit, but it is difficult to feel grateful to the local authorities for stopping the street cars because they did not "pay." The result was almost disastrous to me, and doubtless more than one individual has been harassed in a similar way. I had to make Cincinnati in time to conduct a meeting in the evening. This necessitated my getting to Detroit in time to catch the train. There were two ways only by which I could do this: either by hiring a private automobile, or by motor bus. To do this would press me pretty close, but I took the risk, and after working out the muddle occasioned by variation of time which characterises the clocks in different cities and States, I succeeded in arriving just in time for my lecture.

Cincinnati branch of the American Society for Psychical Research is one of the most alive and progressive of that organisation. I lectured and demonstrated for it in 1928, and was pleased to return. There is something very refreshing in being able to depart from the routine imposed on the itinerant lecturer whose main services are confined to Spiritualist churches. This calls for propaganda lectures, and in time threatens to make the most devoted feel stale. There is so much to learn and speak about in Spiritualism and psychic science that it is imperative that one should be given the chance to deal with the more abstruse aspect of the subject. Nothing offers a better opportunity than American branches of the S.P.R. They are much more progressive than the English S.P.R., and are not afraid to express their convictions, even when Spiritualistic.

The second evening of my stay gave me the opportunity of meeting the more influential members of the Society at the dinner they gave in honour of Mrs. Leaf and myself, and during the debate which followed my remarks many interesting points were discussed.

Before leaving Cincinnati I lectured on "The Psychology and Development of Mediumship," afterwards giving demonstrations of psychometry. An unusual feature of this meeting was the presence of three boys of not more than fifteen years of age. It is seldom youngsters are sufficiently interested in psychic subjects to stay to a rather abstruse discourse on mediumship. It is wise that we should not attempt to press the matter on the attention of the growing mind. Let boys and girls approach the study of their own free will. Too many of us have suffered from the ill-effects of the habit of encouraging young people to decide their religious beliefs before they are mentally developed and experienced enough to form a correct opinion. There is nothing to be proud of in making a boy or a girl religious through threats or through an appeal to their sympathies.

No doubt the object of Christians in trying to persuade children to accept their belief is sincere, but sincerity is no proof of truth. The same motive inspires every other conventional religionist. The fear that if children are not compelled to accept a specific religious belief they will grow up with a defective moral sense, has no justification; while to make the fear of hell the driving force is reprehensible.

Christianity never was very intelligent on psychological matters. Few religions can have been farther from a correct understanding of human nature. Among its terrible

the belief that boys and girls are so inherently sinful that they must be coerced into the path of righteousness by spiritual threats. History has shown that firm adherence to religion has not made believers over-honest and over-just. Indeed, progress has been much more rapid as mankind has become less religious in the orthodox sense. Progress is mainly indebted to secularism; religion will long be remembered for its deleterious influence on the advancement of the race. Spiritualists are in an enviable position, since they are without fear of the consequences of unbelief. That children do not believe in spirit return is no guarantee that they will suffer in the hereafter any form of punishment.

"A MONUMENT AGAINST WAR."

Except for two meetings in New York, my work in U.S.A. on this visit had drawn to a close when Mrs. Leaf and I said farewell to Cincinnati. Our desire to see as much of the country as we could determined that we should see Washington, and we took an unusual route for the purpose, passing through Kentucky, West Virginia, and Virginia. We were glad we did, as here was some of the most charming scenery we had seen in an altogether wonderful country. The potentialities of America are incalculable. One wonders what will happen when all the various races which now compose its population become assimilated, and there develops a real nation!

Washington we found as beautiful as we had been led to expect. The Capitol will long live in our memories for its magnificence and for the intense interest Americans take in it. It was a veritable hive of sightseers, among them being thousands of High School children.

Arlington Cemetery is a monument against war. It would be a splendid thing if every country had such an institution showing the ravages of war. He must be very insensitive who can gaze without sorrow upon those serried rows of tombstones marking the last resting place of heroes who have fallen for their country. All was so severe, simple and silent. Thousands of unpretentious, unwritten epitaphs were there, saying mutely that here lies hundreds of men who died in the Civil War, and here hundreds that gave their all in the Spanish War, and thousands that gave theirs in the Great War. One wonders what might have been, had they lived.

We paid homage to the great Lincoln by admiring the wonderful monument a grateful nation has erected to his memory. Especially gratifying was it to us when we remembered that he knew of and believed in spirit return. It will never be known how much America owes to Spiritualism through Lincoln. It is fitting that his memorial faces that of Washington, the father of the country.

My last Sunday public meeting was in the Hotel Astor, where the Spiritual and Ethical Society, an organisation that I have now worked often with and among its members claim many dear friends. Mrs. Helen Wells is erecting for herself a splendid memorial by making this society one of the best in all America.

No finish to nine months' missioning could have been more satisfactory than mine. I ended it by lecturing and demonstrating for "The Annette Levy Memorial Spiritualist Center," Brooklyn, New York. In the words of the prospectus, this center "has been organised for the purpose of spreading the facts of Spiritualism, and the progress made in psychical research. The Center is non-sectarian, and its main object is to reach the Jewish people."

I had something to do with bringing Mr. and Mrs. Levy, the founders of this institution, to the realisation of the value of Spiritualism. I remember Mrs. Levy, a broken-hearted mother, whose bairn, a fine, beautiful girl of eighteen, full of the joy of life and zest of living, had been stricken by a fell and mysterious disease for which medicine had no remedy. The mother and father saw her pass inevitably away—whither? Religion had no adequate answer, and for Spiritualism they would still have been crying to the aid for their beloved child.

Through Spiritualism she came back to them, and, as with so many others, healed the wound as far as that could be achieved. The spirit of this girl literally smiled through, and the result was to bring back happiness to sorrowing

hearts. As a token of their appreciation of the Cause that did them so much good, Mr. and Mrs. Levy have established their Center, taking the glad tidings to all who are interested.

One feature of this Center is its scientific attitude. The object of the promoters is to show the people that there is science as well as ethics and religion in Spiritualism, thus combining something of psychical research with Spiritualism. In the end this is an inevitable combination. May the good work go on!

PSYCHIC STUDIES.

CONSOLATION.

BY DOROTHY AGNES.

THE curtains were drawn closely, and a glowing fire lit up the room. We sat silently, waiting for our loved one to come near to us, and the atmosphere was of peaceful calmness. A gentle knock sounded upon the deep stillness, yet it vibrated with an undefined power. We knew the one for whom we were waiting had got through from the higher realms of Summerland.

A misty luminance appeared in a far corner nearest to the curtained window, at first transparent, then becoming more opaque. The ether became a living essence of joy, permeating everywhere. Material things which for ever weigh us down were entirely forgotten, and we were uplifted for a time to a greater realisation of the wonders that exist in our midst.

The misty luminance gradually spread in rays of light towards us, and a form became visible. It was such a vision of loveliness and angelic beauty that our hearts throbbed quickly with inexpressible bliss. A soft scented breeze blew lightly around us, and music sounded faintly as though from a far distance.

Slowly the outlined graceful form faded, and only left a dim halo of light, but we were conscious that a message had been left of love and consolation from this fair angel of happiness which will live in our memories for ever.

ON MEDIUMSHIP.

IT HAS been said that the "Bible is like a sea in which a lion may drown, and in which a lamb may swim."

This quotation is also applicable to the development of mediumship. Once within the sacred walls of Spiritualism, there comes a great love of truth, with its emotional and enthralling sense of contact with the other side; the feeling of protection; the knowledge of promptings from spirit helpers; the power it gives to love, the thought of others. Having accepted this high ideal, there comes instinctively the desire to help propagate and hand down to posterity a knowledge of the fact of survival, to encourage others; to get into personal touch with loved ones whom, under the influence of orthodoxy, they thought were sleeping until the last trump.

Naturally, one turns to the development of mediumship. Everyone possesses some mediumistic phase to a greater or less degree. Clairvoyance, clairaudience, healing, inspiration, trance, and so on.

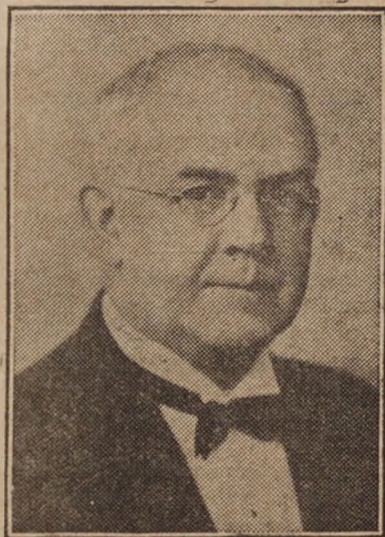
To develop these gifts it is wise to join a circle, and to sit for the highest and best. If we cultivate patience and perseverance the spirit helpers will never fail us. The process may often be long, but great compensation and joy await in the communionship of spirit friends.

The potentialities of mediumship are incalculable. Let us not get impatient. Let us not despair or think we can be of little use to the movement. Quite suddenly there may be felt the touch of a vanished hand, the whisper of a loved one's voice, the inspiration to speak some sacred truth. Or we may receive psychic impressions, as Mr. Horace Leaf has explained in his book, "The Psychology and Development of Mediumship." Time, effort, and confidence are always valuable qualities, and in most cases lead to success.—MRS. BLACK HILL.

HANDS ACROSS THE SEA!

REV. W. J. ERWOOD'S VISIT TO EUROPE.

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



THE Rev. W. J. Erwood's forthcoming visit to Europe has already assumed international importance. The Spiritualists' National Union has undertaken to invite him to labour under its auspices, and special arrangements for this are in progress, while invitations have come in from Denmark and Sweden.

This is a fitting development, in view of the importance of our distinguished co-worker, who is one of the best and most experienced of American Spiritualists. In addition to being a splendid public and private medium, Mr. Erwood has a real message for European Spiritualists, which he is able to deliver with all the conviction and charm of an experienced lecturer and cultured gentleman. He will do much to draw our American cousins towards us and towards our Continental friends.

The Rev. W. J. Erwood is a Union man, with the backing of one of the most powerful Spiritualist organisations in the world behind him, one which is loath to release him for even a few months from the tremendous territory in which he, as "Missionary at Large" for the National Spiritualist Association of the United States of America, works.

The President of the National Spiritualist Association, U.S.A., has kindly forwarded the following communication as a recommendation of his old friend, who has stood side by side with him in a most gallant fight for Spiritualism during the last thirty years.

MY DEAR MR. LEAF.

This letter is written for the purpose of introducing more intimately the Rev. W. J. Erwood, whom you had the pleasure of meeting at the recent mid-Winter Mass Meeting of the State Spiritualist Association of Minnesota.

Rev. Erwood is an ordained minister of the National Spiritualist Association of U.S.A., and for several years has been appointed General Missionary for that organisation. He is well versed in the philosophy and religion of Spiritualism, and is well qualified to teach both of them as accepted by the National Spiritualist Association.

He is a most pleasing speaker, logical and convincing. It is a pleasure to state that his psychic demonstrations are clear, evidential, and convincing, such as will attract the favourable attention of the critical mind.

In addition to the above, Mr. Erwood has received the degree of Doctor of Neuropathy, having held the Chair of Psychology and Mental Therapeutics in the American College of Neuropathy in the City of Philadelphia, Pennsylvania. He has also received the

title of Doctor of Oratory from Neff College, Philadelphia. It is with pleasure that I recommend a gentleman, as we are assured that he will do full justice to our most valued Cause of Spiritualism, who ever called upon to champion it.

Most sincerely and cordially yours,

JOS. P. WHITWELL.

President, National Spiritualist Association, U.S.A. This high recommendation is in strict harmony with my own opinion, after I had heard the Rev. W. J. Erwood lecture and demonstrate several times before large audiences.

As I am acting as Honorary Secretary for Mr. Erwood the S.N.U. have left all appointments outside of the operations of that body to me. I shall, therefore, be pleased to deal with any communications concerning the Rev. Erwood's visit, which should be addressed to me at 41, Woburne Gardens, Bayswater, London, W.2.

Mr. Erwood is due to arrive in England on January 1st, 1931.

—*—

"NOT A SPIRITUALIST."

OUR readers will be familiar with the name of the Rev. C. F. Spurr in association with Spiritualism. He has investigated the subject, and been completely satisfied that the conclusions of Spiritualism are correct.

Writing in the May "Harbinger of Light" (Australia) the Editor says: "He seldom writes or speaks on the subject without, quite unnecessarily, going out of his way to explain—'I AM NOT A SPIRITUALIST.' The remark implies that to be a Spiritualist is to be something of which one should feel ashamed. And it is because of that implication that we resent it. What, after all, is a Spiritualist? Precisely defined, it means one who believes in the existence of a spiritual world and the possibility, under certain prescribed conditions, of communicating with the denizens of that world. In a pamphlet entitled 'Spiritualism—Some Straight Questions and Some Direct Answers,' Sir Arthur Conan Doyle gives the definition:

"Question: What is a Spiritualist?"

"Answer: One who believes that death makes no change in personality, and that communication under proper conditions is still possible.

"Why this never-failing disclaimer of Mr. Spurr adds the Editor. "Is it not tantamount to saying: 'I believe in the Christ and His miracles, you know—but I am not a Christian.'"

—*—

THE PROSECUTION OF MEDIUMS.

MUCH excitement was created in Chicago when President C. A. Burgess appeared in the Desplaines Street Court to protest against the arrest of accredited mediums, since the "Progressive Thinker" (America).

President Burgess called attention to the section of the Act relating to Fortune-Telling, which reads as follows:

"Provided: That the provisions of this Act shall not be construed to include, prohibit or interfere with the exercise of the spiritual functions or offices of any priest, minister or accredited representative of any religion; and provided further the provisions of this Act shall not be construed to include or refer to the practice of the belief known as Spiritualism or to any attempted communication with the spirit world by or through so-called mediums."

The result of the strong protest made by President Burgess was that the hearing of the cases was put off until May 27th, for the purpose of testing the validity of the statute.

The contention is that no medium has a right to charge for sittings. This is absurd. Priests who administer advice and counsel take money for services as do ministers of any religion. All Illinois accredited mediums are sponsored by the Chicago Spiritualist League and the Illinois State Spiritualist Association, and the executive boards of both will back the mediums to the hilt. Mediums are accredited as associate ministers under the Constitution and By-Laws of the various State Associations and the N.S.A.

S.N.U. EDUCATION COMMITTEE.

NATIONAL SPIRITUALIST COLLEGE & NATIONAL
EDUCATION SCHEME—GRADUATE SECTION.

Results of Examinations held in March, 1930, by the S.N.U.
Education Committee (in Alphabetical Order of "Towns").

INTERMEDIATE GRADE.

Candidate	Town	Total	Class
George Searle.....	Clapham	198	First
John M. Stewart	Croydon	242	Hons.
Henry Barnes	Laisterdyke	273	Dist.
Storey Paling	Nottingham	293	Dist.
May Paling	Nottingham	222	First
Wah Hiseock	Plaistow	226	Hons.
Walter Wilkins	Reading	233	Hons.
Edwin E. Phillips.....	"The	243	Hons.
Arrothy M. Howe	Spiritualist	235	Hons.
Edwin H. Bates	Students'	226	Hons.
W. Leslie Mickels	Alliance "	215	First
Victor Orchard	Toronto	235	Hons.
Francis Day	Winnington	246	Hons.
Albert Phillips	Winnington	236	Hons.
Edward Saunders	Winnington	193	First

The above have passed, and are now eligible for the
Subsidiary Grade.

Entered, 24. Sat, 19. Passed, 15. Failed, 4.

SUBSIDIARY GRADE.

Edith M. Shaw.....	Bradford	219	First
Alfred Reynolds	Gateshead	247	Hons.
Ernest E. Allen	Hucknall	237	Hons.
Margaret M. Barber	Little Ilford	204	First
Malcolm W. Marks	Newton Hth	233	Hons.
Edward Nellist	Middlesbro'	262	Hons.
William E. Webb	Plaistow	218	First
Edwin J. Raven	Plaistow	186	First
Henry C. Guy	Southampton	248	Hons.

The above have passed, and are now eligible for the
Final Grade.

Entered, 10. Sat, 10. Passed, 9. Failed, 1.

FINAL GRADE.

Margaret E. Lawton	Barrow	271	Dist.
Elizabeth F. Lawton	Barrow	271	Dist.
Mary Griffiths	Barrow	189	First
Daniel Griffiths	Barrow	185	First
Edmund Thompson	Lancaster	235	Hons.
William G. Giles	Plaistow	207	First
Arthur Bruce	Rotherham	272	Dist.
Benjamin Partington	Stretford	184	First

The above have passed, and all who gained Honours
Distinction are eligible to apply for the Graduate
(S.N.S.C.) Degree of the College.

Entered, 8. Sat, 8. Passed, 8. Failed, 0.

ELEANOR PALING, S.N.U. Education Sec.

All enquiries concerning the S.N.U. Education Scheme
and its Examinations to be sent to the Secretary, Mrs. E.
Paling, "Lucknow," Muriel Road, Beeston, Notts. Please
send a stamped addressed envelope (large enough to hold
what you ask for) for reply.

All enquiries concerning the National Spiritualist Col-
lege to be sent to the College Secretary, Mr. A. T. Connor,
12, Claremont Road, Forest Gate, London, E.7.

—*—

A NEW CHURCH.—The "Herne Bay Press" devotes
considerable publicity to the recent opening of a local
Spiritualist church which is situated in Beltinge Road. Miss
Eva Clark was the speaker on the occasion, and the crowded
hall followed her with deep interest. Her subsequent clair-
voyance is very sympathetically described, and although
most of those who attended the meeting knew nothing
whatever of Spiritualism, the reporter gives the impression
that the new society is already assured of success, and will
be before long firmly established in the district.

"BEYOND PHYSICS."*

SIR OLIVER LODGE'S NEW BOOK.

THIS is a work that takes quite a new stand relative to
the nature of life and mind, and the great problem of their
survival beyond the dissolution of the material body. It
is a little volume packed with weighty considerations both
as to the constitution of the material universe itself and as
to the immanent higher states of being which control and
yet extend beyond what physicists generally regard as
Nature.

It is well known how thoroughly Sir Oliver has inves-
tigated psychical phenomena and that with the consequence
of satisfying himself both as to the reality of the phe-
nomena and also as to the validity of the evidence which
they present on the great question of survival.

In this work he ventures into the sacred realm of the
physicists themselves, and engages to discover in the mathe-
matics of Relativity itself a basis on which to rest infer-
ences of high importance where he endeavours to prove that
life and mind are not dependent for existence on material
organisms, but only for their manifestation in space and
time, especially in space.

Physicists themselves have revolutionised our ideas
as to the nature of space. Space is not a void or mere
emptiness, but is replete as the storehouse of energy; and
matter is revealed by common consent to be nothing more
than one of the many forms of energy, and these in all their
aspects are but modes of positive and negative electricity.
Sir Oliver, with masterly simplicity, displays for the ordi-
nary reader the latest achievements of mathematical or
metrical researchers of the world. Leaving on one side
biological researches for the time being, as well as philo-
sophical and theological considerations, but considering
only the mathematical, he finds a new basis for life and
mind as essentials independent of their vehicles in organised
matter.

He confines the word MATTER not merely to something
of which we are aware by virtue of the organs of the body,
but always as the product of protons and electrons con-
stituting atoms; whilst the electrons and the protons
themselves and all other energies found independently in
space he calls "physical." He thus agrees with pretty well
all physicists in regarding space as the "storehouse" of
energy. The living body itself really is something more
physical than material.

It is instructive to note the different stand he takes as
compared with Eddington. Eddington admits that the
discovery of the quantum has upset the old materialistic
idea of strict causality of the older school of physicists.
There is something like "mind stuff" in the composition
of the atom; and he makes a handsome present of this to
the theologians and the free willists. Eddington also goes
so far as to credit the human consciousness as possessing
other departments than those subject to mere mathematical
examination, and that these *su' generis* are things on which
philosophy, and even theology, can be erected. But he
strenuously demurs from taking these into account from
the point of view of strict science. In fact, he warns
philosophers and theologians from taking into account
the metrical investigations of himself and others, and that
if they do they do so, at their own risk.

The reader should take notice of Sir Oliver's quota-
tions from Eddington, and also those from Whitehead, C.
S. Myers, Waterson, and others, where he finds ground for
differing from Eddington's position.

Moreover, he shows how Eddington seems to cherish
dislike to psychical research and supernormal phenomena
generally.

On the strength of these phenomena Sir Oliver deliber-
ately takes the risk, and, in fact, the whole of this wonderful
little volume consists in taking that risk.

Now my difficulty as a reviewer begins, and that is
to state in a few words the wonderful position that this

*"Beyond Physics, or the Idealisation of Physics." By Sir
Oliver Lodge. Geo. Allen & Unwin. 5/-.

brave investigator takes. He endeavours to prove on the very ground of the mathematical deductions of men like Bohr, Schrödinger, De Broglie, G. P. Thomson, and his father, J. J. Thomson, and others have discovered, namely, that there is in the ether or space (call it what you will), not merely the velocity of light, called "c," and the "u" velocity, or the speed of group waves producing energy slower than light (shown at various rates from 0 towards 90 degrees in his illuminating diagram on page 142), which constitute and form matter; but there are also "form waves" symbolised by "v," which are the inherent elements of motion in the ether.

These "v" waves are the velocity "quicker than light" discoverable in an electric field. These he calls "form waves," and they emit no energy, but they control; yet they form the "group waves" which constitute the electron. In themselves as essential whirligigs in the ether, although they possess inconceivable energy, yet they emit no energy until they group into an electron, and as such they are the cause of all the energies of the physical universe.

Now, these "form waves" control the "group waves" of the electron, and possess an internal energy which may be considered the essence of space or ether, and possess a speed in themselves comparable to thought or mind activity. We know nothing of them through the senses, or what might be termed matter; but inwardly in our own depths we are aware of them as mind, or thought activity.

On p. 103 Sir Oliver mentions Eddington on what is called "entropy," what might be called dissipation of heat form of energy which has relation to time. When heat passes from one body to another there is an irrecoverable loss unless intelligence or mind steps in and saves some of it in time. "By suitable devices entropy can be kept constant, and in that case the operation is reversible." Mind is the only power that makes these "suitable devices." In the face of entropy, mind is the only builder, but a perverted mind destroys. Here we have the element of control coming in, and the function of mind in the universe is to build or destroy, or to allow entropy to do its work of oozing into unavailable forms of energy. I am sorry I cannot enlarge on this, as it seems to sum up the real function of mind that creates a cosmos out of chaos wherein we find the significance of effort and of real moral values.—REV. GEORGE COLE, D.N.U.

* "THE DRAMA OF EUROPE." *

REVIEWED BY SIR ARTHUR CONAN DOYLE.

I CAN remember in the days of my youth being deeply affected by a book, "The Martyrdom of Man," by Winwood Reade. In this volume the author takes a broad birdseye view of human history, and then focusses it all upon some particular point which he desires to illustrate. The effect was very great, and something of the same effect is produced by Stanley De Brath's "Drama of Europe." The author is clearly a man of wide knowledge, as conversant with modern science as with ancient history, and his sweeping glance takes in the whole range of human activities, concentrating the lesson to be drawn from them upon the one all-important question as to what our destiny upon this planet may be. He traces the rise and fall of great empires, showing how, in every case, moral causes were at the root of the disaster, and he then applies the whole accumulated force of his statement to the contemplation of the state of Europe to-day. It is a tremendous argument with a vital conclusion, and no book of our time is more deserving of consideration. The command of detail which the author possesses, and with which he adorns and illustrates his broader conclusions is very remarkable.

The general thesis emerges that man's intellectual and inventive powers have far outgrown his moral sense and that

* "The Drama of Europe." By S. De Brath, M.Inst.C.E. Stockwell (London). 7/6.

some entirely new religious impulse is needed in order to redress the balance. So long as the human mind is clever enough to invent lethal contrivances, including the most deadly poisons, and so long as human morality is not sufficiently strong to restrain the use of such contrivances, then just so long Europe, and the world generally, is in deadly danger. The unbalanced ingenuity of man will lead to the utter destruction of civilisation, which has already been badly shaken by the last outburst of unrestrained destructive invention. The precipice gapes in front of mankind. A few more steps and he is lost.

Mr. De Brath shows that the spirit which gives life to the world uses an invariable law to weed out those communities which place themselves in opposition to his method. If man would see that every act in the European drama is the inevitable consequence of the preceding moral situation, we might hope for a new outlook directing us upon safer paths. No book of recent years has borne a more cogent message.

NEWSY NOTES.

"MARGERY" IN LONDON.

Readers will remember the remarkable interest aroused in December last when "Margery," the famous physical medium, visited England for a brief sojourn. Her arrival, following closely upon that of Rudi Schneider, caused some sensation in the press, and various offers were made to "Margery" to conduct newspaper seances. She very wisely refused. In the June "Psychic Research," published by the American S.P.R., details are, however, recorded by Dr. L. R. G. Crandon of the phenomena which occurred at several private test seances which "Margery" held when in London. Many noted investigators were present, and some startling phenomena occurred. Dr. Crandon refers to the seances as "elementary," although he adds "The London experiments were satisfactory to the 'Margery' Group. They were carried out before strangers in a strange country. Neither these conditions nor the alleged austerity of the S.P.R. Laboratory seemed to suppress the phenomena or the elf-like and sometimes rough humour of the Canadian, 'Walter.'" "Walter" is "Margery's" guide, whilst the seances were held at the S.P.R. headquarters.

COGNITIONS AND LEVITATIONS.

The first sitting evidenced plenty of "Walter's" lively and pointed humour. "Margery" quickly went under control, and after "Walter" had originated a Limerick concerning Lord Charles Hope, one of the sitters, a basket was passed round in the dark, in which personal objects were placed. When it was put on the table "Walter" correctly described the different contents. All of those present agreed that no one could have recognised the objects in the basket by the only illumination—a faint red light on the stenographer's table. Levitation was also in evidence, a luminous doughnut which had been placed on the table, being brought down to the floor and up to the level of the table again. This was repeated several times. Dr. Crandon describing its movements as similar to those of "a crazy firefly." "Margery" was thoroughly searched before the seance, and whilst the circle was in progress was securely bound, whilst Dr. Crandon was also kept under close observation.

THUMB PRINTS.

A second sitting was held on the following day, when "Walter" suggested that they should try to obtain some finger prints. According to the report of this seance "Walter" worked strenuously throughout, and endeavoured, in addition to presenting two of his own thumb prints, to produce one of a lady who had recently passed over. "There will be found," he said, "a print which has been taken before the death of this lady, to compare with the print which I promise to provide, and the knowledge of this will come through a subjective medium." A pro-

ditional attempt to secure this thumb print was subsequently made, without success. At the next sitting, however, the experiment, under strict test conditions, was carried out with great success, an entirely new print being obtained. Up to date "Margery" has obtained 124 impressions of the same identical thumb, in addition to 17 other "strange" prints. Reviewing the experiments, Dr. Brandon says, "The occurrence and supernormal quality of the physical phenomena are established. No other science with so many data has ever waited so long without an attempt at evaluation. Seven years in the "Margery" circle, with its constant progress, makes further repetition of elementary experiments, such as those at the S.P.R., were reported, unnecessary." The sittings may, however, be regarded as having been, under the circumstances, eminently successful, and must have surprised several of those who took part.

MORE PHYSICAL PHENOMENA.

Some months ago I described the phenomena reported to be taking place through the instrumentality of Nino Pecoraro, an Italian medium. "The Psychic World" (Philadelphia) to hand states that more progress has been made, and reviews a remarkable seance which was held with the medium in Philadelphia in May. After having been searched, and adorned in clothes furnished by a committee selected from those present, Pecoraro's hands were secured in a thick pair of fingerless gloves, which were pinned to the sleeves of his shirt. His ankles, wrists, and body were tied to a chair, the cords being secured by surgical tape, and sealed. Pecoraro was then placed in a wire mesh cage, which completely covered him, and all of those who were present at this particular sitting agreed that it was physically impossible for the medium to effect his own release, whilst the cage ruled out the possibility of any co-operation with a confederate. Finally, a black curtain was spread over the cage, covering it in its entirety.

POWERFUL MANIFESTATIONS.

About a foot away from the cage a piano stool, weighing about seven pounds, was placed by the sitters. On this were placed various objects for possible manipulation. The trumpet was knocked from the stool three or four times, and the stool was itself twice violently upset. A toy bugle and bell were brought inside the cage, and later accompanied the music. One of the sitters requested the controlling entity to shake hands with him, and after some singing he exclaimed, "I feel a distinct solid pressure upon my hand." Other sitters also shook hands with the spirit, and all claimed to have observed the materialisation, some seeing as far as the wrist, and a few stating that they have even seen the elbow. One sitter said, "The hand was much bigger than Pecoraro's, and was bloodlessly white." Two pieces of blank paper had been placed upon the stool prior to the commencement of the circle, and these in turn left their places and crept up the curtain in front of the cage, and, having reached the top, fell again to the floor. The toy bell, which had found its way into the cage, later came hurtling out again, despite the fact that the opening in the meshes of the cage was one inch in diameter, whilst the toy measured three. It is interesting to note that the control of Pecoraro purports to be Eusapia Palladino, also an Italian, who whilst on earth was a much-discussed physical medium.

ENGLAND IS FORTUNATE!

It is not generally known that physical phenomena, comparing favourably with those described above, are at the moment being obtained by a London medium, one of whose seances was recently reported in this paper. At this circle no fewer than eight spirits manifested, three of whom were fully materialised. Two illuminated trumpets were at one period in the air together, different spirits using them and speaking to the sitters. I think that before long we shall have a return to the physical phenomena obtained in the old days, as even now it appears to be again on the increase. Their importance never seems to be adequately realised

by the average Spiritualist, though they constitute the greatest scientific discoveries within recent years. It is phenomena of this type which leave doubt about the reality of survival entirely out of the question. They have done more than anything else in bringing scientific minds to our side.

"AN UNPALATABLE FACT."

I see that Mr. John Monger, in our last issue, took me to task on a paragraph which appeared in a former number and which was headed "An Unpalatable Fact." Mr. Monger says: "'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 creeds.' This, by some mental astigmatism, appears to him as 'an unpalatable fact.' If true, I should speak of it as glorious. . . ." Mr. Monger appears to have misunderstood the sequence of the paragraph, for I quite agree that one of Spiritualism's greatest works has been its vital contribution to other religious systems. What I did refer to as "unpalatable" was the fact that "There are more Spiritualists to-day than ever there were before in history, but many of them do not know of the existence of a national organisation, and therefore do nothing to support it." This is not only "unpalatable," but, as one opposing reader has gone out of his way to cynically suggest, is "very difficult to swallow." It speaks of great weakness somewhere, which, in the interests of the Spiritualist movement, constitutes the purest channel for spirit communication, and therefore in the interests of the other side itself, should be immediately remedied. Consolidation makes for progress, but isolation can only spell decay.

OBSERVER.

YORKSHIRE DISTRICT COUNCIL.

THE quarterly conference was held on Saturday, June 14th, at the N. S. Church, Highfield Road, Idle, Bradford. Mr. Wilson took the chair at 3-30 prompt, and there were present 4 officers, 4 E.C., 22 delegates, and 6 associates, making a total of 36. The proceedings opened with invocation by Mr. Gush, followed by ten minutes' spirit communion, during which several recognised descriptions of spirit friends were given. Mrs. Marshall, of the Idle Church, and Mr. Williamson, on behalf of Bradford district, gave the Council a cordial welcome, and Mr. Wilson suitably replied. Silent tribute was paid to the following arisen friends: Mr. Mitchell (Parkgate), Mrs. Copley (Sowerby Bridge), and Mrs. Baker (Idle). The minutes of the last meeting having been accepted as a true record, we proceeded to deal with correspondence, and arising out of this there was discussed the Bradford district objection to the removal of S.N.U. officers to London, law governing whist drives in churches, S.N.U. Diaries, that the D.C.'s send their orders for same through the Y.D.C. secretary. In the report stage there was the S.D.C. rally, E.C. recommendations, and S.N.U. E.C. report given by Mr. Williamson. In open business the S.N.U. notices of motion, etc., for forthcoming annual conference were discussed and decided upon. About 40 partook of tea, and at the close of the conference at 8-30 the President thanked the friends of the Idle Church for their kindness.

AN INTERESTING BOOK.—Messrs. Ernest Benn Ltd. announce the publication at an early date of "My Memoirs," by Sir Frank Benson, which will be looked forward to with eagerness by the many admirers of the great Shakespearean actor. Sir Frank has made Shakespeares dramas familiar to thousands of playgoers, and has trained many of our leading actors and actresses. He is an engaging writer, and a thorough Spiritualist, and we shall look forward to his volume of memoirs, for they are sure to be found highly interesting.

FOUNDED NOVEMBER 18th, 1887.

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FRIDAY, JUNE 27, 1930.

THAT QUESTION OF PERSONALITY!

A GREAT DEAL of obfuscation still clusters round the idea of God, and our correspondence bag shows that a recent article by Mr. W. H. Evans appears to have merely added to the confusion. Careful reading of such a work as Grant Allen's "Evolution of the Idea of God" could clear much of the ground, for it must not be forgotten that we are the inheritors of the ideas of the ages; and because man has had many conceptions (sometimes apparently contradictory) there is a tendency to mix these conceptions, and take no note of the racial experience upon which they have been founded. Mr. Evans suggests, for instance, that in accepting the principle of the Fatherhood of God men declare their acceptance of anthropomorphism. We think the statement quite untrue. The acceptance of such a principle does not NECESSARILY imply a conception of an anthropomorphic God at all, though it MAY do in the case of people with limited vision. In order to gain some understanding of the universe, and our relation to it, it becomes essential to postulate an Ultimate or an Absolute, but to make such a postulate does not imply that we know anything about it. For instance, it is generally accepted to-day that there is such a thing as progressive development. If there is progress there must be progress towards something and away from something, and if man has no idea as to the ultimate destination of the individual who is progressing, then in order to define progress at all it becomes necessary to compute a goal from the direction of the progress. This does not at all imply that we know anything about such destination. The theory of evolution is generally accepted by all thinking men to-day. We have evolved from something. No one knows what. We are evolving to something. No one knows what, but in order to express evolution in terms at all it is necessary to create hypothesis concerning the backward and forward aspects of evolution.

The difficulty and the danger with systems of religion in the past is that it has presumed that it knows something of God. In other words, it has made God in its own image. To put it in other terms, it has made its postulate of what God may be into a concrete reality. Now, if Deity is absolute and infinite as a postulate, then it is perfectly clear that man who endeavours to understand him is neither infinite nor absolute, and we are face to face with the age-old problem that conceptions of infinitude cannot be fitted into the compass of the finite mind. Thus, on the face of it, philosophy shows that God in any full, complete, or absolute state cannot be understood, and it is even doubtful as to how far the presence of Deity can be cognised at all. Modern investigation (and particularly psychic investigation) is throwing more light on the problem than has ever previously been thrown. Let us consider man, with whom we CAN be brought into contact, and whom we may presumably hope to understand. The personality and conscious-

ness of man is that part of a potential whole or unity which has emerged and come into manifestation. A. J. Davis wisely, and we think truly, says: "The child is the repository of infinite possibilities." We know that part of the child which has manifested, but we know nothing of the infinitude of the possibilities which have not yet manifested. We know, for instance, that the child may presently manifest as a father, but that is not the only potentiality of the child. Neither is it the final manifestation of the child. Every man has a variety of aspects. If I meet Mr. Jones in business, I know him as a business man, and I allude to him as Mr. Jones, the business man. His children allude to him as father: their special aspect is the fatherhood of Mr. Jones, but he does not cease to become a business man because someone sees him in the aspect of a father. Someone else meets him on the cricket field or the football field, and knows him as Mr. Jones, the athlete, but that does not prevent others from knowing him as a business man or as a father, and so one may argue ad infinitum.

The difficulty which Mr. Evans is dealing with is that he talks about the Fatherhood of God as though it was a definition of God, when really it is intended to be nothing more than a term of the relationship which exists between God and us (as the creatures of His Providence). The infinite must be infinite in an infinite number of ways. We might say that no one knows the possibilities or potentialities of a single individual we meet on this earth. Part of us manifests as personality, but because we know men as persons that is no reason why they are not something more than persons, or even something other than persons. Speaking personally, we believe that the present stage of human personality is but a temporary phase of man's development, and by no means a stabilised and final attainment of man. F. W. H. Myers, Sir Oliver Lodge, and others have put forward the idea that the whole of the consciousness which is manifesting as "me" is but a FRAGMENT of my real self. That fragment might manifest as a father, as a business man, as an athlete, as a statesman, or in a thousand different forms, but to concentrate upon any one of these forms does not cancel out the remainder. Therefore, if an individual speaks of "the Fatherhood of God" he surely does not intend to imply that the only manifestation of Deity is Fatherhood. He really means that it is that fragmentary, partial, and almost infinitesimal manifestation of God which most appeals to him. One might even divide personality into passions and attributes, as primitive man continuously did. He saw God, not as a loving father, but as a vengeful tyrant who visited "the sins of the parents upon the children"—a phase of His manifestation which still continues despite the idea held by some people that it is unjust. Hence, the primitive man had an idea of a vengeful God. Pastoral and agricultural nations conceived God as the God of crops and herds (the God of Cain and Abel, for instance), while others might conceive him in the terms of Abraham, Isaac, and Jacob, as the God who favoured a certain race. But surely God is all these things, if one may judge by the manifestation of phenomena which we see operating through all life.

If Deity is absolute and fills the whole universe, then everything which is in the universe is a manifestation of Him, and since as the result of the operation of law, personality has come into being, it must be true that God is personality, or, to put it more correctly, personality is contained within God. We cannot see any difficulty in the matter at all. If Deity is infinite, Deity contains all things, and may make Himself manifest in any particular phase of his content. If it be admitted that the infinite cannot be understood by the finite, then the position is that it may be possible to APPREHEND the existence of God, even while we do not COMPREHEND the fullness of God. Just as a man may apprehend that a motor car is approaching, while not having the slightest idea of its mechanism or the mechanics involved. As soon, however, as we remember that all things are included in the infinite, and that the infinite may be apprehended in part, then we are led to the conclusion that the individual man apprehends only that part of the infinite to which he is adjusted to respond. In a word, we only see that which we are fitted to see, and the fullness of

the infinite may be increasingly appreciated in proportion as we expand our own consciousness and ability to respond to its existence. Light does not exist to a blind man. The very air we breathe is emptiness to our ordinary vision. It is only when the chemist gets to work that we find that every square inch of what we call air is substantial and real, and is filled with life, but the primitive savage had no idea of any such thing. Invisible gases may steal away man's senses. Gases which can neither be heard nor felt, nor seen, nor smelt; but the chemist reveals their existence, while to the ordinary man they are not apprehended.

So we think it must be with Deity. There are certain phases of Deity which are within the compass of our apprehension, but there must be greater phases of Deity which we know nothing of. We should, however, be quite unwise if we dethroned the idea we CAN conceive because of our inability to conceive the whole.

Speaking again personally, we are quite prepared to accept the personality of God. We are quite prepared to exercise our power of appeal to that God, and our course of action is justified by the fact that we do get a response. Hence, it can be said of the idea of the Fatherhood of God "that it works." That is all that is necessary as verification, but we also conceive with equal clarity and equal tenacity that God is greater than fatherhood, and greater than personality, and our acceptance of the greater idea does not at all nullify our belief in the lesser aspect. Personality at most is really a mask which exhibits an outer manifestation, whilst hiding the internal reality. If there are men, and we agree there are, who are incapable of seeing behind the mask of personality, to the greater cosmic power hidden therein, then who are we to grumble at their acceptance of what they can see, and feel, and respond to. Our only complaint is when they strive to make their limitations absolute, and thereby fetter the freedom of those with larger vision than themselves. It is always true that every man is conscious of only that which his mind can receive, and that which his mind cannot receive is infinitely greater than that which is received. We are simply the victims of the ancient tradition that man can know what God is. Philosophically it is true that man can apprehend the phases of manifestation of the infinite, but of the infinite as a whole he can have no conception. It is just the struggle between absolutism and relativism, both of which are eternally true, and will remain eternally true, despite apparent contradictions. Let it not be forgotten that he who is the greatest ideal of the Western nations was not only able to say, "I and my father are one," but was also able to say, "My father is greater than I." Both statements are eternally true, and do not involve any contradiction.

CURRENT TOPICS.

Mr. Hannen Swaffer continues his series of interesting articles in "Everybody's Weekly." We are pleased to see that he takes up the defence of Spiritualists

along the familiar lines of attack. Mr. Swaffer says: "Spiritualism causes lunacy, clergymen and doctors sometimes declare. They make that statement now they can no longer deny the phenomena. The real answer to that is that of all professions, clergymen contribute a larger proportion of lunatics than any other calling, while doctors come second on the list. Cases of lunacy caused by Spiritualism are almost unknown, as far as the official figures are concerned. Yet religious mania caused by over-zealousness on the part of orthodox Christians, is common. Spiritualism is an antidote to that." Mr. Swaffer's points have been made many times, but they cannot be too often reiterated. Unfortunately, people get hold of mis-statements, and, failing to see the contradiction offered, keep ignorantly repeating them.

Mr. Swaffer says: "Thousands of clergymen all over England know that Spiritualism is true. Many are afraid of coming out in the open about it. They go

to seances surreptitiously. They do not understand that churches would receive a great and new inspiration if each of them had attached to its staff what the early Christian churches all had—psychic healers, trance speakers, clairvoyants, mediums of every kind." "There are between five hundred and six hundred Spiritualist churches in England," says Mr. Swaffer. "Their membership is not increasing. Spiritualism is a clearing-house for new thought. People come to it, get their evidence, go back to their churches with the news, not being satisfied with what they consider the crudeness of Spiritualist services. So where Spiritualism should be a benefactor, it is often merely a disturber." That is very largely true. It was true in the time of Jesus of Nazareth. People came and heard the Gospel, but it was not sufficiently respectable for them to cast in their lot with the crude Apostles, and the even cruder Disciples. That they "should give up all and follow Me" was not a palatable teaching, and it was only the more fearless amongst them who did so. They largely went back to their churches in those days. They are doing the same to-day. But it was the new wine that moved the world—not the old bottles.

THE CHOSEN OF GOD.

That is an interesting point of Mr. Swaffer's that the churches should have attached to them healers, clairvoyants, trance speakers, and mediums of every kind, but the great difficulty which the church has to fight against, and which the clergyman is not slow to see, is that if there are such attachments, the mediums would become the mouthpiece of a higher life. In a word, they would be the channels of revelation, and therefore in a sense the "God-chosen" priesthood, as against the "man-selected" priesthood which we have to-day. It has always been true throughout history that the chosen of God are not the chosen of men, but the great teachers and leaders of the world have not often been the college-trained professors. While training is essential for the natural prophet, all the training in the world will never make a prophet. If the mediums attached to the churches became the instruments of the revelation from on high, the clergyman would have to take second place. This fight between two factions fills the Old Testament. The clergy recognise it as clearly as anyone else. The same is true in the medical profession. There are certain individuals who are naturally endowed with healing powers, with the healing gift, and with the intuitional ability to diagnose complex causes of disease. They are few, but where they have, in addition to their natural ability, a medical training, they become the eminent physicians of the race. The difficulty appears to arise from the fact that men are generally chosen for professions because their parents are able to educate them for such professions; because there is a tradition in the family; or because such professions offer a fair opportunity of livelihood or promotion. Far too little attention is devoted to the question of whether the individual possesses a natural aptitude for the trade or profession which is chosen for him. The eminent men in nearly every department of life are the men who have stepped out of the ranks because of a natural aptitude which they possessed. Some time humanity will be wise enough to try and discover that natural aptitude in the child, and the period of approaching adolescence or early adolescence will then be used in order to fit and train him for the trade or profession for which he is naturally fitted. When that period arrives we shall hear less of the question of the unemployed, and less of men being failures at the particular business to which they have put their hands. Instead of asking the nation to sort them out, they will sort themselves out. There will be fewer square pegs in round holes, and consequently less leakage.

WE MUST GIVE SPECIAL TRAINING TO NATURAL APTITUDE.

The question is an economic one as well as a spiritual one. How can we discover the natural aptitudes of the child and give them opportunity to unfold in natural, progressive, and pleasing form? The answer to this question, too, lies in the realm of psychic investigation.

It is not difficult to show that the trained psychic can sense the potentialities of the child in much the same way as the dowser can sense or detect the existence of a stream hidden many feet below the surface of the soil. There are natural streams of ability within every person. How can they be located? How can they be tapped? Quite apart from the value of psychic faculty in relating us to a spiritual world, it has a tremendous field of usefulness in this physical world, and its recognition as a means to the improvement of the race, and the fitting of each individual to the task for which he is naturally fitted would overcome many of the difficulties which disturb the body politic; for, of course, it is true that Spiritualism is a practical and essential thing for the guidance of human life on this earth as in any other.

OUR READERS' DIFFICULTIES.

CONDUCTED BY THE EDITOR.

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

MR. J. H. JONES: "Assuming that a person possesses psychic susceptibility, can you suggest any outline or book for development without sitting in circles?"

ANSWER: The most useful book upon the subject is "A Guide to Mediumship," by E. W. and M. H. Wallis (6/6). Its value consists in the fact that it pays attention to the difficulties and dangers as well as to the advantages of psychic development. Such development is generally slow when conducted alone, but, given time and patience, it may attain just as high a standard as development in circles. In fact, in our experience we have found that those who are developing mediumship in the circle will strengthen and improve their mediumship considerably if, in addition to attending their circle, they sit alone in their own homes. The advantage of a circle is that one has a pool of psychic power to draw upon, which gives strength, while the advantage of sitting alone is that it gives self-control and the power of guidance over one's gifts. It further assists an individual to discriminate between the psychic conditions of other sitters and his own power when isolated. When sitting alone, however, entrancement should be avoided, though it is our belief that the best type of development and the most educational value of mediumship can be obtained through a foundation of entrancement. Another useful book on the subject is Mr. Horace Leaf's "Psychology and Development of Mediumship."

MR. N. K. WOOD: "I understand that human bodies can be levitated. Does this take place at a seance, or may it happen at home when one is by oneself?"

ANSWER: Psychic phenomena usually happen in the seance room, but we think we should be right in saying that there are no phenomena which have happened in the seance room that are not recorded as having also occurred spontaneously under general conditions. One recalls the case of Philip, who, it is asserted, was carried from Gaza to Azotus. Similar cases are recorded of St. Francis of Assisi and other medieval saints. The value of such phenomena in the seance room, however, is that it is expected, and can be critically observed and examined by a number of witnesses, and therefore does not depend upon delusion or hallucination or individual testimony.

QUESTION: "Why does the Church persist in saying that no matter how bad a life one has lived, he has only to repent at the last moment, and all will be well?"

ANSWER: The best answer to the question is that there are very few men in the Church to-day who ever make such statements. The old theological conception that repentance ensures immediate entrance to spiritual life is not made by the intelligent clergy of to-day. It is none the less true that if an individual has been walking the wrong path, there is a psychological importance attached to the moment when

he turns round ("Metanoya," which is the meaning of the word repentance), and begins to walk in the opposite direction. We believe it true that every step of his downward path must be retraced, and the period of retracement is often as long as the period of his downward tendency. The old conception that one had but to confess to gain forgiveness and complete absolution is not held by intelligent men to-day, except, perhaps, in the Roman Church.

QUESTION: "Have you had any communication from the spirit world describing the actual sensations of passing from the body at the moment of death? If so, perhaps, you can tell us something of the conditions of passing over?"

ANSWER: There have been hundreds of such communications, which lead to the conclusion that the sensations vary with the individual. In the vast majority of cases, however, it is true that people are unconscious during the process. At the end of a serious illness the senses become too numb to record pain, and painful deaths are comparatively few. This numbness is generally continued into spirit life. Where death succeeds a long illness, and the individual becomes weak, the unconscious sleep may be continued for a very lengthy period. The persons who thus pass away are generally met and cared for by someone who loves them, often by someone who has had a direct interest in them. When they presently awake from sleep they are seldom conscious of death at all. It is only when they find themselves surrounded with the forms of those who had gone before them that they begin to realise what has happened, and it is sometimes necessary to use a great deal of tact in informing them of the change. In the case of an individual who meets with an accident in the street, and who is killed instantly, all he does is to get up and continue on his way. He does not even know that he has left his body behind. Again, it is only when he begins to find that his usual physical surroundings are growing somewhat misty, and realises that the friends amongst whom he moves do not respond to his voice or touch, that he begins to understand that a change has taken place. In the moment of his bewilderment he is approached by someone on the other side of life who is interested in him, and he is generally taken away for rest and recuperation. The suddenness of the change is often a great shock to the spirit body, but this only comes with realization. In the case of a Spiritualist who knows something of psychic conditions, and who realises beforehand that death is approaching, it is sometimes possible to preserve consciousness throughout the whole process, and to watch the spirit body disentangling itself from the physical one. Several friends have described to us the sense of beauty and exaltation which accompanies this process, which, far from being painful, may be one of the most delightful sensations of one's life. There have been many books of spirit communication which have alluded to the phenomena of death.

BRADFORD DISTRICT COMMITTEE.

A SMALL NUMBER of the members and committee travelled to Skipton for the conference, and were amply repaid for their visit. Business commenced at 1.30 p.m., Mr. R. England (the President) being in the chair. The usual opening exercises preceded the business. Mrs. Summersgill, of Skipton, gave an earnest welcome in a few words. Roll call was responded to by Bankfoot, Otley Road, Ossett and Horbury, Saltaire, Skipton, and Britten Church, Bradford, making a total of six churches, with seven delegates, two associates, and three officers. The resignation of Mr. Clarke owing to ill-health was accepted with regret. Mr. Mayes, of Saltaire, was elected to fill the office. Report of visit to Batley Church was given and favourably received. The financial statement was accepted. A propaganda meeting was held in the evening, Mr. R. England occupying the chair. Mrs. Whitley, Mrs. Hodgson, Mr. Williamson, and Mr. Leng supported. The usual vote of thanks to the local friends brought the day's activities to a close.—F. LENG.

CORRESPONDENCE.

THE DARLINGTON CONTROVERSY.

SIR,—The correspondence in the "Northern Echo" certainly was amusing, exhibiting as it did the profound ignorance of the opponents of modern psychic facts. I think I effectively disposed of the ridiculous statement made by one of the principals to the effect that "the only genuine Spiritualism was that shown when a medium was entranced by a living spirit from hell," by pointing out that Jesus entranced Paul in the Temple (Acts xxiii. 17, 18), and that the great prophet Ezekiel was controlled and "entered into" by a spirit (Ezekiel iii. 24), and asking whether these spirits were "lying spirits from hell."

I don't know about the tests used by others, but these certainly turned the tables on the opposition, and were unanswerable.

One good result was the application to me for nearly 100 copies of my pamphlet, "Present-Day Spirit Phenomena and the Churches," the best fighting and propaganda pamphlet obtainable, and which I will send to anyone on receipt of two stamps. These will certainly leave their mark wherever read, and I know have done so already in the district mentioned.

CHARLES L. TWEEDALE.

WHY THIS DISGUISE?

SIR,—It would appear that Spiritualism is somewhat defective in its teaching, or, at all events, that something must be wrong with it. I always understood that it stood for "truth," and because of its truth, "freedom." If, then, we are likely to be made free because we have the truth, should we not stand boldly in proclaiming it, and neither be ashamed nor afraid?

For some time past, and again quite recently, I have read of speakers on Spiritualist platforms who speak under a "nom de guerre," and that not once, but many times. Perhaps one is permitted to ask why this is so! If we are ashamed of our beliefs, then we become static. Is this the reason for anonymity?

F. J. VERNON.

HEAVENLY BLISS.

SIR,—The glad tidings that a knowledge of Spiritualism has brought to me has led me into such amazing happiness that I feel as if I should be betraying my friends "over there" if I did not impart some of it to others, notwithstanding that it is somewhat personal and private.

I find that intimate communion with my affinities in the spirit world, especially with one who is my counterpart, and whom I knew a little as a young girl some sixty years ago, fills me with a joy and happiness I would not have thought possible before experiencing it. But as already hinted, it is too private to be much enlarged upon.

It is almost unbelievable! I wonder if others have had a similar experience. Just after writing the foregoing I came across the following passage in a paper I was reading:

"The proof of real love is very important for the world," as many people do not believe there is such a thing. What the future holds for man is certainly unimaginably grand and brilliant, far beyond our comprehension, especially for the good and spiritually developed ones; and for the stupid, selfish evil-doers, perhaps correspondingly disagreeable and bitter and painful mentally. There is no physical pain there!

A. K. VENNING.

THE PENNY BIRTHDAY FUND.

SIR,—As previously mentioned, this was not my suggestion, but I was requested to write to THE TWO WORLDS regarding it. Since it is an obvious fact that everyone who has been privileged to receive the message of Spiritualism is indebted to those who, at the cost of much self-sacrifice and not a little misunderstanding and opposition, bravely carried the message, and though many of those old pioneers have entered the larger life, a number still remain, and they should be cared for in their need. Therefore, the one who made the suggestion of a Penny Birthday Fund felt that here was

a means by which everyone could take a part in subscribing to the F.O.B., and the pennies of the many would be welcomed as testifying to their willingness to take their part. Also, since it is reported that a large number of our societies do not contribute to the Fund of Benevolence, this method of contribution should assist them to fall into line. I do not know the name of the writer of the following lines, but the sentiment expressed should be taken to heart by all of us when faced with doubt and difficulty:—

"Somebody said that it couldn't be done,

But he, with a chuckle, replied

That maybe it couldn't, but he would be one

Who wouldn't say so till he'd tried.

So he buckled right in with the trace of a grin

On his face, if he worried he hid it.

He started to sing as he tackled the thing

That couldn't be done, AND HE DID IT."

JOHN G. WOOD.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have the pleasure to report the following income for May, viz.: Various Members of Rippon Hall National Church, North Shields, £2 2s.; Hendon and Golders Green Fellowship, Collection at Memorial Service for Mrs. Annie Boddington, £1 15s.; Cheltenham Church, Miss H. Wright's Healing Mission, 14s. 1d.; Donation, Miss E. M. Bubb, £1 5s. 10d.; Marylebone Association, Mrs. Meurig Morris's Fee, 10s.; A Friend, £1 1s.; Miss Mary Mills, 7s. 6d.; Mr. A. Scott, 10s.; P. W. Oversby, 3s.; Mrs. M. H. Wallis, 10s.; Miss A. Wright, 2s. 6d.; Walthamstow Lyceum Church, 6s.; Mrs. M. Morris's fee, Marylebone Association, 7s. 6d.; Mrs. McLaughlan, 10s.; Miss Gibbs, per Mr. H. A. Bentley, £1; Mrs. M. Morris's fee, Kingston Church, 7s. 6d.; Proceeds of Special Social Bowes Park Society, £1 10s.; Sutton Spiritual Mission, 7s.; Manor Park, donation in lieu of fee, 15s.; Manchester and District Group, Good Friday collections and donations, £16 16s.; A. H. P., £40. Total, £71.

The committee are truly grateful for the very generous gifts to the fund this month, which creates a record for this season of the year.

To the various friends who are generously giving their platform fees we express our thanks, as also to all who assisted at the Manchester Good Friday demonstrations to collect the record amount of £16 16s., and to the gentleman who wishes to remain anonymous we can only express our heartfelt thanks. These amounts will help us to carry on the good work, which means so much to the old folks every month. I wish also to express my thanks to Mrs. Tarrant, who has sent two shoulder shawls to be given to the needy pensioners, along with a small postal order for each. Truly, every little helps, and the work still goes on. The Secretary is open to acknowledge further donations, and wishes to remain gratefully and sincerely yours,

MARY L. STAIR, Hon. Sec.

32B, North Street, Keighley, Yorks.

THE MARVELS OF PSYCHIC SCIENCE.—Mr. Horace Leaf has returned from his American tour, and taken up his work again in the home country. On July 4th Mr. Leaf will deliver a lantern lecture on "The Marvels of Psychic Science" in Kenton Hall, Kenton, Middlesex, and is sure of a hearty reception.

"EVERY living thing is working out a part of the Divine Plan. Human beings are living for a purpose vastly more important than they can conceive of. They brood in matter, whereas they should spring onward to develop the inner faculties whereby they would come to an understanding of realities."—MARGARET V. UNDERHILL.

FROM OUR READERS.—One reader writes: "I am not a Spiritualist, but I have known and read your paper (THE TWO WORLDS) for some years, and your last number has struck me as particularly interesting. Mr. Leaf's articles have been most instructive and interesting, and I agree with another writer that we should have more meetings where we gather together, not to criticise or even to speak or listen, but to be with one accord in one place."

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 29TH, at 2-33, LYCEUM.
At 6-30 and 8-15, MISS BARTON.
MONDAY, at 3, MRS. LANGFORD.
At 8-15, MEMBERS' CLASS.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. PITT.
FRIDAY, at 8, WHIST DRIVE, 1/- each.
SUNDAY, JULY 6TH, MISS ASHWORTH.

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

SUNDAY, JUNE 29TH, at 11 and 6-30.
also MONDAY, JUNE 30TH, at 8,
MRS. E. LINNEY.
SUNDAY, JULY 6TH, MISS BUTCHER.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, JUNE 29TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE. At 6-30, SERVICE.
MONDAY, at 8, MRS. PITT.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, at 3 and 8, MRS. KELLY.
SUNDAY, JULY 6TH, MRS. LANGFORD.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JUNE 29TH, at 10-30, LYCEUM.
At 3, 6-30 and 8, MRS. JACKSON.
MONDAY, at 3 & 8, MRS. BROADHURST.
TUESDAY, at 8, WHIST DRIVE, 1/-.
WEDNESDAY, at 3 and 8, SERVICES.

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

SUNDAY, JUNE 29TH, at 2-30, LYCEUM.
At 6-45 and 8, MR. J. CHAMBERLAIN
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MRS. PITT.
THURSDAY, at 8, MR. ENTWISTLE.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, JULY 6TH, MRS. ROYLE.

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

SUNDAY, JUNE 29TH, at 6-30 and 8,
MRS. GRAYSON.
MONDAY, at 3 and 8, MRS. BOARDMAN.
WEDNESDAY and SATURDAY, at 8,
PUBLIC CIRCLES.
THURSDAY, at 3 and 8, MR. HALLAS.
SUNDAY, JULY 6TH, MR. ROWSON.

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

SUNDAY, JUNE 29TH, at 2-45, LYCEUM.
At 6-30 and 8-15, MR. W. H. PEEL
(Dipl. S.N.U.).
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8-15, MISS A. A.
BARTON (Dipl. S.N.U.).
SUNDAY, JULY 6TH, OPEN SESSIONS.
At 8-15, MRS. SPENCER.

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

SUNDAY, JUNE 29TH, at 6-30 and 8,
MR. TINKER.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MRS. WHALLEY.
At 7-30, HEALING CLASS, MR. JENKIN-
SON. At 8-30, OPEN CIRCLE.
THURSDAY, at 8, MR. C. CORBYN.
FRIDAY, at 8, OPEN CIRCLE.
MRS. WOOLFENDEN.
LYCEUM every SUNDAY at 2-30.

SCARBOROUGH NATIONAL SPIRITU-
ALIST FELLOWSHIP.—Anyone visiting
Scarborough willing to take services
for fee only please apply to the Secre-
tary, Mrs. PYKE, 93, Murchison Street.
All visitors are welcome.

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JUNE 29TH, at 10-30, LYCEUM
At 3, OPEN CIRCLE.
At 6-30, MR. ERIC COTT.
WEDNESDAY, at 8, MRS. WILSON.

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

SUNDAY, JUNE 29TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MR. TONGE.

MONDAY, at 3 and 8, MRS. WILMOTT.
TUESDAY, at 8, CIRCLE, MR. MINNERY.
WEDNESDAY, at 3 and 8, SERVICES.
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by MRS. LEE.

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

Hyde Spiritualist Church,
GEORGE STREET.

SUNDAY, JUNE 29TH, at 2-45 and 6-30,
MR. JOE DICKINSON, of Stockport,
Clairvoyant.

Soloist: MISS JENKINS, of Dukinfield.
Organist: MR. MEALE.
All Are Welcome.

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

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

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 RD.

Services: SUNDAYS at 3, 6-30 and 8.

JUNE 29.—MR. ROY MORGAN.
JULY 6.—MRS. YATES.
JUNY 13.—MR. CAVANAGH.
JULY 20.—MRS. PICKLES.

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

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

SUNDAY, JUNE 29TH, at 11-15 and 7,
MISS L. THOMAS,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton.
MIGHELL STREET HALL.

SUNDAY, JUNE 29TH, at 11-15 and 7,
DR. W. J. VANSTONE,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

SOCIETY ADVERTISEMENTS.

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

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

SATURDAY, JUNE 28TH, at 7-30, and
SUNDAY, JUNE 29TH, at 11 and 6-30,
MRS. TUFFNELL,
Address and Clairvoyance.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, JUNE 29TH, at 3-30 and 6-30,
MRS. A. GOLDS.
After-Circle at 8.

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

SUNDAY, JUNE 29TH, at 6-30,
MRS. D. C. WILLIAMS, Trance Address
THURSDAY at 8, MR. H. LEAF,
Address and Clairvoyance.
SUNDAY, JULY 6TH, MRS. J. MENZIES.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, JUNE 28TH, at 7, and
SUNDAY, JUNE 29TH, at 3 and 6-30,
MR. E. SPENCER.

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

SUNDAY, JUNE 29TH, at 7,
MRS. FLORENCE LANE,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MISS HERBERT,
Psychometry.

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

SUNDAY, JUNE 29TH, at 3, LYCEUM.
At 6-30, MR. FOOT (Southampton),
Address and Clairvoyance.
THURSDAY, at 8, MRS. BOND (Gosport).

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 29TH, MISS J. COOKE
(London), Address and Clairvoyance.
SUNDAY, JULY 6TH, MRS. B. STOCK
(London), Trance Address and Clair-
voyance.

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

SUNDAY, JUNE 29TH, at 11 and 6-30,
MR. NICKELS, of Luton.
THURSDAY, at 8, MRS. V. CROXFORD.

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

SOCIETY ADVERTISEMENTS.

Sutton Spiritualist Society,
Co-OPERATIVE HALL, BENHILL STREET

SUNDAY, JUNE 29TH, at 6-30,
MR. VOUT PETERS,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JUNE 29TH, at 11 and 6-30,
MR. G. PRIOR.

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

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

SUNDAY, JUNE 29TH, at 6-30,
MRS. NELLIE HARRINGTON,
Address and Clairvoyance.
CIRCLE follows Service.
Monday, at 3, LADIES' OWN, MRS.
HARDINGHAM.
WEDNESDAY, at 8, MRS. FILLMORE.

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

SUNDAY, JUNE 29TH, at 7,
MR. F. H. WALL,
Address and Clairvoyance.
At 3, OPEN HEALING CIRCLE.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, JULY 6TH, MR. J. WAITE.

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

SUNDAY, JUNE 29TH, at 11, MRS.
TYLER, Address and Clairvoyance.
At 3, LYCEUM.
At 6-30, MR. WHITE, Address.
MRS. TREADGOLD, Clairvoyance.
Monday, at 3, MEMBERS' MEETING,
MRS. TREADGOLD.
THURSDAY, at 8, MRS. B. STOCKS,
Address and Clairvoyance.

Monday, JULY 7TH, at 8,
MRS. EDITH CLEMENTS will lecture on
"Mediumship and Its Development."
Silver Collection to defray expenses.

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

SUNDAY, JUNE 29TH, at 11, CIRCLE.
At 6-30, MISS NEALE,
Address and Clairvoyance.
Monday, at 2-30, LADIES' MEETING.
Saturday, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.

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

SUNDAY, JUNE 29TH, at 7,
MISS BRADBEER.

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

SUNDAY, JUNE 29TH, at 6-45,
MR. A. M. RICHARDS.
SUNDAY, JULY 6TH, MR. J. ALLSUP.
TUESDAY, at 8, HEALING CIRCLE.

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

FRIDAY, JUNE 27TH, at 8,
MRS. V. CROXFORD.
SUNDAY, JUNE 29TH, at 7,
MRS. A. NUTLAND.
After-Circle follows Sunday's Service.

SOCIETY ADVERTISEMENTS.

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

SUNDAY, JUNE 29TH, at 11,
MISS E. CANON.
At 7, MRS. REDFERN.
WEDNESDAY, at 8, USUAL SERVICE
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

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

SUNDAY, JUNE 29TH, at 11-15, SERVICE
At 3, LYCEUM,
At 7, MR. W. ROBERTS, Address.
MRS. F. W. BROWN, Clairvoyance.
Monday, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS.
THURSDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, JULY 6TH, MRS. N. MELLOY.

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

SUNDAY, JUNE 29TH, at 11 and 6-45,
USUAL SERVICES.
WEDNESDAY, at 8, USUAL SERVICE.

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

SUNDAY, JUNE 29TH, at 11, OPEN
CIRCLE. At 3, LYCEUM.
At 6-45 for 7, Address and Clairvoy-
ANCE.
Monday, at 3, LADIES' MEETING,
Psychometry.
At 8, HEALING CIRCLE (Colour Healing)
THURSDAY, at 8, OPEN DISCUSSION
GROUP. Subject, "Will Power."
FRIDAY, at 8, PSYCHOMETRY.
SUNDAY, JULY 6TH, MRS. M. CROWDER

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

SUNDAY, JUNE 29TH, at 7,
MRS. CARRIE YOUNG.
THURSDAY, at 3, SOCIAL.
At 8, MRS. MAUNDER.

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

SUNDAY, JUNE 29TH, at 6-30,
MISS MARIAN MORETON,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE.
At 8, MISS JOAN PROUD.

Croydon National Spiritualist Church,
BROAD GREEN HALL, HANDCROFT RD.
near junct. London Rd., West Croydon

SUNDAY, JUNE 29TH, at 6-30,
MR. & MRS. BILLETTE,
Address and Clairvoyance.
TUESDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 7-45, MRS. CLEMPSON,
Clairvoyance.

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

SUNDAY, JUNE 29TH, at 11-15, MR.
LEWSON. At 3, LYCEUM.
At 7, MRS. BUSSEY.
WEDNESDAY, at 8, MRS. H. V. PRIOR.
SUNDAY, JULY 6TH, MISS D. MOORE.

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

SUNDAY, JUNE 29TH, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, MISS M. MILLS.
THURSDAY, at 8, MR. OSBORNE.
SUNDAY, JULY 6TH, MRS. H. V. PRIOR

SOCIETY ADVERTISEMENTS.

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 29TH, and THURSDAY,
JULY 3RD,
MISS R. GOLDSMITH.
SUNDAY, JULY 6TH, "THE TEACHER."

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

SUNDAY, JUNE 29TH, at 7,
MRS. MARSON,
Address and Clairvoyance.
THURSDAY, at 8, MRS. V. REDFERN,
Address and Clairvoyance.

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

SUNDAY, JUNE 29TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MRS. PODMORE.
TUESDAY, at 3, MRS. PRINCE.
At 7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

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

SUNDAY, JUNE 29TH, at 3, LYCEUM.
At 6-30, MR. G. BARKER,
Address and Clairvoyance.
OPEN CIRCLE after Service.
WEDNESDAY, at 8, OPEN-AIR MEETING
on Public Meeting Ground, Hackney
Downs.
THURSDAY, at 8.
SUNDAY, JULY 6TH, MRS. SOONES.

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

SUNDAY, JUNE 29TH, at 3, LYCEUM.
At 7, MISS MADDISON.
Monday, at 8, MRS. CHILPIN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, JULY 6TH, MRS. S. D. KENT.

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

SUNDAY, JUNE 29TH, at 11, SERVICE.
At 7, MISS EVA CLARKE.
TUESDAY, at 8, FREE HEALING CIRCLE,
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MISS BRADBEER.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, JUNE 29TH, 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 29TH, at 6-30,
MRS. E. CLEMENTS,
Address and Clairvoyance.
WEDNESDAY, at 8, MR. ERNEST HUNT,
Address.
SUNDAY, JULY 6TH, MR. HAROLD
CARPENTER.

STOKE SPIRITUAL CHURCH, COVEN-
TRY.—Will Speakers who have book-
ings for 1930 please send along dates
and particulars of same to MR. J.
GOULDEN, President, 7, Lansdowne
Street, Coventry.

Yorkshire District Council of the S.N.U.—Speakers' Plan for July.

Secretary : HERBERT H. GALE, 114, Myrtle Road, Sheffield.

BRADFORD DISTRICT COMMITTEE—Hon. Sec. : F. LENG, 5, Tichborne Road, West Bowling, Bradford.

	July 6	July 13	July 20	July 27
Batley Carr, Carr Street...				Mr. Cockell
Birstal, Railway Terrace...	Mrs. Williams	Mrs. Holt		
Bradford, Bankfoot, 813, Manchester Road.....	Miss Holt	Mrs. Shaw		Mrs. Sheard
Bradford, Milton, Belle Vue Chambers, Manningham Ln.				
Bradford, 165, Otley Road..				
Bradford, Ripley Street....	Mr. & Miss Evans	Mrs. Fleming	Mrs. Wilkinson	Mr. Gush, F.N.S.C.
Cleckheaton				
Dewsbury, Wellington Road	Mr. Warner	Mrs. Allured	Mrs. Shaw	Lyceum Sunday
Heckmondwyke, Walkley Ln.	Mrs. Smith	Miss Barlow	Mrs. Playforth	Mrs. Benson
Idle, Highfield Road				
Morley, Queen Street	Mrs. Darlow		Miss Farrow	Mrs. Ledgard
Ossett and Horbury	Mrs. Newton	Mrs. Wilkinson		F. Leng
Saltaire, Victoria Road.....	Lyceum Day	Mrs. Whitley	B. D.*C.	Mr. Firth
Skipton	Mrs. F. Taylor	Mrs. Turner	Mrs. Astin	Mrs. Wrather
Yeadon, Harper Terrace ...				

HALIFAX DISTRICT COMMITTEE—Hon. Sec. : T. ELLIS, 104, Firth Street, Huddersfield.

Brighouse, Commercial St. .				
aBrighouse, Martin Street ..				
Elland, Westgate	Mrs. Ramsden	Mr. Gawthorpe	Mrs. Spencer	Mrs. Burley
aHalifax, St. Paul's, Alma St.	B. Carter	F. Hepworth		R. Stewart
aHalifax, Queen's Road	Mr. McCorquodale	Mr. Bostock	G. F. Berry, S.N.U.	Miss Holt
aHebden Bridge, Hope Street	Mrs. Wrather	Holidays	Mrs. Linney	Miss M. A. Daw
Huddersfield, Kirkburton ..				
aHuddersfield, Quarmby	Mrs. H. Shaw		Mrs. D. Wrather	Mrs. Liley
Huddersfield, Ramsden St. .	Mrs. Allured	G. F. Berry, S.N.U.	Mrs. J. Greenwood	Mrs. E. Green
Huddersfield, St. Peter's St.	Open Sessions	Mrs. Bennion	Mrs. Holt	Miss Hessledene
aKeighley, Heber Street	Mrs. Ackroyd	Mrs. Woodcock	Mrs. Jowett	Holidays
Marsden, Beaconsfield Place	Mrs. Wainwright	Mrs. Holt	Miss N. Stott	Mrs. Kelly
aSlaithwaite, Hollins Glen ..	Miss Fleming	Mr. D. Wrather	Mrs. Playforth	Mrs. Lillie
aSowerby Bridge, Hollins Lane	Mr. Gawthorpe	A. Whyman		
West Vale, Tram Terminus.		Mr. Warner	Alderman Brewer	Mrs. Smith

LEEDS DISTRICT COMMITTEE—Hon. Sec. : Mr. A. SMITH, Cross Hill, Kippax, near Leeds.

Castleford, Lower Oxford St.	Lyceum Anniv'ry	Mrs. Hurley	Mr. Gawthorpe	Mrs. Dixon
Featherstone, Mafeking St. .		Mr. Martin	Mr. Crabtree	
Horsforth, 67, Victoria Grdns				
Hemsworth, Grove Lane ...	Mrs. Dennison	Miss Holt	Mrs. Berry	Mr. Harding
Leeds, Brunswick Place ...	Mrs. Allerton	Mrs. Playforth	Ladies' Effort	Mr. Sturton
aLeeds, Easy Road				
aLeeds, Theaker Ln., Armley				
Leeds, Gathorne Street				
Morley, Cross Church St....	Alderman Brewer	Mrs. Benson	Mrs. Jacques	
Normanton, Watson Street .	Mrs. Crowther	Mr. Moore	Mr. Smith	Miss Holt
Normanton, Queen Street ..				
Pontefract, Star Yd. Beast Fair	Miss Waddington	Mr. Fenton	Mr. Evans	Mr. Brogden
aShipley, Teal Court	Mrs. Ackroyd	Mr. & Mrs. Jowett	Mrs. Stott	Mrs. Schofield
South Elmsall		Leeds D. C.		
aSouth Kirby	Locals	Mrs. Fenton	Mrs. Dixon	Mrs. Hurley
Wakefield, over Boot Stores, Kirkgate				
York, Spen Lane	Mrs. Gardener	Mrs. Todd	Mr. Gush	Miss Taylor

SHEFFIELD DISTRICT COMMITTEE—Hon. Sec. : WALTER RAWLINSON, 4, William Street, Wath-on-Deane.

aBarnsley, North Pavement .	Mrs. Steele	Mrs. Maltby	Lyceum Anniv'sy	Mr. Rawlinson
Barnsley, Grace Street	Mr. Harding	Mr. Orr	Mr. Rawlinson	Mrs. Bennion
Bentley				
Dinnington				
Doncaster, Catherine Street.	Mr. Cragg	Mr. Longcake	Lyceum Anniver'sy	Mrs. Ellis
aDoncaster, Baker St.	Mr. Mason	Mrs. Marcroft	Miss Barton	Mr. Porter
Edlington, Bungalows.....	Mrs. Oxley	Mrs. Thwaites	Mrs. Hill	Mrs. Garret
Goldthorpe Central Co-op Hall	Mrs. Dixon	Mrs. Mills	Mrs. Briggs	Mrs. Hobson
Goldthorpe, 1, Main Street .				
Maltby				
Mexboro, West Street	Mr. Ockleford	Mrs. Steele	Lyceum Anniv'sy	Mrs. Thickett*
Parkgate, Ashwood Road ..	Mr. Clay	Mrs. Oxley	J. Annable	Mr. Longcake
Rossington	Lyceum Service	Mr. Minchin	Mrs. Harvey	Mr. Gale
aRotherham, Percy Street ..	Mrs. Carrington	Mrs. Briggs	M. Hancock	Mrs. Oates
Sheffield, Attercliffe, Brad- ford Street	Open	Mr. Gale		Anniv'sy Repeated
Sheffield Centre, Figtree Lane	Mr. Orr	Mrs. Hill	Lyceum Anniv'sy	Mr. Mason
Sheffield, Darnall				
Sheffield, Woodseats, Heeley.	Mrs. Shaw	Mrs. Maywall	Mr. Hossell	Mrs. Hempsall
aSheffield Heeley, Gifford Rd.	Lyceum Day	Mrs. Cottam	Mrs. Steele	Mrs. Shaw
Stainforth	Mrs. Fenton	Mr. West	Mr. Stewart	Mr. Hughes
aWest Melton, Vicar Road .	Mr. Hughes	Mr. Evans	Mr. Carnley	Mrs. Dixon
aWombwell, Melville Street..	Mr. Mottershaw	Mr. Bower	Mrs. Thickett*	Mr. Hossell
Workshop	Mrs. Cottam	Mrs. Clarke	Mr. Mason	Mr. Walster